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THE TENNESSEE 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 find rest for your souls. — Isaiah 40.

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Missions.

OBSTACLES TO MISSIONS REMOVED.

tain their position. They felt, and it was demonstrated to all created intelligences, that obedience in order to favor and consequent salvation is not God's order of procedure; but, that he has better things for his subjects. He has sent his Spirit into the world to bring men to obedience, the obedience being a demonstration of salvation rather than a cause of it. Men then are chosen to obedience, do not obey to be chosen. Were this the case all the merit of salvation would belong to man, and God would be robbed of the very purpose of his creation.

The final salvation of the great number of souls is evidently God's purpose. By illustrations we gain the clearest conception of things and principles. Hence the great purpose of God in our obedience to his requirements is the showing, illustration, of salvation to others. If therefore a man declares himself to be under the power of God, in love with him, he tells him to keep his commandments. When I see a man obeying the Savior I readily recognize the fact that he is simply discharging the duties of office to which he has been chosen through sanctification of the Spirit. When I see a man who claims to be of the "elect" in Christ doing less than obeying Christ, I recognize him as a defaulter. When I see him doing more than obeying Christ, I put him down as a usurper. Both of these I know are condemned by the one who has chosen them. Fire must do its work; such works must be burned.

Finally, the extent of this choice is "unto sprinkling of the blood of Jesus."

This form of expression doubtless is borrowed from the ceremonial law. By sprinkling things they were cleansed. Sometimes by sprinkling things they were sanctified, set apart for special use. There was always an unmistakable significance in the sprinkling of the ceremonial law. When the Lord called his people from Egyptian servitude, and the king of Egypt would not let them go, he laid his hand on all the first-born of the country except where blood was sprinkled on the door post, on the sides and above. Look on all Egypt on that night, the saddest the world ever knew. Where there were no marks of sprinkled blood death reigned, and mourning filled the house. Only within the doors stained with blood spots did people sleep peacefully, and not experience the chilling presence of the death angel. So the sprinkled blood was the mark of the Lord that protected his people. According to the Lord's own declaration he himself could not disregard that blood. Those blood spots were so many signs of the Israelite's fear of death, his faith in God, his obedience to God's requirements.

The blood of Christ is the mark of the Lord upon his children.

The man who is chosen by the Lord, is chosen unto this mark. Whatever virtue there may be in the sanctification of the Spirit, whatever good in obedience, the blood of Jesus Christ is the believer's security. Sin may do its worst, but it has no domination where the blood of Jesus has been sprinkled. It may slay the first-born of the kings, but it dares not enter by the blood spots. Those blood spots are on every soul that trusts in Jesus' sacrifice for sin. The Spirit may select the man, win him from the love of sin to the love of righteousness, lead him on to practical obedience; but the sprinkling of the blood of Jesus marks him. That mark is precious in the eyes of the Lord, because it is made by the precious blood of Christ. That mark must endure while there is an enemy in the reach of the soul. While Christ endures must that mark on the redeemed soul stand fast. Oh blessed character of election through sanctification of the Spirit!

Oh the fullness of its extent! Could I ask my God for more? Am I equal to the reception of a greater boon? No; to receive a greater good God would have to enlarge my capacities for receiving and appropriating good. While mortals may, in moments of enthusiasm, aspire to grand things, as did Moses when he besought the Lord to show him his glory, they can do no more than follow the leading of the Spirit, walk in paths of obedience, bearing the mark of the Lord, the blood of Jesus. That is enough.

Praise now and evermore unto the electing God!

FIFTY years ago there were ten great obstacles to the work of missions. If I had time I would like to take them up in detail. Every one of them has been removed, and that without striking a single blow against them; only the power of God could do it. Emancipation of women in India is one of them. Opening of ports in China and Japan another, through the treaty of Commodore Perry. Opening the heart of Africa to missions and commerce, through the perseverance and grit of a correspondent of the New York Herald—a paper not wholly devoted to missions is another. "God makes the wrath of man to praise him," and uses whom he will in his work, very unlikely instruments sometimes, and sometimes he uses the good, the ambition, and evil impulses of men to further his work. In fifty years more the eyes of the world will be turned to Africa as to no other country. With the gospel of healing to counteract the influences of a climate that has been one of the greatest hindrances to the work, who shall limit the power of God?

The elevation of the natives of heathen islands is wonderful, and truly can it be said "The isles wait for him." The Koran is not allowed to be translated into any language but Arabic. Every educated Mohammedan is expected to understand that language that he may read the Koran. They consequently can read the Arabic Bibles, published and sent out by the college at Beirut.

Let us consider the personal question in foreign missions. I do not believe in organized societies, where the work, such as it is, is done by proxy. You are to go yourself or show cause why. "Other sheep I have that are not of this fold, them also I must bring." When I say I do not believe in organized societies, it is because it is so easy for lazy apathetic Christians to hide behind them, and fail to do the work they are sent personally to do. "Go ye" is the command, not send, but go. Souls never find Christ without contact with human souls.—Arthur T. Pierson.

Rev. L. C. Taylor writes from Bahia, Brazil, to the Journal that they now have thirty-three members in the churches. "One man of considerable property has abandoned Romanism and declared for the gospel. A woman eighty years old has taken off her rosaries. The priest's daughter is very sick; she refuses to confess to a priest and will have no images in her room. The mother of four young ladies, three of whom are members, now desires baptism. Mr. Taylor employs two colporteurs. They are selling Bibles rapidly; they both desire to preach.

Bro. Bigby and his wife have left Bahia, and gone to Rio Janeiro to open a mission. On the voyage he met a young German, who told him of thirty or forty Baptists living at Joinville, a German colony in the province of Sao Catharino. They have no pastor, but they meet weekly for religious services. He visited Santa Barbara where he lived when he first went to Brazil. The church there had had no meeting since he left, two years ago. He preached several times and found the people eager to hear the gospel. He "longed for a man for this field for both Americans and Brazilians, but it seems hard to find one who will come."

Rev. E. Z. Simmons writes to the Foreign Mission Journal of Rev. Graves' work in Canton: "Brother Graves seems very tired and much worn as this is his class month. But I wonder that he holds up as well as he does. Just imagine that you see him in a room 10 feet by 18, with about fifty men listening to his instructions for two hours in the morning and about one in the evening every day, and that too with a tropical sun blazing down upon the tile roof and no over-head ceiling to break the force of the heat. Then you have a picture of him in his work. Besides this he does a great deal of preaching and other work. I think he deserves better accommodation for his work than he has. It won't take long to wear him out at this rate, and I fear it will be a long time before we get another like him, for he is one of the choice of the earth."

PROGRESS OF BAPTIST PRINCIPLES. ILLUSTRATED.

BY L. M. BRUCE.

THE Christian world is slowly, but surely, being convinced as to the New Testament authority for the religious practices of the Baptists. We are constantly receiving into our communion and fellowship valuable additions of such Pedobaptists as give a candid and fair examination to the doctrines which we hold as taught by the word of God. If more of our friends of other Christian denominations would only "examine themselves whether they are in the faith," this accession from Pedobaptist ranks would be multiplied tenfold. It is our firm conviction that a careful and prayerful study of the word of God, accompanied with a fixed resolution to walk in the way there clearly pointed out, would annually bring scores and hundreds into the Baptist fold. An awful responsibility rests somewhere! It will be a matter of interest to know the names of prominent Baptists who were formerly identified with the Pedobaptists, and whose change in their religious relations was produced by a conscientious study of the word of God. I will give only a partial list, with the assurance that it could be extended much farther; if we could only gain possession of the facts.

1. Rev. Alexander Carson, LL. D., of Ireland, who graduated with the first honor at the University at Glasgow, was once pastor of the Presbyterian church at Tubbermore. Early in his ministry he became convinced of the divine authority of Baptist principles, and united with the Baptists. His familiarity with the Greek language would have secured for him the Professorship of Greek in the University of Glasgow, if he had been willing to subscribe to the "Standard" of the church of Scotland. This he could not do, and, under the power of a sincere conviction, he voluntarily relinquished promotion in that direction as well as a fine income. He has left us, in his work on "Baptism," a masterpiece of learning and logic, the ground of his conviction, in arguments at once scholarly and unanswerable. It is said that many preachers have been drawn into the Baptist ministry by a careful study of "Carson on Baptism."

2. Rev. William Hooper, D. D., LL. D., of North Carolina, and the grandson of the William Hooper who signed the Declaration of Independence, was for two years the rector of an Episcopal church in Fayetteville, N. C., but about the age of thirty, became a Baptist. Dr. Hooper was, at different times, connected with the Furman Institute, the South Carolina College, and in 1846 became president of Wake Forest College. He was considered one of the ripest scholars of his age.

3. Rev. N. M. Crawford, D. D., of Georgia, was once a Presbyterian, but at the age of thirty, while searching for some Scripture authority for infant baptism, became satisfied that the views held by the Baptists were more in accordance with the New Testament, and at once became a Baptist. Dr. Crawford was a man of learning, and a model college president.

4. Richard Fuller, D. D., the prince of preachers, was at one time a member of the Episcopal church, but having become convinced that baptism of believers alone was Scriptural, was baptized by Rev. Mr. Wyer of Savannah, Ga.

5. Rev. Thomas Armitage, D. D., of the Fifth-avenue Baptist church, in New York, was once a member of the Methodist Episcopal church, and a preacher of that communion of great influence and promise. In 1839 he witnessed a baptism in Brooklyn, and he at once began to investigate the matter for himself, which resulted in his union with a Baptist church in Albany, where he was baptized by Dr. Welch. Dr. Armitage is now one of the foremost men in his denomination.

6. Rev. Adoniram Judson, D. D., the distinguished missionary, was once a Congregationalist, and went to India as a missionary from that denomination of Christians; but on his way out his views on the subject of baptism underwent a change, and on his arrival at Singapore he severed his connection with the Congregationalists, and was baptized by Rev. William Ward. After this event he was

fully identified with the Baptists, and was sustained by the Baptist Triennial Convention. His distinguished services as a Baptist missionary are well known to the Christian world.

7. Rev. Henry McDonald, D. D., pastor of the Second Baptist church of Atlanta, Ga., was raised in the Roman Catholic church; but while teaching school in Kentucky, he made a thorough examination of the doctrines of Roman Catholicism, and became satisfied that the whole system was unscriptural. He abandoned the Roman Catholicism, made a public profession of faith in Christ, and was baptized by Rev. George Peck into the fellowship of the Baptist church at Greensburg, Ky.

8. Rev. Isaac Backus was at one time a member of the First Congregational church at Norwich, Conn., but being satisfied that the Baptists alone held to the teachings of the New Testament on the subject of baptism, he was baptized by Elder Pierce of Rhode Island, and became the first pastor of the church at Middleborough. For years he was the great Baptist champion in behalf of civil and religious liberty. For thirty-four years he served as a trustee of Brown University.

9. Rev. William Carey, D. D., in his early days, was an extreme Episcopalian, but subsequently became a Baptist, being baptized by Dr. Ryland in 1783.

10. Rev. William Cathcart, D. D., the distinguished author of the "Baptist Cyclopedia," was formerly a Presbyterian, but became a Baptist in 1846, and came to this country from Ireland in 1853, and soon after became pastor of his present charge, the Second Baptist church of Philadelphia.

11. Rev. A. C. Dayton, D. D., the well-known author of "Theodosia," "The In del's Daughter," and other works, united with the Presbyterian church when twelve years of age. In 1852 he became dissatisfied with his church relations, and became a Baptist; and on the first Sabbath after his baptism he preached his first sermon. His contributions to Baptist literature have exerted a powerful influence on our denominational history.

12. Rev. Luther Rice, at the age of nineteen, united with the Congregational church at Northborough, Mass., but became a Baptist a few weeks after the same step had been taken by Dr. Judson. After this important change in his religious views he fully identified himself with the Baptists, and travelled through the United States in the interest of missions and ministerial education. The memorial inscription on the marble slab which covers his grave contains these words: "Perhaps no American has done more for the great missionary enterprise." "He founded the Columbian College in the District of Columbia."

13. Duncan R. Campbell, LL. D., was for some years a Presbyterian minister of England, but, coming to the United States, was soon after baptized in Richmond, Va., by Rev. Dr. Jeter. He was the distinguished president of Georgetown College, Ky., until his death in 1865.

14. Rev. David Shaver, D. D., for years editor of the Religious Herald and Christian Index, was once an itinerant minister of the Methodist Protestant church, but became a Baptist at the age of twenty-four, and soon gained great influence and distinction among Baptists by his scholarship, learning and piety.

15. Rev. Nathaniel Kendrick, D. D., for so many years connected with the Hamilton Literary and Theological Institution, was once a Congregationalist, but became a Baptist in 1798.

16. The distinguished missionary, Rev. John G. Oncken of the British Continental Society, was laboring as a faithful, earnest preacher in Germany when he became convinced as to the true design and mode of baptism, and was baptized by the Rev. Barnes Sears, D. D., in the river Elbe, near Hamburg, in 1834.

17. Rev. Richard Pengilly, who is so widely known as the author of the "Scripture Guide to Baptism," was at one time a member of the Wesleyan Methodist church, and a local preacher in that communion, but, on hearing a sermon on Baptist principles by Rev. Isaiah Birt, was convinced

of their Scriptural authority, and was baptized in 1802. It is said that no other look on baptism has enjoyed such a wide circulation as "Pengilly's Guide to Baptism."

18. Rev. J. H. DeVotie, D. D., for so long a time a leader among Georgia Baptists, was raised by Presbyterian parents in New York State, but at the age of seventeen he entered into business in Savannah, Ga., with an uncle who was a Baptist. This caused him to attend the Baptist church, and he soon found himself investigating the subject of baptism in the light of the New Testament. Although raised a Presbyterian, he soon became satisfied that Baptists were right on the subject of baptism, and in his nineteenth year he was baptized by Rev. H. O. Wyer.

19. Rev. Emory J. Haynes, pastor of the Washington Avenue Baptist church in Brooklyn, was once pastor of the Methodist Episcopal church in Norwich Conn., and again of the Hanson Place Methodist church, where he drew such crowds that it was determined to enlarge the capacity of the house. Led by convictions as to his duty in regard to baptism, he severed his connection with the Methodist church, and was baptized by Rev. Dr. Armitage.

20. Henry Dunster, the first president of Harvard College, and a clergyman of the church of England, became a Baptist in those trying days of the persecution of Clark, Holmes and others, and boldly preached against infant sprinkling in the church at Cambridge.

But what shall I more say. I have within reach names of many more honored brethren, who have come to us from other denominations, led to this by the power of gospel teaching and practice. Among others may be mentioned Dr. Joseph S. Baker of Georgia; Rev. Dr. Barnard of New York, author of "Frisella," Rev. Edward Baptist, Sr. of Virginia; Rev. Dr. Baldwin of Boston; Hon. B. W. Noel of England; Rev. Robert Lowry, the poet; Rev. Archibald MacLay, D. D., of Louisville, Rev. A. B. Brown, D. D., of Richmond College; Rev. Daniel Davies, D. D., Rev. C. R. Hendrickson, D. D., C. W. Skinner of North Carolina; Rev. C. A. Buckbee, D. D.; Rev. L. H. Salin of Kentucky; Rev. T. M. Bailey of Alabama. These are but a few of those who have voluntarily relinquished their faith in Pedobaptist principles, and have united with the Baptists.—Religious Herald.

BECAUSE OF THE ANGELS.

THE Apostle Paul had some great disorders to deal with at Corinth. Some of them went into character, and related to the essence of faith and life; others related to manners and customs, but may possibly have made all the greater disturbance for lying more on the surface of things.

His remarks on women being covered in the public assemblies of the church, and wearing "power on her head," which we take to be the symbol of power or of subjection to her husband, are of this latter class—matters of propriety and order.

There were customs among the Corinthians, as there are among us in this emancipated age of the world; and people who broke through them then made a scandal, just as people who do the same sort of things do now.

To appear in church barefooted, and clad in a long white bag down to the feet, would not be a piece of essential immorality, but we presume that most men would risk a good many blows on their name rather than venture into the storm such a proceeding would bring on them.

It is easy enough to see that the women who spoke and prayed uncovered at Corinth outraged the customs and feelings of the time in some such way as this. They raised a tremendous disturbance over a small matter. It was very much what the Quakers did in the streets of Salem, and in Boston.

The apostle Paul set his foot on them, not because of a revelation, and not with the weight of inspired authority in it, but in the name of good sense and propriety. Christians must regard the established customs of the world. They must not set up rules for themselves regardless of other peo-

ple, and make a scandal by outraging the proprieties and decencies of life; and this he insists on, for this, among other reasons, "because of the angels."

What he means by this is easy enough to see if we will only break with the English translators, and not insist that "angels" can refer only to the heavenly hosts, when, in fact, the reference is an uncomplimentary allusion to a most unheavenly portion of the world's people.

An "angel," in the Greek of it, meant a messenger, and in one striking case in the New Testament denotes a messenger with hostile intent. The spies sent by Joshua to Jericho are, in one passage, called out and out "spies," and in another "angels," or "messengers."

Let it be "angels" of this kind that Paul alludes to—spying messengers from the Heathen, present with evil intent, to spy out the liberty of Christians, to watch them in a fault and to report their scandal.

There are other hints of this practice in the New Testament. The Jews did it, and the Gentiles did it. They had their agents planted in the Christian assemblies to make the most of their scandals. Accordingly, Paul appealed to them from what some would call an ordinary and worldly point of view, not with the authority of inspiration, nor in the high tone of revelation, but on the ground of the ordinary dictates of prudence and propriety, or, as we might say, "for the look of the thing."

We render the passage then, "because of the spies," and find in it an appeal to the Corinthian Christians not to go out of their senses, not to forget the proprieties of the situation, and not to expose themselves to the ridicule of the world.

Read the passage as we will, "the spies," or "the angels," both mean the same thing, and both denote the sharp and relentless, but salutary, watch of the secular world on the church.

The apostle does not complain that the world's eye is too keen, nor that its judgment is too severe. He does not regret that its wit and humor, and solid hard sense have often taught the church a thorny lesson; nor does he deny the salutary influence of secularity on the church itself in holding it down to the hard facts of life, in punishing it for visionary schemes, inhumanities, dreams, sentimentalities, unrealities, empty enthusiasms, visionary speculations, and flagrant variations from the path of its professions.

The particular point of the passage is to make Christians to feel the restraint that lies in the thought that the world is looking on with its whip in its hand, its scorn, its satire, its jest, its sober rebuke.

We have wished that some fiery hand might write these words out on the walls of quarrelling churches, blind to the proprieties and decencies of their position, and when higher considerations have lost their power, bid them at least to remember themselves "because of the angels."

We have thought of these words again and again, amid the public and private disgraces that religion has had to suffer, and felt, with the apostle, that Christians might at least remember that the world is looking on, and behave with dignity and decency.

For the moment, the phrase has a pertinent application. Thousands of families, and many thousands of Christians in all parts of the country, are this month leaving their homes for rest and liberty in travel or in the country.

We remind them that the world is looking on. Its sharp eye follows their freedom. They might sometimes relax their vigilance or drop down in their habits. They might on a hot Sunday indulge the Christian liberty to stay at home. But the world is looking on. They have a character to sustain; and when every other consideration is swept from the case its proprieties and decencies remain, and "because of the angels" holds its force.

It might be refreshing to drive out in the cool of the Sabbath evening with the roving span that idle in the stable, but the world's eye keeps a close watch Sunday on the Christian's drives. The proprieties and consistencies and decencies of life cannot be neglected; and they apply when it is hard to find an essential principle to go by.—The Independent.

"NEBUCHADNEZZAR, MY SERVANT."

NEBUCHADNEZZAR, king of Babylon, was a Heathen. He knew not the Lord to love and serve him. Not a single thing did he ever do from a regard to the living God. And yet God repeatedly speaks of him as his "servant." God made use of him for the accomplishment of his purpose. Without his knowing it, he served the Lord. Whilst prosecuting his own selfish designs, he was ignorantly performing the will of God.

And so is it as regards all rulers, and all men, whatever may be their rank or condition. As says the Psalmist, "All are thy servants." When Moses and Aaron went unto Pharaoh, and said unto him, "Thus said the Lord, Let my people go that they may hold a feast unto me in the wilderness," Pharaoh said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."—his was resolutely set against doing the will of God. And yet he was made to serve his deep designs. The Lord said of him, "In very deed for this cause have I raised thee up, to show in thee my power, and that my name may be declared throughout all the earth."

And so was it in the case of the brethren of Joseph. In selling him unto the Ishmaelites they thought evil to him, but God meant it to good, to bring to pass to save much people alive. And so, too, was it in the case of the crucifixion of the Lord of glory. In putting him to death they were unadvisedly accomplishing the purposes of God, as the disciples thus testified on the occasion of the release of Peter and John: "Of a truth against the holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." And even Satan, the great instigator of evil, serves God. All his wickedness is overruled for good. Dr. Cheever has truly said that "one of his great mistakes was his shutting up John Bunyan in Bedford jail." There Bunyan probably accomplished far more for the glory of God, than he ever could or would have done had he been left at liberty.

Willingly or unwillingly, designedly or undesignedly, all are serving God. The wrath of man and of devils, so far as it is allowed to go, is made to praise God, and the remainder of wrath is restrained. "He doeth according to his will in the army of heaven, and among the inhabitants of earth; and none can stay his hand, or say unto him, 'What doest thou?'"—*Christian at Work.*

FROM WHITESBURG, TENN.

DEAR BAPTIST:—Since I wrote you last I held a meeting with the Kidwell's Ridge church, seven miles north of Morristown, with good results; about twenty professions; thirteen additions. The meeting lasted several days. I from that point went to Newport, some four miles north of Kidwell's Ridge. Here I was met by Bro. J. H. Carmichael, their pastor, and Bro. Step. I preached for them seven days. We had a good meeting here; some twelve professions; seven or eight were received baptism. On the last day of the meeting I baptized six of the number. I am to go next to Cloud's Creek. I start to-morrow; at the close you may hear from me again. I am so sorry to learn that Bro. Graves is no better, but rather worse, and suffering so much. May God spare his life to us.

Tuos. GILBERT.

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HE GUIDETH ME.

I may not know the way I take,
If it bring good or ill;
But this I know, if faith is mine
In love divine,
That love will make,
If I mistake,
Light in the darkness shine.
So dark my path sometimes
I cannot see the purpose of Thy plan for me;
And yet I dare not pray,
Father, in some brighter way
Lead thou me home,
That I would choose,
Lest I a greater blessing lose.

'Tis mine to follow, not to lead,
E'en though a cross it be,
Simply to trust, not ask
One step a head to see;
Assured there is no ill,
But all is good,
If understood
To be my Father's will.
Then why am I cast down,
And filled with anxious fear?
Sure the eternal Lord
Hath promised in his word
My Every step
He will direct,
And make my life his care.

I'll rest upon his word,
And claim each promise mine:
So shall I prove
His faithful love,
That each event
To me is sent
A Father's wise design.

—New York Observer.

NEGLECTED BLESSINGS.

There is many a rest on the road of life,
If we only could stop and take it,
And many a tone from the better land,
If the querulous heart would wake it.

To the manly soul that is full of hope,
And whose beautiful trust ne'er falters,
The grass is green, and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And keep the eye still lifted;
For the sweet blue sky will soon peep through
Where the ominous clouds are rifted.

There was never a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem on the path of life
Which we pass in our idle pleasure,
Which is richer far than the jeweled crown,
Or the miser's hoarded treasure.

It may be the love of a little child,
Or a mother's prayer to heaven,
Or a beggar's grateful, humble thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing.

Than to snap the delicate, tender threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

THE RIGHT KIND OF PRAYING.

BY THE REV. H. J. HOADLEY.

PRAYER offered to God should have something in view. A vessel at sea bound for no port receives help from no breeze. Ask for something, seek for something, knock for something. It is not enough to ask God for a blessing. What kind of a blessing do we need? Ask for power to control temper; to be uncomplaining in the situations of life; to keep sorrow within limits, and not permit it, a swollen river, to overflow its banks; to pay my honest debts; as a minister, to please and humble my people; as a layman, to co-operate with my pastor in winning souls. Definiteness in prayer results from a vivid impression of our needs. The suffering thousands, thrown by an angry rising river upon the shores of want, asked the whole nation for help because they realized their deplorable condition.

Persistence is another quality of successful prayer. The friend we may approach in the midnight

darkness of our needs dwells in a house not made with hands. He is not churlish, and tart in none of his responses to us. Petition is a battle, and, like any other, is to be pushed through, until results are won. To be importunate in praying to God, it is necessary for us to be free from mental inactivity. It is possible to have intellect in petition without heart; but there can be no heart alone without mental indolence. The heart goes along with the head in successful praying. Lazy wishes make no prevailing prayers. The wrestling Jacob was mentally awake to his needs, and heartily struggled until the white stars disappeared, and the morning of victory came, when his night was kindled into day.

Prayer, to be selfish must remember others besides ourselves. He who is not struck by the rod of other people's needs will not have the granite of his heart broken that refreshing water may escape from its hiding-place. When we neglect others we are neglectful of ourselves. Pray for all parents, the very tones of whose voices are imitated by their children, that their houses may be homes. Eden was made before the church was founded. True prayer takes our needs, and not our wants, to the throne of mercy and power.

Jesus prayed: "Father, if it be possible, let this cup pass from me." The Father above answered by sending a strengthening angel to meet the needs of the Man of Sorrows. Paul prayed for the removal of a thorn in the flesh. God answered according to Paul's needs, and not his wants. The Republic was upon its knees praying for Garfield's recovery. God did not respond to our wants, but to our needs, and we endured the awful blow. The thousands of prayers offered were answered, in that the nation passed submissively through the valley of grief.

Caledonia, Ohio.

DRY BONES.

BY REV. W. HARTLEY.

ALL over the land there are discouraged workers in the churches who feel that the lines have not fallen to them in pleasant places. The churches are cold and powerless, Christians are dwarfed, and seem to have no true conception of the obligation resting upon them, earnest workers die, or are removed to other fields of labor, therefore those who are left to "hold the fort" become discouraged. They feel that their lot is cast in the valley of dry bones and, as in Ezekiel's day, they are "very many and very dry."

What shall the dispirited pastor do? The first thing that may suggest itself to him is a change of location, a more pleasant field of labor. But if the Lord has set us down in the valley of dry bones, he has a work for us to do there, and means for us to remain until it is done. That he has placed us where we are, is the very best reason why we should remain at our post until we are sure that he calls us elsewhere. What shall we do? "Can these bones live?" Yes, if he breathes upon them. What can we do but to turn to him who made man out of the dust, who does not need even the poor foundation of bones to build life upon. There are glorious possibilities in these "dry bones." Here are pastors for vacant churches, deacons and Sunday-school workers to take the place of those who have been removed. Discouraged workers, reconsecrate yourself without reserve to Christ and his service, and he will surely use you to work out his purposes of grace and mercy to men. Mr. Moody says he never accomplishes much when he goes to a new place, until he has read the thirty-second chapter of Jeremiah, especially the twenty-seventh verse: "I am the Lord, the God of all flesh; is there anything too hard for me?" Our work may seem difficult, and even hopeless if we consider our own strength; but leaning on his strong arm we can do all things. God never calls his workers to lead a "forlorn hope, for he has said: "Lo, I am with you always, even unto the end of the world."—*Baptist Weekly.*

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ARKANSAS LETTER.

EDITOR BAPTIST:—On the fourth Sunday in this month the church at Beebe re-elected Bro. J. G. Doyle as pastor for the ensuing year. In a little over one year Bro. Doyle has baptized into this church over twenty new, born souls—most of them Sunday-school scholars. For a long time our future looked dark, but a few noble ones have struggled on, hoping, watching and praying that the "mist would clear away," and to-day our church is in better working order than it has been for years. There has been no revival recently, but there seems to be a general anxiety and determination on the part of all to do more for Jesus and his cause than they have done in the past. The sisters, I think, will soon be organized into an effectual missionary society, and we hope soon to have a little mission band to help Aunt Nora in carrying on the work which she has commenced in Mexico. Noble work! the little ones will never know its real magnitude till revealed to them in eternity.

I enclose fifty cents, for which please send the paper to Bro. J. G. Doyle, Beebe, White county, Arkansas; also fifty cents for J. H. Young, (same post-office). He was recently baptized by Bro. Doyle. Also \$1.50 for myself, and hope to send more soon. Fifty cents for Dollie Malone, a little Miss of about twelve years, whom Bro. Doyle baptized last summer, and who bids fair for a noble future in the Sunday-school, etc. Also fifty cents for Miss Tipton Hickman, about thirteen or fourteen years of age, and the youngest child of a widowed mother. She was baptized last summer. I hope Aunt Nora will hear from these little Baptist ladies, and others that we have selected in our mind to bring to the front.

Bro. Graves, this was written in much haste in order to get in the mail. We are very anxious about your speedy recovery. God bless you in your noble work. Fraternally, J. M. Crow. Beebe, Nov. 26, 1884.

P. S.—You can do as you please about publishing this. I would like for these young converts to see their names in print, and see what I say about them. Being superintendent of the Sunday-school I hope to lead them, together with others, into fields of usefulness in the days of their youth. J. M. C.

FROM NORTH CAROLINA.

BRO. GRAVES:—I have been thinking I would write to you ever since your sad affliction. You will never know how sad I felt when I heard of your being smitten down in the pulpit of paralysis. I wept like a child, for I did not see how we could do without you, or who on earth could fill your place. I prayed that you might be restored yet a long time to witness for Christ. I know the Lord will do right with us all, and I want to be submissive to his will in all things. But I was so anxious that you should be permitted to complete some works you had in view; but the testimony you have recorded for Christ, and his kingdom will continue to speak after you and I lie silent in the grave.

The "Seven Dispensations" is the grandest production ever written in the English language. I know what I say. I have never read anything so learned, so consoling to the true Christian, as that book. I would not take any money for it. I was so thankful when I saw in the previous old Tennessee Baptist that you were able to use your pencil. I yet hope that the Lord may restore you to health again, and that I may be permitted to see your face in the flesh. I am sure it would be the greatest pleasure of my life. We have been so long together. I commenced taking The Tennessee Baptist in 1846, and we have seen eye to eye all the time, and all these long years I have loved you for your faithfulness to the blessed gospel of Christ, and now that you are afflicted, you seem nearer and dearer than ever before. My dear brother, be assured that the blessed truth that you have so earnestly contended for will comfort and sustain you in all your afflictions and trials in this life, and support you in the hour of death.

Remember you have one friend in the old North State, and one who prays for your life, restoration to health, and your prosperity, and that of your dear family. I am as ever yours in the gospel of Christ. J. C. MONROE.

P. S.—You have the affections and prayers of all my churches, Antioch, Bethel, Mill-Creek, and Olive Branch. J. C. M.

An especial offer to young ministers at school. To every young minister in any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months—50 cents. New Methodists will confront them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemics. PUBLISHERS.

TAUGHT BY A FLOWER.

MANY happy hours have I spent among my flowers, for, as George Eliot once wrote: "I always think the flowers can see me, and know what I am thinking about." Certainly, tender and pleasant thoughts enter my mind as I view the beautiful flower creations, and I wonder how any one can doubt the existence of a Supreme Being.

I once knew a gentleman who was converted by a flower. He was walking in the woods, and reading the writings of Plato. He came to where the great writer uses the phrase: "God geometrizes." He thought to himself: "If I could see plan and order in God's works, I could be a believer." Just then he saw a little Texas Star at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamens, and there were five of them. He counted the divisions at the base of the flower; there were five of them. He then set about multiplying these three fives, to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives. The chances against it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower, and found it the same. He multiplied one hundred and twenty-five by itself, to see how many chances there were against there being two flowers, each having these exact relations of numbers. He found the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him were multitudes of these little flowers, and they had been blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, picked up the little flower, kissed it, and exclaimed: "Bloom on, little flowers; sing on, little birds; you have a God, and I have a God; the God that made these little flowers made me."—*Mrs. C. G. Furbush, in Golden Rule.*

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1. PUBLISHERS.

DELUSIONS.

A FRIEND with whom I was conversing in one of our inquiry-meetings lately, said to me, "I know that I ought to become a Christian; I fully intend to become one; but, oh how I wish it was over with."

I replied, "My friend, suppose that you came into a dining-room very hungry, and when invited to sit down to a loaded table, would you say, 'I feel half-starved, but I wish I was all through with this business of eating dinner?' The Lord Jesus has spread for you the amplest provisions of his grace, and said, 'Come, for all things are now ready.'"

Another delusion which rocks thousands into a perilous slumber, is that they will yet have abundant chances to secure heaven. "I need be in no hurry, time enough yet." This is the will-o'-the-wisp which is leading multitudes on farther and deeper into the morass of impenitence. They hope that not only in this world will there be chances of securing heaven, but even beyond the grave God's mercy will give them another opportunity.

This delusion is in the air to a degree never before known.

The mighty ball which God rings over our heads sounds out only the single note "now" is the day of salvation; but against God's imperative "now" thousands close their ears and allow the devil to whisper into them his delusive "to-morrow."

Another delusion is, "I am trying to do the best I can." And these very words come from those who refuse to do anything for Christ, or let him do anything for them.

Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by the word "feel" he means thinking, he is right, for thought is indispensable. But if he means acute distress, he is denying Christ point-blank, for the Savior never said that feeling is the essential thing. To accept and obey Christ is vital; but these are acts of the conscience and the will, and not matters of emotions.

My page is exhausted, but I have not begun to exhaust Satan's delusions. We who preach and teach God's glorious gospel must constantly unmask them.—*Theodore Cuyler, D.D.*

ITEMS.

Tell every body about our 50 cents offer.

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1.50. PUBLISHERS.

THE DEFECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every imposter and excluded Baptist preacher known to us, as reference to prove his guilt.

BAPTIST TALK NOTICES.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church, but demands. Baptists of other States take notice.

T. H. HAZLEWOOD.—Reference, Ben. McBryan, Church Clerk, Anville, Ark.

EDWARD HARRIS.—Reference, J. W. Wann, Ch. Clerk, Carrollton, Ark.

ELD. ROSE TONLIN.—Reference, Eld. A. J. Faddy, Memphis, Tenn.

REV. A. G. JONES.—A. J. Jones, Reference, Eld. J. C. Lott, Ark.—Reference Eld. A. Lomax, Hazlehurst, Miss.

R. T. GODDARD.—"uthbert has a visitor, Rev. R. T. Goddard, a Baptist minister of Tennessee, in quest of health. George Jones, he was excluded from the Baptist church for repeated drunkenness."

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church of Woodstock, Miss. for swindling.—Reference, the Clerk of that church.

J. M. LEE, expelled from Rosebud church for adultery and desertion of his family. Address S. J. Thomas, Clerk of Rose bud church, White county, Ark.

JOHN H. RAWHOFF, expelled from the Blue Spring church, N. Y., for drunkenness, adultery, and for asking his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow, and all of these countenances, weight about 14, and under forty years old; a keen shrewd, but mean. Reference, W. C. Jones, vannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. BARRY.—Whereas, this church had charges against J. B. Barry for drunkenness, adultery, and for request, the church calling a council from sister churches to hear the matter, and advise the church. The council was called, after hearing the matter, found the charges sustained, and ordered the church to withdraw fellowship from him, and demand a re-ordination. The church has done so.

And whereas, said J. B. Barry refused to give up his credentials. Therefore, he is expelled, that we, the Oakland Baptist church, publish him, excluded from this church, and that this preamble and resolution be sent to the Arkansas Association, and the Tennessee Baptist with a request to publish the same. Done by order of the church in regular conference Saturday before the first Sunday in June, 1884.

W. H. BRANTLEY, Moderator.
D. A. P. EKER, Church Clerk.

JONATHAN W. JOHNSON, a small, fair-complexioned man in good health and front teeth, was excluded from Baptist church for gross drunkenness and unchristian conduct. He still holds his credentials, stating that he had not the time to attend to the church on refusal to accept. Sister churches, Tennessee, North Carolina, and Kentucky, take notice.

G. H. MAXWELL, once a member of Cedar Grove Baptist church, Independence, Mo., was expelled from said church for drunkenness and lying. He still holds his credentials, having refused to surrender the same. The church on demand, expelled him, and ordered the church to withdraw fellowship from him, and demand a re-ordination. The church has done so.

He is held by the church as a religious imposter, and very bad man. Baptists please look out. Reference J. H. Taylor, J. W. Swan, Chairmen.

H. C. MOORE.—The church at Maple Springs on Saturday before the third Lord's day in September, excluded H. C. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. He is fair complexioned, light hair and beard, weight, one hundred and fifty pounds, and about forty years of age. When last heard from he was in Arkansas, D. Jones, W. C. Chism, church clerk, Toot's Station, Tenn.

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The Tennessee Baptist.

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THAT IT MAY BE DISPLAYED BEFORE THEE.

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THE TENNESSEE BAPTIST.

spring theme, and had also warned against that abuse of it into which fanatics are always so ready to fall. (2 Thess. ii. 5; iii. 10.) In the first epistle (iv. 13 to v. 11) he dwells on this great theme in the way of consolation concerning those Christians who had fallen asleep, showing that they would not fall of a share in the privileges of the Lord's coming, but would rise to meet him. He then declares it unnecessary to set before the Thessalonians the uncertainty of the time at which the Savior will come, because they themselves 'know perfectly,' i. e., from Paul's teaching when with them, that it is as uncertain as the time when a thief will come in the night; so that the only way to be ready for it is to be ready always. But again, the fanatics had seized upon this epistle as showing that there was no use for working at the ordinary pursuits of life, because the day of the Lord was now present. (2 Thess. ii. 2.) And the apostle writes in a second epistle for the very purpose of repeating his censure of this abuse. (2 Thess. iii. 6-15.) He himself had worked hard for his support when among them, and had taught that the church must not support those who would not work, which he now repeats with emphasis. He declares that various events must precede the Lord's second coming, so that it was certainly not 'now present'; yet these events are so obscurely described (2 Thess. ii. 3-12) as to leave it quite uncertain how much time they will occupy, and quite necessary to be always looking out for the Master's coming.

"In Paul's other epistles, and in the writings of the other apostles, we find this same great subject made extremely prominent, and urged as a motive to holy living. This was not carrying out the Savior's own teachings, especially in his great discourse on the mount of Olives. The comparison to a thief in the night was twice used by him (Luke xii. 39, Matt. xxiv. 43), and was borrowed, not only by Paul, but also by Peter and John (2 Peter iii. 10, Rev. iii. 3, xvi. 15). He taught that he would come in his glory; and so Paul urges us to 'look for the blessed hope and appearing of the glory of the great God and our Savior, Jesus Christ' (Titus ii. 13), and holds up the inspiring hope that 'when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory.' (Col. iii. 4.) He taught that at his coming he will 'render unto every man according to his deeds' (Matt. xvi. 26), and that all nations shall be gathered before his throne of judgment (Matt. xxv. 32); and again and again the apostles urge that we must all appear before Christ as judges. He taught that we must wait patiently amid the worst ills of life (Luke xxi. 19); and Paul, Peter and John all concur with James when he says, 'be patient therefore, brethren, until the coming of the Lord.' In many ways the glorious coming event is presented as a motive for doing right: 'Let your forbearance be known unto all men. The Lord is at hand.' (Phil. iv. 5.) 'If any man loveth not the Lord let him be anathema. Our Lord cometh.' (1 Cor. xvi. 22.) 'Denying ungodliness and worldly lusts ye should live soberly and righteously and godly in this present world, looking for the blessed hope, etc.' (Titus ii. 12.) 'So that ye come behind in no gift, waiting for the revelation of our Lord Jesus Christ.' (1 Cor. i. 7.) 'What manner of persons ought ye to be in all holy living and godliness, looking for and hastening the coming of the day of God.' (2 Peter iii. 11-12.) And Paul, in his last words, declares that the Lord will give the crown of righteousness 'to all them that have loved his appearing.' (2 Tim. iv. 8.)

"Our Lord's second coming is thus seen to be of great practical importance, a comfort amid life's sorrows, a motive to patience, forbearance and all holy living, a warning to those who love him not, and those who are ashamed of him. (Mark viii. 38.) Why, then, is it so much neglected in our preaching, conversation, thoughts, feeling, life? It is the old story. Some have tried to know more than is taught, even to know the day and hour, which Jesus declared that he himself did not know. (Mark xiii. 32.) They have mapped out complete programmes of the secular events pre-

ceding his coming and all its circumstances. And in every successive age fanatics have repeated the abuse of this great hope which arose immediately at Thessalonica. On the other hand, large portions of the Christian world have adopted theories concerning a millennial period of world-wide and perfect piety which postpone the possibility of our Lord's coming into the distant future, and blind men's eyes to the numerous promises, warnings and exhortations which imply that we know not when he will come, and must therefore be always ready. Would it not be better to have no theory concerning that millennium whose precise nature and relation in time to our Lord's coming it is so hard to determine from a single obscure passage, and to direct our attention rather to the great practical duty of looking out, and being ever ready for that coming, which, in unnumbered passages, is urged upon us by our Lord himself, by James and Peter, by John and Paul?"

EDICULARS

Bro. J. W. Ecker, Tennessee: We can advise you to do no better way this year. In another year you may be able to teach a public school. T. Montgomery, Missouri: We heard your letter read, and appreciate your sympathy and kind words most highly. We always wanted to go to Missouri; and if we are ever restored, we will try harder than ever to reach your State. "I take pleasure in saying that I have been almost a constant reader of the Old Banner ever since I entered the ministry, nearly four years, and that I have no language that will fully express my appreciation of it. I consider it a weekly theological school. Your bold advocacy of all that is right, and fearless opposition to all you believe wrong, should meet the hearty approval of all lovers of the truth." W. H. Smith, Tennessee: There are now fifty thousand Jews in Jerusalem, or about one-third of the population, a large and rapid increase of late years. Who will deny that this is a fulfillment of prophecy touching the return of the Jews to their own land? — Bro. J. N. Trench, Texas: We are glad to say we have the tract you wish, — a very death to Campbellism. Send to the Book House for Williams' Exposition of Campbellism, price, one dollar and fifty cents. And if not able to afford this send for one dozen tracts, The Relation of Baptism to Salvation, by J. R. Graves, price, one dollar.

ITEMS.

Our father received a special visit from Bro. J. B. Moody of the Baptist *Gleaner*, who spent last Sunday with him, and he was comforted by it, as Paul was by the coming of Titus.

A writer in the *Southern Christian Advocate* tells of a Baptist who went over to the Methodists, and, after preaching with them a while, joined the Presbyterians; but returned, at last, to the Baptists, to find that his membership had never been withdrawn from him. A singular and shameful neglect of discipline. — *Index*.

How many families there are who are called Baptists who do not read any one of their denominational papers, nor the Bible, nor give one dollar to their pastor, nor a cent to missions, and who yet can raise money enough to take the whole family to the circus, is amazing! Such Baptists are a disgrace to themselves and the cause.

A writer in the *Catholic Examiner* concedes that the effort to make Catholics of the Negroes in the South has failed, and that the Romanists are losing ground everywhere in the South. We hope that it is so. How men and women can be enslaved by such a system in this day and land is a wonder. One of our colored Baptist preachers says: "The Catholics never showed any zeal in our behalf until the right to vote was given us." — *Index*.

Dr. Robertson, of the *Reflector*, thinks 'Dr. Graves' New Great Iron Wheel' is a masterly work, and a death-blow to modern Methodism; but he don't like Dr. Graves' "one loaf argument" on the Lord's supper. Possibly Dr. Robertson has some undue prejudice on that point. Could he have expected Dr. Graves to expose Methodist commun-

ion on any other ground than in the light of his recent discussion of that question. To have done so would have subjected him to the charge of insincerity—and Dr. R. would have been among the first to make the charge. — *Gleaner*.

Bro. F. B. Moodle of Lake City, Fla., has been in our city for some days. Bro. M.'s health is by no means robust, but he manages to do a vast deal of work, not only for his family, but also for his people, the Baptists. Having supplied his brethren in Florida with a weekly paper, he is now laboring to have established a college for the education of their daughters. A few such men as Moodle will build up the cause in any community. — *Western Recorder*. We say that one such live worker as Bro. Moodle can do it. May God spare him yet many years to the Baptists of Florida.

It is a fact that the best books about religion were called forth by the attacks of enemies; from the days of Origen till now. God thus causes the wrath of man to praise him. He makes the "offense" to rebound to his glory, and yet it is written, "wee to that man by whom the offense cometh." — *Western Recorder*. This is pre-eminently true of the books and tracts issued by the Baptist Book House, viz., "William's Exposition of Campbellism," "The relation of Baptism to Salvation," a little tract by J. R. Graves, which are being sold by the tens of thousands on account of the perversion of its relation by Campbellites.

Rev. J. N. Prestridge of Hopkinsville has been helping Dr. Sears in a meeting at Clarksville. — *Western Recorder*. We predict great success to this meeting, and this is our reason: Master Nelson Fuqua, son of Dr. Fuqua of Hopkinsville, Ky., a bright boy of eleven years, has been spending a few days with us, and said one morning at the table, while talking of churches, pastors, etc., "I love to hear my pastor, Bro. Prestridge, preach, because I can always tell what he is talking about." Would it not be a good idea for all our pastors to try to preach so that our children can understand them? Then, you see, if our children understand them we will be sure to.

SOLITUDE.

Laugh, and the world laughs with you;
Weep, and you weep alone.
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh! it is lost on the air;
The echoes bound to a joyful sound,
But slow to voice your care.
Feast, and your halls will be crowded;
Fast, and the world goes by.
Succeed, and give, and it helps you live;
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train;
But one by one we must all file on
Through the narrow aisles of pain.

Professor Woodrow has put the dim figure of an ape on the bunting that waves over his chair. The directors have put the same on the flag that floats over the "citadel of the faith." Will the Synods put the same on their standards? Will the General Assembly also put the mark of the beast on the blue banner of Presbyterianism? Then wee unto our church! "Come out of her!" will be the command, and thousands will hear and obey. On the floor of one Presbytery it was lately said: "There are in our bounds two or three prominent elders who say they cannot stay in the Presbyterian church if such is the teaching of her Seminary." A minister, who expected to enter upon the work of an evangelist, for which he is eminently fitted, told his Presbytery that he could not enter upon the work if the Synod of South Carolina put a monkey on her standard. A number of anti-fraternal men have said and are saying, "Organic union with the Northern church is preferable to tadpole theology." — *Central Presbyterian*.

On account of sickness we have only just seen the death of our brother, Dr. C. C. Chaplin, which we regret exceedingly. We clip the following from the *Texas Baptist Herald*: "Dr. Chaplin died last night at about 11:30." The above brief telegram, received at our office a little after noon

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on Monday, conveys intelligence which will send a thrill of sorrow throughout the State of Texas, nay through our whole Southern land. We have no particulars of his death; all that we know is that the summons from the Master came, and our brother obeyed and has gone up higher. Charles Crawford Chaplin D. D. was born in Danville, Va., September 22, 1831; educated at Richmond College, Va.; converted in 1853, and ordained to the work of the gospel ministry in Sandy Creek meeting-house, Va., December, 1856. He was called to the pastorate of the Danville Baptist church immediately after his ordination, and remained until June, 1870. Owensboro church, Ky., next enjoyed his services for three years; when he assumed charge of the First church, Paducah, Ky., of which he was pastor till January first, 1877, when, in response to a call from the First church in Austin, he removed to Texas. In the spring of 1880 he became pastor of the church at Brenham, where he ended his labors.

"The following is from the proceedings of the Tennessee Methodist Conference now in session in Nashville: 'Dr. McAnally asked if Cook's Sunday-school literature was used in this Conference. Several members said an effort had been made to introduce this literature into the schools of Tennessee, but, except in few instances, had failed. Dr. McAnally said that this work was not Methodist and he was opposed to it. This statement met with a hearty amen. Dr. McAnally said also that 'Gospel Songs,' by Bliss and Sankey, did not contain Christian hymns, and as for the music, it partook more largely of the dance kind than of heart-stirring Methodist kind. Some of the songs were not only absurd, but unchristian. Dr. Cunningham, Sunday-school editor, said there was no use in trying to put down Cook's literature as long as the various Sunday schools employed poor teachers and inefficient superintendents. If a Sunday-school has an inefficient superintendent let him be put out and a worthy man placed in his stead. He was glad Dr. McAnally had spoken out against Cook's literature, and the Gospel Songs. 'Poor teachers and inefficient superintendents use Cook's literature,' said Dr. Cunningham. I cannot find it in my heart to gainsay this statement. If Methodists reject Cook because it is not 'Methodistic,' what will Baptists say in defense? Is it Baptistic? It is only Cookistic, cheap and characterless, if I may indulge in such words. Let us have done with it, brethren.—WILLIAM HENRY STRICKLAND." We request all our brethren to preserve this item till next spring, when they buy their new Sunday-school literature, and then read it again.

GENERAL ITEMS.

The condition of Dr. Graves at this writing is in some respects an improvement over that of last week. The question in the expressed opinion of one of his most eminent physicians now is simply one of time—will his physical vigor be able to withstand the power of the disease; can he withstand the wastes, the protracted and terrible pains which he must yet undergo. — *Pontifex*.

To save correspondence we would state to all who have remitted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit to the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. And ministers, new subscribers, sending one dollar have been credited twelve months.

J. S. M.

The following, from the *Daily Memphis Avalanche*, we can fully endorse. We have known Bro. Hughes for the past fifteen years, and will vouch for any statement he may make. Bro. Hughes has lately opened a handsome jewelry establishment in our city; and his goods are all fresh and of the latest designs and patterns, and his stock large; and we will guarantee satisfaction to all who favor him with their orders. See his card in another column of this issue.—J. S. M. "Mr. D. W. Hughes, who has just open the new jewelry store

at No. 293 Main street, next door to the German National Bank, has one of the best selected stocks ever displayed in this city. Mr. Hughes has been in this line of trade for many years, and is ripe in experience. His stock covers all the variety usually found in jewelry stores, including diamonds, fine jewelry, watches, clocks, silver and silver-plated ware, etc. All repair work executed neatly and promptly. Mr. A. M. Musson, well known in connection with the jewelry trade here, is connected with Mr. Hughes's establishment, and invites a visit from his many friends."

A dying publican's wife, in England, recently gave the following encouraging testimony, as narrated by the evangelist who visited her. He says: "I was asked to go to a public-house in Nottingham, and see the landlord's wife, who was dying. I found her rejoicing in Christ as her Savior. I asked her how she had found the Lord. 'Reading that,' she replied, handling me a torn piece of newspaper. I looked at it, and found that was part of an American paper, containing an extract from one of 'Spurgeon's Sermons,' which extract had been the means of her conversion. 'Where did you get this newspaper from?' She answered, 'It was wrapped around a parcel which was sent me from Australia.' Talk about the hidden life of a good seed! Think of that. A sermon preached in London, conveyed to America, an extract reprinted in a newspaper there, that paper sent to Australia, part then torn off, and as we should say, accidentally, for the parcel dispatched to England, and, after all its wanderings, conveying the message of salvation to the woman's soul. God's word shall not return unto him void." — *Baptist Weekly*.

A BAPTIST PRAYER BOOK.—During our twelve years connection with the Baptist Book House, we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, which, though not a Prayer Book, like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bibles, Prayer, Watts's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts's unequalled Guide to Prayer, it contains the richly-voiced Views of Prayer, by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate the principles, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social Prayer Meetings the benefits of which are sometimes woefully lost for want of observing just such things as he points out. 16mo. pp. 320. Cloth, \$1.00 Sent by mail post-paid on receipt of price Address GRAVES & MAHAFFY.

Little Rock, December 6.—At 10:30 o'clock to-night a passenger train on the Little Rock, Mississippi River and Texas railroad, coming this way, when three miles below Little Rock, was stopped by five masked robbers, who switched the train, took complete possession, and went through all the passengers. Conductor Rice and Express-Messenger Honeycutt were in the baggage-car. One of the robbers opened fire as he went toward the engine, and both men were covered by revolvers. About seventy-five people were in the cars, and great excitement followed. All were ordered to hold up their hands, and the robbers then went to work. They broke open the express safe and, according to reports, got \$2000, and besides obtained from the passengers, in watches, jewelry and money, \$4000 more.

The president has modified the civil service rule specifying the officers exempt from examination so as to include in the list disbursing officers having the custody of money who give bond.

50 CENTS FOR FOUR MONTHS.

We will send this paper for 4 months for 50 cents—ministers not subscribers 12 months for \$1. This offer good until December 1st.

PUBLISHERS.

THE TENNESSEE BAPTIST

In thirty-one years Dr. Abernethy, of Rutherford College, North Carolina, has educated thirteen hundred young men free of expense.

Senator Joseph E. Brown of Georgia was elected his own successor in the United States senate on the eighteenth ultimo.

Phillip Peryear of Sedgwick, Mo., who is one hundred and five years old, walked a mile to vote for Cleveland and Hendricks.

A railroad collision near this city two or three weeks ago wrecked both engines and eight cars, and killed two men, and fatally injured two others.

Archbishop Trench of Dublin resigns his see, and declines the pension of twelve thousand dollars which the law allows him.

It is said that Bismarck has been cured of a tendency to obesity by the simple rule of never eating and drinking at the same time, but allowing two hours to intervene.

The Washington monument, Washington, D. C., has reached a height of five hundred and twenty feet, which is said to make it the highest structure in the world.

The duke of Cumberland has found five hundred thousand dollars in an iron safe, supposed to be empty, bequeathed to him by the late duke of Brunswick.

Conversation was recently carried on by telephone between St. Petersburg and Cologne, a distance by wire of two thousand four hundred and sixty-five miles.

The Agricultural Society of France will hold a convention of five thousand members in Paris to consider the causes of the present agricultural depression in that country.

John Ericsson, the inventor of the hot-air engine which bears his name, and other inventions, is past his eighty-first birthday. He does not appear to be much past sixty years, and is hale and hearty.

M. O. Wilson, a native of Hall county, Ga., was recently married to Caroline Bernheimerhorn Astor, youngest daughter of William Astor of New York. The bridal presents were worth two hundred and fifty thousand dollars.

The greatest depth so far discovered in the ocean is twenty-nine thousand eight hundred and fifty feet (five miles), or about twenty-two hundred feet less than the height of the world's loftiest mountain peak, Mount Everest, one of the Himalaya chain.

THE YOUNG MINISTERS' FUND OF THE TENN SSEE BAPTIST" FOR 1885.

\$4000 WANTED **\$4000**

Relying upon the assistance of the patrons of this paper, we have given our personal obligation to be responsible for the board of three young ministers the present year two at Jackson and one at Carson College. The least sum that will be sufficient to pay the board, lights, and washing of these three will be \$400. The young ministers are well educated, and they are each devotedly pious, and notably promising men. There will be over forty this year applying for help in part, or altogether, and we cannot promise to do less than to guarantee the expenses of three believing that among the thousands of our patrons, God will put it in the hearts of four hundred to help us a little, and divide up the task. We believe that all the young ministers who have been aided by this fund, who are settled pastors, will contribute annually to this fund. Frank DeConroy, who graduated last June, promises yearly, and if possible monthly, until he has paid back all and with interest. This is noble, and should encourage all to contribute. In a few years this Baptist fund alone will keep ten young ministers at school.

PATD.

Mrs. J. R. Graves, \$1; Miss Nora S Graves, \$1; Miss Lois M Graves, \$1; Miss Lou T Graves, \$1; Miss Lillie Myrtle Graves, \$0.05; J. R Graves, jr., \$1; George S Graves, M. D., \$1; Willie O Graves, \$1; Master Calvin Z Graves, 20cts; Mrs. W. P. Marks \$1; Frank DeConroy, \$5; A. L. Farrar, Tenn. \$0.05; B. F. Sherrouse, La, \$1.00; Lillie Vann, Tex., \$5 00; Mrs. L. A. Morrison, Tex., 1 00; F. J. Harrison, Tex., 2 00; John Windsor, Cal, 2 00; A. Slater, Grand Junction, Tenn., 1 00; J. J. Montroy, Miss., 25 cts.; J. G. Callaway, Tex., 1 00; Mrs. E. A. Watson, Tenn., 1 00; R. K. Kimmiller, Tenn., 5 00; J. E. Purkins, Ala., 00c; J. W. McHardy, Tenn., 1 00; G. W. Dowdy, do, 1 00; W. Wright, do, 1 00; T. R. Coleman, Tex., 3 00; T. B. Price, Mo., 25c; R. J. Dew, Tenn., 00c; J. H. Bladt, La., 1 00; Mrs. E. M. Ratoliff, Cal., 1 00; F. Holt, West. Va., 1 00; Mrs. M. C. Anderson, Miss., 50c; M. A. Maness, Miss., 1 00; W. M. A. Atherton, Ill., 1 00; Mattie Satterfield, Mo., 1 00; W. R. Mahan, Tenn., 2 00; Mrs. Belle Kasser, do, 1 00; J. R. Starkey, do, 0 00; H. A. Harrison, do, 1 00; O. P. Maines, do, fifty cents; J. A. Blankinship, do, 1 00; E. B. Fuller, Miss., 0 00; F. L. Douglass and wife, Mo., 2 00; J. L. Hill, Ark., 0 00; Mrs. C. Lewis, 00 cts; Bettie Dismouth, Ark., 1 00; Mrs. M. L. Cobb, Ark., 30 cts; Young Ladies' Society of Olive Branch, Miss., 3 00.

The Young South.

MISS NORA M. GRAVES, Editor.

TO WHAT ALL COMMUNICATIONS FOR THIS DEPARTMENT MAY BE
ADDRESS, CARE THE BAPTIST.

POST OFFICE.
MEXICO.

DEAR CHILDREN:—Our mail last week reached me
that Christmas time is coming, in fact is already here;
for only look at our new fund, Uncle Allen's dollars,
Miss Nora's dollars, three dollars, etc., etc. Nine dollars
to one week! Does that not look like Santa Claus had
been to see me this week, children? But the song of the
angel host that he added the dawn of the day we are soon
to celebrate was, "Peace on earth, good will to men."
—the gospel. There is it not just as it should be that we cele-
brate the dawn of this day by trying to do our part in
seeing that some sweet song come over the hills and
through the valleys of benighted Mexico before giving
gifts to friends and loved ones? To whom were gifts given
in these days by the wise men of the east, children? Did
you ever think of it? Who can tell me?

But our space is small, and I must now give room to
some of these letters, headed by a note to me from Uncle
Allen, whom we must ask to write us often next year.
You never have yet had an uncle in the Lone Star State,
and I know you will be glad to claim him.

Lovingly,
AUNT NORA.

MISS NORA M. GRAVES:—Kind friend, I accede with send
you five dollars for your missionary fund, to help the
children educate that young Mexican missionary. We
hope and pray that your father (our dear Bro. Graves)
may be spared to do valiant service in the cause of our
blessed Master. No man living, whom we have not seen,
do we love as we do him; and I was pained to hear of his
illness, suffering. But our Father does all things well.
The rest will be but the sweeter when it comes. A bright
crown be shall wear for all his labor and toil and suffer-
ings for Christ. May the richest blessings rest on him
and his dear family. God bless the children of the Young
South in the prayer of
Sipe Springs, Texas.

AUNT NORA:—After so long a time I will write again,
to let you and the little cousins know that I have not for-
gotten you. I am now a member of the Baptist church
here in Loneoke. We have a nice Sunday school, and a
good superintendent. Aunt Nora, when I read Dr.
Powell's letter I felt like I wanted to help it could. A
young lady friend and myself are going to see what we
can do toward helping; and I hope we will be able to send
something, if it is only a few miles. I send ten cents; it
is all I have at present. I will send more soon. I will
close with much love to you and the cousins. As ever
your niece,
LILLIE TENNER.

Loneoke, Ark.
I am just as old as Cousin Van Farrar; but I
wish to be among the cousins.

AUNT NORA:—I wrote to the Young South last week
but thought I would again send you an envelope. I think
I can answer Cousin Nellie Teague's question. It was
the king of Babylon, that slept on the iron bedstead.
(Gen. 41:17). I am glad to hear your father is better,
and hope he will soon recover. I send ten cents for
Mexico. Your niece,
MITTIE DRAVER.

AUNT NORA:—If you will allow me to call you so. Per-
haps you have forgotten me, but I haven't forgotten you.
We have been with the Baptist a long while; but we
have gotten it again, and I am so glad. I made the money
myself, and sent for the Baptist for my grandpa, as a
present. Included please send ten cents for my purpose
you think best. I send stamps this time. Is that the
right way to send a small amount like that? Will some
of the cousins write to me? I would like to correspond
with some of them near my age. I am fourteen years old. I
do not go to school now. I will close now, as I have other
letters to write. With much love to Aunt Nora and the
cousins. Good-bye.
Rocky Comfort, Ark.

It was surely very kind of you to give your grandpa
THE TENNESSEE BAPTIST; and I do not doubt but what
he loves you for your kind thoughtfulness. Yes, I wish
the cousins to always send their money in stamps or
postal orders, unless it be a dime. They come very nicely
loose in the envelope. Let us hear from you often, Jennie.

AUNT NORA:—Included you will find six dollars, the
proceeds of the quilt spoken of before, made by Anna
Pace, Emma Dubois, Pauline Buchanan and Eula Brien-
ance. These are in for our young lady in Mexico, and
three for the young ministers at Jackson. Hope these
young ladies will do as well another year. These young
ladies only one regret in a Christian's heart connected with
giving this, is not having more to give.

State-line, Tenn.
AUNT NORA:—I wrote to you sometime ago, telling you
my grandpa had given me a missionary box, and if I had
good luck with her, you should hear from her soon. She
only hatched eight, and I lost all of them but
three. I will tell them as soon as they get little larger,
and send the money to you. I send you twenty-five cents,
which my grandpa gave me for some eggs.

I unt Nora, I must tell you something of my visit to
Mexico Springs, Ark. I went there with my aunt from
Texas. I saw so many poor blind and afflicted people it
made me feel bad. There was an old gentleman, who
boarded at the same place I did, who came there with his
whole left side paralyzed. He was getting well fast. He
could walk about, and would, he said, soon be well. My
grandpa says your father ought to go there. She believes
he would get well. If you wish to find out something of
the springs write to Dr. Johnston, and he will send you a
book telling all about them.

I have good news for you and the cousins.—Cousin
George Robinson has professed religion, and joined the
Baptist church.

I must ask you to excuse this lengthy letter. Yours
lovingly,
WALTER J. WALL.

Canaan, Benton County, Miss.
We are truly glad to hear such good news of George
Robinson, Walter. Can you not get him to write us
again? Are you a Christian, Walter? My father is not
able to travel. Let us hear often from your missionary
box.

AUNT NORA:—It has been a good long while since I
wrote to you, and I know you have feared I would not
comply with my promise; but that is one thing I hope I
shall never do.—break my promise. My excuse in this, I
wanted to earn all my fifty-five cents myself; and mama
thought, as you were not in need of the money for Mrs.
Sander, we would send it all at once. I have been sick,
and could not work much until recently. I earned some
of my money picking peaches and the rest picking cotton;
have fifty cents left over. My fingers don't like to pick
cotton; and I am afraid if I had to make my living and
mission money that way it would be scarce indeed. My
missionary ducks are ready for sale now, and you may
number me with the workers for Mexico. I want to give
my duck money to Bro. Graves for one of his boy preachers
at Jackson. I will come again this place, I am sure,
and will ask our Father to make him well again soon, if it is
best; and if not, we know that he doeth all things well.
We all love your papa's sermons and books; and mama
says the hopes for boys may be a good and great man like
him, because he so truly follows the "footprints of Jesus"
whenever they go. They are going to school. I will not
think me lazy. I will come again this place, I am sure,
and will ask our Father to make him well again soon, if it is
best; and if not, we know that he doeth all things well.
We all love your papa's sermons and books; and mama
says the hopes for boys may be a good and great man like
him, because he so truly follows the "footprints of Jesus"
whenever they go. They are going to school. I will not
think me lazy. I will come again this place, I am sure,
and will ask our Father to make him well again soon, if it is
best; and if not, we know that he doeth all things well.

I am very glad you did not forget your pledge to the
Little Workers, Eddie. Only two weeks are left of this
year, and see how many of the cousins have forgotten it!
Dr. Graves and the young ministers will all be very
thankful for your duck money. God bless you, and make
you all your loving mother would have you.

DEAR MISS NORA:—A word to you if you please. I
wish I had language to express my interest for you since
I have known you. I feel so great an interest for the
children of the Young South. This I can say, go forward.
I wish you great success and feel sure you will be re-
warded by the giver of every good and perfect gift. It is
a great pleasure to my little children to listen to the
reading of the Young South. The two oldest can read for
themselves; and they hope, in the future, to join your
band of little workers in the great work of contributing
to the missionaries. They don't think they can write
well enough yet. They are going to school. Our pastor,
W. P. Carter, has a fine school in this place. I am sorry
to say our Sabbath-school here is not doing as well as it
might do, though the church is doing better than usual.

Miss Nora, I fear I shall weary you, but please bear
with me. I want to tell you about a darling little girl,
whose name is Nora S. Wilson, as near your own name
as I could get. She is a sweet, little girl, and a half years old,
and can answer a great many Bible questions, and verses
from the Bible. It seems to be natural with her to
love such things. Her and me are also a great deal;
and she frequently brings the Bible to me and says, read
about Jesus, mama. Then she apparently listens with a
great deal of interest; and sometimes tells her brother
and sister, and our dear mother, in her own simple
yet sweet way, what mama read about. You would be
amused to hear her, and yet she would astonish any one.
I pray she may be as useful as yourself. I don't feel
worthy of such a child, but the Lord has given her. I
have three, and strive hard to raise them in the nurture
and admonition of the Lord, and have a kind companion
to help train them. I have a great love for the Lord,
for which to thank the Lord, even though in extreme poverty
and afflictions. Yours affectionately,
MOUNT LEBANON, LA.

MATTIE WILSON.
Such letters are very encouraging; and I feel I can
never be thankful enough to the mothers for them. I am
glad to know that I have such a sweet, smart little name-
ake, Mrs. Wilson. May God spare her, and make her a
blessing to you, and, above all, a true Christian woman.

Answers to Enigmas for November 22d, 1884.
Idios Muddy's.—Methusalem. Oz. Timotee. Herod.
Ennice, Rachel.

Initials spell Mother.
Answered by Van Farrar, Lou Anna Ball, Willie
Graves, Pearl and Flora Longmire.

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What king made his armor-bearer slay him, that man
might not say of him that a woman slew him?
Zabedee's wife?

An idol made by the Avites?
Samuel's father?

A headress mentioned in the Bible?
A widow's son who was a worker in brass?

The name of the tree that Deborah was buried under?
Who was suitless for touching the ark?

Capital of Macedonia?
Who said to Paul, "much learning doth make thee
mad"?

What sorcerer did Paul strike blind?
What king of Israel fell through a lattice?

Cush's fourth son?
The initials spell part of a verse in the first epistle of
John.

Cousin Laura.

THE BRIOLE ON THE TONGUE.
HOW have you prospered to-day, my son?
said Mrs. Stone.

"First-rate, mother. And I think it is because
I remembered the verse you gave to Sadie and I
this morning. You see we were playing at blind-
man's buff, and the boys would peep so as to see
us. I was so provoked that I wanted to speak
right out sharp; but every time I began I could
see that verse real plain, 'he that is slow to anger
is better than the mighty, and he that ruleth his
spirit than he that taketh a city,' and I did not say
a word. It was hard work, though, to keep from
speaking."

"I do not doubt it, Willie. But I am very glad
my little boy was so brave. I think it often re-
quires more true courage to hold the bridle of the
tongue than that of a horse."

"That verse helped me too," said Sadie. "I was
hurrying along so as to call on Julia Howard be-
fore school, but just as I turned the corner, old
Mrs. Lane opened her window and asked me if I
would go to Mr. Pinkham's store and get a bundle.
I was so disappointed that I wanted to say, No;
but the verse came into my mind so quick I said,
Yes, and ran along."

"You did quite right, my child," said Mrs.
Stone, "and have each gained a victory that is
better than taking a city."

We are decidedly opposed to the dance because
of its evil associations and tendencies. But some
dancing is more evil than others. When parties of
high respectability, the upper crust, so to say, come
to blows in a private box at the opera-house, at a
fashionable ball, in the presence of ladies, some-
where between midnight and morning, and, in the
fracas, one high-toned gentleman breaks the nose
of another high-toned gentleman with his fist, and
finally, failing to settle the difficulty, is prosecuted,
and all the parties, ladies included, are brought
into court to be badgered by lawyers;—when all
this happens we say, it is not calculated to raise
the dance in our estimation, much less prove that
it is a Christian recreation, in which church-
members should engage; nor that dancing-schools
are religious institutions for bringing up children
in the "nurture and admonition of the Lord." We
are not surprised that dancing-parties and prayer-
meetings have no fellowship one with another.—
Watch Tower.

Our Missionary Fund.
We want all our young friends to help us with their nickels
and dimes to raise a nice sum for the Bibles.
Uncle Allen, five dollars; Young Ladies' Society of Olive
Branch, three dollars; Lillie Turner, ten cents; Jennie Alex-
ander, ten cents; Sarah Howey, ten cents; Spurgeon Wings,
five cents; Esther Wings, ten cents; Ora Howard, ten cents;
Mamie Cox, ten cents; Nellie Teague, ten cents; John Ben-
son, ten cents; Thomas Benson, ten cents.

Little Workers are 1885.
12 mos: Thomas McGee, 12 mos; Nora
Coffield, 12 mos; Clarence Wings, 12 mos; Lillie Moody, 12 mos;
Lillian Curtis, 12 mos; Willie Graves, 12 mos; Floyd Hays,
12 mos; Cassius Ramsey, 12 mos; John Maltrick, 12 mos;
Van Josephineberry, 12 mos; Kate Leatherbury, 12 mos;
Corrie Johnson, 12 mos; Lena Plinn, 12 mos; Jimmie Scott, 12 mos;
Lillie Graves, 12 mos; Lillie Vann, 12 mos; Mattie West,
12 mos; Lillie Graves, 12 mos; Maggie Gordon, 12 mos;
Ida Lee, 12 mos; Eddie Pendleton, 12 mos; Mamie Ivey,
12 mos; Jennie Parker, 12 mos.

Anna Belle Parker, 12 mos; Smart, 12 mos; Pearl Long
Mire, 12 mos; Flora Longmire, 12 mos; Belle Blackwood, 12 mos;
Martha Nicholson, 12 mos; John Overton Dabney, 12 mos;
Carrie Byrd, 12 mos.

Mamie Bitt, 8 mos.
6 mos: Frank Mitchell, 6 mos; Danville Mitchell, 6 mos;
Mamie Atwood, 6 mos; Jennie Atwood, 6 mos;
Gretchen Young, 6 mos; Flora Richardson, 6 mos; Lillie Hop-
kins, 6 mos.

Geo. Miller 1 mos; Mary Miller 1 mos.

Geo. Miller 1 mos; Mary Miller 1 mos.

Geo. Miller 1 mos; Mary Miller 1 mos.

Geo. Miller 1 mos; Mary Miller 1 mos.

Geo. Miller 1 mos; Mary Miller 1 mos.

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Geo. Miller 1 mos; Mary Miller 1 mos.

NEVER YET QUESTIONED:

The Absolute Purity and Wholesomeness of
Royal Baking Powder.

It is a noticeable fact that in the numerous battles be-
tween the rival baking powder makers the absolute purity
and wholesomeness of the Royal Baking Powder has never
yet been questioned.

Hundreds of baking powders have been placed upon the
market with great flourish of trumpets, and have strutted
their brief hour in imaginary contention with Royal for the
patronage of the public, but their impurities and imperfections
were soon exposed by the chemist's skill and they speedily
passed away, the victims of their own mephitic gases, or are
awaiting the fate that sooner or later overtakes the fraud and
the charlatan.

But the thousands of analyses, many of them by the most
celebrated chemists of the world, the most searching scrutiny
by scientific bodies in this country and Europe, the exhaustive
tests before the juries of competitive and industrial exhibi-
tions, and all the minute and prejudiced investigations by
rivals and their chemists in the endeavor to find something
upon which to base the shadow of a fault, have had but one
result, to more fully determine and establish the fact that the
Royal Baking Powder and all its ingredients are absolutely
pure and wholesome. All reputable chemists, and all but
the most ignorant makers of the low test, short weight, lime,
alum, and other impure powders, long since ceased to ex-
amine the Royal Baking Powder to find anything impure or
unwholesome in it.

While the Royal is proud of these unimpeachable in-
dorsements, and highly gratified at the perfect result which it
has, by the aid of the most competent chemists, the adoption
of every available invention, and the expenditure of great
sums of money, been able to accomplish, its greatest pleasure
arises from the fact that its labors have been parallel with
those great interests of the public sought in the protection of
the lives and health of the people.

The gravity of the danger to the consumer from the
many impure and unwholesome baking powders of the mar-
ket is but faintly appreciated. The small amount of injuri-
ous substance imparted to the system at one time in the use
of such powders is unnoticeable. They are therefore con-
tinued by the consumer in ignorance of the serious results
sure to follow from the accumulated effects. This slow, in-
sidious poisoning, because unapparent, is more dangerous
than a larger dose at once. All the baking powders upon
the market, except Royal, have been found to contain lime,
alum, terra alba, or other ingredients that injuriously affect
the health of the consumer.

The great advantage to the public of a baking powder
like the Royal, whose purity and wholesomeness have never
been questioned, and whose practical worth has stood the
test of cooking for so many years, will be apparent to every
consumer.

WASHINGTON'S MONUMENT.

Washington, December 6.—The long
expended completion of the Washing-
ton monument obelisk was accom-
plished this afternoon by setting in
place the marble capstone and its pyra-
midal apex of aluminum. The cere-
monies were few and simple, an
elaborate celebration of the event be-
ing reserved for Washington's birth-
day. Shortly after 2 o'clock Col.
Thomas L. Casey, government engineer
in charge, and his assistant, Capt.
Davis of the United States army, and
Bernard R. Green, civil engineer, to-
gether with Master Mechanic Mo-
Laughlin and several workmen stand-
ing on the narrow platform built
around the sloping marble roof near
the summit, proceeded to set the cap-
stone weighing 3300 pounds, which
was suspended from a quadruped of
heavy joists, supported by the plat-
form and towering forty feet above
them. As soon as the capstone was
set the American flag was unfurled
overhead, and a salute of twenty-one
guns fired by a battery in the White
House lot far below.

The sound of cheers also came up
faintly from the crowd of spectators
gathered around the base of the monu-
ment, while there were a number of
invited guests on the 500-foot plat-
form and the interior foot of the monu-
ment. At that level they spontane-
ously struck up the Star Spangled
Banner and other patriotic airs.
Meanwhile the Washington Monu-
ment Society, represented by Dr.
Joseph M. Toner, Hon. Horatio King,
Jen. W. McKee Dunn, Daniel B.
Clark, and T. L. Harney, secretary,
held a meeting on an elevated plat-
form, at a height of 500 feet, and when
the artillery firing announced the set-
ting of the capstone, adopted a reso-
lution offered by Gen. Dunn of con-
gratulation to the people on the com-
pletion of this enduring monument
four nation's gratitude to the "father
of his country."

Among those present to-day at the
completion of the structure was one
of the master mechanics, who laid the
corner stone of this monument more
than thirty-six years ago, an old
watchman of the monument who had
been continuously employed in that
capacity during nearly the whole in-
tervening time.

The flag over the monument floated
to-day from the flagstaff top, which
is exactly 600 feet from the ground,
thus displaying the American colors
from the greatest height of construc-
tion ever known in the world. The
monument itself, with its total height
of 550 feet, far overlaps any other
structure of human hands. The apex
of the monument is engraved with
inscriptions as follows: On the face:
"Chief Engineer and Architect,
Thomas Lincoln Casey, colonel corps
engineers; assistant, George W. Davis,
14th U. S. Infantry; Bernard R. Green,
civil engineer; master mechanic, P.
H. McLaughlin." On another face:

"Corner stone laid on bed of founda-
tion July 4, 1848; first stone at the
height of 118 feet laid August 7, 1880;
capstone set December 6, 1884." On a
third: "Joint commission at setting
of
Chester A. Arthur, W.
W. Corcoran, chairman; M. E. Bell,
Edward Clark, John Newton. Act
of August 2, 1876." and on the fourth
face the words "Laud Deo."

There is no doubt that this is a true
relic of the case, and Mr. DeGens'
experience should be an encourag-
ement to all others suffering as he did,
to use the means he so successfully
employed, for nothing better, if in-
deed, as good, can be had in the mar-
ket.

The religion of some people is con-
strained. They are like people who use
the cold bath not for pleasure, but ne-
cessity and their health; they go in
with reluctance, and are glad when
they get out. But religion to a true
believer is as water to a fish; it is his
element; he lives in it, and he could
not live out of it.

"GOING DOWN HILL."

How a Venerable Town in Mexico the
Greatest Difficulty Which
Meets the Town.

Burlington, Ia., Hawkeys.

An account is going the rounds of the
press of a woman who was so afflicted
with rheumatism for fifteen years that
her entire muscular system became
rigid, and for all that period she was
kept alive by gruel forced between her
teeth.

A prominent New York physician
was once asked what rheumatism was.
He replied, "God only knows." He
was undoubtedly right, because rheu-
matism seems to spring from a differ-
ent cause in every individual case.
If its origin is a mystery, its effects
are too well and too widely known,
for there is scarcely any season of the
year when some persons are not more
or less affected by it. In general, how-
ever, it prevails mostly among the
aged, making their last days hard to
bear. A prominent physician once re-
marked in our hearing: "If the aged
could escape the tortures of rheuma-
tism, their last years as a rule would be
quiet, peaceful, and palatial."

Propose of the above, Mr. W.
DeGens of Pella, Ia., sends us com-
munication which ordinarily we
would not publish except as so much
a line. But his experience has been
so remarkable that we think we are
justified in giving place to it. He
says:

"Dear Sir:—I am 78 years of age.
My life has been active. I am well-
known in this town, and what I say I
do not think will be doubted by any
one who knows me. Up to a year or
two ago, I was the possessor of splen-
did health, and hoped I should wear
out my life gradually and gracefully.
Two years ago, however, I was over-
come with that curse of old age,
rheumatism. When it first prostrated
me the pain was so acute I thought it
was neuralgia, which medical au-
thorities tell me indicates a low state
of the system."

I feared that this attack was the
beginning of the end. I sent for a
good doctor, who treated me with
electrical and other agencies, but I
grew worse. He finally said my case
was a serious rheumatic one. For
six months I could not use my limbs
at all, and was handicapped by three
strong persons like a helpless child.
Then came a period of better feelings,
but no action followed, and for six
months of pitiful suffering I was con-
tinued to the bed. For over a year I
groaned in agony. I tried all reputa-
ble lotions, liniments, plasters and
preparations in vain. At this stage,
my friend, Elder Overcamp came to
see me, and upon his urgent recom-
mendation I began to use Warner's
safe rheumatic cure, a few bottles of
which gave back to me the use of my
limbs. I am now sleeping without
pain, eating without distress, and feel
as spry as I did when I was 60 years
of age. I cordially recommend that
preparation to all persons afflicted as I
was, and especially to the thousands
of aged men and women whose last
days are embittered by this affliction."

Mr. DeGens's letter is endorsed by
Elder Overcamp, who says he is a
member of his church, and his case to
him is surprising and marvelous. Mr.
F. W. Brinkhoff also endorses the
statement in similar terms.
There is no doubt that this is a true
relic of the case, and Mr. DeGens'
experience should be an encourag-
ement to all others suffering as he did,
to use the means he so successfully
employed, for nothing better, if in-
deed, as good, can be had in the mar-
ket.

The religion of some people is con-
strained. They are like people who use
the cold bath not for pleasure, but ne-
cessity and their health; they go in
with reluctance, and are glad when
they get out. But religion to a true
believer is as water to a fish; it is his
element; he lives in it, and he could
not live out of it.

