

Another Word to Those Who Owe.

Our subscription is now passing through our subscription books, and making out the accounts of all who owe us for one year or a longer time. We have on our books now due over fifty thousand dollars, and are obliged to collect...

Remember, we stand ready to correct every error.

Remember, if it is impossible for you to pay now, and you still want the paper, say so, and you still have it until you can pay. Those who owe, and will neither pay nor reply, will be discontinued, and published in the list of Hard Cases which we are now making out.

EDITORIAL TELEGRAMS.

SHOW THIS to the brother who does not take the Tennessee Baptist.

THE TENNESSEE BAPTIST FOR IT.

A telegram of a brother in Alabama, we will send you a copy of the Tennessee Baptist, if you will send us a copy of the Tennessee Baptist, if you will send us a copy of the Tennessee Baptist...

FAITHFUL ANNOUNCEMENT.

Secretary of the Foreign Mission Board, presented the accounts of the work of the board for the year 1889. The board has done a noble work, and we are proud to have it published in the Tennessee Baptist...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

THOUGHTS ON GIVING.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

generally employed to denote that progressive work of moral purification which has its origin in regeneration, and is consummated in the believer's perfect conformity to the likeness of the Lord. The Savior prayed for his disciples, "Sanctify them through thy truth; thy word is truth." It is a delightful thought that the Sanctifier of believers is divine. Who but a divine agent could in the first place renew the heart and after its renewal superintend the process of crucifying sin, and developing the germ of holiness till the disciple is stamped with the image of his Lord? Such is the depravity of human nature—such is the liability to sin even in the regenerate—that there is no hope of their moral purification in the absence of divine agency. Let Christians rejoice that they have an omnipotent Sanctifier, able to bring every evil passion and thought into subjection to Christ.

I have thought that most professors of religion entertain inadequate views of the importance of sanctification, and also of the practicability of making large attainments in holiness. They know that the salvation of the gospel is adapted to sinners—and so it is—but it is adapted to make them saints. The only Scriptural proof any man has that he is a Christian consists in the fact that he is saved from sin. The pure in heart, and they alone, shall see God. As to aspirations after large attainments in holiness a false humility has operated unfavorably. To sin as such is a crime has been regarded as incompatible with true Christian modesty. And the sluggish believer, in his culpable inactivity, has thought he was exemplifying a becoming diffidence of himself.

I shall try to show next week that Christians, in humble confidence on the sanctifying Spirit, should strive earnestly for an increase of holiness.

THE TENNESSEE BAPTIST FOR IT.

A telegram of a brother in Alabama, we will send you a copy of the Tennessee Baptist, if you will send us a copy of the Tennessee Baptist, if you will send us a copy of the Tennessee Baptist...

FAITHFUL ANNOUNCEMENT.

Secretary of the Foreign Mission Board, presented the accounts of the work of the board for the year 1889. The board has done a noble work, and we are proud to have it published in the Tennessee Baptist...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

THOUGHTS ON GIVING.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

the Apostle, required pecuniary donations to the cause of God, sermoneously adjusted to the ability of the donor. Hence he said to the Corinthian Church, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." This is evidently the best plan of making contributions to the cause of benevolence. Its advantages are many. A few of them I will mention in my next.

WAY MARKS—NO. 7.

THE TENNESSEE BAPTIST FOR IT.

A telegram of a brother in Alabama, we will send you a copy of the Tennessee Baptist, if you will send us a copy of the Tennessee Baptist, if you will send us a copy of the Tennessee Baptist...

FAITHFUL ANNOUNCEMENT.

Secretary of the Foreign Mission Board, presented the accounts of the work of the board for the year 1889. The board has done a noble work, and we are proud to have it published in the Tennessee Baptist...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

THOUGHTS ON GIVING.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

WHO, IN CONTEMPLATING THE BLOODY PHENOMENON OF CALVARY, WOULD NOT THINK IT SAFE TO CONFIDE THE CAUSE OF BENEVOLENCE TO THE EXPANSIVE LIBERALITY OF THE REDEEMED FOLLOWERS OF THE LAMB—LIBERALITY INSPIRED BY A DISPLAY OF LOVE WHICH LANGUAGE WAS NOT INVENTED TO DESCRIBE.

Who, in contemplating the bloody phenomenon of Calvary, would not think it safe to confide the cause of benevolence to the expansive liberality of the redeemed followers of the Lamb—liberality inspired by a display of love which language was not invented to describe...

indeed if not another Baptist now in Texas takes it—provided those yearly moving in will do so, the *Texas Baptist* will soon have a list second to no Baptist paper in the Union. The prospect of the paper should encourage every Baptist to work for it. Brother Kimball, since we left the State, has been added to the editorial corps. A better selection could not have been made. Bro. K. is a thoroughly read man, and has accumulated the largest private library of any minister in Texas. The corps editorial, consists of Elders George W. Haines, R. H. Tolifer, Merrill, and Kimball. Brother Haines is about the same age as Prof. Pendleton, about the same height, possessed of the same character of constitution, and cast of mind. We were constantly reminded of our distinguished confessor, while with Brother Haines. Brother B. possesses fine prescriptive faculties, and is a natural logician. We regarded him as many do, as belonging to that class of men we call rigid, distant, unsocial, until the last night we were with him and Eld. Hillier, at our Brother Barnes, we were, out of the crowd and the bustle, saw out brother in his social and christian character, and found him a brother after our own heart. The more intimately the brethren of Texas become acquainted with Brother B. the more will they appreciate and love him. He is pre-eminently the man for the position they have assigned him. He cannot willingly be drawn into battle, but when he does enter, it is to conquer, as not a few Methodist preachers and Presiding Elders in Texas can testify.

They are a noble band of brethren such as we would delight to be associated and labor with. We became more acquainted with brother Hillier, Barnes, and Hill, in our short stay, than with others, also Brother Buffington, who united with the minority of five of the old first church after the division. He still believes that a constitutional minority is the orderly and proper church—nor can you find one of that number who thinks otherwise.

The Book and Tract Department of the Texas Publication Society is not receiving the encouragement it deserves. Brother Haines has a large front room to his printing office that would contain fifteen hundred or two thousand dollars worth of Baptist and religious publications, and Sabbath School books, but owing to the slender amount of stock subscribed or paid in, only a few books were on hand.

Not less than \$1,500-\$2,000 worth of books should be kept constantly on hand at this point, and we hope the day is not far distant when the religious enterprise and liberality of the brethren will enable Brother Haines to do this. Other denominations, the Methodists especially, are directing their mightiest energies to possess Texas, by means of their publications, and schools, and almost ubiquitous circuit riders, who are colporteurs and agents for everything that comes under the name and mark of Methodistism. They boast that with all disadvantages against them in Texas, that they are fast gaining, and will ere long make Texas the Empire State of Methodism. Why will not the Baptists of Texas, who are more numerous—now by far the largest denomination in the State, and withal wealthy, and, as a body, intelligent and enterprising—make only up to the great responsibilities the Master of the Vineyard has devolved upon them. Will they find their pleasure in gathering the wealth of cotton and stock, that that rich soil affords them, and allow the scepter of dominion to pass to their hands? Then every private missionary, every missionary, and every private member should work diligently in disseminating Baptist papers, books, and tracts all over the State, and establishing Baptist Sabbath schools in every Baptist church and neighborhood.

Not one of them think that the Texas Publication Society will or can conflict with the *South Western Publishing House*. It is the glory of the South Western Publishing House that none of its interests are injured or can be by any Baptist enterprise, paper or publication society, wherever it may be located, and it certainly cannot by anything that is not Baptist. We would have an amply endowed Baptist Publication Society in every State, with a Depository of from five to ten thousand dollars worth of books on its shelves, and a score of missionaries and colporteurs in the field. Such societies would advance the interests of the South Western Publishing House. Was the House sold, (and it would be if what was now due it for books, etc., was paid in,) it would be willing to invest a thousand dollars in the stock of this Society. We do hope that the brethren will take a strong hold of this interest. It will prove to be the right arm of their strength in Texas.

A RELIC OF THE PAST.

Brother Hillier showed us a purse made of deer skin, which was worn by his grandfather, which has been an heirloom in his family since the 14th century. He is descended on one side from an ancient Bohemian family of Baptists, and this purse has been given to the younger member of it in its generations, for some 400 years and has always been in the possession of a Baptist!

This purse establishes beyond controversy the fact, that the Baptists were in existence long before the days of Luther and Calvin, and that not a few of the Bohemian Baptists went to England and thence to Wales, as the late descendants of Brother Hillier come from Wales. Brother Hillier wrote us one brief account, which we have been so choice of we cannot now find it. We hope he will give us the history of that Baptist purse, at length. We earnestly desire it.

HENRYVILLE.—We saw little of this place or the brethren. It is a pleasant place of some 2,000 or 3,000 inhabitants, its principal building is the State Penitentiary—it is a rather large convicts Cotton and Woolen Factory, worked by convicts. All seemed employed and cheerful, save one old savage, and they say the Mexican prisoners rarely work in the Factory than live in Mexico, for they lose no time in getting back when their term expires. The penitentiary clears a handsome sum to the State over and above all expenses. The manufacture of Cotton and Woolen goods rather than those branches of trade that conflict with the labor of our mechanics, should be carried in all our Southern penitentiaries. Let us conflict with Lowell rather than with home manufacturers, and graduate a school of convict-mechanics to dislodge the profession among us.

We had a very large audience, and the Judge adjourned the court to give the bar an opportunity to hear. We tried to preach the truth with earnestness and faithfulness, and have already heard of good results from the effort.

Owing to the prevalence of the yellow fever we gave up our appointments at Montgomery, and Houston, and turned our course towards Washington and Independence.

TENNESSEE BAPTIST SOCIETY.

This society was organized for a great and glorious purpose—to disseminate by means of the press our religious and denominational sentiments in books and tracts, throughout this State. It was organized and chartered at a time when not a denominational publishing house or society existed in the South; and not a press turned in the whole South to print Baptist books and tracts. Few, very few, Baptist books were then circulated, and not one in ten, if one in one hundred, printed then that are now printed.

The destitution of Baptist literature in the land can hardly be appreciated by the young Baptists of this day. Our churches and families, many of them, used Pedobaptist hymn books and Bibles, with the great picture of John pouring water upon the head of Christ, out of a ram's horn or a clam shell!

In 1847, the Tennessee Publication Society was chartered for the purchase and publication of Baptist books, tracts, Bibles, and Sabbath school books, for which purpose it was allowed to raise any sum not exceeding \$10,000. The capital was to be invested in the purchase and publication of such books, and the donors to receive 6 per cent on the amount they contributed, in the publications of the Society, if they called for them, otherwise they were to be gratuitously distributed in destitute places.

As Corresponding Secretary, at the request of the Society, we travelled and preached, and raised in bonds and cash some \$5,000, without the least remuneration. The amount paid in has not yet amounted to over \$1,000. The funds were loaned to Graves and Shankland, as depository agents, and ample security given.

The money was used for the purposes specified in the charter, and everything moved on as well as could be expected, developing into strength and increasing usefulness, until the well known division of sentiment touching the publication of the "Landmark Tract" by Eld. J. M. Pendleton, by the Society. It is known to all familiar with the machinery of the Society, that to meet the expressed views of brethren, and to silence the fears of many that a corporate body in Nashville could for all time to come, and even after that had become retrograde, determine the theology published and disseminated by means of this fund, the Society did grant to the General Association of Middle Tennessee and North Alabama, and the Convention of West Tennessee, each to appoint a Board of Publication, annually, who should determine what books the Society should send forth.

For years, and until the occasion alluded to, tracts, etc., were published in good faith, having only the endorsement of these Boards. But now, the Society put in what we considered a new claim to unwarranted and, in principle, dangerous power—i. e., to veto any publication, though unanimously approved by these Boards of Publication. The discussions that followed occasioned no little hard feeling and alienation among the members of the Society. Owing to the fact that several of the corporate members of the Society, who then lived in or near this city, have moved away until the requisite number to constitute a quorum for the transaction of all its business, including the election of officers, etc., no meeting of the Society has been held for several years. These brethren who were opposed to the publication of the tract alluded to, and are still opposed to the principles set forth in it, have been from that day anxious to break up the Society and so thwart the dissemination of the doctrines they oppose by means of the Society; and an article appeared some year or more ago over the signature of one of the officers of the Society proposing to dissolve it, and to give up the bonds and allow those who had paid to call for their respective amounts.

To dissolve a chartered society one man cannot do, if the Society itself has the power to do it. Some of its donors are deceased, and their money possibly must be used for the purpose it was given by them.

Owing to the publication alluded to, not a few good brethren who have paid in, or more instalments, have honestly concluded that the Society had dissolved, and forfeited its charter, and felt a little hard towards the agents because their money was not returned on their demand.

To such we say—
1. No condition of the charter has been violated, and, consequently, it is not forfeited.
2. The violation of a by-law that provides annual meetings and the election of officers is not a forfeiture of the charter.
3. The funds paid in are amply recurred by real estate. They cannot be lost nor one dime squandered.

In accordance with the charter, every one who has paid in his bond or any part of it, has received his interest annually in books and tracts when he has called for the amount, and some, if not the majority, have called for them as regularly as the years have rolled around.

Let all remember that they can have their interest if they wish it. Owing to the interruption above alluded to, the Society, as such, has issued but a limited number of tracts and books, but those endorsed have been constantly issued and constantly on hand, so that the Society has been in constant operation. It has become highly important now, since a bequest has been made to the Society, that it should meet and fill up the vacancies in the corporation, occasioned by deaths and removals to other States, and elect officers and examine into what has been done and what should be done in view of the legacy which will accrue to the Society upon the demise of the testator.

These considerations prompt the following call:
In view of the fact that so many of the original members of the Tennessee Publication Society have moved from this city and State, that the requisite number to form a quorum, for the election of officers and the transaction of business, is not in or near the city, and in view of the fact also that the Society has had no meeting for several years, and it has come to our knowledge that a friend to the Society has devised a legacy to this Society, which it may become possessed at an early day, we unite in calling a full meeting of the Society at the South Western Publishing House, on the 28th of March, 1890, at 10 o'clock, P. M. This call signed by J. R. GRAVES, Cor. Sec.

A. B. SHANKLAND.
H. G. SHANKLAND.
JOHN W. KING.

NEWSPAPER.—Says the New York Examiner, "No one man can make such a weekly newspaper, as these times demand, and the help which the best of editors need cannot be obtained without the yoke of a large staff of 'head boys'—a staff of irresponsible or dilatory subscribers, but of men and women who pay promptly and regularly for the paper which they take."

Readings and Commentaries.

At a regular meeting of the Baptist church at this place it was resolved that the following be read:
Resolved, That we tender to the Board of the Southern Baptist Sabbath School Union a cordial invitation to hold their next annual meeting with this church, and that we will have a Mass Meeting of the friends of the "Union" in connection with the meeting of said Board.
CHARLES H. SWELLWELL, Mod.
A. B. ROSS, Clerk.

The Board will be gratified with this intelligence, and will appoint the Semi-Annual Meeting in June, with the Rome Church, without a doubt. It will act upon this at its next meeting.

"GIVE BOOKS."
During the past year, the Methodists of this State raised \$50,000 for their book concern, and they propose to raise as much this year. Such a disfigured ministerial and layman's meeting with the "book business does more to build up our church than anything else." Baptists have been slow to avail themselves of this mighty engine for building up the cause of Christ. Had they sent their books over the country with as much zeal as the Methodists, it is probable that instead of one million we would have had two millions of communicants in the United States. But a brighter light is dawning upon the eyes of every section of our land the Baptists are becoming impressed with the importance of this work. Instead of retrograding, they are now making rapid strides forward, and sincerely hope that our friends will exert themselves just now and send us the results of their efforts.

Should not Baptists in the South-West to wake up to the importance of giving their denominational publications—periodicals, books, and tracts—a ten hundred fold larger circulation? Our books are invaluable in argument and facts that the sophistry and fiction of Methodist publications cannot stand before, but they will obtain credence when the correct ones are read.

Let such Baptists send us a package of the new tract publications of the South-Western Publishing House, only 25 cents for 200 pages. This is independent of the postage.

INFANT BAPTISM.—The advocates of this dogma are openly reviving the doctrine upon which infant baptism was originally predicated, the very doctrine which gave rise to it—i. e., baptismal remission and regeneration. We have received a book from the publishers with the following title:
INFANT SALVATION: Its Relation to Infant Baptism, Infant Regeneration, and Infant Baptism. By J. H. A. Bomberger, D. D. Pastor of the Race Street Evangelical Church, Philadelphia. Philadelphia: Lindsey & Blackston, 1879. For sale in Baltimore by Gutten & Sullivan, 75 Fayette Street.

This book we consider, unlearned in doctrine, and mischievous in its tendency. The author after showing that infants are involved in the general depravity of the human race, intimates that their salvation depends on their receiving the sign and seal of redemption in baptism or sprinkling. He greatly deplores the neglect of parents with regard to the baptism of their children. In some of his arguments, he states some of the benefits which he considers are secured

