

VARIOUS THINGS.

July twenty-first a church was organized near Clear Springs, Ark.

Good meetings have just been reported from Crawfish Springs, Ga.

Eld Wm Hull has again located at Bell Buckle, Tenn.

Duck River Association this State will meet with Mount Zion church next Friday.

It is said there are five hundred Baptists in Aurora, Ind., who are not behind any body in good works.

Eld R H Alexander of New Liberty, Ky., died suddenly on the second instant. His age was sixty six years.

Good meetings have just closed at Greenville in this State. A church was organized there.

A W McGaha of Alabama has been called by the Central church of Chattanooga.

We learn with sorrow of the death of Eld J M D Cates of this State. He passed across to the other side a few days ago.

The foundations of the new building of the First church of Chattanooga have been laid. It will require about eighteen months to complete the house.

Fairfield church, near Murfreesboro in this State, has just passed through some refreshing meetings. Eleven persons were baptized.

Precious meetings have just been held with Clear-springs church, Ark. The church was fully reorganized to peace.

Good meetings with Bethel church, Cleveland county, Ark, recently resulted in twelve persons joining the church.

Bro Powell baptized fifty-nine persons at San Rafael, Mexico, a short time ago, and a church was organized there.

Chamberland River Association in Kentucky will meet with East Lee church, Pulaski county, August the thirty-first.

Bethel church, Owen county, Ky, suspended thirteen members for neglecting to attend in church and to sustain the cause of the Lord.

We see in an exchange that Eld W Hamilton of Mississippi has been chosen as pastor by the church at Malver, Ark.

We see that gracious meetings have recently been held with Sardis church, Arkansas, near Turtle Bar on the Saline river. Forty-two persons joined the church.

A quiet revival has been reported in progress in Shanghai, China. W Herring says, "The Spirit truly is in our midst, and the work of salvation is going on." So may it.

We learn from Bro J G Jackson of Dardanelle, Ark., that Eld D D Swindall of Texas will begin meetings in that place to-day. It is probable the church will extend a call to Bro Swindall.

Receipts of the American Baptist Missionary Union for the year just closed for foreign missions were four hundred and six thousand six hundred and thirty-nine dollars. Five thousand three hundred and seventy were received into the churches.

Dr Renfro of Talladega, Ala., says



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Dr Renfro of Talladega, Ala., says

R-C-A-L... The connection has been a most happy success. No Baptist minister coming into this State in twenty years has taken better position in ten months.

Eld W K Bryant writes on August eighth... I commenced meetings at Nowhere Church (this State) Saturday before the fifth Sunday in July...

Bro W H Smith of Gibbs Cross R. S., Tenn., says... The meetings at Coonahly, Ky., resulted in six conversions so far as known.

Bro J W Smith of Harmonton, Miss., says... Our meetings of days have just closed. Six were baptized into the church.

Eld J P Kinsaid writes us as follows... Eld T L Fulbright began meetings at Clover-creek church (this State) on the fifth Sunday in July...

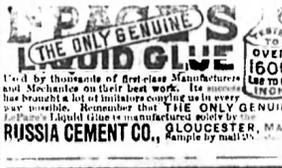
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THE BAPTIST.

THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

MEMPHIS, TENN., AUGUST 27, 1887. New Series--Vol. I. No. 13

THE LITTLE ONES WHO TRUSTED IN JESUS.

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PROHIBITION AND ALLEGIANCE TO CHRIST.

IN THE BAPTIST of July 30th, Bro. Venable speaks earnestly and worthily of prohibition from the standpoint of the Christian ethics or moral elements of our government.

Let it be observed that Christianity embraces a complete system of moral government for all its subjects. This government is based primarily on supreme authority vested in and exercised by Jesus Christ. He is therefore not only the savior, the redeemer, the prophet, the priest and moderator of his people, but also their Lord, their master and their king.

What then is the will of Christ concerning it? Whatever that will is, it must be accepted as the only authoritative law of action for all his subjects. And with the nature and natural results of this traffic known, there can be no reasonable question as to his will concerning it.

and break up the traffic of whisky and rum there, in causing poverty and bankruptcy, in clothing men in the habits of sin and the ways of death and in multiplying the population of perdition, the whisky traffic has no equal in any other form of evil.

My Christian reader, and to such I speak, cast away the false issues that have been thrust into this discussion to confuse and mislead you, and, in the light of these and a multitude of other similar facts, look directly at the simple and to you supreme question, what is the will of the Lord in this case? Ask your heart and conscience if there is any room for doubt on this point? And if doubt still remains, let the express command of Christ crucify and remove them forever.

Moreover, this command makes it our positive duty to reprove the works of darkness; and this denies us the privilege of being neutral on this question. Our Christian duty as indicated by this Scripture, will not be discharged until we have expressed our earnest reproof of the whisky traffic; and an excellent opportunity to do this is now afforded, and the reproof should be emphasized by a vote for prohibition.

Finally on this point, the whisky traffic is expressly forbidden by the word of God, "Woe unto him that giveth his neighbor to drink . . . and maketh him drunk." Heb. xi. 15. To induce his neighbor to drink and to furnish him drink is the business of the whisky vendor, and to make the vendor or purchaser drunk is the natural and ordinary results of this business.

And now, dear reader, without attempting to exhaust this subject, let me say in conclusion, that, if you vote to continue this business and the whisky vendor makes a drunkard of your son or other dear friend, you have left yourself without reason to complain of any one but yourself. This traffic destroys annually eighty thousand of your fellows, and if after voting to continue it, it destroys some dear friend of yours, remember you are but rapping what you have sown.

Brownsville, Tenn.

BAPTIST CHURCHES THE HOME FOR ALL BAPTISTS.

THE Church Union of May the fifteenth gives an article by FRANKS E. WARD, "What about the Fourth of July?" in which this celebrated writer says: "There is a doctrine that needs emphasis at this time—the army's march, it is America for the Americans."

1. If there is any doctrine that needs particular emphasis it is Baptist churches for all truly regenerated men and women who desire religious liberty in the truest sense of the term. That men will purchase political liberty for themselves and loved ones even with their own life's blood, and at the same time become the willing, abject slaves of popes, priests, elders, synods, councils and such like religiously, is certainly the greatest wonder of the age.

2. Certainly the highest good of all truly regenerated persons is in their becoming Baptists just as rapidly as they can. In no other denomination can they find such soul liberty, such manifest consistency, such a grand army united together only by the golden chain of love supreme to God, and thus loving him who begat, they must necessarily love those who are begotten by him.

3. It is certainly true that our origin, doctrine, government and practice does in most instances differ from theirs, but this should the more readily influence them to come to us. We have no unconscious infants in our churches, but in this we are nothing different from apostolic times. We have no mystic unexplainable jumbles of sprinkling pouring or immersion as may suit the caprice or convenience or consciousness, so called, of the candidates, but in humble obedience to the express command of our Lord, baptize those who are taught, those who believe. Our preachers do not lord it over God's heritage in the reception or

discipline of members, but the church in its assembly as a body attends to the execution of all laws entrusted or delegated to the church, by Christ his head, while the pastor or moderator is only serving the church as chairman, that all things all things may be done by the church, decently and in order.

The principles, doctrines and practices of Baptists in the main, differ essentially from all others, and our exceeding rapid growth has been and is only limited by, and proportioned according to, we have made those principles, doctrine, practices known. Just so soon as a thoroughly regenerated man becomes thoroughly acquainted with the principles, doctrine and practices of Baptists, just so soon he becomes a Baptist.

It is certainly true that every true interest of every man is in coming to be an alien and becoming a Baptist. It is certainly true that every true interest of every man is in coming to be an alien and becoming a Baptist.

Though many of our own number are deaf to the voice of God and only selfishly run as a necessary consequence of their own observation has clearly demonstrated the fact that in proportion as we are more perfect in our doctrine and government in our churches, the more they differ from those of other countries, is, I believe, desired by all intelligent foreigners who are most of all proud that they are or can become Americans. The above is true (and no one would be bold enough to deny it) of our government, customs, habits and institutions, as compared to other governments. It is not equally true that Baptists even in their differences from other denominations are by far preferable? I wish to call special attention to each thought, and to economize space and time have numbered them, emphasizing each idea under its corresponding number.

It is certainly true that so long as we keep our distinctive doctrines, the distinctive doctrines of the Bible, in the background or for policy's sake suppress them, just so long will the world around us misunderstand and misrepresent us. How can they understand us except they be taught? Can we expect them to become Baptists so long as we affiliate with them? So long as we say by word or deed that there is very little if any difference? Certainly not. Then let us, whatever be the case, show them that we alone have a truly converted membership. Then all truly converted persons will desire our association. Let us teach them that we alone keep safely (observe) the ordinances as delivered to the apostles, or to the mother church. Then will all those unwilling to be governed by tradition, superstition, or in plain terms the substituted commands of men, flock to our churches and join us, being kindred spirits. Let us teach and press home to their hearts and minds, that we alone have a true republican government. That we alone are free in Christ, and free indeed. Then all lovers of true liberty will break off the fetters of priestcraft, elders, conferences, presbyteries, councils and synods and at once knock at our doors for admittance.

Brother, one and all, let us put on the whole armor of God, and, while we exhort our brethren to faithfulness, let us rebuke, sharply if need be, those who trample the truths of our divine Master in the dust. God will, in every case, give us the victory through Christ, his name and law will be honored, our crowns will be brighter, our robes whiter, our songs of glory sweeter, and our peace, joy, love and happiness will be complete. May God help us all to be true soldiers of Christ.

Jesus said: "I say unto you resist not evil, but whosoever shall smite thee on one cheek turn to him the other also." Who heeds this teaching?

THE FATHER DOES NOT FORGET.

There are days in our lives when our hearts seem filled with utter confusion and pain, And into the darkness of heavy hearts Comes naught but the light of truth; And the web of our lives stretches onward In a tangled mass of threads; And our God has forgotten, and stoops not toward The sad and bowed down heads Of his children weepingly calling.

THE LIGHT OF THE WORLD Thy light is come, O earth, by thy suffering, The dream of ages takes a living form; And at a lifted hand the scales of sorrow Fall back, the hush of human history, The star of wonder greets thy kindly eyes, And lo a child goes forth, Myriad systems And follow where he leads. His name is chosen, Is spoken where the glad evangel flies, An light is beautiful, but none like this, The light of men, that leath to the gates Where love is law, and life is only bliss, Thy winged words from his anointed lips, Strange beauty over the earth your faint gleams, And Jesus lights the trail of earth's eclipse.

NOTES FROM THE EAST

TOLD you in my last of the Big Hatchie. Now if you have the heart to take a little journey into the country, join me, and we will take the Somerville accommodation and run out there. I got there at 8:45 p. m., but as I was a day ahead of my appointment, my father, who always meets me at the depot, was not there. He is sixty four years old this month, and for the last thirteen years he has been taking me to and from the depot. This he scarcely allows any other member of the family to do.

I was going home you observe. Well when a young man who loves home and homefolks as I do, gets within nine miles of home on a summer night when the moon is shining, he will find how to finish the journey. A buggy from a neighboring stable was soon rolling along the familiar road. Each farm house along the way had a familiar aspect. The impatient heat would not be still. Every mile brought me nearer home, and nearer me (let me write it "me," for so I speak it).

Emerging from the wood at the edge of the clearing, there stood before me, nestling in the surrounding orchards, the old home where I was born. Reader, have you ever been a long time a long distance from the home of your childhood, and then come back at midnight under the hallowed light of a full moon. The moon shone over those hills and fields as it used to do when I was a boy. The old home lifted its unchanged roof above the orchard as it used to do. The broad porch spread out its maternal shelter, meekly, but silently welcoming back the child of other days. Ah! I realized for a little while the poet's prayer—

"Backward, turn backward O time in thy flight, Make me a boy again, just for to-night."

I was a boy again. The years that had made me a man and had thrust me out into the world and far from home, kindly gave way for a little moment, and I turned my eager footsteps into the gate and tipped up the walk lightly. My brother Houston was lying on the lounge in the hall or passage. He welcomed me. But as my arrival had not awakened the others, who exhausted by the intense heat of the preceding day were enjoying sound and refreshing sleep in the cool of the night, I begged him to give me his place and he got into the room till morning. With a holy incense breathing over me I lay down and slept the sweet sleep of home. In the early morn my mother, who is an early riser, passed by me not knowing I was near. I had thrown my arm over my face to shelter my eyes from the breaking day. But she saw my brother in the room when she supposed she had

passed him in the hall. She returned and saw before her asleep the son she did not expect till night and stooping over me in her own familiar voice full of a mother's love but a little quickened with a pleasant surprise, she called "Orren." That awakened me. What a thrill it sent through me. It was the voice that waked me all through my childhood; and I would not sell that one moment's experience for gold. To be awakened by her voice was worth the whole journey of five hundred miles. It would be tedious to tell of that day of reunion, when my sisters with their husbands and children came in. But it was one of the green spots in life.

Mr. MORRIS—Is the name of the church where I "professed religion and was baptized." My father is a deacon, and our family have their membership there. An appointment had been published for me, so on Sunday we drove over to church. It has manifested new life. Bro. W. K. Bryant is the young and greatly beloved pastor, and I no longer, the very successful pastor. Since my last visit they have greatly improved the house, providing a new stove (which was useless that day), curtains for the windows and a new carpet for the church, and on the pulpit was a new and elegant Bible, and before it a new organ. In the audience were old acquaintances, schoolmates, playmates, and kindred and both my father and mother. It was a good and pleasant thing to worship God together there.

BACK HOME—For it is true I have a home of my own, and when I returned I found all things had gone well. Dear reader, if you have followed me so far, does it not appear to you that the home likeness of heaven will add much to our joys there? May we meet there to test it.

A TEXAS LETTER.

FOR BAPTIST—You have probably seen that prohibition has been defeated in Texas. The fight was a hard one, a fight for right against the combined forces of saloons, whisky and brewing a coalition of the United States and of the Republican party of Texas, which is composed principally of negroes, foreigners, Germans, Bohemians and Mexicans. It is estimated here by fair minded men of both parties that from 30,000 to 50,000 illegal votes were cast against the amendment. Fully 60 per cent of the Democratic vote was cast for the amendment, which vote is composed of the most moral and intelligent of the white Americans of the State.

Prohibition is gaining strength every day and it will only be a question of a couple of years when the whisky traffic will have to leave Texas. The bottom rail is on top once more but Texas will not submit to the rule of the ignorant and vicious who suffer themselves to be led by designing, office-seeking politicians for any great length of time.

The prayers of the Christian people here are for old Tennessee, that she may be relieved from the clutches of the whisky monster, and from what we can gather here we feel hopeful of the triumphant victory for the cause of right against wrong.

Abilene, Texas, Aug. 15, 1887. REMARKS—We sympathize with you, Bro. T., and we in Tennessee will don't suffer on account of your defeat, but with you we pledged a war for life. "Dehuda est Cathago."

MINISTERS AND MEMBERS' MEETING.

- PROGRAMME of ministers and members' meeting to be held with Parrish Chapel Baptist church, September 10 and 11, 1887. 1. Sermon for criticism, Rev. G. L. Hardin. 2. What is the best method of bringing about and conducting a successful revival? J. H. Peay. 3. Is Christianity missionary in its spirit? H. D. Cliff. 4. Is it a duty of a Baptist church to have and maintain a Sunday school? D. C. Yarglin. 5. What is the best method of encouraging attendance on church services? J. A. Yarbrough. 6. How to become a successful pastor? G. W. Bray. 7. Exegesis, Matt. xvi. 18. J. A. Mitchell. 8. Exegesis, John iii. 5. Y. J. Sanders. Other ministers will be assigned subjects after their arrival. Parrish chapel is six miles south of Dyersburg. Parties traveling by train will be furnished conveyance to and from train from Dyersburg. Brethren are expected to bring missionary and book fund money. S. K. TIGHE, W. B. FRIBLE, J. H. PEAY.

BAPTISM GOD'S WITNESS.

BY J. D. MURPHY.
NO. VI. REPRINTED.

Baptism is a badge, or sign of discipleship. "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea." 1 Cor. x. 1, 2. From the sixth and the eleventh verses we learn that Paul would use this case of baptism, along with the other circumstances and incidents of Israel's history, for our admonition.

The relation which they sustain to Moses as their leader finds its counterpart in the relation which we sustain to Christ as our Lord and Master. That relation is indicated and its obligations are fixed by their baptism. Moses was not only their divine representative, but their chosen leader, when once they have accepted their divine mission. The way was open for them to go back up to this time, but when once the Red Sea crossed, added to Egypt for ever. They have set out with Egypt with all its means, servants, and material bondage but are now free to go. Moses comes forth, to walk obedient to his command, and to hearken and to do according to his voice. All of the evils from which they had broken away, bondage, cruel masters, idleness, and war on one on that side the sea, God and Moses and Israel and Canaan on this side. The blood of the redemption, the deliverance, the start were all on that side; on that side they found Moses, their leader, yes, God found them. On that side of their baptism is their most earnest prayer. Exod. xvi. 17. "Behold he prayeth." Acts ix. 11.

Their baptism signifies and implies that to these things and ever afterward, would be as a dividing line between them and Egypt, a monument of God's amazing goodness to them.

Their baptism in a wise-proved these things, for Paul tells us: "By faith they passed through the Red Sea as by dry land." Heb. xi. 29.

Their baptism was the attending circumstance of that deliverance procured by faith, when once they have taken this step, they practically put all else behind them.

I have said, or rather Paul has said this is an example for our admonition. Their faith and their baptism touch each other at the sea. What they did they did by faith.

"He that believeth and is baptized." Mark xvi. 16. "And many of the Corinthians hearing believed, and were baptized." Acts xviii. 8. Not to mention many other cases, these will show the place which faith occupies in its relation to baptism.

Now the point we make is, that whatever faith does for the man it does before baptism. The faith which Israel had in Moses as their leader, was that upon which they went through the sea, were baptized unto Moses. To enforce and illustrate this subject as to ourselves, we refer to John iii. 14, 15. Moses, Christ, Serpent lifted up, Christ lifted up, Israel looking, Sinner believing, Jew healed, the sinner saved.

The whole matter is very simple. Looking in one case believing in the other.

Now, between the act of looking and the fact of healing there was no intervening circumstance. And in the sinner's case between the act of faith and the fact of receiving there is no intervening circumstance. Whosoever believeth on him should not perish but have eternal life.

The believing and the receiving are cotaneous. "But is passed from death unto life." John v. 24. The fact of passing from death transpires upon the act of believing.

The analogy between the brazen serpent and Christ, between looking and believing, cannot be sustained on any other principle. Looking at the brazen serpent, was not simply one link in a chain of circumstances, any one of which were equally important to the result of healing; it was emphatically the act upon which the healing occurred. Even so with faith in Christ. Faith does not lead on to something else which procures eter-

nal life, it is emphatically the principle upon which this eternal life occurs.

Between believing and receiving nothing else transpires as in anywise contributing to the result. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. This is the man which Paul baptizes; and this is the man whom we baptize. "If thou believest with all thine heart thou mayest." Acts viii. 37.

If for a moment, we consider what faith is, it adds great force to this view. Faith is coming to Christ. Matt. x. 28-30. Faith is eating. John vi. 35. Faith is drinking. John iv. 14. vi. 56. Faith is seeing. Heb. xi. 27. Faith is understanding. Heb. xi. 3. Faith is hearing. Matt. vii. 21.

Now, in the exercise of this faith the whole heart is moved. Rom. x. 9, 10. A principle as great as this, and the change which its operation would make in a man, must needs show itself in some sensible way. The man will not stay where he was before. The man who has faith in Moses is the man who has lost all faith in Egypt. This is the man who is baptized unto Moses.

Even so, and even more so, the sinner who with his heart believes unto righteously like his Master and Lord, Christ, he will want to fulfill all righteousness which has begun with his faith, by being baptized.

Moses led the people in the way of their baptism, going that way himself. It was as proper for him as it was for them. Nay, for them to come by this way and then for Moses to come by some other way would not have done. Thus it becometh

It was as becoming in Moses as their leader, as it was becoming in them as followers.

There is a very important sense in which Jesus was baptized for them. In all things to be made like unto his brethren, and in this as well as in all else. It gives great force to the command of Christ, "Follow me," for the disciple to know that Jesus went that way himself. And is it not furthermore true that as Jesus was baptized for me, at I am baptized for Jesus. As Jesus is seen as my leader in his baptism, so am I made manifest as his disciple in my baptism, the sign of my discipleship.

As Israel was baptized into Moses so are we baptized into Jesus Christ. It is the grace of God which by faith in Christ Jesus that makes the disciple, the baptism which shows the disciple. Grace gives character, baptism shows the life. It is to walk in newness of life that we arise from our baptism. Rom. vi. 4, 5.

The righteousness unto which the heart believes and the salvation unto which the mouth confesses is made to stand forth in baptism, and in one single act is this righteousness and this salvation proclaimed. Rom. x. 10. "What shall we say then? Shall we continue in sin, that grace may abound?" Rom. vi. 1. As well might Israel ask: "Shall we go back to Egypt, that we may serve God?" The symbolic import of baptism and its witnessing character, is thus seen and made to appear as we proceed.

One or two observations.

1. While faith fixes the place of baptism in its relation to the believer, baptism shows the relation which said believer sustains to his Lord and Master.

2. Back of baptism is faith, back of faith is repentance, back of repentance is the Holy Spirit.

3. There was only one act, and could be only one act, in the baptism of the Israelites. Two or three modes is out of the question.

(TO BE CONTINUED)

"TAKING IN WASHING."

DR. MOODY:—In your travels, about three months since, you met up with some Presbyterian preachers, who seemed to have some trouble about the immersion business. The wife of one of them thought she had solved the difficult problem, and went to a Baptist preacher and asked him if he would not immerse some of their members and let them remain in the Presbyterian church. To which he replied, "I am not taking in washing."

Now, if those distressed Presbyterians had been called on a certain good brother Baptist preacher in the Cumberland Association, they would have been accommodated; for, I have it from good authority, that Bro. J. W. Fort, of Red River church, actually immersed a subject into the fellowship of the Methodist society, while the Methodist preacher stood on the banks of the stream, high and dry, in his nice clothes, and read the baptism ritual from the Methodist Discipline. When he read the formula, "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit, Amen." Then Bro. Fort, down in the stream, dips the candidate and comes up out of the water. But I never learned, whether or not, the Spirit of the Lord caught him away, but it is to be hoped that he was caught away so far that he will not get back in time to commit another such enormous sin against the God that made him, and the Saviour who died for him, and the Holy Spirit who regenerated and sealed him unto the day of redemption.

Now, the question arises, was that transaction baptism? i. e. one man standing on the banks of the stream repeated the formula, and the other one down in the water dipped the subject. I think it was hard run for a job of washing.

Now, Bro. Moody, please give a name to the mongrel thing, for I confess my stock of language is not sufficiently copious to furnish a name for the newly born duality. I know the thing is a cross of no small magnitude against the Master and his bride; but the thing should be named, so we would know what to call it if it should be so unfortunate as to meet with it again.

I am personally acquainted with Bro. Fort, and love him as a dear Christian brother. He is highly educated and well versed in ancient and modern literature, and I had good reason to believe he was well posted in the Scriptures; but imagine my surprise, when I learned he had been doing washing for the Methodists; and such as they say is a decent, vulgar and sinful. So very indecent, vulgar and sinful, that the Methodist preacher would not soil his nice clothes, kid gloves and tender conscience by doing such dirty work himself, and therefore makes a scape-goat of Bro. Fort, to bear off the filth and sins of the transaction. The Lord have mercy on all such Baptist preachers. Have they more love for the enemies of the church of Christ, than they have for the church of Christ? It would seem so when they wound the church by doing such work for the enemies of the church, work which they are ashamed to do for themselves, and call on the "selfish, bigoted, illiberal, illiterate, indecent Baptists" to do for them. I expected better things from our good Bro. Fort than to do the "washing" for a people who say it is too indecent, vulgar and unscriptural for them to do for themselves.

I do, from the bottom of my heart, pity the Baptist preacher who can be duped into as filthy a job of "washing" as Methodists say immersion is. Well, I know of nothing which has more moral pollution in it, than the anomaly of a Methodist preacher standing on the banks of a stream of water reading the baptismal ritual from the Methodist Discipline, and a Baptist preacher down in the water immersing the Methodist preacher's subject for him; and call the act baptism, and say they do it in the name or by the authority of the Father, Son and Holy Spirit, when neither of the adorable Trinity have authorized any such mongrel blasphemy, for it is nothing less than blaspheming the name of the holy Trinity to say they perform the act in the name of, or by the authority of the Father, Son and Holy Spirit. Reading the baptismal ritual from the Methodist Discipline is not baptism. Dipping a person in water without reading the formula is not baptism. The formula must be repeated and the subject dipped by the same person, and that person must be authorized by a church of Jesus Christ, to constitute Scriptural baptism. The man who repeats the formula, and says, I baptize, and does not dip the subject, tells a falsehood. And the man who dips the subject, and says I baptize, and does not repeat the formula, also tells a falsehood; and the man who repeats

the formula, and dips the subject, and has not been authorized by a church of Christ to perform the act, tells as dangerous a falsehood as either of the others, for there is no such thing as Scriptural baptism in the absence of church authority. It takes all that Christ commanded, related to baptism, to constitute Christian baptism; so more, nor less.

If Bro. Fort's church, or some one else, don't look after him, and teach him the way of the Lord more perfectly, it may be that he will go to sprinkling water on infants and call the act baptism, "by which the guilt of original sin is washed away and they made members with God's elect children, and an heir of glory." I think if Bro. Fort intends to continue his "washing" for the Methodists, he should get a copy of the Methodist Discipline so he can rub up the goods according to the directions given for the several different pieces, then the Methodists would praise him more to his face, and end abuse him more at his back. But, if I were in Bro. Fort's place, I would immediately go to God on my knees, and implore him to forgive me of this sin against the Triune God, and I would remain there until I had evidence to believe he had forgiven me, then I would go to my church and confess my wrong and ask her to forgive me, with the promise, God being my helper, never to be guilty of another such act while I lived. Then I would go to God every morning before breakfast, and ask him to give me grace sufficient to keep me out of bad company, and to contend earnestly for the faith once delivered unto the saints; and to keep me, by his grace, from ever bringing another such reproach upon Jesus Christ and his beloved bride.

I would not mention this matter, for it pains my heart to do so, were it not for the fact that the act was performed in the presence of a large concourse of people, and unless we speak out against it many will believe that it is the faith and practice of the Baptist brotherhood, while nothing could be farther from the truth. No true Baptist ever did or ever will give it any countenance. And, if Bro. Fort's church knows of this transaction, and does not call him to account for it, it only proves that she is very remiss in her duty, or heterodox in faith and practice. The great Baptist brotherhood of America has no fellowship for any such mongrel performance.

G. W. KEMPER.

Goodletville, Tenn., July 22, 1887.

LET US SEE.

DR. WESSON still insists that Jesus was baptized unto repentance. It seems though his only argument is an obstacle, or difficulty, which he thinks arrays itself against any other view; but it is not insuperable. He says Jesus must have been baptized because he had exercised repentance or else he would have been a practiser of deceit. Let us look at this idea a little in the way of making a comparison or two. How was it about the passover? Could Jesus celebrate the passover feast in the same spirit and for the same purpose that the Jews did? Could he, the great antitype of that type, commemorate it in any real sense as the Jews were commanded to observe the ordinance? It was he, his own blood, that gave to the blood of that typical lamb its efficacy. He was the substance of that shadow. His observance of the ordinance was simply incidental to his life as a Jew. He came into the world as a man and as a Jew, and formally submitted to and observed all that was required of men and Jews, but not for the same reason, for he was in fact the author of such things and above them all. The same is true of circumcision. And so as a man and Jew he submitted to baptism by John, and so recognized his mission and teaching, and formally honored them and John, who Jesus said was less than himself; but John could not and did not call upon Jesus to repent, as he did others. His submitting to it as a man was formal. Jesus is the author of repentance. He came into the world to grant repentance: to open up a way for it. Could an author be made subject to his own creature?

If his baptism had any symbolic import it was quite different from what it was in the cases of

others. If men were baptized to show their death to sin and a rising up to walk in a new life he was baptized to symbolize his death for sin and a resurrection to exaltation and glory, whence he might grant repentance and remission of sin to as many as believed in him. The symbols were wholly different; and Jesus would have practised deceit, it seems to me, if he had said he was baptized unto repentance.

But Bro. Wesson contradicts his own argument. He says Jesus had no sin of his own to repent of and that he did not repent for man as a substitute. Then there was no possible ground for his repentance, and he could not and did not repent; and if he had said he repented he would, it seems to me, have practised deceit. Will our brother show us the ground for Jesus' repentance? He has rejected all the ground there could have been in the very nature of things. Now let him show us a ground that was not and could not have been such. Where will he find any other reason for Jesus to exercise repentance? The meaning of repentance is turning away from sin with grief and sorrow for having committed it, and trusting in the Lord for forgiveness and salvation from sin. That is about the Bible meaning. Could Jesus have done these things?

Lastly, will our brother show us by and in the Scripture where Jesus did repent? If Jesus ever repented for any purpose or on any account there is certainly a record of the fact. If no record can be found of such a thing as a fact then we have no ground for saying that he did repent. Let us have the reason why Jesus should have repented, and the evidence that he did repent, dear brother, and then your case will be made out and sustained that Jesus was baptized on account of repentance, but not otherwise it seems to me.

T. H. GRANBERY.

OBITUARIES.

Obituaries which do not occupy more space than fifty words will receive free insertion. For each word over the number allowed a charge of two cents will be made. Always count your words, and omit for each a word. Those taking more than the allotted space must be accompanied by the money in order to receive insertion. Poetry, whether original or selected, is charged by the line, fifteen cents without regard to the number of words in the line. Correspondence relative to obituaries should be written on separate sheets, and addressed to Graves & Statley, Memphis, Tenn.

Deacon Plummer Barrow was born in Mississippi, July 3, 1856, and with his parents moved to Louisiana in the fall 1872, and settled near Pleasant Hill, Sabine parish; and at the age of seventeen he professed faith in Christ and joined the Shady Grove Baptist church, where he served very acceptably until his removal to Bayou Wallace in 1878. Having obtained a letter from Shady Grove he joined the Wallace church where his works on earth were finished. In 1879 he married Mollie Redding, the eldest daughter of J. A. Redding, an honest deacon of the Wallace church, and with her entered upon the work of their Master with a zeal that soon gained for him the love and confidence of all. In the spring of 1883 he became the choice of the church for deacon and was accordingly ordained for that work, from which time it seemed that he only lived to honor his Master by serving his church. Bro. Barrow leaves a wife and four children; a host of friends and a large church to mourn his loss, for truly the loss is great. Thus has passed away one of our best citizens and most faithful Baptists. He was firm and uncompromising; was a Baptist of the landmark type; a reader of THE BAPTIST and a great admirer of its editor. And like Father Abraham he was strong in faith, buoyant in hope, serving the Lord. He died of bilious colic. Sick one week. His sufferings at times amounted to the severest agony, while again and again his righteous soul, by reason of dying grace afforded, was able to rise above the suffering humanity and testify in favor of Jesus and his gospel. Truly the presence of God in a dying hour is greatly to be desired. Bro. Barrow seemed to be conscious that he would die from the first, but said, I like David, fear no evil because of the presence of the Lord and of the preciousness of his promises. He having lived the life of a righteous man he was now able to die the death of the righteous. Oh, how great our loss! but our loss is his

gain. Time and words would fall me to tall of his virtues; suffice it to say no fault was alleged against him. To know him, was to love him, but those that knew him most loved him most. The humble pastor, however, allowed no one to love him more than himself, save the wife and children. God bless his remains. PASTOR.

Pleasant Hill, La., July 10, 1887.
DEACON TERRELL GOLDSBY.

This beloved father in Israel fell to sleep Monday morning, August 15, 1887, at his old homestead near Lucy, Tenn. Brother Goldsby was born May 16, 1802, in Oglethorpe county, Ga., and came to West Tennessee about 1823, and at rock his camp in the wilderness, when there was no other white persons in his region of country. It is a little singular to know that the young man's tent when he was venturesome and alone was pitched not four hundred yards from where his recent grave was dug, and he was buried amid his beloved dead. Bro. Goldsby was married twice but had children only by his first wife. In the long history of his family he was the father of six children, thirty nine grand children, and seventeen great grand children; leaving about fifty-four souls to rise up and bless his memory.

He was in the organization of Big Creek Baptist church in 1812, and served as deacon, pastor's friend and widow and orphan's helper the rest of his life. Our deceased brother has in time been possessed of much worldly goods, and never has he been known to fail to do his part in contributing of his means to the support of the gospel. His church, pastor and entire community will greatly feel his loss. Though he was in his eighty-six year he had a strong desire to do good to the very last. A great multitude gathered around his grave to pay the last sad rights, all believing that his soul is at rest in the better land, while his weary body burdened with age and weakness sleeps in the ground.

To the aged widow and numerous relatives profound sympathy is extended by a large circle of friends and acquaintances. The funeral services were conducted by Rev. Ivan M. Wise, of Covington, Tenn.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS.

- Bech River, Bible Grove church, five miles north of Lone Elm, eight miles northeast of Lexington, Henderson county, September 24th.
- Bethel, Palestine church, Obion county, Aug. 31st.
- Big Spring, Union church, Morgan county, near the rail road station Lansing, September 1st.
- Central, Lexington, September 16th.
- Clinton, Zion Hill church, Anderson county, September 22nd.
- Cumberland Gap, Cave Springs church, Claborn county, October 6th.
- Eastonville, Rogers Creek church, McMinn county, September 15th.
- East Tennessee, Pleasant Grove church, Cocke county, September 22nd.
- Enon, Dixon Creek church, October 5th.
- Friendship, South Fork Union church, Dyer county, September 21th.
- Holston Valley, Hickory Cove church, Hawkins county, six miles and a half northeast of Rogersville, September 2nd.
- Judson, Carter's Creek church, Maury county, twelve miles north west of Carter Creek station, September 23rd.
- Liberty, Ducktown, Liberty church twenty miles west of Murphy, N. C., September 29th.
- Long Creek, No minute.
- Mulberry Gap, Pleasant Hill church, Hawkins county, September 1st.
- Northern, Big Spring church, Union county, September 13th.
- Ocoee, Georgetown church, twelve miles northwest of Cleveland, September 29th.
- Providence, New Providence church, Loudon county, September 29th.
- Salem, Hickman's Creek church, Smith county, September 15th.
- Seymour Valley, Mount Pleasant church, Sevier county, September 9th.
- Sevier, Henderson Springs church, Sevier county, October 4th.
- Southwestern District, Liberty church, Carroll county, October 7th.
- Stockton's Valley, Mount Ara church, Pickett county, five miles east of Byrdtown, September 10th.
- Sweetwater, Mouse Creek, McMinn county, September 8th.
- Tennessee, Rocky Valley church, three miles south of New Market, Jefferson county, September 10th.
- Union, Hopewell church, Putnam county, September 23rd.
- Unity, Friendship church, six miles east of Henderson, M. & O. R. R., September 7th.
- Walnut Grove, Laurel Bluff church, Roan county, September 30th.
- Watauga, Watauga church, Carter county, September 9th.

THE BAPTIST.

All grace is the most efficient Accomplish of Error

THOU HAST GIVEN A HARBER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

GRAVES & MOODY Publishers

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Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice.
2. As Baptists, we are to stand for the ordinance of Christ as enjoined them upon his followers, as it is in Scripture, in mode, in order, and in symbolic meaning, unchanged and unchangeable.
3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into our church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

- The Baptists believe that the Christian church is a single congregation, and complete in itself; and the true churches of Christ are the constituents of his kingdom.
2. That, under Christ, each church is absolutely sovereign and independent.
3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.
4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church.
5. That no semblance of ecclesiastical authority can be exercised save by a church.
6. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers, power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or cooperation that is susceptible of being a personal faith in Christ, and giving credible evidence of regeneration of heart.

The line of Bibles we offer to teachers are just the things adapted to their purpose.

We very much desire the present post-office address of Rev. W. R. Deason, formerly of Benton, Ky. J. S. MAHAFFY, Business Manager.

W. F. Price sends one dollar for THE BAPTIST, but gives no post-office nor State. Where are you, Bro. P? J. S. M.

Rev. J. B. Moody will preach the dedication sermon of the new house of worship at Greenbrier, Tenn., the fourth Sunday in this month.

Receipts for young ministers' fund: N. Blain, Tennessee, \$10 00; Wm. M. Barnes, Tennessee, 50 cents; Mrs. W. C. Setton, Texas, \$1 00.

Rev. T. J. Melleh left the Disciples and united with the Baptists.—Christian Evangelist. And years since left the Baptists and joined the Episcopalians. The next step is into Papiam.

Eld. C. C. McDaniel of Pine Top, Tenn., was severely threatened with paralysis on the fifth Sunday in July. He filled his last appointments this month by talking from a chair. His physician interdicts him from study or writing for months to come.

The article on selecting a school which appeared as an editorial last week was, saving the last paragraph, a selection from the Religious Herald. The credit was omitted through an oversight.

Dr. Wm. Hagie, for fifty years past the foremost Baptist minister in Massachusetts, an eloquent preacher and able writer, dropped dead, a few days since, in the street in front of Tremont Temple, while conversing with a friend.

Will the brethren and sisters of Big Hatchie aid in purchasing the clothing necessary for Bro. Bozeman to go back to Jackson next September? Send in one dollar, fifty or twenty five cents this week if possible.

We learn with regret from our sister, Mrs. E. W. Smith, of the death of her beloved father, Allen Woods, who died the thirty first of last month, at a long illness. He was ready and waiting to depart and be with Christ. His loss is deeply felt by a loving family and his church. He was a life subscriber to this paper, an evidence to us of the staunchness and consistency of his character as a Baptist. Sister Smith follows her father's example.

We have received our boy's reply to the strictures a Roman Catholic (priest doubtless) made upon his prize essay on Caklesia, a church of Christ. We shall find space for it next week. The friends who helped us to support him last year will, we are confident, be proud of his first onset with a Catholic priest we doubt not. It is a flattering earnest of the possibilities that lie within him. Save the Catholic's article in the issue of August sixth.

We call special attention to Dr. Norton's article on the first page this week. He thinks those children of whom Christ said "of such is the kingdom of heaven" were young Christians indeed. The fact that Luke (xviii 13) calls the little children brought to Jesus for his blessing and of whom Christ said "of such is the kingdom of heaven" sucklings (brephce) precludes the idea that these infants were regenerated ones. His article is worthy of study, and, if all founded, it can be shown.

Rev. J. D. Anderson has accepted the presidency of Brownsville Female College with the full determination of making a school worthy the patronage of the Baptists everywhere. We hope his highest expectations will be more than realized, and the utmost capacity of the college be fully tested. He is an instructor with whom parents and guardians will be safe in entrusting their daughters. The Mary Sharp last session had some two hundred and twenty-five young ladies; and Tennessee and East Arkansas can give Bro. Anderson more than half as many more. We want to see the Brownsville College second to none in the South.

Every farmer knows that an acre planted in season and seasonably cultivated is worth two or five planted out of season and unseasonably cultivated. So five or one dollar given to assist a consecrated young minister in getting an education will accomplish more for him and the cause than a hundred expended upon him when thirty or forty years old or encumbered with a family; and he will accomplish more in one year when young and unencumbered with the cares of life than he can in three or five when old and so embarrassed. It is for this reason we plead so earnestly for the means to educate our consecrated young ministers at Jackson. Will you not give us something monthly this season of ten months? Plant your corn in March, and secure the early rains, and not in July and August, in the bare hope of making roasting ears.

The Sunday-school Times is one of the foremost and most valuable Sunday-school papers in the land. Its editor is a Pedobaptist, but a very clear-headed and scholarly man. He discusses with marked freedom doctrinal issues whenever they seem to demand it. A recent issue had a very able

article in it in which some ringing sentences were given on the action of baptism. The editor confesses that Baptists have the weight of scholarship on their side in denoting the word used to denote baptism, and admits, tacitly, that beyond doubt the primitive practice was immersion. He names but about two men whom he calls scholars, that take a position contradictory to the Baptist idea, and they couer the fact that the word used for baptism denotes primarily to immerse. Thus the unerring correctness of Baptist faith receives a renewed assurance before a large class of mixed readers, through what is an un denominational organ. How different are the utterances of such scholars as the Times editor from the petty jealousies of professional controversialists whose principal business it is to hide the truth.

DEAR BRO. GRAVES—The prohibitionists are working very actively in this county, and I have no doubt will carry it by a large majority. Strange to say, these sections that have so long enjoyed the benefits of the four mile law are not so enthusiastic for prohibition as those localities that are lately brought in contact with the hateful influences of King Alcohol. W. M. Woodcock, Nashville, Tenn.

We have heard it predicted, and with sadness, that it prohibition is lost in Tennessee in September it will be lost through the indifference of its friends, and the above from Bro. Woodcock seems to confirm the prediction. They have tried their own counties by offensively putting in operation the four-mile and local option laws, and have snuck back into apathy, the evils of drunkenness having been taken away from before their eyes. One careful calculator observed in our section, "If all the voters who are in favor of prohibition can only be influenced to go out and vote the elections will be closed." The prohibition clubs now formed in each county must see to this. Here is the work to be done. Every mother and daughter and sister in the whole State can help right here, and effectively help.

"I have patiently waited and watched to see if you would reply to the bitter invectives thrust the Reflector made at the consideration of the two papers in these words: 'Those who wish to promote the temperance cause by every will, of course, rally around the new paper; but you have not. You doubtless believe, as many of us do, that it is a self-inflicted bite, and will end as blood poison generally does. The sick company paper is alienating some of its best friends by its course. It can't live at it be assured.'—The injustice is the hurt of the bite. The impression sought to be made is that the chief burden of the new paper will be to advocate church communion to the neglect of our great denominational enterprises within and without the State, and to excite the prejudices of multitudes of good brethren against it. Now let it be noted in the future, as in the past, THE BAPTIST will give more space to State, home and foreign missions and denominational and ministerial education than any other paper in this State, besides a large space to exegetical study and the discussion of the great practical doctrinal issues that are now engaging the attention of the religious public, questions that should be understood by our pastors and brethren if they would be intelligent Christians. No space will be given to the depreciation or detracting of our neighbors or fellow workers in the blessed cause.

Bro. Aiken puts this question: "Can I get pardon for a sin of omission until I do what I omitted?" This depends upon what you omitted. If you omitted to spend last Christmas as you should, you will never be pardoned if you wait till you do what you omitted. If the thing omitted is something that you can still do, the omission will not be pardoned until you do it, unless God shall extend to you some special grace for special reasons.—Apostolic Guide

Then we are to understand that reformation of life is to precede the forgiveness of sin, and works are to come before salvation. If from any cause it be impossible to do the work required, then the guilty party will be pardoned without works, or saved by grace; but if it is possible to do the

works, then salvation will be of works and not of grace. Is that not a beautiful system? Such a mixture of works and grace never saved a soul, and never can. Paul said, "If it be of works, then it is no more grace, otherwise work is no more work; but if it be of grace, then it is no more work; otherwise grace is no more grace." The Guide has its two plans of salvation, neither of which is Scriptural, but both are contradictory of the Bible. God always has "special reasons" for saving all men without works of merit by them, and these reasons will appear in every case.

The Chatauque, Ill., railroad horror has been the topic of thought throughout the land for some time. It is possibly the most terrible railroad accident that ever happened in this country. About ninety persons were killed and over a hundred wounded. Such fearful havoc is human life makes the blood run cold. To think of a joyous company on their way to Niagara Falls, as an excursion party, in the prime of joy and buoyant with expectation of pleasure, suddenly dashed amidst crashing timbers, and nearly a hundred of them killed, and as many more lacerated and torn by fearful bruises and wounds, is to contemplate a sickening horror. Ah, how important that we be prepared for death. How little can we know the time or place when the summons will reach us. We should seek first the kingdom of God and his righteousness, and then the needful things will be abundantly supplied. No doubt some of the victims of the wreck named above were persons who had been often reproved and yet they refused. How sad, that in an instant they were cut off from life, and hurled into eternity without preparation. Let us be wise, dear reader. Now is the day of salvation. Let us hear his voice and enter in.

Bro. John W. Rogers puts the question whether it is not just as sectarian to say "Christian church" as it is to say "Baptist church," or "Presbyterian church?" We do not think it is, for the Baptist and Presbyterian churches are sects, and their continued use of these titles tends to keep up the divisions which they designate, whereas the title Christian church is applied to the body which proposes not to be a sect, but to turn all men from sects to the church of God. Moreover, it is a catholic name, the propriety of which is acknowledged by all the sects, as all of them claim to be but branches of the Christian church.—Apostolic Guide

To see such nonsense as that the Campbellite church is not a "sect" is not uncommon, and with the lesser lights it is not surprising; but when such men as J. W. McGarvey, editor of the Guide, makes a statement like the above, we are scarcely able to decide whether to cover it with the mantle of charity, or to charge it to downright knavery. If Campbellism in professing to be the church of God is not as much a sect as the Baptist churches will the Guide show us why? What characterizes the Baptists to make them a sect that does not also characterize the Campbellites? Out with the difference, and we will show that both alike are sects. The difference is that the Baptists are the "sect every where spoken against," and has Jesus as its founder while Campbellism was founded by A. Campbell.

We are getting tired hearing our eloquent platform speakers at Associations and Conventions, and flippant writers on missions ridiculing Baptists for their niggardness, and holding them up to the scorn of the world as giving but eight cents a member for missions, home and foreign, and educational purposes.

The New York Independent, a Pedobaptist paper, has been at some pains to gather the reliable statistics of what Baptists did give last year for these purposes. Here are its figures:

"The Baptists of the United States, Northern and Southern, gave last year \$1,077,706 for home and foreign missions. For education and other purposes the contributions amounted to \$1,014,442, and for church support \$4,924,553, making a grand total of \$8,510,701, by over 2,700,000 members." When we remember how many of our churches are careless or indifferent in making proper returns,

we find cause for congratulation. Full reports would probably increase the aggregate to at least \$10,000,000.

Instead of eight cents per member they gave nearly four dollars per member last year.

Fully one fifth of all Baptists contribute is not reported, for we are the slowest of all people to tell all we do. Scarce a church in our Association reports all the money it gives to education and missions.

When it comes to the matter of supplying its votaries with cheap spiritual benefits, the Roman Catholics can beat all alike. Just read the following list of gracious blessings (!) that can be had for the sum of one dollar:

For the small sum of one dollar in favor of the Cathedral of Montreal, the purchaser will have the benefit of the following advantages: 1,018 Masses a year for four years; 145,133 Communion; 323,808 Ways of the Cross; 515,161 Rosaries; 16,372 Masses heard; 4,300 Strings of Beads of the Sacred Heart; 4,600 Offices of the Holy Virgin; 720 Bre viaries of the Precious Blood; 100 Silver Regalia, clad by the Trappists, and several thousand of other prayers, such as "Remember " "Pater," Ave, etc., and on a week the spiritual profit of seven millions of Ave Marias by the confraternity of that name and approved.

E. W. CHARLES, Bishop of Montreal

Even the Hardsbell Baptists are eclipsed in such an offer as that. In fact, we know of no other people who can profess to make such a return for so small an investment. But, really, is it not a great pity that responsible men and women can be so sorely deluded, as to sell their souls and give their money to the treacherous, designing priest under promise of a piece of perfect foolishness like the above? Roman Catholicism is simple, heathenism with a few Christian features in its face.

We have had a furore of excitement in school circles in Kentucky, arising from the agitation of the removal of Georgetown College. This agitation has opened anew the question of college endowments, and we want to say a word to the point. Georgetown College now has an endowment of about one hundred thousand dollars, but its friends and officers say this is not sufficient to run it, and that unless an additional hundred thousand dollars are raised that the school is inevitably on its last legs. In other words, it takes the interest on two hundred thousand dollars, in addition to tuition fees, to pay the running expenses of the school. Now we confess to an inability to understand how this is. In order to show why the question is confusing, allow us to make a statement.

The Brownsville Female College, Brownsville, Tenn., and Clinton College, Clinton, Ky., are both Baptist schools. Their course of study is liberal and extensive, and their work satisfactory. If we are correctly informed neither of them has any moneyed endowment, but depend solely on the push and pluck of their presidents and teachers, and friends. Yet these schools run right along, and increase in efficiency and power, and graduate their young men and women, without uttering any whining complaints, or appealing to the denomination to give money, the interest of which will pay salaries, whether any students ever attend the sessions or not. All honor to the teachers of pluck and will, who honor their calling by assiduous toil in building up their schools, and make an endowment out of their energy and courage. These are the laboring teachers who are educating our boys and girls, and whose memory will be blessed in many hearts.

Endowments for purposes of supplying a college or university with needful apparatus, library, and everything useful is well enough. But to endow an institution to pay the salaries of its teachers is to advertise beforehand that patronage is not expected, neither will anything special be done by the teachers to secure patronage, further than to publish the catalogue and advertise the school. Why should a teacher disturb his recreation at the sea-side, or his pleasure at some Chatauque, in order to travel through heat and dust to solicit pa-

tronsage, when he knows he gets his salary from an established fund, whether there be a student in the school as the result of his sollicitation or not? No teacher is likely to court labor, and if necessities are provided for what need have they to work? True, if the schools are not full of pupils from the advertisements and catalogues, the president or some professor can be at the Association and abuse the fathers and mothers for allowing their children to grow up in ignorance, and the poor preachers because they have not made themselves travelling agents for the college in addition to their work as preachers. Ah, there is a wrong here. Let us give our money for education. We are in favor of it. But let the endowment be for the benefit of the poor students rather than for teacher's salaries. Endow scholarships, and let some deserving student get the benefit, and let teachers work for salaries, as other people do. This is our feeling on the subject.

Dr. Talmage has a national reputation as a popular preacher. Nearly every prominent daily paper in the government prints one of his Sunday sermons in its Monday morning issue, and hundreds, if not thousands, of the local papers repeat it in their weekly issues. It is thus that Dr. Talmage is doing possibly more than any living man in shaping the religious thought of the American people. What an important position to occupy, and how necessary that a man in such a station should have in great stamina to enable him to express free and the clearest ideas of truth, and to stand unflinchingly for the principles of our holy religion. But how different do we find it.

The issues of the daily press for August 15, contain a sermon from Mr. Talmage on "Sectarianism." The statement he makes shows that he has no name for faithfulness to principle except the word "sectarianism," and he has no idea of a meaning to that word except to make it a stigma on every man who faithfully contends for the faith once delivered to the saints. The idea of Dr. Talmage he expresses in the following language:

While each denomination of Christians is to present all the truths of the Bible, it seems to me that God has given to each of the denominations an especial mission to give particular emphasis to some one doctrine; and as the Calvinistic churches must present the sovereignty of God, and the Arminian churches must present man's free agency, and the Episcopal churches must present the importance of order and solemn ceremony, and the Baptist churches must present the necessity of ordinances, and the Congregational church must present the responsibility of the individual member, and the Methodist church must show what holy enthusiasm, hearty congregational singing can accomplish. While each denomination of Christians must set forth all the doctrines of the Bible, I feel it incumbent upon each denomination to put particular emphasis on some one doctrine.

Such an idea of Bible religion would not make good nonsense for our commonest backwoods Methodist preachers. If God had to give to each denomination a "special doctrine," whose basis is the Bible, and still require each denomination to present "all the truths of the Bible" why on earth may not one denomination take all the truths of the Bible and give to each its proper emphasis, and combine in itself all the means of good, and thus avoid the sects, and consequent sectarianism of the earth? The very sin Dr. Talmage condemns, he fosters and supports by theory. He "large hearted" is he that he takes in the world, good and bad, and rejoices when he can imagine he sees serried hosts marching against sin. So absorbed by the commanding temptation is he that he fails to see that Satan's banners wave over the larger part of "salvation army" (so-called), and that rebellion, presumption, ritualism and hatred of God's law rankle in the hearts of his professed Christian denominations.

The Doctor simply fails to understand either the disease or the remedy. We have too many denominations rising up to lay stress on "some particular doctrine." Every one that arises claims the same recognition that the others claim, and our charities are ever required to be growing. We need bold, brave men, who with God's word will stand face to face with those presumptuous sects, and deny their claims, and expose their falsity. Not by persecution, but by presenting the truth in all its fullness. This mission by common consent falls to the Baptists. Let us be worthy of it by faithfully standing for the whole truth, and compromising with no one.

The Young South.

MRS. NORA GRAVES HAILEY, EDITOR, To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., AUGUST 27, 1887.

POST-OFFICE

DEAR CHILDREN—So many good things come to me this week that I will only write a word of thanks to those of our cousins and friends who are sending in their contributions, and give you this nice letter from Bro. Powell, which I know will do you more good than anything I could say. I have written him that we are willing to build our chapel wherever he thinks best, as he knows the field and people and we do not. Musquiz is the place he chooses why we are willing it shall be at Musquiz. I also told him to count on us for two hundred dollars this year and more next if necessary for you see, dear children and friends, I have that much faith in you, and you surely have given me cause to have. Nickels and dimes from each and every child whose home is visited weekly by our page would build this chapel by Christmas should it cost us twice two hundred dollars. And my heart yearns for the awakening of these hundreds of silent children. I would rather they would give just a penny each, as these three little children have done this week, than to give nothing. I want every child in our Southland to feel and know there is a work for their little hearts and hands to do—something they can do for Jesus. I know these are long, hot days to talk to you about work of any kind, but in them we have plenty of time to think and plan. Come, mothers, won't you think this matter over, and plan what you are going to do to awaken your children to work for Jesus? Our page offers you and them a glorious opportunity. Gather your little ones about your knees, and let them know there is a work that each of them can do for Jesus. Read them our page, and make them happy in the work. God will bless you and them in it. Try it. Do I not often give you letters from mothers who write telling me how our page helps them teach their children the Bible and all good deeds, and how happy and thankful they are in the work? Again I say try it and see.

But I am writing more than I intended for I want you to read this letter from Bro. Powell. See what he says of our girls. Does it not make your hearts glad? Lovingly, AUNT NORA.

MY DEAR SISTER—The girls are doing splendidly. In a few months they will be at work in the Master's vineyard. The children of the Young South will always be proud of them. We are feeling the beneficial effects of our ten teachers who have come forth. Last month I baptized eighty-one and organized two strong churches. I have baptized more than one hundred since the convention in May. I am from home nearly all the while. Dr. Tupper wishes that we should build our chapel in Musquiz. The members there have bought a lot for one hundred and sixty-five dollars, and wish a house right away. This is the church to which Bro. John W. Westrup was going to preach when he was murdered. The good sisters of Augusta, Ga., were kind enough to put a church in Progress, near where he was murdered, and where his body lies. Now suppose the Young South put a house in Musquiz. Twenty-five dollars have already been sent to me by the Young People's Missionary Society of Walnut-street church, Louisville. It is to go to this fund. Bro. Hailey told me in Louisville that I might count on the Young South for at least two hundred dollars. When shall I commence? How many photographs do you need for the children? We had a precious baby boy born unto us yesterday. Hoping this may find you all well and asking you to pray for us I remain yours sincerely, W. D. POWELL.

AUNT NORA:—I must tell about my trip to the Association. I got there this time in time to hear the preacher's text, "Thy will be done." I stayed with Mr. G. W. Thomas, and, to my surprise, I saw Uncle Orren, and spoke to him. I had a delightful time. I wish you had been there too, Aunt Nora. I want some information on a certain question. A certain Methodist lady said she saw in THE BAPTIST where some one said that the Methodists baptize dead persons and idiots. She said there was no name to the piece, but that it was an outrageous lie. She took up an idea that it was Dr. Graves. She said he could get off some big ones. I told her there was as much sense in baptizing (sprinkling) dead persons and idiots as there was in sprinkling infants. She would not argue but just say it was a lie. Tell me something about the piece if you remember it. I will close. Galloway, Tenn. LAYTON WALL.

Layton, that was no lie. The Holston Methodist Conference met in Knoxville last year, and spent nearly a whole day discussing the case of sprinkling a dead girl in western North Carolina. See minutes of their proceedings. And that is far from being the only case.

AUNT NORA:—We have never been introduced to the cousins of the Young South yet. We will send our next each for chapel in Mexico, hoping this will introduce us and help you. We shall try to help more. Love to all the cousins. AMY, FREDERICK AND CHARLES ALEXANDER, Phelps, Mo.

Our Bible Portraits.

I will give my young readers a text each week, presenting some Bible character, and will ask questions concerning it. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our portraits, answering all the questions, and telling me what lesson they draw from the life and character of the one presented. Let the cousins ask me or each other any question or questions they may wish about the portrait before them. AUNT NORA.

But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. Here is a picture of Peter and John before the sanhedrin. Describe it to me. Of whom is it composed? Who all do you see? With what question did they open the trial? Who answered it? Give me Peter's speech. What did it have on the sanhedrin? What was the Jewish sanhedrin? What did this body of wise men decide was best to do with Peter and John? What does verse twenty-one say? Can you be released where did Peter and John go?

PILATE

ANSWER TO THE PORTRAIT FOR JULY THIRTIETH.

When Pilate therefore heard that saying he brought Jesus forth, and sat down in the judgment seat in a place that is called the pavement, but in Hebrew Gabbatha. And it was the preparation of the passover and about the sixth hour. And he saith unto the Jews, Behold your king. Pilate took Jesus and scourged him. The soldiers put a crown of thorns on his head and a purple robe on him. The soldiers said, "Blessed be he that is king of the Jews." And some him. When the priests and officers saw him they said, "We have no fault in him." They took him and crucified him, with a thief in the right and one on the left. All the priests, scribes and scribes are before Pilate. It was about the sixth hour. The band of officers and captain brought Jesus to Pilate. They accused Jesus of six things, perverting the nation, refusing to give tribute to Caesar, stirring up the people, blasphemy, saying he was the Son of God, saying he would destroy the temple and build it in three days. Pilate did not find him guilty in a single case. His wife warned him to have nothing to do with Christ. Pilate did not want to have Jesus killed. He had already had him scourged. That did not satisfy the Jews. I do not think Pilate was a wicked man. He had Jesus crucified to please the Jews. Pilate was the sixth Roman procurator of Judea. Under him our Lord worked, suffered and died. He was appointed in the twelfth year of Tiberius. IDDO C. MOODY.

Portrait answered also by Lola and Tishie Caldwell, Layton Wall, Parker and Thomas McGregor, Julia Daughdrill, Lillie Graves, Hattie and John Moody, Willie Watts, Houlah Green, Hershel, Esther and Spurgeon Wingo, James McKinney.

HYMN OF GRATITUDE.

O! the wondrous love of God! How it lifts life's weary load, Bears us o'er temptation's power, Holds us so and sin no more. Grace of God, so full and free, Set our souls at liberty, Help us, Lord, to do thy will, Ev'n to suffer and be still. Jesus, thou my only plea, Jesus, thou dost die for me, Saved by grace indeed I am! Glory to the paschal Lamb!

WAIT A MINUTE.

Whenever Tom was asked to do anything he always said, Wait a minute. No matter if he was sitting idly by he never seemed willing to get at once. At last it grew to be a serious fault. Papa lectured and mamma begged him to try to overcome his habit. He would promise, but the next time he was called the old sentence would slip out, Wait a minute. Auntie came to make a visit. From her bright spirit and gay disposition she became his favorite playmate. Soon auntie was to die, wait a minute, and so learned the fault in his character. One morning Tom came down stairs in his oriel suit, going to play a match game. Mamma, please see this picture on quick!

Wait a minute till I have finished this chapter. If the sky had fallen Tom would not have been more surprised. Auntie, will you do it? Wait a minute, was her answer. So poor Tom had to wait full ten minutes, while the fellows all stood at the gate, calling out at intervals, Harry up, Tom. The next morning Tom brought some sick chickens to the kitchen to be doctored. Here, Susan, take these chickens quick. I want to catch the hen, she'll get away if I don't hurry. Brisk, says Susan simply said, Wait a minute. So while he waited his hen did get off, and he had to chase her over two or three lots. At the tea table Tom said, Papa, please give me fifty cents to go to-morrow to play a match. Naturally papa's hand went toward his pocket. Then he seemed to bethink himself or he received a warning from mamma. Tom never could exactly tell which, but he said, Wait till to-morrow, my son.

It was very queer. Were they all trying to pay him back in his own coin? On asking John to make him a whiplash the next morning he waited carefully to see what answer he would make. John was eating his breakfast in the kitchen, and was in the act of raising his cup to his mouth. Wait a spell, Master Tom. I can't do it to-day. Why, John? Haven't you as much time today as you'll have to-morrow? Just as much, Master Tom, only the mistress give orders that anything you asked us to do we should say, Wait a bit. John, you're a fool. This complimentary remark was to be in vain. Master Tom's mother never intended you should tell him what you was doing it for. She wants to break him of a bad habit.

Oh, is that it? Tom went slowly back to the dining room, pondering the situation. I'll be even with you, was the conclusion of his soliloquy. Run up stairs, my boy, and bring me my gloves, was papa's request when he re-entered the dining-room. Yes, sir, at once, said Tom with marked emphasis, as he flew up the staircase two or three steps at a time. The gloves were put on. Please, papa, give me fifty cents. Yes, sir, at once, said papa, as he drew the required piece of silver from his pocket. Tom please post these letters, was auntie's request a few minutes later. Yes, ma'am, certainly, and Tom went out the gate whistling. A few hours later Auntie, will you doctor this chicken for me? He has the gaps. Yes, Tom, certainly.

His own answer in each case. He made one more trial. Mamma called, Tom, I want you to go to the store for Susan. She is out of starch. Yes, mamma, with pleasure. When he returned he took a jacket to her. Mamma, will you please sew on these buttons? Yes, Tom, with pleasure, taking the jacket from him with a thankful look in her blue eyes. The cure was effectual and complete. If Tom forgets and says, Wait a minute, he is very sorry for it afterward; for his next request is sure to be met by the same answer, Wait a minute—Selected.

Every evil doer fears the light of truth; for it reveals his evil ways, and makes him ashamed in the knowledge of his condemnation.

Our Chapel Fund.

Bro Powell has promised to give his picture to any one who will raise five dollars during the year 1887 for building our Young South chapel in Mexico. The following have undertaken to do this: Mrs Mattie Pittan and others, \$5.00; Thieba Caldwell, Plattonia, Texas, \$5.00; Parker and Thomas McGregor and mother and sister, Minden, La., \$5.00; Ollie and A. J. Carpenter, Mo., \$5.00; John, Joseph and Sidney Dabney Miss, \$5.00; Miss Mary Schmittler, Fordtown, Tenn., \$5.00; Ida Cox, Jonesboro, Tenn., \$5.00; Ido Caldwell, Plattonia, Texas, \$5.00; Winnie and M. W. Beshler, Whiteboro, Texas, \$5.00; Layton Wall, Tenn., \$2.00; Zettie Jester, Oregon, \$1.25.

ONE DOLLAR. Kid G W Powtnerer and Mrs G W Powtnerer, Oregon; Miss Hannah Hyatt, Ark; Floyd Hyatt, Bol Peo Hyatt; Rosa Sherrouse, La.; Ada Sherrouse, Louisiana; Lillie Vans, Texas; Ida Kinross, Ark; Grandma Hramlett, Ala.; Mrs Scott Mrs Scott; Willie Watts, Ala.; Mollie Jackson, Johnnie Jackson, Jimmie Jackson, Miss; Frank Parker, Tenn.; Abbe Borders Mary Borders, Ala.; Ollie Ledbetter, Mamie Ledbetter, Willie Ledbetter, Ga.; Mrs Watts, Ala.; Flora Canfield, Jennie Canfield, Fetter Canfield, Conie Canfield, Anna Canfield, Eunice Canfield, Miss; Mose E. Stone, Ala.; Aunt Mamie, Miss.; Mrs Mollie Melroy, Texas; Curtis Faulkner, Tenn.; Mollie Pink, Tenn.; Van C Farrar, Ark.; Hershel Wingo, Tenn.; Mrs M W Tucker, Laura McFadden, Ark, \$5 cents.

Twelve cents. Tommie Granberry, 60; Julia Daughdrill, Ala, \$1.00; Mrs Frank Eates, Haxter Eates; Lillie Eates, Texas; Benzie Stanton, Tenn.; Mrs M I Heston, Ark.; Mary Owens, Ark.; Charlie Smith, Tenn.; Charile Anderson, Mabel Pittan, Sidney Pittan, Clara Pittan, \$1.00; Festus Rhodes, Tenn.; \$1.00; Earl Smith, Tenn., \$1.00; Conyers Norvell, Tenn., \$1.00.

FIVE CENTS PER WEEK. Ether Wingo, Tenn.; Miss Fanny Hatchett, Tenn.; E Doyle, I. T.; Maggie Goodson, Fla.; Mother, Tenn.; Dr Houlah Green \$1.00; Tommy Norwood \$1.00; Cicero Cookroff \$1.00; Calvin Graves \$1.00.

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John Cox \$5; Irep Gumble 10; Iba Gumble 10; Richard Gumble 10; Tommie Granberry 10; Amy, Freda and Charles Alexander \$1; Mrs Deane, Oregon, \$1; Eva and Nora Horden 10 cents.

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EDMUND PRINCE POUGH, 1877. Son of Love of Eden, 20 lb. 15 oz. Grandson of Mary Anne of H. Lambert, 30 lb 12 1/2 oz. Average yield of dam and sire's dam 28 lb. 13 oz. in 7 days. And the Tormentor Bull. SIGNA TORMENTOR, No. 17,778. Son of Tormentor 1887 (sire of 10 cows with yield of 14 lb to 20 lb in 7 days) and Signella, No. 18,324, sire of 18 lb 6 oz. in 7 days. Signella No. 4297, who has 4 tested cows. Also Trotters and Birkenbe Hogs. Finest Berkshire Pig, 60 lb pair, Young Stock for Sale. **SUNNY HIDE FARM.** 4 Miles from...

Our pleasures are in exact proportion to our duties.

It is true that Jesus is the light of the world.

Most people would succeed in small things if they were not troubled with great ambitions.

All manner of indigestion, external or internal, is controlled by Dr. Tichenor's Antiseptic.

The doctor spends in becoming a man of the time, which the ambitious man spends in becoming a person of the hour.

No operation in Tichenor's Cure for Consumption. Cures where other remedies have failed.

A true woman is a true man's helpmate in the molding process of the human soul for the roll-it into individualism secrets.

The contentions of wrong-doing are so many and so strong that every step of life needs to be watched and guarded with the utmost care.

Pimples, boils, and other humors are liable to appear when the blood gets heated. To cure them take Hood's Sarsaparilla.

Saving prayers, or engaging to outward religious exercises is one thing, and being alive to God in the spirit may be quite another thing.

Prayer is a source of power in either a low or induced, speedily and permanently cured. Book for 10 cents in stamps. World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Prayer is something an instrument that no one ever thoroughly mastered all its keys. They sweep along the life, and sweep away the man's wants and find satisfaction.

It is an affliction with weak or inflamed eyes, or irritated eyelids, you are speedily cured by using Dr. J. H. McLean's Strengthening Eye-Salve. Cures a box.

A Christian's trust is set to be a light to the world, to hold up the lamp of grace, and the light of salvation by grace through Christ.

The prophecies of Tichenor and Sherman, Baton Rouge, La., place Dr. Tichenor's Antiseptic squarely on its own merits, and ask no favor other than a fair trial.

As Jesus ascended up from the presence of his disciples in like manner, said the angels, he shall return. The same Jesus that ascended will descend.

When the stomach lacks vigor and regularity there will be flatulence, heartburn, nausea, sick headache, nervousness, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, to give tone and regularity to the stomach.

What prett would there be to a person should he gain the world but lose his life by it? This life is too short and imperfect to predilect great calculations upon. Let your thoughts be about a life in the future.

Try Dr. Tichenor's Antiseptic; you will find it all it is represented to be. For sale by G. W. Jones & Co., and Van Vleet & Co., Memphis, Tenn.

Wouldst thou see a reason for all that God saith? Look into thine own understanding, and thou wilt find a reason why thou seest not a reason.

Are you poor and in want, often going hungry for bread? Jesus is the bread of life. Go to him, and he will fill your soul. Are your clothes poor and tattered? If you trust in Jesus though you die in rags you shall be raised in glory and immortality.

To increase the stamina of an enfeebled system the nourishing properties of the blood must be increased. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, purifies and purifies the blood and fills it with strength giving constituents.

The condition of the world would be improved if men were to think less of the dishonor of submitting to wrong and more of the dishonor of doing it.

Dr. Tichenor's Antiseptic is a "lead shot" on foot evil or scratches.

Kind looks, kind words, kind acts, and warm hand-shakes—these are secondary means of grace when men are in trouble, and are fighting their unseen battles.

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As the tree is fertilized by its own broken branches and fallen leaves, and grows out of its own decay, so men and nations are bettered and improved by trial and refined out of broken hopes and blighted expectations.

THE MOTHERS FRIEND. Not only shortens labor and lessens pain, but it greatly diminishes the danger to life of both mother and child if used a few months before confinement. Write to the Bradford-Regulator Co., Atlanta, Ga.

Our Lord is to be as a like a printer, who attests the letters backwards, we see and feel with his setting, but we shall see the final result.

When a man is as good as you, shall be as sweet as the murmur of the brook, and the music of the horn.

A SINCERE ENDOWMENT. is conferred upon that man is an institution, the human system by Dr. Pierce's "Golden Medical Discovery" that fortifies it against the encroachment of disease. It is the great blood purifier and alterative, and as a remedy for consumption, bronchitis and all diseases of a wasting nature, its influence is rapid, efficacious, and permanent. Sold everywhere.

AS UP TO THE LORD. A woman styled Sister Dora gave up her life to nursing sick people. At the head of her bed a ball was fixed by which sufferers could summon her at any hour of the night. As she rose at the sound of the signal she would murmur these words: "I will be as a candle for thee." "The Master is come and call for thee." It was as if the sick sufferer faded away, and in the couch she saw the face of a woman married with a world's anguish. Christ's face across her face came, and gave the battle to her hands. O how she ever cry, "Not only the burden of our songs, but the inspiration of our life."

FOR RICKETS, MARASMS, AND WASTING DISORDERS OF CHILDREN. Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequalled. The rapidity with which children gain flesh and strength in our very wonderful. Read the following: "I have used Dr. Darby's Prophylactic Fluid in hospital and private practice for ten years and know of nothing better for sloughing, confused and lacerated wounds, foul and indolent ulcers and as a disinfectant."—J. F. HENSTY, Professor Mobile Medical College.

1853. New Pianos at \$190. New Stop, Two Knee-Swell Organ at \$70. H. G. HOLLERN'S MUSIC HOUSE, Memphis, Tenn. Little Rock, Ark.

1887. REPRESENTS THE FAMOUS MOLLENBERG PIANOS, And keeps a large stock of Pianos and Organs of the best and most solid manufacturers. Write for catalogues. Over 30,000 different pieces of music and in books, and daily additions of novelties.

262 MAIN STREET MEMPHIS, TENN.

MEMPHIS, TENN.

general glory, while governor of Pennsylvania. Dr. Shallenberger: "I regret to say that as a public benefactor you are as well as in many others in my case, it has proved an invaluable remedy for children, not only prompt in its action, but singularly pleasant and beneficial in its general effects upon the system."

Presently is crying out to you louder and louder as you near its brink. These begonia! Count your resources; learn what your are not fit for, and learn what you are fit for; learn what you can do, and do it with the energy of a hero.

DYSPEPSIA. Makes the lives of many people miserable and often leads to self-destruction. We know of no remedy for dyspepsia more successful than Hood's Sarsaparilla. It acts gently, yet surely and liberally, tones the stomach and other organs, removes the food that accumulates, restores the appetite, and refreshes the burdened mind. Hood's Sarsaparilla is a medicine that will do you good.

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SECULAR NEWS. The White Ute Indians have sent runners to Uncompagne Camp, Blackfoot, Sioux, and other tribes in Colorado, Wyoming, Montana and Idaho for aid. Colorado knows that he must fight, and this will be a decisive battle, and that it will end the Indian question forever. He has determined, it is said, to have other tribes brought into the present difficulties, and while the outbreak has been local so far, he wants to make it a national one.

An important labor promulgation has just been issued by the Builders' Trade League of Georgia, headquarters at Augusta. The League is composed of bricklayers, stone-masons, carpenters, plumbers, painters, etc., and embraces nearly the entire State. The following resolution is published: "No work with non-union men. No work in any sub-contract job. Fifty-eight hours a week the limit, and all firms furnishing building material to contractors who exact more than fifty-eight hours to be boycotted." A formal demand will be made in a day or two for the discharge of all non-union men.

The *Urbane* of Oakland, Cal., says: "Most of the men who apply to me for work are from the East," said master car-repairer W. B. Ludlow at the railroad yards the other day, "and I go without saying that they are broke. I have had some very intelligent men at work in the yards cleaning cars, men who have been educated at Oxford, Cambridge, Yale and Harvard, and who have held high and responsible positions in banks and well known commercial houses. There was one time that I could have supplied a man for any profession or trade from a minister of the gospel to a hotelier. I had one graduate of a European university cleaning cars for one year. He afterward taught a country school, studied law, and is now admitted to practice, with a good prospect of eminent success in his profession. Another year cleaner is a prominent lawyer in Oakland. He was a first-rate car cleaner. I had three ministers of the gospel working for me at one time, and they are all doing well in their professions now." A man that cannot maintain his manhood in an extreme position of poverty would be a total failure at the top of the world's wealth, honor, trust. It is only those who know how to be the least that are fully qualified to be the great. It is law that great things must come from things that are small.

SEARCH COLLEGE. A quiet life often makes the child in better ways than one that the world sees and applauds, and some of the noblest are never known till they end, leaving a void in many hearts.

Far away there in the sunshine are my highest aspirations. I cannot reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.

Daily we ought to renew our purposes, and to stir ourselves up to greater fervor, and to say: "Help, me, my God, in this my good purpose and in thy holy service, and grant that I may now this day begin perfectly."

In well high every place of prayer, if we could but discern the spiritual condition of each one present, we might discover every characteristic which, on the night of our Lord's betrayal, was so conspicuously manifested within the consecrated boundaries of Gethsemane's olive grove.

If a spiritual rest, a holy rest, one day in seven is to the Christian a weariness; if he must go to the world for rest on that day how can he endure an endless Sabbath of which the earthly is the true type? If the shadow is a burden how can he sustain the substance?

BRADFIELD'S FEMALE REGULATOR! Most happily meets the demand of the age for woman's peculiar ailments. It is a remedy for WOMEN ONLY, and for a SPECIAL CLASS of her diseases. It is a SPECIAL remedy for certain diseased conditions of the womb, and so controls the Menstrual organs as to regulate all derangements and irregularities of her Monthly Discharge. The proprietors claim for this remedy no other medical property. It is strictly a Vegetable Compound, the studied prescription of a learned physician whose speciality was FEMALE DISEASES, and whose fame became enviable because of his success in the treatment and cure of female complaints. Suffering women, it will relieve you of nearly all complaints peculiar to your sex. For sale by druggists. Write for book, "Message to Women," mailed free. **Bradfield Regulator Co., Atlanta, Ga.**

BRADFIELD'S FEMALE REGULATOR!

Guard Your Little Ones. Croup is the result of a cold, attacks suddenly, is always dangerous, and should receive prompt treatment. It is an inflammation of the windpipes, which contracts, making breathing difficult and painful. Ayer's Cherry Pectoral has saved the lives of many children afflicted with this disease. My children have taken Ayer's Cherry Pectoral for Croup. It gives immediate relief, which is invariably followed by cure. I feel as if I could not do without it, especially in winter, when attacks of this dangerous disease are frequent. Mrs. J. Gregg, 160 First St., Lowell, Mass.

Be Prepared for an Emergency. Ayer's Cherry Pectoral has been the valuable remedy for bronchitis, and to my little son. As he is troubled with croup, I dare not be without the remedy constantly in the house. Mrs. Charles B. Tinsford, Cambridge, Mass.

My children are all taken with croup. I have used Ayer's Cherry Pectoral for many years, and it has saved the lives of many of my children. Mrs. J. Gregg, 160 First St., Lowell, Mass.

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VARIOUS THINGS

Eld A P Copeland of Arkansas has decided to move to Missouri.

Laurel Burrows of Augusta, Ga., is making a sojourn in the North.

W C Thomson of Camden, S. C., has moved to Lancaster.

Bro W A Clark was helping Bro Tucker at Friendship, Ark., last week.

Forty persons have lately been baptized into Santee church, near Haigler, Orangeburg county, S. C.

Eld D Jones of Wilkes county, Ga., who has been in feeble health, is reported to be improving.

A church has been organized at Housley, Ark., with thirty-five members, who hope soon to build a house.

Eld W W Arnold's late meetings at Chiplew and Bathany, Ga., were attended by blessings from the Lord.

Elds Early and Perimeter are in North Arkansas, and are establishing the churches in mission work.

M Hendrix was ordained a minister by the Second church of Columbus, Ga., a few weeks ago.

Eld E D Landers has just had good meetings at Liberty Grove, near Russellville, Ark.

Eld J M Brittain has withdrawn his resignation of the pastorate at Covington, Ga.

Clear Creek Association, Arkansas, meets with Alma church, Crawford county, October twentieth.

Eld B F Bartles reports glorious meetings held at Brownstown, Ark. Seven joined the church by baptism.

Eld H C Pugh of Arkansas has been appointed missionary in his Association.

J W Harris of Searcy, Ark., has recently been in good meetings with Oak-grove church, southeast of Louke.

Hopewell church near El Dorado, Ark., has just had a good season of blessing.

Eld R G Patrick is reported as doing a wonderful work as missionary in Edisto Association, South Carolina. All his efforts seem to be blessed.

Bro Penn remained in Eureka, Ark., through the entire month of July. It is said about sixty persons were brought to the knowledge of the Lord.

Red River Association, Arkansas, meets with Pleasant-hill church, five miles south of Curtis, Clark county, September twenty-fourth.

We notice the Mountain Home of Talladega, Ala., publishes a very interesting lecture by Dr G A Lofton on the subject of behavior in church. It is illustrated.

East Mount Zion church, at Clarksville, Ark., has lately enjoyed a good season of refreshing from the Lord. Twenty persons joined the church of whom ten were immersed. Eld J T Woodward broke the bread of life to the people.

Beulah Association will meet with Palestine church August thirty-first. Persons going by railroad will get off at Oblon, Tenn., and will notify P H Hunt of Oblon or M Miller of Glass, Tenn., as to time of arrival, and conveyance will be furnished out to the church. G. L. Ellis, Secretary.

J Duggan says of Northwest Arkansas in the Arkansas Baptist:

DR PRICES' FULL WEIGHT PURE BAKING POWDER. MOST PERFECT MADE.

BEAUTY OF SKIN AND SCALP RESTORED BY THE CUTICURA REMEDY.

NOTHING is so common as to see a person who has been afflicted with the skin disease of scabies, itching, disfiguring, and in some cases, the loss of hair.

HANDS soft and delicate by using Cuticura.

Tutt's Pills. Malarial Regions, Try Them Fairly. Illustrative Sample Free.

HEAL THYSELF! SELF-PRESERVATION. Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drrench your system with nauseous dops that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

This part of the State is strongly Baptist, and we owe it all to the country preacher. And again: "As a class the country preachers are not opposed to a higher order of talent and to men who possess the requisite qualifications to meet and successfully contend with spiritual wickedness in high places."

The Tortilla Mines. THE GREAT FORTUNES ON THEIR WELLS. THE GREAT FORTUNES ON THEIR WELLS.

THE PUBLIC LEDGER. A live, new, Democratic Journal, devoted to the best interests of the New South. Its financial and commercial columns have gained an enviable reputation for their accuracy.

Three Peculiarities. 1st: The combination of the various medicinal agents used. 2d: The proportion in which the herbs, barks, etc., are mixed. 3d: The process, which the medicinal properties are so carefully prepared.

Unknown to Others. Hood's Sarsaparilla. THE ONLY GENUINE LIQUID GLUE. UNEQUALLED FOR CEMENTING.

Hood's Sarsaparilla. 100 Doses One Dollar. PISO'S CURE FOR CONSUMPTION.

THE DAILY & WEEKLY Public Ledger. MEMPHIS, TENN. A live, new, Democratic Journal, devoted to the best interests of the New South.

THE BAPTIST. THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

stand you in the ways, and see and do for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

DR HAWTHORNE'S GREAT TEMPERANCE SPEECH.

THIS grand gathering of the friends of virtue is under the auspices of Atlanta's virtuous women. There is no safer, brighter place for man than that in which the power of Christian womanhood is supreme.

I am not prepared to go as far as the French proverb, and say that "What a woman wills God will," but I will say that there is no community on earth in which a cause worthy of success has ever failed to the support of which woman brought an undivided mind and heart.

This is the Lord's day, and I feel sure that we are gathered here in the interest of the Lord's work. The very foundation of our blessed Christianity is morality, and the question before us is a great moral question.

The liquor traffic imposes great burdens and hardship upon society, and especially upon the poorer classes. That being true it is wrong, and ought to be put down.

Recently a vast procession of laboring men marched through the streets of Chicago behind a banner on which was written "Our children cry for bread." My friends, that inscription was true.

Again and again poor Ireland has been stricken with terrible famines. To what have they been due? Not to deficiency in grain, potatoes and fruit, but to their destruction in distilleries and breweries.

Whiskey has made three millions of American paupers within the last five years. Who takes care of them? The men who made them paupers? No; they turn them over to the State and to Christian charity.

of them? The men who made them paupers? No; they turn them over to the State and to Christian charity. You who are honest and virtuous have the bill to pay. And yet we are asked to believe that the men who lay the burdens upon us are indispensable to Atlanta's prosperity.

It would be nothing more than simple justice to make the whiskey traffic provide for the pauperism it has produced; but if we should do that, if we should levy a tax upon the business sufficient to support those whom it has reduced to poverty and wretchedness, in less than two years the liquor traffic would be numbered among the things that were.

Six hundred thousand men in these United States are engaged either in the making or selling of liquors. Patriots, philanthropists, think of that six hundred thousand men engaged in turning our food into poison that makes wives widows, children orphans and men devils.

It is an undisputed and an indisputable principle of political economy that every person who produces nothing beneficial to society is virtually a pauper. I beg you to mark the words, every person who produces nothing beneficial to society is virtually a pauper.

But if you abolish the liquor traffic how will you get revenue sufficient to support the government? Every man, I suppose, has his ideal statesman. Mine is the peerless man who stands at the head of the great liberty party of Great Britain.

When I am supported in my views on any question by the wisdom of William E. Gladstone let no man call me a fanatic or a madcap. When the English brewers came to him and said "If you interfere with our business you will have a frightful deficiency in the government treasury to provide for," he looked them calmly in the face and replied, "Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reform. With a sober population, not wasting their earnings, I shall know where to obtain the revenue." Oh that such words were—

"Writ where stars are lit!" And for snob a man no throne is too high and no empire too vast. "The question of revenue must never stand in the way of needed reform."

Put over against these grand words the pitiful political philosophy of the anti-prohibitionists of Atlanta, "We can't afford to reform, because it will diminish our revenue." Fellow citizens, will you take wisdom of William E. Gladstone or the folly of such men?

I am not surprised that the words of Sacred Writ have been perverted to the base purpose of a whiskey ring, for it has always been a favorite trick of the Devil to quote Scripture in defense of his doings. He did that when he stood with our Christ on the mount. What answer did he receive? "Get thee behind me, Satan." And so I will say to his modern imitators. It is true that Christ made wine, and drank it. It is true that Paul advised Timothy to "take a little wine for the stomach's sake," but it was wine not a villainous, poisonous counterfeiter. If the liquor traffic were limited to the sale of such a beverage there would be no demand for prohibition. But where your doggery men sell one bottle of the unadulterated juice of the grape they sell a thousand gallons of that which never saw a distillery, and that contains poisons which lay the foundations for incurable diseases. With a hundred dollars' worth of poisonous chemical, there can be made fifty barrels of just such whiskey as is sold in the average bar-room. When a man's brain and blood are filled with this infernal stuff he is ready for infernal deeds. Who wonders then that a learned and distinguished jurist should say "nine-tenths of the crimes of this country are traceable to whiskey"?

Would the people of this city vote to license a gambling house? No; they would bury beneath bitterest execrations the man who should dare to insult them with a proposition so base. But to day they are asked by a godless whiskey ring to perpetrate a traffic in comparison with which gambling, even in its worst form, is an elite. Shall we grant their request? That is the question which we are about to decide. Christian women of Atlanta, how would you have us vote? You need not reply, for we know what your answer is. I know something of the depth and intensity of your convictions. I know you are ready to do and suffer in this sacred cause.

There are merchants in this city who have threatened to discharge their clerks if they vote the prohibition ticket. Let them do it and the hissing iron of public scorn and indignation will brand them as tyrants and enemies of virtue. Let them do it and the brave men whom they discharge shall have more than bread enough and besides a badge of honor more precious than silver and gold. In one of our committee meetings a minister of the gospel arose and said that he had been waited upon, and admonished not to join the crusade against whiskey. Has it come to this? So be it, the angel of martyrdom is brother to the angel of victory. A minister of Christ driven from his pulpit by the ku klux klan of an iniquitous whiskey despotism would kindle a fire that would blaze to heaven, and illumine all Atlanta and all Georgia for years to come. "The blood of the saints is the seed of the church," and one drop for prohibition, shed in this contest, would spring up into a harvest of truth and virtue and glory such as Atlanta never saw. "Strike me," said a Massachusetts constable, "and you strike the commonwealth." And I say to those who have arrayed themselves around the blank flag of the rum ring, strike any man who wears the white ribbon of prohibition