

THE BAPTIST.

Stand Ye in the Ways, and See: and Ask for the Old Paths which are the Good Ways, and Walk therein, and Ye shall Get Life for Your Souls.

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BAPTIST DOCTRINES, PRINCIPLES AND FACTS.

1. One Lord, one Faith, one Immersion, Eph. iv. 5, 6. That an immersion is the profession of that one faith in the burial and resurrection of that one Lord. See Rom. vi. 3-5; Col. ii. 12; 1 Cor. x. 17, 18; 1 Pet. iii. 21.

2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

3. The Word of God, the instrument, and the Spirit of God the Agent in the regeneration of man.

4. Each visible Church of Christ is a company of scripturally immersed believers only, (not of believers and their unconverted children and others on probation,) associated by voluntary consent to obey and execute all the commandments of Christ, having the same organization, doctrines, officers and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ and submitting to no law he has not enacted. See Rom. i. 7; 1 Cor. i. 2; Eph. i. 1; Col. i. 1-5; Acts ii. 41, 42.

5. The "Lord's supper," as a positive and commemorative ordinance, is observed only by a Church of Christ as such, (that is, in church membership,) not as a test of Christian fellowship or personal feeling of one communicant toward another, as Pedobaptists erroneously teach, but only to show forth Christ's death till he come again; and being a Church act, it becomes, incidentally, a symbol of Church relationship; consequently, only those members can participate in this ordinance that agree in faith and practice. The members of one church (though of the same faith and order) can come to the communion of another only by an act of courtesy and not by right, for such churches are independent, being made the guardians of the purity of the sacred feast, in invested with the authority to discipline those whose relationship ordinarily gives the right.

6. Christian Baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to his service. One mode only, therefore, can answer this design, and the profession of baptism cannot be made by children, except "the children of God by Faith." Matt. iii. 16 and xxviii. 19; Mark xvi. 16; John iii. 23; Acts viii. 12; Rom. vi. 3, 4; Col. ii. 12; Gal. iii. 26, 27.

7. Dying in water, of one dead to sin is the only action; since the burial of a dead man is the only "burial" of a sinner in death in the world, for it is called the likeness of death.

8. The *lex* and the *lex* alone, unalloyed with human devices or traditions, is and ever has been, the religion of Baptists.

9. Positive laws (as baptism and the subjects of baptism,) are not left to be inferred, but in all cases require positive and plain commands, or examples.

10. To divide the positive requirements of Christ into *essentials* and *non-essentials*, is to decide how far Christ is to be obeyed, and in what points we may safely disobey him. But to refuse to obey one of the least of his positive requirements or to teach others so, involves one in the guilt of violating all.

11. Every positive law, ordinance, or practice in the Church, not expressly commended or exemplified, is positively forbidden, since the specification of one thing is the prohibition of every other. These are all human inventions and traditions, as infant baptism, sprinkling, pouring, etc., now practiced for religious rites, for which no scriptural warrant can be found, and are, therefore, *unlawful*.

12. Christ gave no man, society or church the authority to traffic with the ordinance or organization of his Church or Kingdom, as to make or change his laws, and substitute one thing for another. To surrender what he has established, is *treachery*—to change them, *treason*.

13. Principles can neither be conceded nor compromised.

14. All scholars, critics and lexicographers, of any note, unanimously declare that the primary (that is, first) and leading signification of "baptize," is to dip or immerse, while some of the very best scholars of any age, affirm that it has no other meaning. [Liddell and Scott, Carson, Anthon, etc.]

15. Standard historians unanimously agree that primitive and apostolic baptism was administered by the immersion of believers in water, in the name of the Trinity. [Stuart, Robinson and Wall.]

16. Nearly all standard Pedobaptist commentators admit that the Bible does not furnish one plain command for, or example of infant baptism, and there is the utmost disagreement and confusion among them on what grounds or for what purpose it is to be administered.

17. All standard historians unanimously affirm that the government of the apostolic churches was purely democratic, (that is, vested in the people or membership,) and all the churches independent republics. All religious societies have legislative powers, and clerical or aristocratic governments, (that is, in the hands of the clergy or a few as a passion,) are *anti-scriptural* and *anti-republican* tyrannies which no Christian can lawfully countenance, or *repugnance* freedom ought to support; consequently, all the acts and ordinances of such irregular bodies are *unlawful*, and ought not to be recognized by us: we should such societies be, in any way, recognized as *scriptural* churches, or their agencies as *official* ministers of the gospel. The Baptist Church is the parent or democratic and republican government.

18. No society, organized upon principles differing from those of the apostolic churches, having different subjects, ordinances, orders in the ministry can justly be called a *gospel* church, or church of Christ, or a branch of the church of Christ, for "things equal to the same thing are equal to each other."

19. Protestant historians frankly admit that Baptist churches are the only religious communities that have stood since the apostles, and are Christian societies, which have preserved pure the doctrine of the gospel through all ages. [See Williams, p. 35.]

BETTER.

That haunting dream of Better,
Forever at our side!
It hints the far horizon,
It sparkles on the tide,
The wrangle of the Present
Too narrow is for rest;
The feet of the Immortal
Leap forth to seek the Best.

O beauty, trailing sadness!
O despair, hope's loftiest birth!
With tears and aspirations
Have ye bedewed the earth.
The opening buds of April
Untimely frost may chill;
The soil of sweet October
Faints out in mystery still.

What buried thou, gay childhood?
Swift youth, what didst with thee?
Languish at our losses, sorrow,
As in some godlike gloe?
Away, away forever
Our vessels seem to sail,
The Eternal Breath overtakes them,
Home speeds them every gale.

The Almy gold and purple
Swathed not the bill we trod;
Twas hard and common climbing,
The humble and the eld
The bitterness we tasted
Was Faith's most wholesome leaven;
The friends that left us lonely
Are opening doors in heaven.

And now the deeper midnight
Unravels larger stars;
And glads of glory burgeon
From earthly blights and scars.
And now the mists are lifting,
The lides are rushing in—
Tis sunrise on the mountains!
Our life is yet to win!

UNION UNIVERSITY.

BRO. GRAVES:—Permit me, through THE BAPTIST, to call the attention of the friends of this Institution to its present condition and prospects. At a late meeting of the Board of Trustees of the University, it was determined to make the necessary improvements on the much injured building and other property, which was almost entirely ruined by the ravages of the late disastrous war. The friends of the Institution in the immediately surrounding country, have so repaired the University building as to keep it in a state of preservation, but now it is determined to put the building and grounds in good condition, and to make the place pleasant and inviting to students who may desire to make Union University their *alma mater*.

We can also inform the friends of the University that Rev. William Shelton, D.D., one of the former Professors of this Institution, has been elected to the chair of theology, and it is understood that he will accept the position. The accession of Dr. Shelton to the present able corps of Professors is a guarantee that this school will be inferior to none in the South.

We invite students from all parts of the country. Come to Union University, Murfreesboro is a pleasant place, and board as cheap as at any other Institution in the South.

J. J. MARTIN, Trustee.

July 20, 1869.

To the Baptist Churches of West Tennessee.

DEAR BRETHREN:—As the voluntary agent of your Convention, I take much pleasure in stating that in every section in which it has been my privilege to present the claims of the Convention, the demonstration of a high estimate has been strong; and the increased popularity of this noble institution induces me to predict a much larger delegation at Brownsville, on Saturday before the second Sunday in November next, with much more money than we have had for several years.

The strong appeals made by agents of institutions outside of our bounds, so crippled our efforts that your Convention found it necessary, at the last annual meeting, to pass unanimously the following:

Resolved, That in future no collection shall be taken up for any object outside of our local mission operations until the annual report of our own Executive Board has been submitted, and our own home work has received due attention.

Resolved, That our educational interests shall have the second place in our time and affections.

I trust every member of the next Convention will feel bound to observe the above resolutions, and thus avoid the action that has made some devoted friends of the Convention lukewarm.

Recently I have learned that some persons, who have obligated their money to Bro. Tipton under the impression that he was employed by our Executive Board, are dissatisfied. I have had no intimation that he has been thus employed, nor do I think he intended to make any such

itpression.

However, in future let each person learn what Board he is sustaining, and then there will be no after-trouble. I have been preaching day and night for several weeks, and attended some of the most interesting meetings that I have been in for many years. I trust that God will enable me to do much work as your voluntary agent, and that we shall come together in Brownsville in the name of our blessed and good Master; and, if so, I know he will be with us and give us a feast of fat things. Let this be the onward cry: "Let others do as they may, I will, if God help me, go to the Convention."

Why shall not the Convention of West Tennessee become equal to the General Association of Virginia or Georgia? We have the rich soil, the climate, the men, and the money to make our Convention preeminently great; and, if we will quit our rule of fractions, and learn the power of solids, we will, by our united strength, accomplish much good and become a happy people.

To the many brethren who are writing to me to assist them in protracted meetings, and holding out liberal inducements, I will say my time and services are pledged until after the meeting of Big Hatchie Association. Some letters of invitation come too late for me to answer. The meetings pass before my answers could reach the correspondents.

May God's blessing rest upon all who love our Lord Jesus Christ. Amen.

Your servant in Christ,

CHAMP C. CONNER.

Ripley, Tenn., August 19, 1869.

BAPTIST PROGRESS.

REV. W. E. M. MARSH.

Baptists, in comparing their growth with that of other denominations, do themselves injustice, unless they take into consideration the peculiar obstacles they have had to overcome, and that in part still confront them. These obstacles enhance the glory of our progress. They show the strength of our principles in the power they have manifested in overcoming all that opposes them. They establish their invulnerability. Studied in their light, our growth has been marvellous. It is without any parallel, showing that He who has been with us has been far more than all that have been against us.

1. We have had to contend with the strong arm of the secular power. Others have in time past had the support of the State. Baptists have never sought it. They have protested against the union as an unhallowed alliance, as joining in wedlock what God has ordained should be sundered. The State has persecuted them. Time was when he who showed the most zeal in persecuting us, thought that thereby he rendered the greatest service to the cause of civil government as well as of religion. The very name of Baptist, or, as it was known, Anabaptist, was detected. Palfrey says:

They were held in the same popular contempt Abolitionists were a few years ago.

And we all remember how odious that term was. Froude says of the Anabaptists of the Netherlands:

On them the laws of the country might take their natural course, and no voice was raised to speak for them. For them no Europe was agitated; no courts were ordered into mourning; no royal hearts trembled with indignation. At their deaths the world looked on complacently, indifferently or exultingly. For them, history has no word of praise.

Again, in describing the policy of the Duke of Somerset, in the year 1549, he says:

A commission was appointed to hunt out and try Anabaptists; to examine them and report on their opinions, and, if mild measures failed, to deliver over the obstinate, in the old fashion, to the secular arm.

Underhill says:

There is not a confession of faith, or creed, framed by any of the Reformers, which does not give to the magistrate a coercive power in religion and almost all of them at the same time curse the resisting Baptists.

Jeremy Taylor, as quoted by Palfrey, declared that:

Anabaptists are as much to be rooted out as anything that is the greatest pest and nuisance.

Referring to the trial of Servetus, Dr. Henry, in his *Life of John Calvin*, says:

This dangerous question of Infant Baptism was next considered. This was more likely to be a source of destruction to him than any of the others on which he was examined. The General Council viewed him in respect to this subject, not only as an enemy of the faith, but of all social order. It was thus the Anabaptists were *severely* regarded.

*History of New England, vol. 2, p. 92.

*History of England, vol. 2, p. 258.

*Vol. 5, p. 162.

*Struggles and Triumphs, pp. 87-88.

*History of New England, vol. 3, p. 92.

*Vol. 2, p. 200.

We have quoted, from but one Baptist.

Dr. Underhill, such is a sample of the testimony of impartial historians like Palfrey and Froude; and extorted by the evidence of facts from a partisan and eulogistic biographer like Dr. Henry. During the entire period of the Reformation, Catholic and Protestant, like Herod and Pilate, were friends as against the Baptists. While contending with each other, they united in crushing the Baptists. Protestant Germany and Protestant England invoked successfully the power of the secular arm to put them down. The puritans who fled from their native land to the wilderness of the new world, to escape persecution, brought with them the same hatred of Baptist principles, and employed the power of church and State to crush them. The same spirit lingers, and manifests itself in the persecutions they have in recent years encountered in Continental Europe.

In these remarks we of course do not include our Methodist brethren, for they had no existence in those days. They were born after the storm of secular persecution had spent its fury. But Presbyterians and Episcopalians and Lutherans, though now they may build the tombs of their prophets and whitewash the sepulchres of their founders, did persecute. They did call to their aid the secular power. They made kings their nursing fathers, and queens their nursing mothers. This made them strong when Baptists were weak, and yet Baptists have triumphed. Complete religious liberty in America is to-day a triumph of Baptist views, and the progress of the true principles of civil and religious freedom in Europe to-day is the harbinger of yet more glorious achievements by the same means.

2. The protest of Baptists against infant baptism has always united against them the bitter prejudice and opposition of all Pedobaptists. Whatever difference may exist among evangelical Pedobaptists in doctrine or practice, on this they are united. They agree in regarding the practice of infant baptism, however they may disagree as to the design or arguments by which they justify themselves in its retention. In denying it, therefore, we assail the whole family of Pedobaptists. The whole question at issue between us is very largely comprehended in this single question of the lawfulness of infant baptism. And, therefore, as it seems to us, they have always betrayed a conviction that they stand or fall with this "part and pillar of Popery." Therefore they have clung to it—and still do—with a death-like tenacity. It is one of their most effective agents in creating and sustaining prejudice against us. It has been one of the most potent hindrances to our progress. We have outlived and triumphed over prisons and racks, confiscation of goods, banishment and the stake, but infant baptism yet assails us, and to-day the opposition of Pedobaptists to us is intensified, just in proportion to the tenacity with which they cling to this relic of a pseudo Christianity.

And yet, tenacious as is the hold this thing has upon their minds, interwoven as it is into the warp and woof of their conception of the New Testament Church, and well nigh universal as it once was, it has given way. Baptist views on the subject of the ordinance have progressed. Our opponents have been compelled to shift their ground of defense. They now have no certain uniform reason for it. They are oscillating between the regeneration theory of High Church Episcopalians and Mr. Beecher's reported opinion, that the only reason justifying it is that it is an ancient superstition which gratifies the parent.

3. Baptists have not stood upon a latitudinarian creed. They have not been all things to all men, in any such sense as to endanger a portion of what they believed to be the truth as it is in Jesus. They have contended earnestly for the faith once delivered to the saints, insisting upon one Lord, one faith, and one baptism. They have steadily refused to make any concessions. The position they occupy to-day is no novelty in their history. They have made no bids for popular favor by the sacrifice or compromise of any of their distinctive features. The history of the "Variations of Baptists" cannot be written as yet, for they have furnished no materials. They have insisted upon a creed as broad as Christ's teachings, but they have as stoutly opposed the addition of anything for which a "thus saith the Lord" could not be produced. And they have held fast to the same tenacity during the last

century, remarkable as it has been for the advance of free thought and the giving way of old prejudices and the liberalizing of opinion.

Stigmatized as bigots, branded down as close communionists, branded as illiberal, and as defending opinion and practices contrary to the spirit of the age, they remain "steadfast and immovable." While the tendency of religious thought and practice is toward a latitudinarianism endangering vital piety, and jeopardizing the fundamental principles of Christianity, Baptists are growing more earnest and more compact.

4. Baptists have therefore from the very nature of their principles been compelled to rely upon the truth alone. As understood, preached, and practiced by them, the gospel of the Son of God has been most completely dissevered from all connection with or dependence upon anything else than the blessing of its Divine author for success. Any man who relies upon any other means, or resorts to any methods for the increase of church-membership, other than those of Divine appointment, is not a Baptist. We have nothing to rely upon but the truth. We ought now to resort to no other means. In the past we were, by the necessities of our position, forced to depend alone upon it. And it has proven the power of God unto salvation. If there is any people who may justly claim that their growth is an evidence of the inviolability of their doctrines, the Baptists are that people, for all things have been against them. Theirs is, therefore, the success of truth. God has honored the testimony they have borne. At length he has raised them to a position commanding respect and challenging attention.

Now the world of evangelical Christendom cannot afford to ignore us. Pedobaptists cannot safely despise or ridicule Baptists. In England we have grown to be, by common consent, a leading power in evangelization. In Sweden and Germany, our principles are going forth to enlighten and liberate. But here in America our progress has been greatest, our victory most complete. Dr. Cramp, in his excellent *History of Baptists*, says that numerous Baptists have been brought to our shores by immigration. That a number have come hither is no doubt true, but certainly not enough to be termed "numerous." Presbyterians, Episcopalians, and Lutherans have had large accessions in this way. In many places where their influence is now most powerful, they were the original settlers. But it was not so with Baptists. Rhode Island is the only exception, and it, indeed, is not fairly an exception, for the early Baptists of that State were mostly persons who were converted to our principles after they had come to the New World. Baptists have grown here because they breathed the air of freedom. They thrive under free institutions, while the prevalence of their principles is ever the antidote for civil and ecclesiastical oppression.

*P. 577.

PEDOBAPTIST CONCESSIONS.

It has been said that the Scriptures of the New Testament, if destroyed, might be recovered to the world from the quotations in the writings of the Fathers. Far more truly we say, that there is no single argument in favor of Baptist sentiments, which, if the literature of the denomination were destroyed, would not still survive on the pages of many learned and able writers in other communions. Take an instance or two.

The Bampton Lectures on "The Divinity of our Lord and Savior Jesus Christ," by Henry Parry Liddon—a work which has won for its author a place in the front rank of modern theologians, and which we take this occasion to commend for thoroughness of research and force of logic—has the following admission as to the original baptismal act. Of course, while quoting it, we need not disclaim sympathy with his views as to the "mystical efficacy" of the ordinance:

"The very form of the sacrament of regeneration, as it was administered to the adult multitudes who in the early days of the church pressed for admittance into her communion, harmonizes with the spiritual results which it effects. As the neophyte is plunged beneath the waters, so the old nature is slain and buried with Christ. As Christ, crucified and entombed, rises with resistless might from the grave which can no longer hold Him, so, to the eye of faith, the Christian is raised from the bath of regeneration, radiant with a new and supernatural life."

(Quite as emphatic is the testimony of the *Contemporary Review*—a church of

England periodical—with regard to the subjects of the ordinance in apostolic times.

"The difficulties which embarrass Low Churchmen, in the denial that infant baptism is accompanied by regeneration, it says:—

"In the first place, the clergy of this party are compelled by the words of the Liturgy to call a baptized child, regenerated; and they have to escape from this difficulty excepting by attaching a special and non-scriptural sense to the word regeneration. But, secondly, they are heavily pressed by the words of Scripture; for no competent interpreter can doubt that baptism and regeneration are associated together in the Bible. The language of the Bible is against them; and, on their own ground, this is a very sore perplexity. There is one escape, and that a perfectly effectual one; but they are unwilling to avail themselves of its assistance. They might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles; that not only does the New Testament not give one single expression which plainly and necessarily implies that infants were baptized in the apostolic churches, but that it can be fairly argued from a passage in chap. 7 of 1 Corinthians that such a practice could not have existed at Corinth. The recognition that the baptism of adults was the only baptism known to the apostles, would clear every difficulty on this point out of the way of the Low Churchmen."

WE ARE SOWING.

Are we sowing seeds of kindness?
They shall blossom bright ere long.
Are we sowing seeds of discord?
They shall ripen into wrong.
Are we sowing seeds of honor?
They shall bring forth golden grain.
Are we sowing seeds of falsehood?
We shall yet reap bitter pain.
Whosoever our sowing be,
Reaping, we its fruit must see.

THE UNHOLY DESIRE OF DRESS.

Yon wish to dress your wife better than your circumstances will allow. She wants to have you. She is a woman of spirit, as it is said, and she does not mean to be a drudge. "Why should our neighbors," she says to her husband, "dress any better than we? They are made of the same flesh and blood that we are. See how they come out. I don't think a man of any spirit would let his wife and children go to church dressed as you let us go. Look at these children. You would think that they had just come out of some slop-house! If I had married as I might have married, we should have had different times—I and my children!" How many men are stung to the quick by such remarks from their wives! Oftentimes their moral sense revolts, at first, and they feel indignation; but "continual dropping wears the stone;" and by and by the man is dressed a little better than he can afford, and his wife and children are dressed better than he can afford; and somebody must pay for the extravagance. I do not say that they are tempted to steal; but I do say that they grind. They mean somehow to get it out of the milliner, out of the dress maker, or out of the merchant. They intend to make one hand wash the other somehow, and they go into petty meanness to bring it about. And this desire to dress better than they can afford is taking off the very enamel of their virtue, and taking out the very stamina of their religious life. Unimportant as it seems, ostentatious vanity in dress has ruined many a family, and damned many a soul!

How TO REBUKE A LIE.—A clergyman going to a miserly old lady to beg for a worthy object, found himself refused on the ground of poverty. Feigning himself much interested in her story, he expressed great surprise thereat, and said, "I had not thought you in such want," and then taking out some money he said, "here is something that will do for the present purpose; when I call again I will bring you more." The old lady was so enraged that she gave him a good round sum, to show him that she did not mean that she was a pauper.

None can know that they are Christ's unless they are diligent in making their calling and election sure.

The Baptist.

NEWS FROM THE CHURCH.

Eld. S. G. Mullins, of Crystal Springs, Miss., aided the pastor, Bro. Gallman, in a meeting at the Damascus church. Eight were added, one a Pelobaptist of long standing.

Bro. G. B. Myers, of Trion Factory, Ga., adds a name to our list, with this word of good news:

"Trion Factory, Chattooga county, Ga., is a thriving manufacturing village of four hundred and fifty inhabitants. Messrs. Marsh & Allgood, the energetic proprietors, have built a splendid church house, sixty by forty-five feet, for the accommodation of all denominations. On Saturday before the fourth Sabbath in June, a Presbytery, consisting of Elds. W. T. Russell, John Young and R. A. Allen, organized a Baptist church in the new house, with about forty-nine members. Since then some twenty-five more have been added, five by baptism. The church now numbers about seventy-four members. W. T. Russell is our pastor."

Dr. B. G. Reynolds, of Essex county, Va., writes:

"There was a five-days' meeting at Bethlehem M. H., Essex county, Va. During the meeting some thirty, or thereabout, professed conversion, and on Saturday, 7th inst., twenty-two whites and one colored were baptized. The rest will unite with other Baptist churches. I look forward with pleasure for your mammoth sheet. You may put me down for ten, and I will send you the money. When you commence sending your paper again, I will thank you to mark on mine when my subscription expires. I intend to distribute some Baptist tracts, and will send on for some as soon as I can. On one side of me are Methodists and on the other Episcopalians, and I think good can be done by the distribution of Baptist tracts."

The Baptist Church of Christ at Taylor's Bay, Woodruff county, Ark., had a great revival last week. Our beloved Brethren I. M. Cox and Beaver, who live near Des Arc, came up here and held a meeting for fourteen days. Some thirty have been added to the church, and such a revival of the church I never have seen. Your "Iron Wheel" is making bad havoc among the Methodists and Presbyterians in this country. The Baptists have taken a fresh start in this part of God's moral vineyard, and are long I hope to see nothing but Baptists in this country. You have several books I wish to read, and will send for them as soon as I can get the means, and that will not be long now. Go on, my good Brother, you cannot bit the Pedoes too hard, and every time you strike let it come down the harder. Our Bro. I. M. Cox is preaching for us this year, and he makes Pedoism quake wherever he preaches.

W. BLENKOE.

Eld. Wm. H. Campbell has just closed one of the most interesting meetings I ever witnessed, at New Salem church, at which we had nineteen accessions, twelve baptized, two Methodists, one anti-Baptist by letter, and three of the children of anties, by experience; and we earnestly believe that there will be many more of the fruits of that meeting coming into the fold in a short time. A similar blessing attended Bro. Campbell's labors with Sardis church, at a meeting the week preceding our meeting.

Yours, etc., J. A. GREEN.

Eld. T. H. Murphy, of Georgin, reports a fine meeting held with the Providence church, Troup county. Eleven were baptized on the fourth Sabbath, ult., when he was compelled to close on account of feeble health.

Eld. M. T. Conn, of Copiah county, Miss., writes:

"I submit to you the result of two meetings for publication in THE BAPTIST. The first was with a newly organized church, called Liberty, in Simpson county, Miss. The writer has been preaching there once a month since the organization, and it has been a gradual gathering up to the July meeting, which commenced on Saturday before the fourth Lord's day. We met the church, and found the spirit of prayer pervading, all ripe for the blessing. We commenced the work, and the spirit of the Lord was there, evinced by the weeping throng which crowded the anxious seat. And from that time they began to come in and tell what the Lord had done for them. Several of our Methodist friends came in and were baptized, one that had been a member forty years. One household came in, from the aged sire of seventy to the last born of thirteen years; no infants in the land. It was a great thing with the family, each one able to praise God for his grace. Others rejoiced in the reception of children and friends, as alive from the dead. The meeting continued seven days, and we baptized forty, and two were received

whose baptism was postponed, nine by letter; the total was fifty-one, all whites. It was truly a Bethel spot with many of us, and will be joyfully remembered till we are called hence. We were aided by Elds. Rogers, Edmonson, Mullins and Hall. On Saturday before the first Lord's day in August, a meeting commenced with the Palestine church, Simpson county, Miss., and continued fourteen days; J. D. Gidens, pastor. The writer and others aided in the work. It was, in fact, a revival with whites and blacks. Many of both were added to the church—forty-nine baptised, by letter five, restored two; total, fifty-six."

Eld. J. W. Stem, of Mississippi, reports twenty accessions to the Coldwater church, Miss., the result of a meeting of days, in which he was assisted by Bro. Canada, of Tennessee.

Hear Bro. G. W. Hartsfield, of Louisiana:

"I attended a meeting of eight days, recently, with Saline church, Bienville parish, about sixty miles from my home. I was on a visit with my family to my mother-in-law, and agreed to preach on Sabbath, (the third Sabbath in July) and such was the interest that the meeting was continued till the following Sabbath, resulting in thirteen baptisms. It was truly, in our estimation, the Lord's meeting. Blessed be his name for his goodness. The Lord is reviving his work. About fifty persons have been added to the Shreveport church in two months. Sixteen were baptized recently at Boggy Bayou church, in Caddo parish. I have baptized recently twenty-five colored persons in Mansfield. So you see there is a good work going on in some parts, among both whites and blacks. The Lord prosper the good work more and more."

BRO. GRAVES:—I am now in the house of our excellent friend and brother, A. G. Slaughter, whom you have visited, and who is a true and devoted Baptist, a warm friend of Jesus and of THE BAPTIST. He is one of the leading members of the Bethel Church, where I am assisting the pastor in a series of meetings. Dr. Helm, State Evangelist, preached in the meeting last week, and I shall preach through this week. Dr. H. and I preached to large and attentive audiences yesterday, and I hope a deep and lasting impression for good was made upon the minds and hearts of all present. The prospects are favorable for an extensive work of grace in this community.

On my way to this part of the State I stopped and preached five or six times in Union City, Tenn. The Baptists have no house of worship in that place, but have an arrangement to occupy the Presbyterian Church once a month. The brethren requested me to preach on baptism and the Lord's Supper, which I did, greatly to the satisfaction of the Baptists and much to the discomfort of the Pedobaptists. Two intelligent Presbyterians joined the Baptist Church, and it is expected that others will join; at least it is pretty certain that some others were convinced of the scripturalness of our faith and practice. Thirteen accessions were made to the church during my brief stay. Bro. Fancett, the pastor, continued the meeting, and will give you the result when it closes.

APPEAL FOR HELP.

The brethren at Union City are anxious to build a house of worship. The church is young and feeble, and is not able to build and finish such a house as is needed in that growing little city. They are doing all they can, and are even making heavy sacrifices to secure a place of worship. They need help. Men of Israel, help them. You can do something. Let every brother and sister who can, make a contribution at once. Send it to C. R. Jackson, Union City, Tenn.

PADUCAH CHURCH

Is still in a healthy and prosperous condition. Dr. Helm recently assisted me in a meeting. Fourteen accessions were made to the church.

Yours in Christ,

A. B. MILLER.

P. S.—Bro. Slaughter requests me to say to you that if you can visit the churches in this country, you will be warmly received, and much can be done for THE BAPTIST.

A. B. M.

Eld. J. H. Amacker, of Tyro, Miss., writes:

"I have just closed a ten days' meeting at Harmony Church, Lafayette county, Miss. I had no ministerial assistance nor did I need any, for 'when Zion travaileth she shall bring forth,' and surely never have I seen a church in better working spirit. The spirit of the Lord seemed to pervade the congregation, and many were brought to cry out, 'What shall I do to be saved?' There were seventeen professions, among them was one old veteran in the cause of sin in his seventy-fifth year, and one other in his sixty-seventh, and one upward of fifty. On Sabbath morning we assembled around the baptismal pool to administer the ordinance of baptism to

twelve candidates, three having been baptized at the beginning of the meeting. One of the candidates had been an Old School Presbyterian, three Cumberland Presbyterians, and three Methodists. But what above all else made the occasion interesting, was the fact that the representatives of three generations were baptized at the same time—father, son and grandson. Truly, the Lord can work and noise can hinder."

Bro. J. H. Borum writes:

"I baptized at Dyerburg, Tenn., last Monday morning, an intelligent Presbyterian lady, had been one for more than twenty years, and for twenty years had suffered with an unquiet conscience upon the subject of baptism. Thousands, doubtless, in her situation. I forgot to mention in my last, of the twenty-five baptized at Elm, four were Pedoes."

REMARKS.—Look over all reports of conversion to Baptist principles in the news from the churches, and you will find in every instance they are from pastors who boldly preach Baptist sentiments, and whose practice corresponds with their preaching—old landmarks. Tell a Methodist or Presbyterian that he or she is a member of an evangelical or scriptural church, and is it not saying "Stay where you are—you are scripturally baptized, and duly obeying Christ?"

BOOE HOMO.

INQUIRY.

"Behold the man!" "The word was made flesh and dwelt among us." The mystery of the Savior is not that he is God, but that he is "Immanuel, God with us;" not that he was "in the beginning with God," but that "he was made in the likeness of sinful flesh;" that "he was found in fashion as a man"—terms which certainly imply likeness to man, but not identity with him. Our blessed Lord was "God manifest in the flesh," and as "the children were made partakers of flesh and blood, he likewise took part of the same," that is, of flesh and blood, and this is all that can be scripturally affirmed upon the subject of his humanity, however metaphysicians may pronounce to the contrary. That Christ bore the human form is unquestionable, and so did angels sometimes appear to men in this form; but that the soul of our Lord was human, in, to say the least, a gratuitous declaration, not warranted by the express terms of Scripture. That he had a soul, the Scriptures clearly teach, but that he is in one place, at least, contrasted with man in this respect, is equally clear. "And as it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy, the second man is the Lord from heaven." (1 Cor. xv. 45-47.)

Here are three points of contrast:

1. Adam, the first, being a living soul.

Christ, the second Adam, being a quickening spirit.

2. The first Adam was first by design, as the natural should precede the spiritual. Adam is not only a living soul, in contrast to Christ as a quickening spirit, but he is a natural man in contrast with Christ as a spiritual man.

3. The first Adam is of the earth, earth-made—earthly in the order of his being, but the second man is the Lord from heaven.

Here certainly are very strong contrasts, and yet the apostle views them both as men.

Again, Isaiah speaking of him says, "He shall see of the travail of his soul and shall be satisfied." Here the cause is put for the effect, by a well known rhetorical figure, the word travail being put for the children born of the Savior's travail of soul. Now if Christ's soul were only human, could he bear from it spiritual children?

Again, if Christ had only a human soul how could he have an unchanging priesthood? a priesthood *sui generis*? Had he a human soul he, it seems, must have succeeded to the Aaronic priesthood. But he has a priesthood *sui generis*, simply because he is *sui generis* as a man. Adam was made out of the dust of the earth, and when formed God breathed into his nostrils, and he became a living soul. But the case was different when Christ became incarnate; the Holy Spirit overshadowed a virgin, and "that holy thing" was born of her, whom the angels announced as "a Savior which is Christ the Lord." From God he received his nature, "a holy thing," and from Mary he received his form, "the Son of man."

Certainly the mystery of the apostle was the incarnation of God, and perhaps such it will ever remain; but some have written upon the subject of late who have very confidently cut the Gordian knot and have boldly announced that Jesus has a human soul, or else the *reductio ad absurdum* must follow, that he was a beast! Where the Scriptures do not pronounce on such a subject it becomes man to be modest, and especially so as what they do say seems to convey no more than that Jesus Christ our Savior was God manifested in our earthly nature.

A LITTLE WHILE.

What is that little while? A little while? John xvi. 18.

O for the power which dwells as a river,
Making the desert bloom and smile;
O for the faith to cross heaven's bright "forever"
And do the children of earth's "little while!"

"A little while" for patient night-keeping,
To face the storm, to wrangle with the strong;
"A little while" to sow the seed with weeping,
Then bind the sheaves, and sing the harvest song.

"A little while" to wear the weeds of sadness,
To pass with weary step through miry ways;
Then to peer forth the fragrant all of gladness,
And clasp the gleads round the robe of praise.

"A little while" 'midst shadow and illusion
To strive, by faith, love's mystic to spell;
Then read each dark enigma's bright solution,
"Thou hast sight's verdict," "He death all things will."

"A little while" the earthen plover taking
To way-side brooks, from far-off mountains fed;
Then to curl up its throat forever slaking
Beside the fallacies of the Fontana Head.

"A little while" to keep the oil from failing,
"A little while" faith's flickering lamp to trim;
And then, the Bridegroom's coming footsteps halting,
To haste to meet Him with the bridal hymn.

And he who is Himself the Gift and Giver,
The future glory and the present smile,
With the bright promise of the glad "forever"
Will light the shadows of the "little while."

Selections for Children.

A STORY FOR THE LITTLE FOLKS.

Leopold, who Loved Fun at the Expense of Other People.

It was a cold and windy day about the end of November, when the family of the city clerk were gathered around a warm fireside, all the brothers and sisters being engaged either in study or amusement. Leopold, the third son of the clerk, was eleven years old, and had been distinguished for his industry and perseverance. But he was so accustomed to playing jokes on people, that he often caused others a great deal of inconvenience, and sometimes brought himself in danger of suffering at the hands of the law.

There was a queer old lady living in the neighborhood, who knew a great many stories about people whom she knew when she was very young. One of the persons that she loved to talk about more than anybody else was Mischievous Fred, a boy who was known to play more pranks than any other one in the village where she was born. Leopold loved to visit the old lady, for, wrong as it was, she would tell him of the success that Mischievous Fred used to meet with, and how everybody used to like him because he was so funny. So Mischievous Fred was just the character that Leopold admired, and he never grew tired of listening to the old woman's accounts of his pranks.

I will tell you one of the tricks which she said that Mischievous Fred once played on the most prominent physician in the town, who was an old man and wore a big wig. Fred thought he would have some fun at the old gentleman's expense; and so he went to the barber where the old doctor was in the habit of getting shaved and having his wig fixed, and asked permission to attend to him the following Friday morning when he came there. Besides, Mischievous Fred gave the barber a good little sum of money to allow him to do so. The barber then told him how he must act, and must be very kind and careful to the old gentleman, all of which Fred promised faithfully to do. The old man came to be shaved and have his wig fixed, and Fred was placed in charge of him. Every now and then Fred would hurt him a little, and the old gentleman would give a hoarse grunt, but Fred always told him that he was just from Paris, and that that was the latest style. The old man finally passed through the ordeal, and went directly to a lecture by a celebrated traveler, who was at that time delivering a course in the city. He had not been more than ten minutes in his seat, before he heard something beating and thumping his head. The people all around heard the noise, and saw the old gentleman's fright, and told him that something was the matter with his wig. What was the old man's chagrin and surprise to find that the barber had doubled up a swallow, and stuck it into his wig and tied it there. He had given the swallow something to stupefy it, and it was only after the old man got to where the lecturer was, that the bird revived again.

This story pleased Leopold beyond measure, and he determined he would practice new jokes, and make them a special study.

The first thing that Leopold did, after hearing the story of Fred and the swallow, was to get two boys to go with him and buy a little sack of peas, and urge them to unite with him in throwing them at the doors and windows of the big houses in the place. This first trick, however, did not succeed very well, for the police discovered the three boys carrying out their plans, though it was after they had thrown peas against the doors and windows of a dozen houses. They were all

compelled to spend six hours in prison, and their parents were obliged to pay twelve dollars apiece fine for them.

But nothing appeared to cure Leopold of his bad practice, and of his strong propensity to put other people to inconvenience in order that he might have a little fun. He passed through his school-days, and finally became a man, without ever having made a serious effort to change his habit. He thought it was rather a nice thing to have a good laugh at the expense of others, and the more of such laughs, in his opinion, the better.

One day he was going along the street opposite the largest hotel in the city, and as he looked up at a second-story window, he thought he saw one of his old school-mates at the window, whom he had not met for a number of years. Immediately he was seized with a desire to play a trick on his old friend, on whom, in fact, he had played many a trick before. So he quietly went into the hotel, and eloped up to where the room was, and found that the door was open, and that the gentleman was still standing at the window looking out. Leopold saw the gentleman's large gold watch on the table, with his porte-monnaie lying beside it. So he slipped slyly up to them, took hold of them, and was just in the act of putting them into his pocket as the man turned round and saw him. Leopold then saw in a moment that it was not his old friend, but a perfect stranger upon whom he was trying to play a prank. Of course, the gentleman was greatly excited at seeing his property in such danger, and he immediately rang the bell for a servant. The principal servant came up, when the gentleman asked if he knew who this man was who had taken the liberty of coming into his room, and then related the circumstance that had just happened. The waiter said he did not know him, and that he was undoubtedly a thief, for they were troubled with thieves a good deal in the hotel. The hotel proprietor was then summoned, who also said he did not know the man. All this time Leopold continued to insist upon his innocence, and stated that he only intended to play a trick upon an old friend, that he was no thief, and that he was a government officer in the city. The gentleman could not believe him, for he said all the circumstances were against him. The police were called, and Leopold was taken to prison. The police consented to release him provided Leopold could prove the resemblance of the strange gentleman to the friend upon whom Leopold professed to be playing the trick. So Leopold wrote to his friend, who was not at home at the time, but was away off in Paris, requesting him to send a photograph of himself immediately. But it was three weeks before the photograph came, and then, fortunately, the resemblance of the gentleman to Leopold's friend was so great that Leopold was released at once. You can imagine what were his feelings and bitter experience during the three weeks of his imprisonment.

But even then Leopold did not resolve to leave off his evil habit of amusing himself by making others suffer. It was about a year and a half after this time that he heard two gentlemen say that they were going out gunning for quails the next day. Immediately the thought occurred to him of playing a joke on them, for from his early youth he was distinguished for being able to mimic many kinds of birds. He knew just where the gentlemen were going, for he heard them mention the particular woods in which they expected to hunt. So Leopold went out early that day and thought he would have a nice time of it. For about two hours he succeeded in deceiving the gentlemen as to the whereabouts of the quails. They would hear what seemed to be birds, but yet they could not see a single one anywhere. The sound was so perfectly natural that it did not seem possible to be deceived, and yet they both were deceived. Finally, they heard what appeared to be quails whistling in a thick clump of trees, and they watched every moment to see them fly up; but no quails flew up, and still the hunters kept hearing the whistling. At last they both resolved to fire into the clump of trees and see if they could not kill the quails without flying, though, of course, it is always customary to shoot quails flying. Both the hunters shot right into the middle of the clump of trees, and instead of hearing any more whistling, they heard the cry of a human being. They were alarmed beyond measure, and rushed to see what had been done. What was their surprise to find that they had actually shot a man, who, though a stranger to them, was of very respectable appearance. But, fortunately for Leopold, he was not killed, but was only shot in the knee, though it is a great wonder that he was not killed. The knee is a very dangerous place to be hurt in, and a wound there requires very careful surgical skill. Leopold and the two men went back to the city together, and he could not blame them for shooting where he was, for he had deceived them, and the fault was all on his side.

Leopold was compelled to stay in the house four months after that, for the pain and danger of the wound increased all the time. Once the surgeon thought that he would die, but then he rallied again, and finally got strong enough to go out on foot. But he was always lame after that, never being able to do without one crutch until the day of his death.

The Baptist

MEMPHIS, TENN., SEPT. 18, 1899.

TERMS TILL THE DEBATE

For Twelve Months, \$3.00

For Six Months, 2.00

BAPTIST FAITH

There is no salvation but by the free mercy

of Christ; no merit, but through the mediation

of Christ; no law, but the law of love; no

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paper is conducted, those views prevail that are best supported by sound argument and the teachings of God's word; not the dictum of the editor. If there is one friend of this paper who would have it otherwise, let him speak. We therefore again call the readers' attention to our readers to the articles that appear this week on the person of Christ. The paragraph quoted from the *Religious Herald*, in Bro. Fowler's article, gives us real pain. We have not the slightest conviction of what the *Recorder* refers to in his most offensive reference to ourselves, while it is most unbecoming in him, or in any other Christian editor, to use such language until the proper and usual means of correction have been without avail. Possibly we may have been misled in some publication that concerned our neighbor of the *Recorder*, but we repel the insinuation that we have ever intentionally published a false statement to the prejudice of friend or foe. We leave it with Bro. Dudley to explain his meaning. We have not seen the number of his paper from which the *Religious Herald* quotes the offensive language. And we would say to our brethren of the *Religious Herald*, that when we have alluded to them individually we have done so at least courteously, using the prefix, *Bro., Ed., or Rev. J. B. Jeter, not J. B. Jeter*, editor of the *Religious Herald*. Perhaps the latter style of address does not strike other ears or hearts so coldly and unfriendly as it does ours. We say, with our brother of the *Herald*, "let us have peace" and brotherhood, and love one for another, though we differ even widely upon matters of denominational policy. We can respect and love a brother some of whose religious views we dislike and oppose as unscriptural.

The Mammoth will appear this month—after one more issue. The printers are putting it up, and the order is sent to the mills for the paper. Many have feared that it would not be issued, and have done but little for it. For clubs already received we would not feel justified in issuing more than 25,000 copies. We wish to issue at least double, yes, four times this number, and we again suggest to each one who reads this to canvass for clubs, or send, if he can spare it, \$1, \$5, \$10, for the Mammoth, and we will send them postpaid. To every Baptist minister we make this offer: we will send 10, 20, or 100, postpaid, if you will sell and return the proceeds. Send us orders for 50,000 this week.

An increasing and healthy circulation is evidenced by our list of "New and Renewed Patrons" this week, and which is only a part of what we have on hand to report. It will require but a slight effort to add 1000 new names before Christmas. Will you not add at least one?

"REVIVALS" as religious meetings are called, are in progress almost everywhere with the most flattering prospects, and hundreds have been held within the last two months with pleasing results. By reference to our column of "News from the Churches," it will be seen that of the many professions reported, quite a number are from the ranks of Catholics, Pedobaptists and Campbellites. Truth, when faithfully and boldly preached, will win its victories.

Would it not be a good move at the close of each meeting, for the pastor to make up a nice, fresh club for The Baptist? The circuit rider never fails to do it, and never rests while there is a Methodist family in his congregation that does not take at least one Methodist paper. What is the fact—there is scarce a postoffice in the South at which there is not double the number of Methodist papers taken than of Baptist—even where there are double the number of Baptists in the vicinity of that office. The reason is, Methodist preachers work for their paper in order to spread Methodism.

THE CAUSE in this city is in a promising condition. Bro. Burns, of the First Church, has preached during the whole of the "heated term," to large and attentive congregations, and there is a prospect of an extensive work of grace in his charge. Bro. B. has won the name of a faithful and laborious pastor and an able and eloquent preacher of the gospel of Christ, during his year's residence in this city. Bro. Ford, pastor of the Central Church, and so well and favorably known to our readers, has been spending four or five weeks at Iuka Springs, and we are pleased to say, returns greatly improved and well nigh recovered of the effects of his recent misfortune. He has done a great work already, and returns strong to re-enter upon his efficient prosecution—the completion of his house of worship and the enlargement of his church and congregation, which is steadily increasing. As an able and eloquent minister of Christ, Bro. F. ranks second in the Baptist pulpit of this city as confessedly, in point of ability and attractiveness, and our denomination is at least as influential in point of wealth and moral influence, as any in this city, whereas a few years since—perhaps when

we discussed with the champion of Methodism in Odd Fellows Hall—Baptists were the weakest and least influential. We mention this not to boast, but with the profoundest gratitude; and with two such pastors as Bro. Ford and Bro. Burns working together so efficiently and harmoniously, what growth may we not expect in the ensuing ten years?

A PROPOSITION FOR CLUBS.—We wish to influence each minister who reads this paper to go to work in earnest and get up a club of fifty subscribers before the commencement of the expected debate, for it is now no longer doubtful. We are informed by Bro. Ford that there will be a debate. The propositions are well nigh defined, and but little remains except to agree upon the time and fix minor details. We desire its postponement until after the fall meetings of the associations and conventions, many of which we desire to attend, and to which we are specially invited.

Every minister who will forward a club of five subscribers at \$5 each, before the debate, shall be entitled to his paper, or one paper gratis for one year. There is not a minister in the South but can get his paper gratis, if he only will to do it.

There will be meetings weekly, some where of a half-dozen associations in Tennessee, Alabama, Mississippi or Arkansas, from this time until the last of November. We wish to attend, as many as possible, but will not some friend at each one hold in these States at least present the claims of THE BAPTIST upon the proposition offered—one free subscriber for each club of five; and those subscribers shall have the Mammoth free, and the reports of the discussion. Now is the time to work for THE BAPTIST.

TRACTS.—We have sent out hundreds of thousands of pages of Tracts, since our last issue. We shall soon fill all orders, and supply the new members that are joining. We take hold of this Society with renewed earnestness.

NOT MUCH CAMPBELLITE.—Our Bro. S. A. Coulson, of Hodgenville, Ky., proposes to affirm the following proposition against Mr. Kelly's Campbellite proclamation, at Glendale: "The New Testament Scriptures teach that a man is a child of God, justified and saved, before he is baptized." There is not a doctrine of Campbellism or Ritualism in such an affirmation. We say this because Bro. Coulson's orthodoxy has been questioned by men who indorse, by acts at least, Pedobaptist preachers as Scriptural ministers.

We should think that the above would satisfy every member of the Salem Association, and over Eld. J. T. Miller himself.

We are informed by Col. J. P. Hill that on the night of the third inst. the dwelling house of C. C. Jones, near Danville, Tenn., took fire and burned to the ground, not even the clothing of the family being saved. Liberal subscriptions are being taken up for the immediate relief of the sufferers. A fine Bible and hymn book are ordered by Mr. Hill to be sent up from the Publishing House—a splendid gift.

KIND WORDS for September has been placed on our table by Bro. Rogers, the Depository Agent. Every parent in the South should take one for the little folks, at least. Only 25 cents per annum, and twice a month. Send for it.

MISSISSIPPI NEWS.

ORDINATION.—We learn that Bro. L. C. Kellis, of Salem Church, (county not given) in this State, was ordained to the work of the ministry the first Sabbath in July last. The Presbytery consisted of Elds. Edwin Pace, J. Gay, and H. D. White. We trust he may make a faithful watchman and expositor of God's holy word.

ORPHANS' HOME.—There will be a meeting of the Trustees and many friends of this favorite institution of Mississippi, at Lauderdale, on 15th September. At that time and place decisive steps will be taken with reference to the future location of the institution. It is hoped that the Trustees will look to the making of this a permanent home for the homeless, after the wards of Confederate dead have outgrown their charge. They should have an eye to making it as nearly a self-sustaining work as possible. This could be done by uniting it with some large manufacturing interest.

E. R. FREEMAN.—We regret to learn that Elder E. R. Freeman, of Crystal Springs, Copiah county, an alumnus of Mississippi College at Clinton, contemplates moving to Texas in October next. We are poorly prepared to spare our young ministers for migrating purposes. While we regret his departure, we must congratulate our sister State upon the acquisition of one so worthy and every way qualified to aid in spreading the great and glorious State of Texas. We are pleased to see this growing and high-spirited prosperous institution opening its fall session for 1899 and most favorable auspices. It opened 30th August, and sends its circular abroad through North

Mississippi, and upon a proud name before the world, and where it is justly entitled to a fair division of patronage with any and all other institutions soliciting our patronage. Its faculty consists of President D. H. Selph; Professor of Theology, Wm. Shelton, D.D.; Prof. of Ancient Languages, Geo. W. Jarman, A.M.; Professor of Mathematics, T. T. Eaton, A.M.; Rev. J. M. Phillips, Principal of Preparatory Department.

REVIVAL.—We are more than pleased to learn from Rev. A. H. Doan, of Carroll county, that a revival spirit is abroad among the churches of his charge in that section, near Winona. He baptized twenty-five into the fellowship of the Rehelem Church in August last. We have not heard definitely from the meeting in Winona, but from the secular press we learn that it was of a most cheering character. It would have afforded us unmingled pleasure, to have been with Bro. Booth in that work, and the brethren with whom we lived during the dark days of the late war. We have many precious memories connected with the kindness of brethren in those churches.

Bro. A. H. Booth will be patient on the subject of his criticism of our sermon on the Intermediate State. There are so many pro and con on that subject on file ahead of him, that it will be some time before his "turn" comes. His kind and respectful style is in the spirit of a Christian in search of truth. The Polish expression of Dr. Pendleton's, to "trample under foot," does not find a place in the pious and generous spirit of A. H. Booth.

THANKS.—Elder Theodore Whitefield and the brethren at Meridian will accept of most appreciative thanks for many kind invitations to unite with them in a meeting at that growing and prosperous town. In a two weeks' service near Lighthouse, Ala., early in August, the writer was greatly prostrated by a nervous attack, to which he has been subject at times for the last fifteen years. At this time it was so serious as to threaten paralysis in its most fatal form. The advice of most skillful physicians is that I do not engage in these protracted services, at least of my life, during the summer season.

END L. R. BURESS, of Baldwin, would have been answered earlier, but for its absence at the time. He heard not that the ark of truth. "Have faith in God," should be our fixed motto. It is pleasant to hear of our old brethren who were kept behind at the great forward movement of the Christian cause in this century, coming forward to take counsel with us. We mean those who claim to be "primitive" in faith and practice above ourselves. They are simply mistaken in assuming that word. Yet we are not isolated to quarrel with them. Among them we find some noble specimens of firm Christian character, both in faith and practice. Their ministers have piled up some hay, wood and stubble on the foundation stone, yet the ground-work of their faith, which is our faith, will be found standing when the last trumpet blows. We may sometimes go too far forward, while there is no doubt that they remain too far backward, while the Master is calling from his Word, "Work while it is yet day, for the night cometh when no man can work."

Rev. E. C. EAGER.—The meeting of Columbus Association at the same time with Tishomingo Association is regretted by many of us who would like to be at both. Bro. E. C. Eager, agent for Mississippi College at Clinton, would be at Corinth were it not for this circumstance. Bro. E. is working with might and main, as he well can do, to raise funds to redeem that college from its momentary embarrassment. President Hillman is entitled to highest praise for sustaining our educational interest at that place, and we trust the richest rewards are yet in store for him, in contemplating the successes attending his untiring energy in so doing. We commend Clinton, with all its interests and agencies, as every way worthy the approval of the brethren throughout the State, and we trust they will yield to Bro. Eager and his cause that assistance which they so justly and modestly ask.

Bro. J. G. HALL, a most faithful and devoted minister of Christ at Grenada, Miss., writes us that thirty-two happy converts have been added to the Liberty Church; both in Carroll county. Thank Bro. Hall for his expressions of kindness, which need not be crippled by some slight difference of opinion on disputed points of theology. We have been somewhat struck with the ideas of brethren who willingly receive the expression of the apostle, "I did with Christ in God" as relative to their spiritual life while living, but are not satisfied with its application to our spiritual life anterior to resurrection. The apostle evidently means it to apply to that time, for its concluding sentence says, "When Christ, who is our life, shall appear, then shall ye appear with him in glory." This ought to satisfy you, Bro. H. There is no easy in this far above human conception, and if this

being hid with Christ in God is called "sleep in Christ," the complaint is against revelation against the "new dawn" of the personal view of Christ and the millennium age in the coronation of scriptural materialism, and is so called by those who oppose this world, without sin, was called "good" by God himself; materialism is it was before it suffered, and all the angels shouted together at its advent into the world of sin. How much "better" will it be when renovated by the triumph of Christ at his coming, when we shall appear with him in that glory. "Do not" call that unclean which God hath called clean. For the prejudice education throws no account into. The Pedobaptist prays over the mode and subjects of baptism, and is a Pedobaptist still. Why? We await for a reply. Loveless! Loveless!

ILLUSTRATIONS.

The difference between a bent tree and a broken tree, that the one springs back to its place when the pressure is removed, but the other never rises from the dust.

When Peter denied his Lord in Pilate's porch, his was a bent faith, not a broken faith. For no sooner does the cock-crow snare upon his ear, than in a moment his broken loyalty to his Master leaps up and asserts its presence in an outgush of honest, blinding tears. Out into the solitude, and darkness the goeth, not to hide his sin, with Judas' rope, but to be recovered, to turn back again with genuine contrition to that Savior whom he had wronged, and to give his sorrowing heart afresh to Jesus. And from that garden the weeping disciple comes back an humbler, wiser, braver man than he had ever been before. That baptism of tears was a needed baptism for his high apostleship. Better fitted to sympathize with the tempted; better fitted to warn the presumptuous; better able to "strengthen the brethren" must this disciple have been for his melancholy lapse, and for his merciful recoveries.

—Cuyler.

LOVING DARKNESS.—John 1:10. Dr. Connolly, in his work on insanity, tells of a father whose reason was deranged. He called his children around him, and bid them close the shutters, and light the gas, at noon-day, while the sun was shining in its strength. He then vowed, since he was offended at the sun, it should never shine in his home again. The man died and died saying, "I am dead; and with the daylight shut out, the world rightly pronounced him insane."

Men, wise in their own esteem, hate the better, purer light of the truth. They love darkness rather than light, not because darkness itself is better than light, but they love the fruits of darkness. "They that hate me," says Christ, "love darkness" (Prov. viii, 38). "Not death for its own sake, but that which surely issues in death." He that loves the flowing cup, loves the sting of an adder—(Prov. xiii, 32)—not the sting for its sake, but that which produces the sting. Thus men unrepentant, love darkness, not for its own sake, but "madness, being in their hearts"—(Eccl. ix, 8)—they love the fruits of darkness, rather than light. In eternity, all the universe of God will pronounce these insane. Van Doren.

Little by Little.

One step and then another,

And the longest walk is ended;

One stitch and then another,

And the largest rent is mended;

One brick upon another,

And the highest wall is made;

One stake upon another,

And the deepest snow is laid;

So the little coal-workers,

By their slow but constant motion,

Have built those pretty islands

In the distant, dark blue ocean;

And the noblest undertakings

Man's wisdom hath conceived,

By oft-repeated efforts

Have been patiently achieved.

Gems of Thought.

WHAT IS WANTED.—We want in you a Christianity, that is, Christian across counters, over dinner tables, behind the neighbor's back, as in his face. We want in you a Christianity that we can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for his religion. We want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous, and unquestionable principle of honor, without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be snatched from the world. The money that sends the missionary to the heathen must be honestly earned. In short, the two arms of the church, justice and mercy, must be stretched out, and the very faith is vain, and ye are yet in your sins.—Franklin D.

Items.

Special Alliance Going to Salem.—One of the New York journals says: "Yesterday a very interesting ceremony took place in the Episcopal Church, Fifth Avenue, the solemnization of a child of the victor, the Rev. Dr. Ewer. The church was lighted with tall wax candles, but there was no chanting nor music of any kind. The ceremony, with his wife and children and other members of the family, together with the assistant minister, Father Brown, assembled in the vestry, where a procession was formed, and, preceded by an acolyte carrying a lighted candle, marched to the front. Having reached it, Dr. Ewer took the candle and dipped it in the water three times. The infant, who was wrapped in a white blanket, was then given to him, and, instead of sprinkling it, as is usual in the Episcopal Church, it was immersed three times, the Doctor repeating, as he made the mark of the cross on the child's forehead, 'In the name of the Father, and of the Son, and of the Holy Ghost.'"

A FRANK CONFESION AND PERTINENT QUERIES.—Dr. Gurnie, speaking of the exit of the Eucharist from Rome, says: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he significantly asks, "Did they come clean out of Babylon?"

This is a frank confession that the Presbyterian Church and the Catholic, were one three hundred years ago, that it was begotten and came from Rome as a daughter from a mother. But how pertinent the question he asks, *Did they come clean out?* It implies that they did not, and it is true of all the Protestant sects. They still, though living in the same apartment, occupy the same building, rest upon the same foundation, and are covered by the same roof, and when that building is thundered down they will be involved in the same ruin. Save this, and use it.

CAMPBELLISM EXPLAINED BY MR. FRANKLIN.—Editor of the *Christian Review*, Cincinnati: "The circumstance that salvation is ascribed to different things, as grace, faith, the blood of Christ, etc., is entirely a different thing. There is but one initiatory rite for the new institution, and that is immersion. Faith goes before the initiation and prepares the person for it. The same is true of repentance. The faith is in order to the initiation, and so is the repentance, but neither of them is the initiation, nor any part of it. To believe is to be begotten by the gospel. Being begotten is before being born. The transition into the world is not in the begetting, but the birth. The child is not begotten into the world, but born into the world. The transfer is not in believing. The belief is before the transfer and in order to it. The transfer is in immersion. We were immersed into Christ. There is progress in the preparatory steps to initiation, but the initiation itself, the entrance into Christ, is an instantaneous thing. A person is not into the kingdom, more into it, and not into it. A man is either in the kingdom or not in it. All, in order to enter into the kingdom, must have the preparation. But this is in order to admission, and not the admission itself."

A son out of Christ is lost. There is but one rite given to initiate the same into Christ, says Campbellism, and that is immersion. Faith in Christ will not save without baptism! This is Ritualism—priestcraft—a soul-destroying delusion.

THE CATHOLIC gives the following items denoting the progress of Episcopalians in England toward Rome:

We are able to state, on very reliable authority, that two young ladies of rank and of an ancient and honorable line have been received into the church within the last few days. Of a truth, the Lord is adding to the church daily "such as would be saved."—*London Tablet*.

A CLEVERMAN of the Church of England, incumbent of a well known parish in Leicestershire, was received into the Catholic Church, at Farm street, on May 30.—*London Register*.

The Reverend Septimus Andrews, Vicar of Market Harborough, formally resigned his position, with the avowed intention of joining the Church of Rome. He was not a Ritualist, but had been remonstrated with for preaching Romish doctrine from the pulpit of the parish church.—*The Echo*.

The offense of Rev. Charles E. Cheney, Rector of Christ's Church, Chicago, now on trial, was having omitted to use the word "regenerate" as it occurs in the baptismal service for infants in the Protestant Episcopal book of Common Prayer.—*Ex*.

Who will now deny that the Episcopal Church holds and teaches the doctrine of baptismal regeneration, a doctrine corruptive and destructive of Christianity?

HUMAN HEADSHIP AVOWED.—The New York Methodist Preachers' Meeting sent a committee, with fraternal greetings, to the two Presbyterian Assemblies, at their recent session in that city. In the Old School Assembly the Moderator responded to their salutation:

"The General Assembly of the Presbyterian Church reciprocates the salutations of the Methodist Episcopal Church. The Church of John Calvin responds to the Church of John Wesley, in the name of our common Lord and Head."

The Church of John Wesley! The Church of John Wesley! Let us agree from henceforth to call them thus, and so aid in undecieving the world. Calvin originated the Presbyterian Church, and it should be called after him. Wesley originated the Methodist Church, and it should be called after him. Campbell originated a sect, and it should be called after him. Let us do it henceforth.

AN UNGENEROUS INNUENDO.

DEAR BAPTIST.—I tell the following from the *Richmond Religious Herald*:

The *Western Recorder* says to J. B. Graves, of the *Baptist*, "We may have to read you a lecture on 'bearing false witness against your neighbor.' We hope not, Bro. Dudley. Let us have peace."

In calling attention to it, it is no part of my purpose to enter the lists in your defense; for, in truth, you stand in no need of my or any help, even in Christianity, and, besides, I have not the remotest idea of what it is that you have written in the *Recorder*. I am sure that you have written in it, but it is rather to ex-

press a hope that, despite the advice of the *Herald*, the editor of the *Western Recorder* will not be deterred from promulgating his purpose. A homily on such a theme can do no harm, I imagine, to any body, while it may exert a very salutary reflex influence on the mind and character of the writer himself.

To speak the truth, I believe, is rather an art than a science, and, therefore, the more difficult of attainment; otherwise I would commence to the *Recorder* the advice given by the ancient philosopher to his friend who wished to learn of him what he thought the shortest way to master a science. "Write a book about it," was the sage's counsel. And, in like manner, it appears to me the wisest exercise which the editor proposes to himself, if it do not have the full and immediate effect of making him an adept in the art he holds up as a goal, and, in consequence, something toward the accomplishment of this result—a consummation most devoutly to be wished.

In saying thus much I have no view to the fact that some two years ago in the *Baptist* I challenged the veracity of the *Western Recorder* itself, not by a timid, faltering innuendo, but by an absolute and unqualified denial of an offensive statement in its columns, incalculating me in a charge of calumny—the meanest vice of ignoble nature. The *Recorder* was too discreet, or, perhaps, too proud, to attempt the vindication of its honor or its veracity against this assault on both, and allowed judgment to go by default. Such being the state of the case, you can imagine the pleasure it gives me to witness its own-born and irascible zeal on the side of speaking the truth. The issue between the *Recorder* and myself, you will observe, had no reference to opinion, but a matter of fact; otherwise I should have expressed myself much more guardedly. A man may entertain and propagate false opinions without incurring any imputation on his honor or his veracity. Many a man will believe a lie who, on no account, would tell one. But the case is widely different where facts are in dispute. So I concluded that the editor of the *Recorder*, in making positive and unqualified statements respecting matters of fact, was either personally cognizant of the things concerning which he testified, or he was not. If he knew them, then I could have no hesitation in saying that he willfully and deliberately falsified them. If he was ignorant of them, then in making a positive statement at all, I knew him to be guilty of an offense which, if committed in a court of justice, would have subjected him to a most ignominious penalty. The magnitude of the offense was in no wise affected, however, by the circumstance of its not involving the violation of an oath, for the editor of a religious paper is supposed at all times to speak and write in *bona conscientia*.

Let it be understood that the editor of the *Recorder* and I are perfectly good friends now. I would charitably hope that he has seen the error of his way and purposes amendment, and the reader will please to regard what I have written as rather congratulatory than incuperatory. Indeed he might, and no doubt would, plead the statute of limitations were he assigned to answer to a charge of "bearing false witness against his neighbor." *Amos* says, "The liar has been committed; and certainly I am not the man to countenance, much less be a party to, such a proceeding. Of all things let us have peace." Truly yours,

JOHN TOWELL.

ASSOCIATIONAL MEETINGS.

Bao. Graves.—I have ascertained the time and place of meeting of the Associations, named below, which I ask you to publish, hoping thereby to induce the clerk of each of the other twelve or fifteen associations to send to you for publication the time and place of meeting of all the rest.

Brother clerks, why do you withhold this desired information? Please let us know through *The Baptist*, as soon as possible, when and where each Association in the State meets. Central Association meets with the Lebanon Church, Tazoo county, Friday before the second Sunday in October, 1890.

Union Association meets with the Antioch Church, Copiah county, Saturday before the fourth Sunday in September.

Strong River Association meets with the Dry Grove Church, Rankin county, Saturday before the third Sunday in September.

Kosciusko Association meets with the Pleasant Ridge Church, six miles from Duran Station, Saturday before the third Sunday in October.

Columbus Association meets with Prairie Grove Church, in Crawfordville, Friday before the second Sunday in September. The Lord willing, I intend to be present.

Mount Pisgah Association meets at Hillsboro, eight miles from Forest Station, Saturday before the third Sunday in September.

Coldwater Association meets with the Carolina Church, near Senatobia, Mississippi and Tennessee railroad, Friday before the third Sunday in October.

Tippah Association meets with the Pleasant Hill Church, ten miles northeast of Ripley, near Buckersville, on Friday before the fourth Sunday in September. I hope to be present there.

Yalobusha Association meets with Sandy Creek Church, Tallahatchie county, Saturday before the second Sunday in October. I hope to be there.

Tishomingo Association meets with the Corinth Church, Friday before the second Sunday in September. As I shall be with the Columbus Association at the same time, will brother J. T. Freeman act for me in behalf of our college?

Chickasaw Association meets with the Cherry Creek Church, Friday before the third Sunday in September. I hope to be there. Will the clerk, or moderator, write me how near I can get to this Cherry Creek Church by railroad?

Salem Association meets at Shubuta Saturday before the second Sunday in October.

Choctaw Association meets with the Salem Church, Friday before the third Sunday in October, near Shugalah Station. I hope to be there.

Brother Graves, I have given you the time and place of meeting of thirteen Associations. Should any brother discover any mistake, I hope he will write me immediately and make the correction. I again earnestly request the clerk of each of the other Associations to send to you, for publication, the time and place of all the rest.

Permit me to ask the moderator and clerk of each of the following Associations in Mississippi to inform me, through *The Baptist*, or

by letter, of the time and place of their annual meeting: Aberdeen, Big Bear Creek, Biloxi, Ebenezer, Hobbschitto, Liberty, Louisville, Mississippi, Pando, Pearl River, Tishomingo, Mississippi River.

These, with the names I have already given, make twenty-seven Associations in Mississippi, all of which I would be glad to attend, as agent of Mississippi College, and where we may secure an account of so many meetings at the same time, we want to secure some one to tell our place on behalf of the college. Brother moderators and clerks, please attend to our earnest request.

E. C. BARNES, Agent, Miss. College.

Bao. J. R. Graves.—You are hereby invited to attend the meeting of the Choctaw Baptist Association, which will meet at Salem Church, Kemper county, on Friday before the third Sabbath of October, 1890.

Done by order of the Executive Board of the Choctaw Baptist Association, at their regular meeting in May, 1889.

JESSE H. ROCK, Clerk.

P. S.—It probably will be best for you to go off by train at 10 a. m., and go with some of the brethren by a private conveyance twenty-three miles.

J. H. B.

Secular.

JOURNEY TO THE GOLDEN GATE.

Correspondence of a Special Agent.

We reached the great Golden Gate city of the Pacific slope in safety and health, this morning at 11 o'clock, and would have arrived on yesterday evening but for stopping over to take a rapid look at Sacramento City. Not a single train or boat upon which we have traveled failed to make regular connections, and not one jar occurred to mar the harmony of our entire trip of about twenty-eight hundred miles of railroad. For such an unmerited blessing, we would return thanks to the Great Source of Safety.

We left Omaha on last Monday morning about eight o'clock. As is customary on Monday mornings, the through passengers were not so numerous, numbering only about seventy-five, which happy lot gave us double seats and a car of our own. On the whole, the accompaniment of elegant coaches could be constructed by compounding the velvet seats of the first class coaches, the interest of the splendid and high-priced Pullman palace, sleeping cars suffered considerably. Among our fellow-travelers almost every profession and occupation was represented, and the usual variety of "chatter-boxes"—some who had repeatedly made the tour of Europe, and some who were on their first trip. But few ladies were along with us, enough, however, to keep up a show of civilization. Our Minister to China and an M. C. of Oregon were the "franking" members of our party.

The railroads constituting the overland route to the Pacific are the Union Pacific, extending from Omaha to the Promontory Point, on the border of the Great Salt Lake, where the great parade was made over the laying of the "last tie," a distance of 1084 miles. At Promontory Point the Central Pacific begins, and extends six hundred and ninety-nine miles to Sacramento. From Sacramento to Valparaiso is a short railroad, hence a magnificent steamer takes you to San Francisco. We accomplished the whole distance, about 1800 miles, in five days; and, what is a little remarkable, we consumed as much time on the Central Pacific as we did on the Union Pacific, in spite of the great difference in the length of them. We attributed the elegant leisure of the Central Pacific to the California way of doing things, as the road was good and most of it over perfectly level ground.

Our heavy trunks, that had passed unquestioned over such an extent of railroad, were placed on the scales and twenty cents per pound charged for all excess over one hundred. My gun, too, which had passed over three different railroads free, was taxed \$125. Our entire transportation cost us \$175. There are eating houses at convenient distances belonging to the railroad, at which very good meals are furnished at \$1.25. A berth in the sleeping car costs about three dollars a night. The trip through can be made with \$200. An individual fond of traveling and seeing new things, who has surplus funds on hand, could not appropriate it more agreeably.

It was a delightful morning when we left Omaha, it having rained sufficiently hard to lay the dust permanently, and temper a June day, with the assistance of the Nebraska latitude, to one of our genuine May days. I really felt, for the first time, that I was leaving home in earnest, when, as they call them, the "U. P." cars commenced wheeling westward from the Missouri river, down along the banks of which it extends for a short distance, and the splendid engine of the most costly and powerful, under a full head of steam, with two wild screams, gave the signal for "breaks off," and dashed into the Nebraska prairie land which spread away to the right and left as level and apparently as boundless as the sea, with no tree nor habitation at a comparatively short distance out except at the depots, which were many miles apart. Such a vast expanse of waving, luxuriant grass, varied by flowers of every hue, presented a scene that will monopolize the eye and silence the tongue for hours and hours.

Willer B. J. of an entirely new appearance, commenced flying from our rapid approach, among them the plover and prairie chicken, and soon the passengers were all on the side from which the alarm came, looking at the long-eared rabbit, about as large as a fox, bounding away at an astonishing speed, throwing its head with a peculiar operative affection first on one side and then on the other. "Antelope" was the next alarm; then came the village of prairie dogs, about which Washington Irving has talked so graphically. His sketch is up to life. They seemed but little alarmed by the passing of the train, and were scampering about in every direction; and their associate owls sitting around perfectly at home. The buffalo had all gone north. We saw no Indians until we had gotten into the neighborhood of the Rocky Mountains. They are perfectly quiet, gardeners and forgers being scattered along the road for the purpose of keeping them so.

We walked, as an Alaskan at about nine hundred feet above the level of the sea. We were seen at Sherman, eight thousand feet higher than any mountain peak east of the Mississippi, and the highest inhabited point in the United States. It is a little remarkable that the highest mountains of the Eastern Continent are religious institutions; and that of the Western a rail-road depot and telegraph office. From this the highest point on the road, we commenced descending a grade of one hundred and four feet to the "valley" and disembarked with steam aloft. We soon struck the head waters of the Weber river, whose waters were the first we had seen destined for the Pacific. The mountain scenery along this river, in such striking contrast with the boundless plains, was the first that even outstretched the sublime heights. The deep gorges through which we passed, are called cañons (canyons), the Weber, Snake, etc. To our right and left, jagged rugged, beetling, frowning cliffs that pierce the clouds; the river, rushing along upon a bed of basalt, that would have torn at the wheels of the Tulekood, the splendid train of cars, (the work of man's hands), with its jealous engine, was dashing through the changing grandeur of thirty miles an hour. New and then it would plunge into a dark cavern, but the curtain would only rise to disclose something grander still. The "babbling" gossips of the air would catch the shrill scream of the engine, and would, too, from peak to gorge, in the wildest melody. I stood on the platform that I might see and hear it all. The Indians, with their red blankets, bows and arrows, gazed upon us in mute wonder, and made no allusion to the waving handkerchief of the white man.

On leaving the cañons, the eternal snow made its appearance for the first time, in long white chains, north and south, as far as the eye could see—a faithful stroke to this grand panorama of nature, splendid beyond the translation of words, and beyond conception.

At Promontory Point we changed cars. The great Salt Lake spread out below us, with its saline deposits for leagues around as white as snow. The road and bridges along here are not so good as they might be, and the consequences are very slow traveling. We entered upon a desert country, bleak and arid, with sedge and alkali hold absolute sway—no tree, no bird, no animal save the "pig-tailed" Chinese, who keep the road in order and live in tents. I never was as tired of anything as the sedge and alkali—nothing but sedge and alkali for hundreds of miles. On Friday morning we reached the summit of the Sierra Nevada, seven thousand feet above the sea. From this point we traveled over the tops of mountains, and looked down for miles on some of the largest pine trees I ever saw—about the first traces of any consequence on the entire route. It was refreshing, and "carried me back." On the plains the eye was delighted with the level expanse and rich verdure; in the cañons we looked up, up, on the Sierra Nevada we looked down, down. In passing over the Nevada, we had nine coaches and two large engines in front. I was particularly struck with the fine appearance of the long train turning the beautiful curves.

On reaching the flat lands of California, everything presented a dry and parched appearance, except the vineyards and fruit trees. The wheat fields between Sacramento and Valparaiso (Valhalla) where we take the boat, were splendid, and covered with the finest machinery for harvesting busily felling the grain.

At San Francisco we met the trade winds, which keep these summer days disagreeably cool to a new comer. You rarely ever see a linen coat here. In the rainy they say it is warm and pleasant. When we changed cars at Promontory Point we first met the California fruit, and here we find it in an overwhelming abundance, and the finest I ever saw. Nature has lavished its blessings more abundantly and promiscuously upon this portion of the country than any I have ever visited. With a reasonable competency and a society of good friends, California is ahead of all other places, in my estimation, for spending one's life. I think a man in any occupation or profession will find here most weighty and active opposition, but no reason why "good men" should not succeed here as well as anywhere else. I will not attempt to express myself on California, but reserve it until I am better posted. B. W. A. San Francisco, Cal., July 8, 1890.

MISCELLANY.

Humboldt describes a spot in the Atlantic Ocean, a little to the West of the Azores of very great extent, completely covered with a dense mass of marine vegetation. A Frenchman proposes that the experiment be made of taking from this place some of the rank growth for fertilizing purposes. His plan is that the vessels employed in cod-fishing shall at those seasons of the year when they are not so engaged make voyages to this district, and he believes that enough manure may be taken from this inexhaustible source to fertilize annually more than a thousand million acres of land.

A San Francisco dispatch says that successful experiments have been made in that city with a working model of an aerial navigation machine. It not only ascended into the air, but was propelled in any required direction by the machinery, and it has the capacity for carrying eight or ten persons, being constructed for the purpose of making trips to New York. The inventor is confident that the trip can be made in twenty-four hours.

It is said that one of the commissions to lay reports on various subjects before the Ecumenical Council, that presided over by Cardinal Dill, has collected a large amount of evidence intended to establish the ascension of the Virgin and the infallibility of the Pope as articles of faith. The report is in his Holiness' hands.

A private soldier in California has invented a new method for skimming milk. He fits a fine gauze sieve to a hoop of the size of the pan. The milk is then poured into the sieve so as to a little more than cover the sieve. When the cream has risen the hoop is lifted and the cream is thus completely removed.

The cabbage fly is committing great ravages with the cabbage and cauliflower plant, in many parts of Maine. It was first seen in America in Quebec in 1854, and was probably brought to the States in grain from Canada. It strongly resembles the common butterfly in general appearance.

A poisonous worm infests tomato vines, in Illinois. Several deaths have ensued from its bite. It is called the "tomato worm."

Two market men were upon ten days since, at Greenfield, a few days since,

for allowing the feet of a lot of calves to be tied together for one hour after arriving at that place.

Chinese capitalists are manufacturing steam saws and shavers in San Francisco, and they overtook their old habits so far as to use sawing machines in the work.

A sugar planter in the Sandwich Islands set out fifty thousand forest trees on a dry and sandy plain, and has succeeded in making it very productive.

Hon. H. H. Boody, of New York, has recently paid his subscription of \$50,000 and interest—amounting to \$62,000—to Bowdoin College, his alma mater.

A man lately appeared in an Indiana town wearing a vest made out of the skins of ten rattlesnakes, part of a nest of one hundred and six snakes killed before a day by a Kentucky farmer.

It is estimated that the number of persons who visited Florida on business, as settlers and as invalids or pleasure-seekers, last winter, will reach five hundred thousand.

Illinois has ninety-two cities varying in size from the mighty Chicago to the petty village whose poll list contains but 157 names.

Cocaine rum is carrying off the Marquesas Islanders.



S. G. Mullins. Do as you suggest. We appreciate your kind efforts to extend the paper.

A. C. Hoy, Ga.—We shall never forget the name so familiar to us in days bygone. We do hail your accession to the ranks of the old Guard, and would to heaven our sister M. T. Hoy, a faithful worker. God reward.

J. E. Lottimore, Ala.—Thank you for each effort. Will you send your Association meet? If possible we will attend "sometime in two weeks."

C. J. McDonald, Ga.—You are authorized to act as our agent in your county. The paper has been forwarded to you. You will get it right away.

H. B. Trueman, Va.—We have purchased a mailing list, but not the names of the subscribers and keep it in a safe, and errors from bad direction will be avoided.

L. Ball, Mass.—We cannot promise to visit your Association. It is now probable that the Debate will take place next month, or early in November, and we cannot leave much as we should be pleased to be at Cherry Creek. Bro. B. and work for us there. Get the names of every Baptist present for the paper.

T. H. M., Ga.—We are, yes, we will, with pleasure. Will he do it? Ask him.

Wm. B. Newsome, Ala.—Where is Cherokee, and how do you get it out of the railroad? We may possibly come, if near us.

S. P. Avery, Tenn.—Your statement is sufficient. The money was stolen, but the papers are credited, and we love it.

Eld. T. D. Jones, Tenn.—We have been almost since last July, and had no letter from you touching books and tracts. Write to us particularly and we will fill the bill to letter. We gave our memoranda to the clerk, and it was filed and destroyed.

N. J. Hall, Of Dover, Arkansas, discontinues his paper because the mails only bring him one occasionally. We regret it.

Eld. T. H. George, Miss.—Your article will appear—and we have received room on the E. L. list for hundreds of new subscribers this fall.

G. W. Green, Texas.—We do not know what P. O. in Alabama you got your paper, to make the change. We send it to Beddy, and if you send five new subscribers we shall change your paper.

Wm. W. Finley, Ala.—We never got the \$5, but we credit Mr. J. and thank you.

D. B. Bay—Your No. 3 will appear next week, and afterward without delay. Will you debate with Bro. Franklin, Cincinnati?

Eld. H. H. Mattoon, Oregon.—We cannot supply those missing No. 2, and regret it—issues exhausted, or odd numbers sent to paper mill. We only charge fifty cents for our paper than Northern editors do, and we are fairly paid for more for composition and work. We make far less than they do. If we only charged \$4 there are thousands of brethren who would think we should make a deduction. We do exceedingly with the paper circulated in Oregon, and we have ordered the clerk to send you two copies free, to use in canvassing, and maybe we can slip up to Oregon next spring, when we expect to visit Oregon, N. V.

J. H. Williams, Ark.—Your kind letter was this day (Sept. 8) read. We were absent during the whole month of August. Books sent.

J. P. Brown, Miss.—By all means send to Southwestern Publishing Company and purchase Ray's Text Book of Campbellism, price \$1.50. Every Baptist should have it. It will be sent by mail postpaid.

Wm. W. Webb, Miss.—Letter received, and inquiry shall be made.

Diller Davist.—We are in receipt of a letter for Diller Davist (colored), and written from South county, N. C., but addressed "To the Handbell Baptist, Main street, Memphis, Tenn."—and the postoffice sent it to us as undoubtedly had enough. Will the colored ministers in the city inquire for her?

Eld. W. M. Lee, Ark.—We put you down for 100 copies of the *Memorial*. You will act as agent for the *Baptist* in Arkansas until Arkansas Baptists prefer an other paper. We deeply sympathize with you in your present trial, and we trust and believe they will work out for you a far more exceeding and abundant weight of glory here and hereafter.

W. F. Paxton, La.—The clerk says "All right." Your paper does not stop. To your invitation we say, we will try and come, and arrange all the year for it.

Lucas H. Dayton, Tenn.—Your check will appear, and we send you *The Baptist* from this date free, and we wish, ere long, to engage your pen work.

Eld. J. P. Richardson.—All the correspondents of Elder J. P. Richardson will please address him at Mineral Springs, Hempstead county, Arkansas.

T. F. Holcombe, Ala.—Did you receive \$4 from Bro. Cardon for Bro. Wm. Watson's paper? Only \$1 reached this office.

A. T. Latta, S. C.—If the Deity, the second person in the Trinity, forsook the humanity on the cross when Jesus cried "My God, why hast thou forsaken me?" there was evidently nothing left to suffer for us but a mere death. The question is, could a mortal man have been the being that was his equal, against whom the sword of justice was aimed? Was it a mere man who bowed his head and gave up the ghost? who had power to lay down his life and to take it up again? Answer this.

MARRIAGES.

Marriage notices not inserted accompanied by responsible names, and within six weeks of their occurrence. No marriage notice of more than one hundred and sixty words will be admitted, unless all over that amount is paid for at the rate of ten cents for every eight words. Please count the words. Any notice out of time or length of any one not a patron of this paper inserted as paid matter—twenty cents for each eight words.

GRAVES—SNIDER.—By Eld. D. E. Barnes, on 27th July, at the residence of the bride's father, Magolia, Miss., Eld. J. H. Graves, editor of *The Baptist*, and Miss Georgia Snider.

McDEARMAN—TUCKER.—By Eld. Joseph H. Barnes, at the residence of Mr. John D. Hart, on 27th July, 1890, at the residence of Mr. Geo. W. Hart, on 6th September, 1890, Dr. Leonidas D. McReynolds and Miss Jennie Jordan. All of Lauderdale county, Tenn.

SPECIAL NOTICES.

LETTER FROM THE EDITOR OF THE *MEMPHIS BAPTIST*.—Your favor of the 10th inst. has been received. We are much pleased to notice the successful efforts you are making to bring our friends to the notice of the Southwestern public through your agency. As regards price, we beg to say that we always charge twenty dollars for the instruments specified in our New York office, and we thank your customers for the fact that they are not to get them from you at the same price, and we wish all our agents to charge the same.

Waiting your further orders, we are, dear sir, yours truly, C. SELLIVAN, Treasurer.

New York, August 30, 1890.

THE MOST WONDERFUL CURE BEING PERFORMED AT Dr. Spalding's Cancer and Lung and Eye and Ear Infirmary, Shelbyville, Bedford county, Tenn. Cancer is actually killed without surgery, knife or pain. It is a new discovery. Consumptions cured with the "Electric Automatic Atomizer." All old sores, ulcers, diseases of the eye and ear, diseases of women, private diseases, and all old chronic complaints treated successfully. Medicines sent to all parts of the United States. Address Dr. Spalding & Co.

THE ANATOMICAL BOOTMAKERS, G. H. MERRILL, 307 Main St.—We advise all who wish a truly fine boot, made by a thorough custom workman, upon a new plan, and at a reasonable price, to call on Merrill, 307 Main street. If

A VERY GOOD THING.—Prepared with artistic beauty, with chemical purity and exactness, selected and combined according to extensive medical experience, unique in finish and appearance, pleasant to the taste, never affecting the head, ears or nerves, and never failing in its remedial effects—by cleansing the stomach, arousing the liver, and acting as a powerful anti-periodic—Droogle & Co.'s King of Chills, at one dollar per bottle, is the boasted physician's combination of the present day for all forms of chills and fever, neuralgia, sun pain, aching of the joints and bones, and all complaints for which quinine is so extensively employed. See advertisement headed "Great Southern Preparation."

A NEW BOOK, WITH FIVE HUNDRED ENGRAVINGS, NATION BROTHERS announce, *THE AMERICAN TUNE BOOK*, a new work which is to contain all the church tunes and anthems which have proved widely popular in America, and none others. Something like one thousand tunes will be included. Five hundred musicians and leaders of churches, in all parts of the country, only one in a place, have been interested in the preparation of this volume, and of them having furnished a list of tunes which have proved popular in his section. These lists have been the basis of selection. By this means the publishers believe they have been able to determine what are the really popular tunes; to collect them all together and exclude all others. There will be an Elementary Department for Singing Schools. It will make a volume of nearly 450 pages, price \$1.50, and will be ready Oct. 1st.—N. Y. *Mass. Gazette*.

ASSOCIATION MEETINGS FOR 1890.—Will all the clerks in the South and West report time and place?

The *Memphis Baptist Association* will meet with the Jerusalem Church, Scott county, Miss., on Saturday before the fourth Sabbath in October next, twenty miles east of Canton and fifteen miles north of Morton.

Big *Itasca* Association meets with the Ebenezer Church, Fayette

