

Tennessee Baptist

PUBLISHED WEEKLY BY GRAVES & SHANKLAND.—J. R. GRAVES, Editor.

VOL. IX. NASHVILLE, TENNESSEE, SATURDAY, FEBRUARY 12, 1853. NO. 22.

IMPORTANT NEWS. Dr. Carson's visit to the country of Central America. Dr. Carson's visit to the country of Central America. Dr. Carson's visit to the country of Central America.

FERGUSONISM—No. 1.

dark as Erebus, would in a moment be illumined, regenerated and saved, by the great missionary. The greatest wonder to me is, how our peripatetic brother could flatter himself in the hope of "entering," as he says Christ did, "upon an extended ministry among the dead!" I can hardly refrain, in full view of his eloquence, from feeling myself in a vision, practically entrapped, so I say, "whether in the body or out of the body, I cannot tell," in this mere imagination of such a scene: "I am sorry to turn away my eyes from such a scene, but, for my life, I cannot but fear that with all its brilliancy, it is a pure fiction."

Mr. Campbell is anxious to reclaim his follower, and like the old man in the fable, just puts the boy in the apple tree with truth or error—shows us the nonsense and absurdity of Mr. Ferguson's hobby, before he gets in the tree. Mr. F. seeks to establish his theory by the following senseless and insidiously translated:

"He has, unfortunately for himself, adopted a new version of it. New versions are not necessarily true versions, nor improved versions. This one is no more so than the four which once strove upon the Mediterranean sea. We shall here again present it to our readers:

"It is better to suffer, doing well (if the will of God be so), than doing evil, because even Christ once suffered about sins, that just over the death, to bring us near to God; put to death, instead, in consequence of flesh, but made alive in consequence of the spirit, in which spirit, also, he went and preached to the spirits now in prison; to those once rebellious, when the long suffering of God waited out in Noah's days, while the Ark was being prepared, entering in which a few, that is eight souls, were brought safely through the water; corresponding to which, baptism also now saves us, (not the putting off the flesh of the flesh, but the asking of a good conscience after God,) by the resurrection of Jesus Christ, who has gone into heaven, angels and powers being arranged under him. Christ, then, having suffered over us in consequence of flesh, arm yourselves also with the same mind; (for he that has suffered in the flesh has ceased from sin,) that you no longer live the remaining time in the flesh after the usage of men, but after the will of God. For the time past is sufficient to have wrought the will of the Gentiles when you walked in excesses, lusts, revellings, and lawless liberties. On which account they stand astonished, that you no longer run in to the same predicament; dissoluteness, mocking you who stand paying their reckoning to him that is ready to judge the living and the dead. For to him and the gospel is preached to them that are dead, that they might be judged like men in the flesh, yet live after God in the Spirit."

"I fearlessly assert, says Mr. C., that no man of literary pretensions in Christendom was more anxious to sustain such a version of Peter's language. Bro. Ferguson did not make it, and he will not defend it. The radical doctrine of Christianity in Christ's death is the centre of the whole circle of revelations. Whatever takes away its sacrificial and redeeming value, its remedial power and efficacy, is, of all errors in religion, the most fatal."

Mr. Campbell does not hesitate to pronounce the doctrine, of all errors in religion, the most fatal—denying, as it does, the "sacrificial death of Christ." It is an infidelity of the foulest, darkest type. Hear Mr. C. again:

"The translation given by Bro. Ferguson is borrowed from a school that wholly annihilates the sacrificial death of Christ; and all sound and substantial scholars know the shifts and subterfuges which they have adopted to annihilate the idea of vicarious suffering, in despite of a thousand oracles of God. They palm the most silly nonsense upon the ready ear of scepticism, touching all an offerings, in such terms as he has quoted: 'Christ once suffered about sins, and just over the unjust.' 'The babe cried a-bud-doll, and wept over it.' 'May the Lord save the church from such brainless and heartless translations!'"

"Akin to this is the remainder of the ready-made version. 'He was put to death in consequence of flesh' ('But made alive in consequence of the Spirit'). This cannot be called an ingenious evasion of the truth; it is so palpably void of point to be a subject of criticism."

Here is a stream of inimitable humor, designed to ridicule Mr. Ferguson out of his senses, day dreaming about a post mortem gospel and post mortem mission to evangelize dead infants, idiots and pagans!

"I have not speculated nor speculated upon these beautiful fancy sketches of our easy comfort and pay for labor—laborer of Nashville. The great truth is, that I cannot soar to the summit of

that Parnassus, on which he sighs in pity for the spiritual darkness of any man or set of men, whose earthly and selfish views limit the benefits of the mission of Christ to the comparatively few who hear of him and learn of his ways while they remain in the flesh." No indeed; he sees from those lofty pinnacles more than Satan showed our Saviour on the summit of an exceeding high mountain, when a gilded panorama of the whole world passed in all its gorgeous grandeur before the Son of Mary.

"He, from the centre of the great west in this new world, has surveyed the vast regions of hades, and has seen troops of missionaries prying the nations of the dead; amongst whom, he one day hopes to take a conspicuous part, in preaching a new gospel to those enchained in darkness to a future judgement."

Rip in sublime vision, he sees not merely the present or future living nations of earth converted to Christ, but in the far distance of coming cycles of ages without end, he rejoices to see obstinate Jews and idolatrous Pagans, who have in vain both Moses and the Prophets, bowing to the ghastly ministers of mercy sent from the schools of hades.

"These, indeed, I am pleased to learn, are wholly original views, which he says he gathered from no human teacher, but which have been forced upon him the moment that he freed himself from them all, in his examinations both of the word and works of God. This, I have no doubt, is strictly true—alas too true! And therefore, he adds, we never commit the body of a single human being to the grave, for whom it is not a pleasure for us to know that his soul has already entered where the knowledge of Christ may yet be his, and that if at last commended, it will not be for any thing that was unavoidable in his outward circumstances on earth." This is rather enigmatical to me! Has not every citizen of Nashville, and all persons around the fields of evangelical labor, entered life where the knowledge of Christ may be theirs? I think it is due to the Christian brotherhood that this matter should be considered. It is a new revelation. Its herald frankly confesses he has not received it from man. It has been forced upon him the more he has freed himself from them all."

"The radical misconception of this passage on the part of our brother Ferguson, is in assuming that the spirits in prison were disembodied spirits when preached to. And yet there is not one passage, from the Alpha to the Omega of the Bible, intimating that ever Prophet, Apostle or Evangelist, at any time, preached to a disembodied spirit. It is purely a figment of a daring imagination."

"I affirm, before heaven and earth, the conviction, that the speculation which I have been reviewing saps the very foundation of Christianity, and unnerves every man who quotes Christ's own words. 'Unless you believe that I shall likewise be damned.' 'He shall not see life—the wrath of Jehovah resteth upon him.' This speculation saps the whole foundation—the strongest argument for obeying the gospel. We have never read, from any quarter in our ranks, an essay of a more vulnerable or a more censurable character."

Mr. Campbell, in introducing his second article, makes some very timely and successful remarks upon the Publishers and Editors of the Current Reformation:

"The uncollected press of the present day, and especially in our department of reformation, is the most fearful in my horizon. Amongst the calumnies and judgments threatened against God's ancient people was the withdrawal of his honorable and the mighty men—the judges and the prophets, and the eloquent orators of the names, and the estimable of filling their places with children for leaders, and babes for rulers over them."

"As a consequence, we have been the most reckless in choosing our editors, our scribes, our editors and our preachers."

"We have had a brood of prophets the most voluntary and irresponsible that I have ever known. We have editors just out of the shell of conversion; a youth converted this year, the next a preacher; and next a critic, and then an editor! What a brilliant climax! But, alas, for the ministers! 'Alas, for thee, O land,' said Solomon, 'and wisdom reveal in the morning!' Have we not already paid a large price for this lesson?"

Mr. Campbell still insists upon the baneful nature of the *Andes redemptio* of Mr. Ferguson:

"Have our ministers in our day or flow-laborer leading his strength to the enemies of soul-redeeming truth, by impugning the sanctities of the glorious gospel of the blessed God. Without intending it, the sanctities of the gospel are impaired, the bow of truth unstrung, and its arrows are so blunted as not to pierce the hearts of the king's enemies."

"Eternal life and eternal death are the two essential arguments—in other words, God's own two great motive arguments, appertaining to the Christian gospel. These severally imply each other. The denial of the one is the denial of the both. There cannot be eternal life if there be no eternal death, and there cannot be eternal death if there be no eternal life."

We shall continue this next week.

Communications.

For the Tennessee Baptist.

TO THE ANTI-MISSIION BAPTIST CHURCH OF NASHVILLE, TENN.—No. 6.

DEAR BRETHREN:

In our last letter we offered an argument for Missions, drawn from the great Commission. The Church is commanded by Christ, its sole Head, to "preach the gospel to every creature." This command is of perpetual obligation. It is alike binding upon the disciples of successive generations. Christians of this age are as stringently bound by it, as were those of the first century. The same will be true of the saints in coming ages, till time shall end. There are the most obvious reasons for this. The moral impetus of successive generations of mankind is substantially identical. Man is a fallen being, and the gospel is essential to his moral restoration. He is by birth, whenever and wherever found, "an alien from God, and a stranger to grace." The gospel is "the word of reconciliation." Now, every thing that is virtually necessary to the due execution of this order, given by Christ, is authorized by him, and the only question that can possibly arise, in relation to my proposed measure, is whether it is necessary. This settled, and all details are at an end. The suggested publication must be accepted as being commanded by Him who sees the end from the beginning. Now, in the light of this plain principle, we ask, what is essential to carrying out the Commission? Is not sending forth properly qualified ministers necessary? This must be so unless all nations come to the Church. Such a chimera, we suppose, never entered the brain of any sane man. Nor are preachers gifted with lungs to make themselves heard over all the earth, wheresoever human beings are dispersed; and if they could speak in a voice distinctly audible in all nations, it would not be intelligible to them all, since there are different languages. Sending forth men, therefore, who are properly qualified for preaching, is absolutely necessary. The gospel cannot otherwise be announced to every creature, as Christ commanded.

It is authorized and enjoined by the Commission. It would be too collateral to our present basis of reasoning, to discuss the subject of ministerial qualifications.

We must last that aside for some future occasion. Those who are sent out to preach must have been called of God to the work, and handed over the hands of the Presbytery. Not only should they have a general call to the ministry of the gospel, but a special inclination to that particular field of labor to which they are designated. When such persons are set apart for the work whereunto God has called them, and sent forth by the Church, they must be considered as sent out by the Holy Ghost. What he does by his servants, may be properly considered as wrought by himself. This explains the apparent difficulty in the first verse of the thirteenth of Acts. These Christ made and baptized more disciples than John. He numbered the converts by his disciples. They administered the rite by his authority. Hence it is written that he did it. By the like instrumentality, the Holy Spirit dispatches men to preach the gospel. Again, is not the temporal support of the ministry necessary? Is it not their duty to give themselves wholly to their appropriate work? You doubtless know this. See 1 Tim. 4: 13. This universal conversation to the business of preaching, is essential to desired improvement, and the fullest prosperity of the cause of God. The servant of Christ is forbidden, in fact, to entangle himself in the affairs of this life. 23 Tim. 2: 4. The law for the maintenance of the ministry is founded upon this obvious necessity. The same All-wise being who gave the Commission, has ordained that they who preach the gospel must live of it. 1 Cor. 9: 14.

Neither poverty nor riches constitute their title to a Hell-bell at the hands of the Church, but the fact that they are engaged in preaching the gospel.

"Another argument for Missions may be derived from the scriptural use of the word *apostle*. It is of Greek origin, as you know, and signifies, generally, one sent forth. It was in common use at the same time, both among the Greeks and Hebrews. With the former, it was applied to public heralds, ambassadors or envoys; by the latter, to messengers sent to collect the annual tithing, or yearly tribute, and to officers belonging to the High Priests and Heads of the people, who were dispatched with orders to distant cities and provinces, in affairs of a religious nature. It is applied to Christ, to his chief disciples, and to the messengers of the Churches. Heb. 3: 1; Luke 9: 13; 1 Cor. 8: 23; Phil. 2: 25.

The title of *Missionary* denotes, as you know, one sent forth, and especially he who is sent forth to propagate religion. You need not be reminded how often Christ announced to his hostile enemies the fact, that he was sent from God. To declare the Father, from whose bosom he came forth, whom no man had seen nor would see. The title of *apostle*, by which he was called, is as you are aware, but the tendering into Greek the same idea, which borrowing the word from the language of the Romans, we express by the term *Missionary*; and the Saviour himself by Paul described as the Great Apostle of our profession, or, in other words, the *Chief* of the *Missionary* of the Church. Discourses on Missions, by American authors, frequently say, "You cannot be surprised that his disciples are exhorted to have his mind." Let this mind be in you, which was also in Christ Jesus." Phil. 2: 5. "We have an apostle, 'the mind of Christ.'" 1 Cor. 2: 16. An obligation of eternal weight rests upon them to possess his mind."

It is not possible to conceive of a greater Christian duty. Their word or work for innumerable ages hinges upon it.

It may be asserted to be an *indifference* to moral obligation. You, we presume, will not controvert the assertion. No disciple of Christ can part with the mind of Christ without, at the same time, surrendering his own character as a Christian. But the mind of Christ was pre-eminently a Missionary mind. To deny this, would be to assume that he was sent on an errand, and during the years of his public ministry, engaged in a work for which he had no soul; and this assumption, were it true, would mar the whole scheme of human redemption. We are covered by this consideration, to the belief that the mind of Christ was pre-eminently missionary.

He was, body, soul and divinity, inwardly absorbed in his work. His celestial riches, and his reputation, were cheerfully sacrificed for it. 2 Cor. 8: 9; Phil. 2: 7. Yes, he witnessed a life of poverty, and a death of shame. Matt. 8: 20; Luke 9: 28. Beasts of the field and fowls of the air were, temporarily, better provided for than was the Son of Man. To all this, and to the infinitely terrible wrath of God, incurred by his people, he voluntarily, yes, joyfully submitted. His delights were in the scriptures, his mind, they will have a Missionary mind. The reasoning in this case may be briefly stated: We are instructed to possess the mind of Christ; but his was a Missionary mind; therefore, we are instructed to have a Missionary mind. The argument is irresistible.

We have, then, a scripture precept for cherishing a Missionary spirit. To do otherwise, is to trample upon the authority of God, and this is the very thing every real *Anti-missionary* does. Again, the having of the truth of the spirit is essential to being a Christian. "If any man have not the spirit of Christ, he is none of his." Romans 8: 9. Whatever else belonging to Christ he may have, his is not of his; and he has not his spirit. This proposition cannot be controverted without contradicting the apostle, which we hope you are not prepared to do.

But the spirit of Christ, which we must possess in order to be Christians, was, rather, a Missionary spirit; the possession of a Missionary spirit is, therefore, necessary to being a Christian. This deduction is inevitable. You can resist the revelation of the earth as easily as you can withstand it; that is to say, it is impossible; and this we say, brethren, because it is the truth of God—the reasoning of an inspired apostle. An *Anti-missionary* is, therefore, not a Christian. He cannot be. It is a moral impossibility. When you can bring into perfect harmony righteousness and unrighteousness, light and darkness, Christ and Satan, then, and not till then,

through the truth, the world is truth." Peter—his long stay. "As our brethren babes desire the sincere milk of the word, that they may grow thereby." Here we are taught that education is to be by means of the truth, and God's word is declared to be the truth. It is not said that "Confessions of Faith, Creeds or Disciplinary lines" are truth; but the divine word is the truth. According to Peter, Christians grow by means of the sincere milk of the word. The physical body grows by means of food. The soul, however, must be directed. So the Christian grows in grace by means of the truth. Reading or hearing the truth is analogous to eating, while meditation thereon is analogous to digestion. Truth is not brought into miraculous contact with the heart and conscience. It must be read and studied. How much more rapidly would Christians grow in grace if they loved the word of God more!

3. *Christian Conversation.*—In the days of Malachi, "they that feared the Lord, spoke often one to another." Christians ought to talk more about the things of the kingdom of God. If they did they would grow in grace.

4. *Religious Reading.*—God's books are accessible to almost every body. They are not substitutes for the Bible, but they may be read to advantage. Among these books are the memoirs of the pious.

5. *Almsgiving.*—God often rewards the pious in the future of this life. He brings them forth as gold. Some of their good works are rewarded by afflictions than any thing else. I cannot enlarge.

6. *Prayer.*—In answer to prayer grace is bestowed, and therefore grow in grace. We become strong in the truth that makes Christ Jesus. Christian growth in grace, is wrought by prayer. It is illustrative of the efficacy of prayer.

OMEGA.

BY FIRST STEP TO HEEL.

"My first step in grace," exclaimed a wretched youth, as he lay on his side to side on the straw bed in one corner of his prison house—"my first step to grace, was going a-begging on the Sabbath. I knew it was wrong, my mother taught me better; my minister taught me better; my Bible taught me better. I didn't believe, then, but I didn't think I would come to this. I am undone. I am lost."

Perhaps he would, if it was not pleasant to be cooped up in Church. What harm is there in taking a stroll into the woods?—What harm in carrying my fishing-tackle, and sitting on the banks to fish?"

What harm? What, the harm is that God is discovered, who says, "Remember the Sabbath day, to keep it holy." The moment a person determines to share his own way, choosing his own pleasure before God's will, that moment he lets go his end, his compass, his chart; nothing but God's word shall guide you unless you are overwhelmed of life. Give that up, and you get beyonded, you are drifting, you will be lost.—*Child's Paper.*

Doct. Brown—The *Milford* (Connecticut) Journal, says that 10,000 cases of hotheads, containing 100,000 pairs, were sent from that town during the month of July. *Milford* is one of the greatest places in this country for the raising up and counteracting of leather into hotheads. The *Leam* News also states, that the number of dead made in that city last year, 12,000 pairs per day, or 1200 pairs per hour, or 20 pairs per minute, or one pair every three seconds.

THE WESTERN BAPTIST THEOLOGICAL SEMINARY.—The fact that our Seminary has been decided, adverse to the passage of the decision, renounces the Ohio Trustees in their majority, and puts the school under their direction. How they intend to use this power will be seen—and greatly to the advantage of the Institute, we fear since it might militate against Fairmount.

STRAW FLOWING.—The *Western* (Connecticut) News states that James O'Leary, of Edgeburgh, has succeeded in overcoming the obstacles to the application of steam to ploughing, and completed a machine which has been successfully tested in the presence of many practical farmers, who expressed their surprise at the appearance of a machine which had been effected. The machine is 12 ft. high, and is adapted to ploughing, thrashing, rolling and harrowing. It trawls 2,500 yards per hour, turning over 60 bushels in breadth, which is equal to seven acres in ten hours, at a daily expense of 17c. or 12c. which is about 2c. per acre, or 2c. while it costs 2c. to do, to plough a square with horses.

The Tennessee Baptist.

HARRISVILLE, TENN.

SATURDAY, February 12, 1853.

TERMS—\$2 00 per annum, in advance, to be paid by the subscriber.

No amount of new subscribers will be received, unless accompanied with the money.

Advertisements for business, or intended for publication, should be addressed to "Tennessee Baptist," Harrisville, Tenn., post-paid.

Advertisements for the Post Office, unless the Postage has been pre-paid.

Persons sending us the subscription price of five new subscribers, shall receive the sixth copy gratis for one year.

Back Numbers in the States where issued, will be taken at par.

Persons desiring their paper to be transferred from one Post-office to another, should invariably give the name of the old office. It is an important part of our bookkeepers to be informed of the old Post-office address as the new, to avoid mistakes.

Advertisements will be taken to a limited extent that are not inconsistent with a religious newspaper.

Advertisements for Schools are charged for the year only.

Patry, whether original or related, applicable to Marriage or Ordinary notice, cannot be inserted.

Office of the Tennessee Baptist over the Baptist Book Store and Depository of the Southern Bible Board, on Union Street, two doors from the Bank of Tennessee.

CHAS. S. BARNARD.

BAPTIST TEACHING IN CONGRESS!

Some months since we published a petition to the Congress of the United States, from the Mississippi State Convention, praying for the interposition of our Government, in behalf of the enjoyment of religious liberty by American citizens in all foreign countries. This was offered by Hon. Mr. Wilson. We quote the report:

"Mr. Wilson, of Mississippi, introduced a resolution, proposed by a preamble, that the representatives of our government at foreign courts, be instructed to use such amendments of the existing treaties between the United States and foreign powers as will secure the same liberty of religious worship to all American residing under foreign flags, which is granted to all citizens of every nation of the whole world residing under the flag of our Union; and resolved that all commissioners heretofore to be appointed to negotiate treaties, shall consider themselves instructed to secure, if possible, such provision in all our treaties.

"Mr. Wilson explained that he had introduced the resolution at the request of a religious denomination of his own State. They simply ask the freedom of worship abroad which we accord to persons of all nations in our own country. He moved the resolution: to be referred to the Committee on Foreign Affairs.

"The resolution was referred to the committee on Foreign Affairs."

Mr. Cass introduced a similar one from the Baptist Union of Maryland. In presenting it he made a short, but able speech—praised a Baptist mission in the Capital of the United States, and one that will be heard—and full the thanks, too, upon the our of every monarch and despot of the civilized world. The glorious and redeeming doctrine of universal religious liberty is peculiarly a Baptist doctrine—it is characteristically Baptist. Baptism in the old world was, to us, and we might say still this time, no first defender! Which of the Protestant sects of Continental Europe favor universal, or domestic religious liberty, or even toleration? Are not the Pedobaptist Protestants in Europe equally as intolerant, equally as hostile to liberty of conscience, equally as persecuting as Pagans are? Have they not, from the first, persecuted our brethren with hate, with persecution, with fines, with imprisonment, banishment, and threatened death? We ask a candid world to look at the history of events the past twenty-five years, and deny it! Yet Pedobaptists in this country seem shocked at the mention of persecution for conscience sake! Look at New York, lately thrown into spasms and convulsions; having heard that the Papists in Tuscany have imprisoned the Medici family, the husband and wife, for holding Protestant views and for reading the Bible! Was this a more aggravated case than the imprisonment of our brethren, because he held and preached doctrines different from their creeds? Did they hold indignation meetings and contribute funds? Had the Pedobaptists of New York learned that the Medici were Baptists, would they have wept such tears and cast such dust into the air? We cannot believe it, and therefore we look upon it as a farcical, and intended to deceive the world into the belief that Pedobaptist Protestants are the friends of universal religious liberty. We have no objection to such meetings, provided they are pointed at religious persecution everywhere. We cannot understand how Pedobaptists can, with any show of consistency, with their hands straggling over their eyes, and with their mouths shut for religious liberty for their own party! Look at it. Mr. Oakes, in his last letter, (Dec., 1852,) says that persecutions have broken out afresh, in all the places occupied by our missionaries. Our Sabbath Schools closed, and the circulation of our Bibles forbidden. "These persecutions, as was the case formerly, are almost invariably instigated by the ministers of the State Church. [Pedobaptist Protestants] A brother, now imprisoned at Home Canal, was actually arrested at the command, and in the presence of an infuriated clergyman, [a Protestant who claims, like his brethren here, to be a friend of religious liberty] and every other one of the persons present with our brother would have shared his fate, had not the two gentlemen, who had been called in the above manner, succeeded in appeasing his anger. Give us the crucifixes of even Catholic po-

men, rather than the friendship and tender mercies of our Pedobaptist brethren (I) when they have the power to persecute, even though they may be shouting religious freedom with the same breath they sentence us to the prison or stake.

We have said that Baptists were the first, and even now, the only advocates of religious freedom on the Continent; as were they the first in the New World. We appeal to the bloody scenes of New England, to the prison, to the stake.

This is, then, the peculiar glory of Baptists. If the world ever enjoys universal religious liberty, it will owe it to Baptists—despised, reproached, martyred Baptists—This is our mission.

Then let us show that they are again owning the government to take measures that will secure religious liberty to all our emigrants sent from this country to foreign lands.

It is the most important religious movement of the day. Will not our Bazaar Convention, which sits in Baltimore, petition Congress in behalf of all Southern Baptists, to this end?

We will present this subject at another time. We have been led aside by our feelings, and kept our readers too long from the speech of Mr. Cass. It deserves to be printed in gold and open satin, and preserved for generations to come, to perpetuate his name, as one who dared to rise in the Senate, amid the political corruption which characterized the Congress of 1852-3, and boldly advocated Baptist principles of universal religious liberty—which, had he done in the days of Roger Williams, would have driven him to the wilderness, or before Pedobaptist Protestants in Europe to-day, that would smother him with missionaryary, or to the prison of Hesse Cassell! And yet Protestants are the friends of religious liberty!

Memorial for the Religious Liberty of Americans in Europe.

Mr. Cass presented the memorial of the Baptist Union, of Maryland, praying that the interposition of the United States in behalf of the enjoyment by Americans in Europe of religious liberty. In presenting it, he said—

"I have been requested to present the petition, which I read to the clerk's table, from the Maryland Baptist Union Association, and to serve its reference to the appropriate committee. I do this with pleasure, not only from regard to the motives and position of those who make this application, but also because I heartily concur with them in the importance of the object and in the propriety of calling the attention of the Government to it, as an object dear to us and to the world in its consequences now and hereafter. This body of pious and intelligent Christians anxiously desire the freedom of religious worship for their countrymen wherever the accidents of life may carry them—and it is not strange that this sentiment should be strongly felt and strongly expressed in this land of Gospel liberty. But it is strange that in this age of the world, and this day of intellectual advancement, any obstacles should be interposed by any Government in Christendom to prevent the believers in the faith of Jesus from following the dictates of their own consciences; and while rendering unto Caesar the things that are Caesar's, prohibit them from rendering unto God the things which are God's, agreeably to their convictions of the injunctions of His divine word. I coincide fully with the signers of this petition, that the best of all freedom is the freedom of conscience, and that there is no tyranny so revolting, as that which tyrannizes over the mind. We have a right to be heard in such an appeal as this, for we have tried the great experiment—an experiment no longer for it has become experience—of the entire separation of Church and State; and we show that unrestricted freedom of worship is not only the best for the political interests of a country, but best for the true interests of religion itself. Unfortunately the errors of the dark ages have not yet wholly yielded to the progress of truth; and in many countries, the civil authority impiously undertakes to exclude any form of religion but its own; and non-conformity is not all want of conformity to the will of God, but in the offence of preferring the Divine will to that of the ruler. Human precept has never gone farther, than in the erection of a standard of faith, with which all must agree, or be subject to the penalties of the Government here, and to the ex-communication of the church hereafter. So far as regards the profession of a particular doctrine as a necessary qualification for office, however we may lament its presumption and injustice, we have no national sense of complaint, as that is a question of internal policy; and nothing better illustrates the slow progress of truth in those old countries where it has many interests and prejudices to encounter, than the fact that even in England, with all her real claims to freedom and intelligence, a Jew, to this day, cannot occupy a seat in Parliament, without taking an oath by which he abjures his own faith and the religion of his forefathers. But we have a right to expect from all friendly nations, that American citizens be permitted to enjoy liberty of worship wherever they may go. There is not the slightest reasonable objection to such a demand. It ought not, indeed, to be necessary for this unworthy system of intolerance has not the least foundation in reason or religion. It is a mere relic of barbarism, converting the religion of the Gospel into an engine of State; and substituting means, selfishly for those personal convictions of religious belief, which every one should exercise for himself—and for the exercise of which every one is responsible.

"In what manner it may be proper for our Government to present this grave question to other Governments, I do not at present undertake to say. I shall move its refer-

ence to the committee on Foreign relations, feeling satisfied that they will give it their earnest attention, and in the hope that they will make a report, which will be authoritative in the expression of our views, and still more, those of our constituents, in any communication the Executive may open with foreign powers. I am free to confess, that for myself, I rejoice at the occasion thus given to us, while pleading for the full toleration of religion, to hear our testimony in its priceless value. Independent of its connection with the human destiny hereafter, I believe the fate of our republican government is indissolubly bound up with the fate of the Christian religion, and that a people who rejects its holy faith will find themselves the slaves of their own evil passions, and of arbitrary power; and I am free to acknowledge that I do not see altogether without anxiety some of the signs which are shadowed forth around us—a weak imagination with some, and irregular passions with others—producing founders and followers of strange doctrines, whose tendencies it is easier to receive, than it is to account for their origin and progress. But they will find their career and their remedy set in legislation, but in a sound religious opinion—whether they inculcate an appeal to God by means of stocks and stones and rappings, the latest and most ridiculous experiment upon human credulity; or whether they seek to pervert the Scriptures to the purposes of their own libidinous passions, by destroying that safeguard of religious character and order, the institution of marriage, and by leading lives of unrestrained intercourse, they are making proselytes to a miserable imposture, unworthy of our esteem, and by the temptations of unbridled lust. This same trial was made in Germany some three centuries ago, in a period of strange abominations, and failed; and it will fall here. Where the word of God is free to all, no such vile doctrine can permanently establish itself."

What would we not give, (did we have it,) to be once more free from the harassments of debt, and were possessed of a power press? Some desire some—some gold, for its sake—some political fame and elevation, but we have but this one temporal desire, viz: emancipation from debt, and a power press. A press—a press—a kingdom for a press! Dear brethren and friends, bear as once more, and we will probably say so more on the subject for this year, but toil on and see go, year after year, into secular obligations a sum which a press of our own might be saved, amounting to a no inconsiderable salary—we say we will toil on and sacrifice another year, if our friends so decide after they have heard as this case more!

1. What about this old debt? It is not of our creating, nor a matter over which we had, at the time it was made, any control. The books came into our hands saddled with this debt of more than \$6000. A small part of it was charged by the old Publication Society, and the balance charged by the former publishers, as costs of the paper above receipts. Not one dollar has yet been taken from the receipts of the Baptist by the present publishers for their own use, and they have given to the paper six years of unremitting labor!

Does not the paper now pay for itself? It does, and has since the 1st of May last, and yielded a small surplus to aid in liquidating the old debt.

Why has it not yielded more? For two reasons: 1st. It costs us more to publish it now by some thousand or eleven hundred dollars, than it would had we but a printing press of our own. We saw low the main sources of publication—i. e. its press work.

2d. We have suffered heavy losses from non-paying subscribers. This item alone would astonish our friends who are not familiar with the business. It is probable that not less than thirteen thousand dollars justly due us as, hopelessly lost—enough to purchase a press for it. The editor in his last paper acknowledged five donors of \$100 each, given, not lent, to that object! Must we believe that Baptists are less liberal than Presbyterians and Methodists? Must we believe it? We do not, we will not at least until the rolling years force the reluctant conviction upon us. We have cast anchor and are anxiously waiting for the day—day light and day-glowy just at hand—we believe that this will be the year that our brethren will arise for us.

We have noted the progress and improvement of religious papers as the West. Shall we, who eighteen months ago led the van, be now left behind—supplied for and secured for—distanced out of sight—dragging this dead weight after us, like a mean dog his block and chain? We cannot bear the thought! Has not our cry heretofore been, onward—onward—onward? Shall we be left so far behind that our shouts cannot be heard by our competitors? Say, dear brethren, have we not labored, toiled and bled long enough to be free—to be once allowed an open plain and a fair race, with our block struck indignantly from our galled and fettered limbs? Yes, yes the time has come, we hear the soul-thrilling cry, the proclamation of our freedom, swelling from a thousand voices, from Florida to Texas, from the Gulf to the Blue Ridge, like the voice of many waters: "They have been faithful, and too long bound for our sake, be free, and that reason shall by your merit mark!" Yes we shall hear it, our hope anticipates it. It will be a pleaser sweeter far to our ears than any sound earth can give. What would we give to the emancipation in return for this effort? We answer, one of the largest Baptist papers published in the South. How great

an effort will it cost our brethren to secure this—to disseminate the paper, purchase the press, and enlarge the paper?

THE PASTOR'S STUDY.

"Sacred spot! consecrated to God, to devotion, to special preparation for his important work. Sacred retreat! I breathe not yet you love to listen to his teaching—you who love him. Show that you respect and consider him too, in his hour of study and contemplation. Oh let him feel that one spot on earth is his, safe from intrusion, without bolts and bars. It is there he pleads with him who gave him his commission, that He would also give him success. He knows it is vain to hope by human wisdom to win souls to Jesus. His work is arduous, and none should intrude on his hours for study and devotion except on the most urgent occasions. But more than all, let the impression be deep and abiding, that the calm stillness of the Sabbath day is not to be disturbed by obtruding the things of the world upon the pastor's mind. Let him be alone with Jesus; let him seek the Spirit's influence to rest upon himself and all the people. Let him go with his heart warm from the altar to the House of God; from his closet to the pulpit; from the place of prayer to the public services of the Sanctuary."

We clip the above from the New York Chronicle, and commend it to our readers. No pastor can long perform his duties without time for study and prayer; and it is of the highest importance that his time should not be frittered away by visits unnecessarily long and numerous. Every pastor whose heart is in his work, will systematically arrange his time for pastoral visits, and preparation for pulpit services; but if his study becomes a place of resort for those who have nothing to do, but to idle away their time, his purposes will be frustrated, his preparations meagre, his sermons taste, and his heart lifeless and barren. If you wish your pastor to preach sermons of thought, power and spirituality, let him alone in his study, with his books and his God.

ISRAELI BAPTISM.—The conflicting views of the various sects that unite in the practice of infant sprinkling have often forced themselves upon our attention. It is now conceded by all candid Pedobaptists that there is nothing in the Scriptures authorizing or requiring it as an ordinance of the Christian Church.—New York Recorder.

IMMERSION BAPTISTS.—Every Conference paper of the M. E. Society, South, has publicly repudiated immersion as a Scriptural baptism. If we are mistaken, will they correct us? This is as it should be—as we wish it. They have no right to immerse—it is wrong for them to do so. This we consider a great gain.

WEALTH OF THE UNITED STATES.—The aggregate wealth of the United States amounts to \$12,000,000,000, and the population to 24,000,000 of souls. The wealth divided by the population gives \$500 to each person, young and old; and counting five persons to each family, it would give the handsome little fortune of \$2,500 to every family of the Republic, not excluding the slaves.

THE MISSIONARY WORK.

Not only are Pedobaptists breaking the hierarchy in the States and in this country, but at our Missionary stations and in Europe. Read the following:

BRITISH MISSIONARY ASSOCIATION.—The Rev. J. P. Perryman writes to the Board under date of November 30, that he had a Sabbath previous baptized Brother Johnson, a prisoner of the Methodist Episcopal Church. He says: "Brother Johnson came to me on the 14th of this month, and told me that he was heartily convinced that baptism by immersion was the only true mode. I told him that he must wait until our church meeting, which occurred on Saturday before the first Sabbath in each month. I also requested him to be present with us on Friday, our regular day of fasting. He came on Thursday night, but the waters of the Verdigris being very high, he could not cross the creek. At the church meeting he told his experience, and the church received him as a fit candidate for baptism. On the Sabbath, I preached from John, 3rd chapter and 16th verse; and after sermon, we went down into the water, obeying God in all his appointed ways."

We have heard this Mr. Johnson speak of very highly. Dr. E. W. Schenck alludes to him in a recent address in this city as one of the best ministers of his church.—Indian Adv.

IMMERSION OF PEDOBAPTISTS.—We take the following items of intelligence from the July number of the Primitive Church Magazine, London. The immersion of Pedobaptists coming from the Methodist and Presbyterian churches, is an event of the most frequent occurrence, both in this country and in Great Britain; and we think that it will become more and more frequent as the subject, until such time as immersion will be practiced as Christian Baptism.—N. J. Chron.

NEW PARRISBERT CHAPEL, LONDON.—We had a most refreshing and delightful service here on the last Sabbath evening in May. Mr. Walters, after preaching from the words, "One baptism," baptized eighteen believers in the presence of a large and interested assembly. Seven of the candidates are teachers in the Sabbath-school.—The Holy Spirit was evidently sent forth, and tokens of the divine approbation already appear. One person in the congregation, who for some time had been hesitating between the world and Christ, was led to decide for the latter. And another, a member of one of the Congregational churches in the city, whose mind had been late directed to the subject of believers' baptism, was convinced of her duty to follow her Lord in this matter, and has applied to Mr. Walters for baptism. Others are still waiting for admission into our fellowship. Will not our brethren who read this notice pray with us that God may bless us yet more largely, and send new prospects?

ESTERSON.—Mr. Esterson baptized one professing Christian, on the evening of Friday, June 5.

INWELL-TERRACE, BACUP.—On Lord's day, March 23, our esteemed pastor, Mr. George Mitchell, baptized four persons on a profession of their faith in the Lord Jesus, and on the following Lord's day was received into fellowship with the church. On Lord's day, April 25, seven persons were baptized on a profession of their faith in the Savior, and on the Lord's day following they were received into communion with the church. On Lord's day, June 6, after an appropriate address from our pastor from Jer. ix, middle clause of verse 3, "Valiant for the truth upon the earth," as persons were immersed on a profession of their faith in the Lord Jesus, and the same day were received into communion with the church. One of these has been a traveling preacher amongst the Primitive Methodists, but having been led to read his Bible without prejudice, has announced the error of infant sprinkling, has been immersed in the name of the Sacred Three, and now a preacher amongst the Baptists. May these be but a few drops before a copious and fruitful shower.

JOHN HADGRAVES, J. M. ASHLEY-BRIDGE, REAR BOLTON.—On the second Sabbath in May last, Mr. Harvey, of Bury, baptized six believers; three of the number have since been received into fellowship with the church at Bury, the remaining seven on the same day were added to the church at Ashley-bridge. Two of the number had been in connection with the Wesleyans many years, had not in the same class; and though unacquainted with the secret working of each other's mind, and truly the enemies and adversaries of beloved brethren, with the privilege of witnessing and participating in the ordinance of our once dead, but now risen and glorified Lord, were refreshing to our souls as the dew on Hermon. God grant, we may see many such days of the Son of man.

BAPTIZED AT GUERNSEY, in the straits of the English Channel, a member of the Methodist connection having become convinced on the subject of baptism.

BAPTIST COLLEGE IN TEXAS.—Rev. B. C. Barlow, President of Baylor University, Texas, writes to the New Orleans Baptist Chronicle that there are now in this institution one hundred and sixty students, including those who are preparing specially for the ministry. The new buildings for study-rooms and dormitories are nearly completed; and the University, nearly open, is nearly out of debt.

THE TENNESSEE BAPTIST.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

consider them as having been baptized in some way or other.
This is contrary to charity, Christian forbearance, and the apostolical exhortation to "receive one another, as Christ also hath received us into the glory of God." Rom. xv. 7.

It is indeed, very opposite to that profane, complaint charity, as much cried up by the publishing world, which has neither the Word of God for its rule, nor the truth for its object; whose ostentatious commendation is error equivalent to commendation as faith, and legitimate a kind of Christianity which stands independent of keeping the commandments of God and the faith of Jesus; but it is perfectly agreeable to true charity, which consists in love to the truth, and to those who are of the truth for its sake, as possessing it dwelling in them by its own effects. If we esteem all the commandments of the gospel to be plain, important, and indispensable; if we see them to be the effects of divine wisdom, love and grace; if we are persuaded that man's interest lies in observing them, and that there is danger in neglecting them; then regard to the divine authority, love to the truth, and charity to man, require that we dispense with none of them.

If by Christian forbearance you mean an agreement to over quietly about the commandments of Christ, as not essential to Church communion, there is no such thing enjoined in the Scripture. It would be absurd to suppose that Christ would give assistance to his Church, and at the same time a command to dispense with any of them. The eternal bearing with each other, instead of Rom. xiv. and xv. has no respect to any of the precepts of the gospel, but to the peculiarities of the Mosaic law respecting meats and days. We are exhorted to forbear one another in love, but this does not respect any such difference as to the common rule of our faith and obedience, but a just allowance for one another's weakness and imperfections in coming short of the acknowledged rule, with the exercise of meekness, tenderness, and long-suffering towards each other in this imperfect state.

The a Christian, as "Receive ye one another, as Christ also received us to the glory of God," does not signify that they should receive one another into the Church fellowship, disagreeing about the institutions of the gospel, or that they should receive any to their communion without baptism; the parties exhorted were believing Jews and Gentiles, who differed not about baptism, but about the peculiarities of Moses' law, as has been noticed. Christ has received the Jew, observing that peculiar law, and indulged him in it for a time; he had also received the Gentile, who was never under that law, and now forbid to observe any such thing. In these peculiar circumstances they are exhorted to imitate the example of Christ in receiving one another as he had received them, both to the glory of God, without making any difference of Jew or Gentile."

THE GARDEN GATE.
I have a refuge here;
I wish to measure with myself—
My mind is not of yours.

in the reach of most of us; but the inhabitants of our time, willing to give all these up for the annual goat, biscuit and pudding, and personal discomfort and display.—A. B. Journal.

FATTENED OSES.—Perhaps you intend to fatten a cow or bullock for your beef-steak, and probably the most unparalelled dry season has not enabled you to get it in very good order, and the lack of fall feed will make it necessary for you to stall-feed the more. It will be a good plan to commence soon, for a pound of corn meal, or any other good food, will do it much more good while the mild weather lasts, than after the cold weather sets in. Use up the more bulky and less nutritious kinds of food at first, and the more concentrated and nutritious kinds last. Apples are very good to feed fattening cattle. They will, if given judiciously, bring the animal up to a certain pitch; indeed, they will make very good beef. But if you have some corn meal or oil-cake to "top-off" with, it will be much better.—Maine Farmer.

Obituaries.
Lousia Ann Knight.
Departed this life in the town of Farmington, Tennesse County, Miss., on the 13th of Oct., 1891, in the 31st year of her age, Louisa Ann Knight.

Obituaries.
Lousia Ann Knight.
Departed this life in the town of Farmington, Tennesse County, Miss., on the 13th of Oct., 1891, in the 31st year of her age, Louisa Ann Knight.

Obituaries.
Lousia Ann Knight.
Departed this life in the town of Farmington, Tennesse County, Miss., on the 13th of Oct., 1891, in the 31st year of her age, Louisa Ann Knight.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

Valueable Books for Ministers, Deacons and Elders.
NOTES EXPLANATORY AND PRACTICAL ON THE TENNESSEE BAPTIST CONSTITUTION AND BY-LAWS. Price \$1.00. Also, Notes on the Constitution and By-Laws, 11 vols. 11 nos. \$1.00 each.

UNION HALL.
Market Street, Nashville, Tennessee.
DAILY YOUTHFUL ASSOCIATION.
SINGS the first thing in the morning, and is now ready for public entertainment.

UNION HALL.
Market Street, Nashville, Tennessee.
DAILY YOUTHFUL ASSOCIATION.
SINGS the first thing in the morning, and is now ready for public entertainment.

UNION HALL.
Market Street, Nashville, Tennessee.
DAILY YOUTHFUL ASSOCIATION.
SINGS the first thing in the morning, and is now ready for public entertainment.

UNION HALL.
Market Street, Nashville, Tennessee.
DAILY YOUTHFUL ASSOCIATION.
SINGS the first thing in the morning, and is now ready for public entertainment.

UNION HALL.
Market Street, Nashville, Tennessee.
DAILY YOUTHFUL ASSOCIATION.
SINGS the first thing in the morning, and is now ready for public entertainment.

VALUABLE AND IMPORTANT PUBLICATIONS.
The following are some of the most valuable and important publications of the year.

VALUABLE AND IMPORTANT PUBLICATIONS.
The following are some of the most valuable and important publications of the year.

VALUABLE AND IMPORTANT PUBLICATIONS.
The following are some of the most valuable and important publications of the year.

VALUABLE AND IMPORTANT PUBLICATIONS.
The following are some of the most valuable and important publications of the year.

VALUABLE AND IMPORTANT PUBLICATIONS.
The following are some of the most valuable and important publications of the year.

SELECTIONS.

BRICK COMMUNION.

The following article is from the pen of Archibald McLellan, of Scotland. We take it from the Louisiana Pioneers Church Magazine, for November. Our readers will find it worthy of special attention:
"We admit the fact, but refuse the blame. We freely admit that there are multitudes of God's dear children unenlightened as to baptism; many of them have never attended to the subject; and others, through the influence of custom and false instruction, have unconsciously taken up with infant sprinkling in the stead of it. It is also a fact that whilst they are so ignorant as to their baptism, we must remain divided as to visible Church communion. Hence questions as to whom to baptize? These will always stand in the way of the Scriptures, and of their own souls, and of the souls of others? And whether should Christians unite in observing Christ's institutions, or in dispensing with them? The very state of the question is a sufficient answer to such as hold the institutions of Christ as indispensable obligations. We are persuaded that that to many of the real children of God as living in the neglect of the first ordinance of the gospel: we endeavor to hold it forth to them, consistently by our example, doctrine, and separate communion; we cordially invite them to fellowship with us in this and all the other institutions of Christ, according to the order in which he has placed them; and we earnestly pray to their Father and ours, that he would dispel their ignorance, remove their prejudices, and subject their consciences to this and every other part of his revealed will; but while they remain in their present mind, we have not meet them any nearer, nor step over the sacred boundaries which Christ has marked out in his word, in order to give them the right hand of fellowship. Indeed, the great body of Pedobaptists themselves set upon this principle; for they will not receive any in communion with them in the Lord's Supper, unless they

LITTLE THINGS.

CITY LIFE.

Little drops of water,
Little grains of sand,
Make the mighty ocean,
And the boundless land.
And the little moments,
Humble though they be,
Make the mighty ages,
Of eternity.
So our little prayers,
Lead the soul away
From the paths of virtue,
Oh in sin to stray.
Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above.
Little needs of money,
Sown by youthful hands,
Grow to harvest seasons,
For in heaven's land.

MR. FRANCIS SANDIDGE.

Departed this life on the 21st Sept. 1892, Mrs. F. Sandidge, wife of Jarrt L. Sandidge. The writer of this brief notice (now past 83 years) was gratified, in years gone by, to see the husband and wife, hand in hand, walk down into the baptismal stream, and buried with the Lord in baptism by Eld. R. Thornton. Her attention to her husband and her children, her servants, and her father-in-law, became a wife, a mother, and a Christian. She lived to see the most of her children, eleven in number, save one, Chris. She has now in her ninetieth year, gone to her reward in Christ. The Lord's Church, which she was a member, has suffered greatly in her loss and the loss of another, HAZARD SANDIDGE. May God, in his mercy, bless her bereavement to the respective families and to His Church.
Let those who read this remember, a prophet said, "because I will do this, prepare to meet thy God."
Ed. JOHN SANDIDGE.

EDUCATION OF THE DEAF AND DUMB.

BY R. T. ANDERSON & SON.
We teach them to Talk as other children do; first, to sound all the letters of the Alphabet, and then to read and write, pronouncing clearly. If any doubt this, let them come and see and hear.
We go on to teach them Writing Arithmetic, Grammar, Geography, &c., &c., and to read the Bible.
Texas: Per Section of five months, for board and tuition, \$50 in advance. Our Post Office is Garrettsburg, Christian County, Mo.
R. T. ANDERSON & SON.
P. S.—Our school is not confined to the deaf and dumb; we teach others also. For the next year, they will commence on the 1st of February, 1892. Our sessions commence on the 1st of January, and on the 1st of July of each year.
Dec. 4, 1892.—3n

QUEENSWAY, GLASS AND CHINA.

AT "HICKS' CHINA HALL."
NOW in store fresh and heavy stock of every article usually kept in similar establishments, all of the most importations and purchased directly from manufacturers in France and England, at the lowest prices. We have also a large stock of Queensway, Glass and China, which we offer at lower prices than in any other city, and the matter by bringing on their "original" goods, and we will guarantee them to be better than any other in this matter than any other. If the best of crackers always comes. A. H. HICKS,
136 Broadway, New York.

CHOICE BOOKS.

Including Library, Historical, Scientific and Miscellaneous. Also, Crammer, School, Sunday School, and Juvenile Books; Bibles, Testaments and Hymn Books, which will sell very cheap. All orders promptly attended to.
POINDEXTER & BOTCHKISS,
No. 84-1/2 Broadway, New York.

NEW YORK BAPTIST BOOK DEPOT.

141 Nassau Street, New York.
EDWARD H. FLETCHER
is constantly on hand, at wholesale and at retail, a general assortment of the following:
Classical, Modern, School and Blank Books, and Stationery.
Nashville Marble Works.
Monuments, Tombs, Grave Slabs, Headstones, and all kinds of House Work.
THE sub-editor writes to the citizens of Nashville and vicinity, all kinds of Marble in the latest style as low as can be bought in any of the eastern cities, and will warrant our work to be of the best quality. If our citizens are desirous with a call, on the corner of Spring and Second streets, we will be glad to give them our prices of different kinds of work. We hope our goods, had at home, if we will do our best to get as cheap as we can be done elsewhere.
JAMES SLAUGHTER,
Nashville, Nov. 22, 1891.