



which for married women would be "shameful." A recent writer thinks it probable that the two passages in question have "suffered modification from transcribers." When a hard pressed controversy urges that some passage may be corrupt, without a particle of documentary evidence to that effect, he inevitably suggests that his own interpretations of the passage as it stands, are not easily satisfactory to his own mind.

So the apostle's clear and constant prohibitions stand unshaken, in their obvious sense. But just consider what he prohibits. Is it not this? He says a woman must not speak in mixed public assemblies—those in which men are present; because she is thus undertaking to "teach" men to "have dominion" over them; and this is inconsistent with that "subjection" of the woman to the man which both passages enjoin, and which the Bible so often asserts. Then he does not forbid a woman to "speak" or to "teach" where women only are present. There is no prohibition of feminine discourses in female prayer meetings or missionary societies. Only keep the men out and beware of some "entering wedge" in the shape of an admiring masculine reporter. As to crying out against the Bible for teaching "the subjection of woman," leave that to Ingersoll. The precise nature and proper limits of this subjection may not be generally understood, and would be an appropriate subject for earnest inquiry. But that the Bible does teach subjection, and that the apostle makes that his special reason for the prohibition before us, would seem to be quite beyond question.—Western Recorder.

#### DR. BRENTS AND DITZLER.

A eight day debate has just closed at Watertown conducted by Drs. Brents and Ditzler. Having never heard a Reformer and Methodist cross swords, I availed myself of this opportunity. I did not hear all the discussion. Baptists, however, occupied two days. Mr. Ditzler certainly triumphed over his opponent on this proposition. The last proposition was on infant baptism, in which Ditzler affirmed it was Scriptural. He made a miserable failure on this proposition. It was plainly visible on the countenances of his admirers that the mighty champion of Methodism was monkeying with a subject no mortal man can prove.

It was quite interesting for a Baptist to look on and see the giants sparring each other. On the last proposition the contention was on the inauguration of the new institution. Both gentlemen were wrong on this point. Ditzler tried to set up the church with Abis, Abraham, at Sinai and all along, but when pressed, no proof could be adduced to sustain the position. Brents routed him at every point. On the other hand, the position of Brents was equally as unscriptural. He boldly affirmed the kingdom or church was set up at Carlton. He also said he would give any man fifty dollars to read one of your speeches, in the time allotted to it in the discussion, etc. Bro. Silas Crain is arranging for a debate with a Methodist to come soon, and he expects to have to meet some of these slanderous charges, and requests me to write you for your published testimony, refuting these charges.

If you have the documents referred to, please mail to my address at once. Indicate charges if any, and you will greatly oblige  
Your brother in Christ,  
J. F. WHITSON.  
Blossom, Texas, Jan. 23, 1889.

If any brother or friend has one of these printed documents, which we have sent out by the thousand, will be favor us with one! Will Bro. Whitson see our answer to another brother in the last paper?

#### FROM J. L. TURNAGE, SALTILLO, MISS.

DEAR BAPTIST.—As this is the last day of the year, I thought that I would try to do something that would benefit some one else throughout the next year of 1889, and so I just gathered up a few (111) subscribers to "Our grand Old Banner, the Baptist." This may do the editors some good, and I know that the Baptist cause, the cause of Christ, will be benefitted, and those who read the paper will be blest, indeed, if it does for them what it has done for me. I have received more help and light from THE BAPTIST than I ever received from all the papers I ever read. I have been reading it over two years, and I would not be deprived of it for any reasonable amount.

I am very thankful to my brethren (the editors) for sending it so regularly. May God bless you, and may the noble and grand man who has stood "at the helm" to steer the paper forty years, still be spared to give light to the cause which he has sacrificed so much for. I send you fifteen dollars for which you will please send the paper as directed.

J. L. TURNAGE.

Saltillo, Miss., Dec. 31, 1888.

This is being a friend in deed, and we thank you, Bro. T., for this substantial proof of your love for the old Banner and friendship for its old editor. There are many hundreds in this State and the Southwest who could do the same thing.

DEAR BRO. GRAVES.—Will send a few dots from this part of the Lord's vineyard. The Duncan Prairie Baptist church was organized last April, the writer serving her as pastor until a month past, when he resigned for other work, leaving his membership in said church. The church called Eld. R. W. Smith as her next pastor.

Last Sunday she held her first communion service. The day previous, (Saturday) after discussion, passed a resolution to observe the supper as a church ordinance, until she is shown a, "Thus saith the Lord," by precept or example, for the usual general invitation. So with the "one loaf" and the "one cup" of pure grape wine, this little church, as a church, commemorated the death of her great head in the supper.

This is the first church in our association, and as far as I know, in the Territory, to so observe the supper. We wish to do right, and if we have violated any law of Christ will not some of our dear brethren show us wherein we err? Our Board has appointed Eld. A. J. Tripp and H. H. Cordell as missionaries for half the year, beginning March first.

The outlook here is much more encouraging now than a year ago. By the grace of God we hope to take this country for Christ.

Our association will convene this year with the Dresden church, two and a half miles of Beavon, on the G. C. & S. F. R. R., fifty miles north of Gonesville, on Thursday before the second Sunday in September. Bro. Graves can't you meet with us.

H. H. CORDELL.  
If possible, we will.—EDROS.

#### THE SMITHLAND CHALLENGE TO THE METHODISTS.

THEY decline the invitation to a discussion, and propose a game of mud-throwing. We don't know one of our ministers sufficiently adept to pit against Presiding Elder Campbell and T. C. Frogga. They have covered our pastor with mud from head to foot. But its source renders it harmless. His daily life is all the vindication he offers, or sees.

OUR OR THE MEMBERS,  
Smithland, Ky.

#### A LITTLE BAPTIST CHURCH IN DARDANELLE, ARKANSAS.

DEAR BRO. GRAVES.—Thinking that some of the readers of the Baptist might be glad to hear from us, I thought I would give you a few facts for the good old Banner.

We live in an out of the way place and consequently have but little immigration to Dardanelle of our sort, and that is not permanent, as it comes and goes, consequently, the few that have borne the bulk of the burden for the past twelve years have it to bear now, as you will see from the following figures:

We have a membership of only fifty seven, and we have called Bro. Swindall for all of his time this year (1889) on a salary of six hundred dollars, and give him vacation July and August. Out of the fifty-seven members only thirty five contribute to the pastor's salary. Six of them pay each from forty to sixty dollars; twelve pay each from ten to twenty dollars, and seventeen pay each from two and a half to seven and a half; we have an outside help of fifteen, who pay each from fifty cents to five dollars; among that number is one Catholic, one Campbellite, one Jew and two Methodists, the remaining ten not members of any church.

In addition to the pastor's salary, we pay annually to our Sabbath school thirty dollars. This year we have employed an organist to play for the church, and that, with cost of sexton and incidental expenses, will amount to one hundred dollars; thus you see our church has obligated herself to pay this year seven hundred and thirty dollars to keep up at home. Last year we paid for Home Missions eight dollars and twenty-five cents, and for Foreign Missions eight dollars; total sixteen dollars and twenty-five cents; and it's safe to say we will pay at least fifteen dollars for missions this year, making in all seven hundred and forty-five dollars.

Now, Bro. Graves, how does that speak for a little church with only thirty-five paying members? Do you know of a church that beats it?

Though we are few in number, we have a band of brethren and sisters that work together well. We have preaching every Sabbath morning and evening.

Bro. S. has a children's service (in the afternoon) two Sabbaths of each month. Prayer meeting every Thursday with good attendance and good interest.

We have a flourishing Sabbath school under the superintendence of Bro. W. R. Vizay. We have on our roll 118 names with an average attendance of 80. We use Kidg Words publications.

We expect to hold our congregations at both school and church until the first of June, when they will begin to depart for Mount Nebo, to enjoy the cool breezes during the heated summer months.

Our church was a unit in calling Bro. Swindall, all love him and regard him as a sound Baptist and strong man in the pulpit. He is now preaching a series of sermons on the divine plan of salvation, and as man is the object of salvation, his first two sermons were based on the text, "What is man?" Ps. viii. 4, in which discourses he gave an extensive analysis of man, from both a Biblical and scientific standpoint. He said some startling things, but sustained his positions well. For instance he said, "No man of Adam's race ever had an immortal soul, that the soul was the animal life and therefore mortal." He analyzed the spiritual man thus, "The spiritual man, or man proper, is the spirit, and as the brain is the organ of the mind, so the mind is the organ of the spirit." His sermons were grand and instructive.

His theology and manner of reasoning seems to hold the congregations spell bound.

The result in our congregations are steadily increasing. Bro. Swindall is a fine scholar and a practical, good man, but a person has to know him well to appreciate him.

We have had a quiet little town for two years past, but now we have four saloons in town, and we fear the peace and quiet will not be so good. Fearing that I will consume too much of your space, I will close. Success to the good Old Banner.

J. W. O'KELLY.

Dardanelle, Ark., Jan. 22, 1889.

#### IF I HAD KNOWN.

If I had known in the morning  
How weary all the day.  
The words unknown

Would trouble my mind,  
I said when you went away;

I had been more careful, darling,

Nor give you needless pain;

But we're our own'

With look and tone,

That we cannot take back again.

Nor though in the quiet evening  
You may give me the kiss of peace,

Yet it might be

That never for me

The pain of the heart should cease,

How many g. forth in the morning

That never come home at night!

And hearts have broken

For harsh words spoken.

We have careful thoughts for the stranger.

And smiles for the sometime guest,

But oft for our own'

The bitter tone.

Though we love our own the best,

Ab. lips with the curve impatient!

Ab. brow with the look of scorn!

You're a cruel fate

Were the night too late

To undo the work of morn."

TENNESSEE BAPTIST HONOR.

DEAR BRETHREN:—The State Convention recommended the raising of \$20,000 for missions for 1888-89, and \$10,000 to go for State Missions. The State Mission Board has appropriated the amount to the Associations, according to instructions; and we have put a missionary force into the destitute fields of Tennessee aggregating salaries to the amount of \$8,000. It is the intention of the Board to appropriate the whole \$10,000 to work of the State; and even then we shall not be able to meet one half of the demands made by destitute places.

The Board feels that God and the Convention said, "Go forward;" and, doing the best we can, we now appeal to the faith and honor of Tennessee Baptists to "Come forward" and give us the money to do the work undertaken. Especially do we look to the pastors and preachers; and we ask of them, shall our destitute fields be occupied by Baptists or not? Shall our missionaries, already in the field, be allowed to suffer? We are confidently trusting God and our brethren to help us.

Bro. W. W. Carter has been called to pastoral care of Dyersburg church. It is thought he will accept. We enjoyed his company in the city—having bad him with us frequently. May the Lord bless him and the influential and growing church of which he becomes pastor!

This paper is sent this week to every Baptist minister in the State, whose address we could obtain. Where can a paper be found that is worth more to a minister than THE BAPTIST, with its theological discussions, able sermons and intelligent correspondence? That paper has done much for the Baptist ministry, and in turn they have been its warmest supporters. The subscription price to ministers is one dollar and fifty cents per annum, and we will authorize every pastor to solicit subscribers, and receive in money or credit on his own paper, the usual per cent.

Eld. J. N. Hall, editor of the Arkansas Baptist, cheered us with his presence this week. He was returning from Fulton, Ky., where he acted as moderator in the Throgmorton-Hardin debate. Bro. H. speaks in high praise of Bro. Throgmorton, and says, the debate resulted in a decided victory for the Baptists. There were present about thirty of our ministers. Bro. Hall is doing as our own editor, preaching a great deal, and thereby indoctrinating the churches. Who can estimate the worth of his sermons and able editorial work for Arkansas Baptists?

GEO. A. LORTON, Chairman,  
P. S.—No doubt you intend your church shall do its part in the work. If so, let us have a contribution now. The winter is upon us, and but little can be done in the field by the Secretary. Yet our missionaries must be fed, and their demands are more pressing now than in summer. Please help us now.

EDITORS OF THE BAPTIST:—Will you please call attention of the churches in Big Hatchie Association to the circular letter I sent them several months ago, giving the amounts apportioned to each of them, by our State Convention, to be raised for mission purposes? A few of the churches have responded promptly, some of them freely and nobly, but much the larger number have done nothing yet. Will the pastors and clerks please see that this important matter is laid before these churches and acted on at once. The mission cause is suffering by this neglect, and our association will make a sad exhibit at its next meeting if this is not attended to.

S. W. HAMPTON,  
Treasurer Big Hatchie Association,  
Memphis, Tenn., Jan. 29, 1889.

Perhaps many of the churches have taken action and not reported to Bro. H. Let the reports be sent in at once, that the Board may know what to expect.

#### NEWS ITEMS.

We have a large stock of Dr. Graves' excellent works, and other books, selected with a view to the wants of our pastors, from whom we would like to receive inquiries or orders.

In the item in our last issue, about the Senior's pay for his "Chair Talk," the two thousand and一百 dollars should have been two hundred.

Just as we go to press the sad intelligence of the death of deacon W. D. Hughes reaches us. He was deacon and Sunday school superintendent of Central church of this city, and brother-in-law of Dr. Graves. We rented our office rooms from him, and have been intimately associated with him. A better man would be hard to find. An extended notice next week.

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## AN EXPLANATION.

We have been favored by a stockholder, with a lengthy circular, prepared and sent out by A. W. Chambliss, Chattanooga, Tenn., Trustee of the Reflector Publishing Company, explaining to the stockholders the utter bankruptcy of the company, and the sale to the highest bidder of its assets, and the cause, etc. Since our name is several times introduced into this circular, we give it brief citation, and explanation.

We innocently remarked, in noticing this sale, that "the stockholders were left out in the cold looking after their ten thousand dollars." The circular informs us that Dr. Robertson attempted to raise this sum, but only two thousand five hundred dollars were paid in. Was it so?

This circular is evidently mischievous. It explains the reason why this stock was raised, viz.—

"Four-fifths, and perhaps, more of the stockholders took stock in the enterprise, not as an investment, but in order to establish firmly a first-class paper, *FIRE FROM HERESIES IN DOCTRINE AND SUCH STRONGLY DEVELOPED FIGHTING PROCLIVITIES AS HAVE DEFUSED THE INFLUENCE OF OUR STATE DENOMINATIONAL PAPERS IN FORMER DAYS*, and if this be the result, these men and brethren [i.e., who took stock and lost their money] will not mourn over their stock."

This impugning "of State denominational papers," of course, means no other than *THE BAPTIST* and its senior editor; it cannot mean the Reflector and its late editor, since these lost thousands were raised to uphold him and his amiable (?) paper. However seriously this paper may have injured itself in "former days," and however heretical in doctrine its editor, in the estimation of others, especially the stockholders of the Reflector, it is gratifying to know that, in the estimation of other men, it has not hurt the influence of Baptist principles in the South and Southwest. We can with great satisfaction, appeal from the verdict of the stockholders of the late Reflector to the verdict of all the standard Baptist historians that have appeared in the last quarter of this century, whose verdicts, thank God, are irreversible by the stockholders of the Reflector.

Dr. Armitage, in his History of Baptist principles and papers in the United States, thus speaks of the influence of this paper and its senior editor:

"In the South and Southwest, *THE BAPTIST* is an indomitable power in the advocacy of the most pronounced Baptist principles and practices. Dr. Graves has been its vigorous editor in an unbroken succession for forty-three years, and stands at his post at nearly three score and ten, the unfaltering advocate of the old landmarks of Baptist life, decided and distinct in all its denominational trends and interests." See pages 384-5.

This is the old editor that the stockholders of the Reflector contributed their money to supplant with one of an opposite character, and these were the principles they call "heresies in doctrine," which they gave their thirty pieces of silver to have betrayed and crucified and put out of their sight, and, if possible, forever effaced from the minds, hearts and practices of Tennessee Baptists, but principles which Dr. Armitage pronounces "The old landmarks of Baptist life, decided and distinct in all its denominational trends and interests." See *Cathcart's Cyclopedias* also "The Story of the Baptists," by Dr. Cook.

The writer of this Circular or Explanation, A. W. Chambliss, of Chattanooga, Tenn., refers to a private correspondence that passed between us, that has a conceivable connection with the selling out of the Reflector office and the loss of their two thousand five hundred dollars, unless the stockholders of the Reflector constitute a majority of the committee appointed by the late State Convention, and were interested parties. We will quote a few sentences:

"As representing a committee appointed by the State Convention on consolidation of State papers, I wrote to Dr. Graves of Memphis, and informed him that we [who are in this way] had learned that the Reflector could be had reasonably for this sum, and would like information from him regarding the purchase of his paper for the consolidation. He replied that his paper was not 'on the market,' that he knew nothing of any committee, and that he expected to edit it while he could indite a line." And for this reason no further steps were taken toward consolidation.

"The debts of the Company slightly exceed the sum realized, but I hope to settle in full all liabilities."

His letter of inquiry, we confess, struck us as a very singular document. We did not attend the Convention, we had not seen a report of its doings, neither from our associates (J. R. Moody,) who was there, nor from any correspondent of this paper, had we heard what plan or plans it had discussed or recommended touching consolidation of the papers, or who were the men composing the committee of nine we heard it had appointed.

Mr. Chambliss briefly informed us that he represented that committee, without giving us their names or addresses, and without informing us of any plan of consolidation proposed by them, and asked no advice of ours, but simply for the circulation of *THE BAPTIST*, which editors generally deem impertinent, unless they are under some obligation to divulge, and what we asked for the paper. He correctly reports our answer.

We had not to put on our glasses to read what was "between the lines of these questions," viz.: That the present editors and proprietors of *THE BAPTIST* were to be ignored in the contemplated consolidated paper, and editors selected who were not possessed of, or had not "developed any fighting proclivities," or injured the denomination by their "heresies in doctrine." We devoutly pray God, whom we have in all good conscience served for over half a century, that before our pen or voice becomes an injury to the denomination, "that our right hand may forget its cunning and our tongue cleave to the roof of our mouth." We thank God that it will not be left to the stockholders of the Reflector to make up the verdict in our case. To show the animus of "the representative of the committee of the Convention." In alluding to *THE BAPTIST*, Mr. Chambliss said: "A paragraph recently appeared in a paper published in Memphis, Tenn., called, I believe, *THE TENNESSEE BAPTIST*!! Whom did he think he hurt by this lofty ignorance? Why did not the Convention select a gentleman who at least knew the names of the papers desired to be consolidated? The circular explains other things besides the cause of the shipwreck of the Reflector Publishing Company. I. Why the contributions to the State Board have been short by some thousands of dollars, and why, of late years, divisions and alienations have been fomented between brethren, who until recently, have been one in faith and love and work for the Master. We learn that for years past a strong undercurrent of opposition to *THE BAPTIST* has been created and energetically worked by Dr. Robertson to supplant it with the Reflector and a class of good brethren inclined to believe that the principles and doctrines which Dr. Armitage calls "the old landmarks of Baptist life," "heresies" and "injurious!" To counteract these principles and doctrines these brethren have contributed their thousands of dollars, which should have been given to the State Mission Board, and the breath they have used to paralyze the influence of a brother, who Dr. Armitage says, "at nearly three score and ten stands at his post the unfaltering advocate of the old landmarks of Baptist life," should have been given to the awakening of a larger interest in Missions. We think God and the State could have been better served. But withal, there is something cheering to be learned

AMENDE HONORABLE.

WE are in receipt of a letter from the North, — one of the parties mentioned—from which we gladly learn that we have been hoaxed by Dr. Hiscox's letter to the Religious Herald, which moved us to warn young ministers to give Crozer Seminary a wide-birth, in view of the unorthodox sentiments advanced by some of its professors in the Baptist Teacher and the late Baptist Congress, held in Richmond, Va.

We are informed that Dr. Hiscox made but a "breezy"—windy—report and that he confessed it was in jest. We accept his confession, but it was a grave or grim jesting in our ear. Be it now known to our readers in forty-seven States and territories, and the Canadas, that Prof. Fox is not a professor of anything in Crozer, and thank God for it. That Prof. Johnson only exercised his inalienable right of liberty of speech, regardless of the sentiments he advanced, just as Archibald Alexander occasionally drank wine "just for the sake of vindicating Christian liberty." Understand, Prof. Johnson is from "core to cuticle" a temperance man, and only now and then, for the sake of vindicating the great Baptist doctrine of Christian liberty, declares upon occasions, when his real sentiments are likely to reach the ears of the largest number, that to prohibit by law the distilling of "bast-head whisky," and the selling of it on the corners of every street in our towns and cities, is a sin against God and humanity. And also be it known to all that Prof. Stiffler only advanced the vital doctrines of Campbellism he did in the Sunday-school publications of the American Baptist Publication Society for the same reason that Prof. Johnson did his violent anti-prohibition views at Richmond, viz.: for the sake of vindicating "Christian liberty and the freedom of the press," that, in fact, those views are abhorrent to his very soul, and it will be only on rare occasions and in peculiar circumstances, i. e., particularly favorable to have them reach and impress the largest number of readers, that he may be expected to put them forth.

With this "breezy" explanation, and confessing our own obtusity in not discerning that Dr. Hiscox's report was all a "grim jest," we trust our ever dear friend and brother, Weston, will graciously condone our offence, and hereafter, when his professors feel it their duty to vindicate the "Christian liberty of speech and the press," in this manner, to do so in publications that are circulated entirely in meetings held in the North, and that no breezy or other reports be made of them.

As Christian love becomes more intense it becomes also more extensive. The fire that is hottest sends its heat farthest.—Rev. N. W. Wells.

[An old deacon requests us to discuss in this paper the principles of our church polity and discipline, for the special benefit of the thousands of young ministers recently brought into our churches and the *members* of our old members, who are quite ignorant. We freely consent to do this, in a new chapter, which shall be the *suppository history of Baptist churches for first few years of their existence*.—Saxton Erron.]

## CHAPTER XL

Bro. Stillwell is permitted to reply to the charge of Bro. Holt, that he is a distiller and a wholesale liquor merchant, both of which Bro. S. admits —Discovery made!

THE services closed as usual by opening the doors of the church to applicants for membership, when Mr. Stillwell and his family, son and daughter, Mr. Scott, proprietor of the City Hotel, wife, and their two sons, presented letters from the —— church, Richmond, Va. There was an expression of delight in the eyes and on the faces of a large part of the members, but of distress on

The letter, a joint one, acknowledging Bro. and Sister Stillwell and their son, C. R. Stillwell, as members of that church in "full fellowship," commanding them to any other Baptist church, etc., was read, and also that of Mr. Scott and his two sons and one daughter. It being a joint letter, Mr. Steele arose and said: "I rise to introduce my motion with a remark. I know the applicant personally. I was for years a member of the same church in old Richmond, and I know them to have been highly esteemed by the brotherhood and noted for their great liberality in supporting the pastor and the enterprises of the church, and I rejoice in the prospect of being associated with them in the same church, and I therefore move that the applicants commanded to us in both letters be received."

A brother move that the letters be acted upon separately, which was carried, when the moderator took up the one first, read, and said, "What is your pleasure, brethren, to do with this letter?" Bro. Steele moved "the fellowship applied for by the parties therein named be granted," which was seconded.

There was a pause of a few seconds, which seemed minutes, when Bro. Steele nervously called for the question. Bro. Holt, addressing the chair, said: "I regret that I cannot sustain this motion in the light of our leader's teaching last Sabbath. Bro. S. is by occupation, a wholesale liquor merchant in this city, and his son runs a still in a distant part of this county, of which he is joint owner with his father, as I believe he is in the wholesale house in this city, the style of the firm is, 'I. Stillwell & Son.' In your admirable address you distinctly stated that money-making by distilling and selling liquors, either by the glass or barrel, was to make it dishonorably and dishonestly, and I think you sustained it by both reason and the word of God to the satisfaction of every member of this church. If I am not misinformed, Bro. Stillwell and son followed the same business in Richmond, Va., and the fact was well-known to the pastor and members of the church that commanded him to us, but he paid liberally to the pastor's salary. You will find I have but stated the facts in the case." The moderator said: "Bro. Stillwell is Bro. Holt correct in his statement?"

Bro. S.: "Yes, sir, it is true that myself and son are joint owners of the Purity Distilling Co., and wholesale liquor merchants of this city, which same business we followed in Richmond, Va., and the pastor and the —— church of which I and my son and our families were members knew it as well as Bro. Holt knows it, but they saw no cause for complaint or disfellowship therefor, and [sarcastically] I am thinking they are as pious and intelligent as the brother who opposes our reception by you or any other brother of this church.

Bro. Moderator, it strikes me that I and my son are unexpectedly placed on trial before this church, and you will allow me a few words of defense. I think my business as a distiller, distilling the character of liquors we do, is a blessing to the community in which our stills are located, for we run several, as the farmers find a market and good prices for all their apples and peaches and surplus corn, rye and barley, and they universally save a few prohibition fanatics, regard us, myself and son, as their benefactors. And I also think that in furnishing this city and the country that trades here with pure liquors, in place of the grossly medicated and poisonous stuff that has heretofore been furnished them, is doing a good thing, and in fact saving health and lives. I have lived in old Virginia all my life, and I never heard of their wants" replied Mr. Scott. "But, Bro. Scott, could you not supply all their necessities without keeping a public saloon, filled with the most tempting liquors to tempt them to drink, and billiard and gambling rooms to tempt them to gamble away their money? You know the was pronounced upon him who putteth the bottle to his neighbor's mouth to make him drunk, which certainly means putting it before him—in his way to tempt him. These things are not necessary to the comforts or needs of the traveling public, and the best hotels in the United States are without these things. Would you not be willing to give up your saloon and gambling and ball-rooms to live in a church of Christ, Bro. Scott?" "I certainly would not. I could not make a living for my family without these, they are the sources of my latest profits. I think I can be a Christian and keep a hotel that meets the demands of the traveling public, and if this church thinks I can not, I respectfully withdraw my letter." It was returned to him since the church could not extend to them its fellowship, and by so doing become a partner of their sins. "Democrats would have been required to give up working slaves of Dixie for

and ball-rooms that were run by the sons of Bro. Scott jointly with their father. These rooms are the most noted and frequented resorts for drinking, gambling and revelry in the city. Your ruling last Sunday, Bro. Moderator, so warmly approved by the church and the congregation and our action this morning decides the question before us."

"Are there the facts in your case, Bro. Scott?" asked the moderator.

"They are, and I am not ashamed to own it. Hotels are a public necessity. They have ever been in all countries and in all ages, and those who entertain the travelling public must meet their needs, and make them comfortable and *safe*—*all* their wants" replied Mr. Scott. "But, Bro. Scott, could you not supply all their necessities without keeping a public saloon, filled with the most tempting liquors to tempt them to drink, and billiard and gambling rooms to tempt them to gamble away their money?"

Bro. Moderator, please allow me a word more: I do not think it is the superior piety of Mr. Holt that prompts him to oppose my reception by you to day. His own occupations are not entirely immaculate as respects religion or morality. Last year, sir, he ran a 'bucket shop' in this city, speculating, gambling, as the Supreme Court has decided, not only in cotton, but in grains and meat, and through the iniquitous manipulations of that machine a score of the business men in this city were bankrupted and immense gains made by Mr. Holt and his accessories. He is today, if I may believe his word, an active member of several 'Trusts'—of the 'wheat trust' that has forced the price of wheat up from eighty cents to two dollars and a half a bushel, of the existing rice and salt trusts and 'Western Meat Trust,' iniquitous, one and all, for they are driving the wolf to the door of every poor working man on this continent." The moderator here called Mr. S. to order, saying: "Bro. Stillwell is correct in his statement, nor are you on the stand as being a witness against him. His being a dealer in 'futures,' or a member of the 'Trusts,' however iniquitous, does not make running distilleries and the selling of liquors a justifiable business for a Christian man and deacon to be engaged in. The question before us, brethren, is, can you receive Bro. Stillwell and his son into your fellowship so long as they continue to distill and sell alcoholic liquors?"

The practice of —— Baptist church in Richmond, or of Baptist churches in Virginia, is not to govern or influence you in deciding this question, but our Constitution, the New Testament. In making money by these occupations, living honestly with all men, giving them a full equivalent for their money, is abstaining from every form of evil as Christians are commanded, or is it not rather engaging in and doing a positive evil and inflicting grievous injury upon the community? Are you ready for the question?" It was called for, and the church unanimously decided not to receive the father and son until they had abandoned the distilling and selling of alcoholic liquors.

Bro. Hicks moved that the application of Sister Stillwell be granted, as he had learned from her that she never had approved of the occupation of her husband and son, and had done all in her power to dissuade them from engaging or continuing in the business; that she loved her Savior and his church far better than to be in error with her family. She was granted fellowship.

The letter of Bro. Scott and sons—it was a joint one—was now taken up. Bro. Williams moved that its petition be declined, which was seconded. He said it was but proper for him to give the church his reasons for so moving. "Bro. Scott was the lessee of the City Hotel, in connection with which is the most popular saloon or 'Bar' in the city. In connection with it were billiard, card

(CONTINUED ON PAGE ELEVEN)

## THE BAPTIST.

### QUESTIONS AND ANSWERS.

In this column, any suitable question will be answered by the editor or a subscriber to THE BAPTIST, for his protection.

Is not the kingdom that Christ spoke of when he said, "I appoint unto you a kingdom: that you may eat and drink at my table in my kingdom? Did Christ mean the kingdom which he set up when on earth? If so, does he not mean the same to-day? Now we Baptists claim a succession from Christ until now, and I believe that Christ set up the kingdom, and it is spreading over the earth and the body you belong to is a part of that kingdom and the body. I belong to, is, a part of the same. So we are under the same government, and being governed by the same king and the same laws, then why not eat and drink together in the same kingdom?"

### J. M. CLEMENS.

If your promises were only correct, your conclusions would be, Bro. Clemens; but you are too familiar with the word not to see on a second reading that the kingdom and throne Christ family in the State, is the devout wish of every Tennessee Baptist.

The action of the last State Convention in appointing three brethren from each division of the State to bring about this result is evidence of the wise above stated.

As the oldest editor, and having the largest circulation, we have been addressed by two of this committee of nine, and by one asking our aid and suggestions. In our reply we stated to him a brief outline of the plan we had conceived and had commenced to put it into successful operation months before the meeting of the State Convention, to meet the diversified wants of the three divisions of the State, which plan we will more fully develop here, viz:

Why members of different churches cannot sit the supper together is because it is not a social or denominational or a kingdom ordinance, but a church ordinance, and must be observed as such; and cannot be worthily observed by parts of churches. Is it not a church ordinance?

A pastor calls a pastor knowing, Question 901. — Who is to be a local church committee? At the time the church made the call, and he served them something over a year, when the annual conference passed a resolution instructing the pastor to invite all visiting Baptists that might be present to communion with the church, when he did, when one of the members asked to be excused from officiating at the supper, as was a strict church communionsman, whereupon the pastor appointed a layman to carry around the bread and wine for the communions. Did the pastor or deacon do right?

Also, that there should be even one Baptist minister of such willing principles if it can be said that he has any principle whatever, that pastor like the Vicar of Bray, foresew what was coming, and changed in time to save his place. That Vicar, through all the changes from Episcopacy to Catholicism and back to Presbyterian, changed his religion in time to keep his place. More consistent was a pastor in East Tennessee, whose church required him to invite all visiting brethren present. He was wont to say, "I have an authority to invite you, nor has the church any authority, but she now does. But it no more gives you the right to come to this table than should she invite you to sprinkle your baptism, would make it right for you to do so. But if you do come, you will deprive me of my privilege and right to eat with my church, "where alone it is my right to eat."

It is useless to say that no visitor would ever come, and that one long the church requested its pastor to preach on the subject, and the result was the church has ever since observed the supper as a church ordinance. We do think that that man did do right in protesting against the perversion of the Lord's supper by his act.

See what Dr. Norton of England says the free communion Baptist churches are wont to do—continue to get membership in Baptist churches, and little by little get influence enough to invite all Christians to come and when the church communists retire from the table as they are on

duty bound to do, exclude them for abstaining themselves from the Lord's supper, which it is not when made a social feast. A layman is as much qualified to carry around the bread and wine as an ordained minister or deacon.

Deacons are never chosen to distribute the bread and wine of the Lord's supper. When will Baptists get beyond the baneful show of sacramentation in this respect. The idea that it requires ordained deacons to distribute the bread and wine at the supper, originated with "the Mother of Harlots and Abominations of the earth."

### CONSOLIDATION PLANS.

THAT there should be but one Baptist weekly paper, and that paper the organ of the entire denomination and centralized by every Baptist family in the State, is the devout wish of every Tennessee Baptist.

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SOMETIMES since, the Watchman, of Boston, in closing an article upon the subject of Preaching doctrine, used the following language, which we fully endorse: "Let such preaching as this, (doctrinal preaching,) from any misapprehension, or from any cause, die out from our pulpits, and the Ichabod of the "glory departed," will be written upon them to be followed by leanness and barrenness in all our borders." If there is any decline in the progress of the Baptist cause of Alabama, may it not be attributed, in part, to the decline of doctrinal preaching? In recent years has there been as much setting forth of the doctrines of the Bible, and the distinctive doctrines preached from our pulpits as in the former years? Has Baptist doctrine been strongly taught in our Sunday schools? We do not say that this has not been the case, but we are inclined to believe that there has been a falling off in this direction, and that there has been too much disposition to ignore our distinctive doctrines in many of our preachers and to dwell in mere moral lectures, or a kind of preaching that is calculated to ease the fancy and make the people satisfied with themselves, rather than stir up and arouse their ire.—Alabama Baptist.

The junior editor has already moved to Nashville, as his permanent headquarters, and opened an editorial office and Book Depository at 308 Summer street. He will also engage a field editor and colporteur and Sunday-school worker, who will visit churches and carry our denominational literature as far as possible into every household. He will be authorized to engage two or three paid correspondents, so located, as to fully represent the various religious enterprises of East Tennessee.

The senior editor has his headquarters at Memphis, the commercial capital of West Tennessee and the Southwest.

It needs but five hundred additional subscribers from each division of the State (a week's easy work if the brethren are willing to make the effort) to carry it into immediate operation. If desired, add twelve columns of reading matter to the paper and place it in the hands of every Baptist minister or pastor in the State, a consumption devoutly to be wished." What say you, brethren, to this? We much desire an expression, not only from every Baptist minister in the State, but from every brother at all interested in Consolidation. Speak out, brethren, and let us hear from you, and the committee of nine will better know what you desire.

ANOTHER PLAN.

1. Let the Associations in each of the three divisions at their coming sessions elect a brother for an editor for their division.
2. Let a Publication Company Committee be organized with a capital of not less than fifteen thousand dollars, which committee shall purchase

the two existing papers, if they can be had upon reasonable terms, and engage the editors chosen by the Associations on fair salaries and the perquisites, etc. It should be the duty of the Publishing Co., or committee, to appoint a thoroughly competent Business Manager, whose business it should be to take charge of the printing and publishing and monetary interests of the Company, making monthly or quarterly reports. This Committee or Business Manager could appoint the Field editors Book and Sunday-school colporteurs for each division of the State, who shall make weekly and monthly reports to the Business Manager.

The headquarters and central publishing and Book House to be located by the Publishing Committee. We know of no obstacle in the way of carrying out this latter plan but the requisite capital to purchase the existing papers and to purchase

the requisite stock for the Book House and run the business for a few years until the Company is firmly established and the subscription list reaches ten thousand. Judiciously managed, it would pay legal interest on the money invested. By this consolidation of interests and work, the list of the one paper could be readily raised to ten or twelve thousand paying subscribers. Before the war, with an opposition paper in the State, the list of THE BAPTIST reached fifteen thousand, and was rapidly increasing when Nashville fell into the hands of the invaders and the business was ruined.

PREACHING DOCTRINE.

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## THE BAPTIST.

### BRANCH OFFICE.

J. B. MOODY,  
Proprietor.  
308 Summer street, near Union, Nashville, Tenn.

A good stock of the best Baptist books and tracts. Agents to sell or buy. Books and Baptist Book House wanted. Address, J. B. Moody, Nashville, Tenn.

We have several Quareys, long overlooked, that we hope to notice soon. "Have patience with me."

### THE OCCASION OF OUR VISIT.

As is so generally the case, the Baptists of that section had neglected "doctrine," and were asleep on their couches, when the reporter to send him all of our speeches as well as his. He sent us the first one about a month after the debate. We corrected and returned it in twenty-four hours, and urged him to send his corrected reply. After five months more, his reply came, which we have not had time to examine, and it incloses the report of our second speech. Mr. Harding promises again to give attention to the matter, but how long he will be bringing out the book we cannot even conjecture. As soon as we are rested, we will see what he has, and will not delay to give him our reply. We predict before reading his reply, that that it is not the speech he made at Pikeville, and that debate will never see the light. His recent reports concerning the results of debates with his people, are so ridiculous, so far as heard from, that we have decided on an investigation of the matter, and our readers may look out for another exposé.

THE MOODY-HARDING DEBATE.

M. B. HARDING has the management of the the first edition. He, for some reason that we can't guess, ordered the reporter to send him all of our speeches as well as his. He sent us the first one about a month after the debate. We corrected and returned it in twenty-four hours, and urged him to send his corrected reply. After five months more, his reply came, which we have not had time to examine, and it incloses the report of our second speech. Mr. Harding promises again to give attention to the matter, but how long he will be bringing out the book we cannot even conjecture. As soon as we are rested, we will see what he has, and will not delay to give him our reply. We predict before reading his reply, that that it is not the speech he made at Pikeville, and that debate will never see the light. His recent reports concerning the results of debates with his people, are so ridiculous, so far as heard from, that we have decided on an investigation of the matter, and our readers may look out for another exposé.

After an absence of eighteen days we return, worn out of measure, to take up our much neglected business. We hope very soon to have a full list of denominational and religious books and Bibles. These previous appointments have hindered us much in opening our Branch Office. We have fallen behind with our correspondents and editors as well, but hope now to catch up and keep up. We ask pardon of all. It has not been neglect, or idleness, but overwork. Look out for an improvement in our pages. We ask the prayers of our readers for this.

### EASTMAN, GA.

THROUGH the urgent solicitation of P. A. Jessup, we visited this noted place for the purpose of "setting in order the things that are wanting." Eastman is "beautiful for situation" and likely to become the joy of the whole country, as a place of refuge from "disturbances" and malaria poison. It is fifty-seven miles southeast of Macon, on the E. T. V. & Ga. R. R., terminating at Brunswick on the Atlantic coast. It is the most popular route from the "States" to Florida. It is in the upland Pinery woods, free from the damp, chilling sea breeze. It was laid out by Northern capitalists for winter resort, and it is deservedly popular for health, wealth and refinement. The Uplands Hotel, owned and conducted by Mr. W. W. Washburn and his devoted Baptist wife, is one of the largest and best we ever saw. Both the building and management are on a grand scale. The Deleitch Hotel is "first-class," and is conducted by a Baptist lady of that name. The Methodist and Baptist church buildings are in good keeping with the artistic surroundings. The Campbellites have a small but neat building.

When Baptists furnish the house and the audience for such error, of course they will be divided, as they ought to be. A Mormon elder, Catholic priest, Infidel soothsayer, can succeed as well as a Campbellite preacher, and ouster. A few occurrences of this kind will open the eyes of Baptists to the folly of inviting such errorists into their houses, and thus bid them God speed.

We preached fifteen days, twice a day, with perhaps one exception. Some of the erring ones came back. No particular way of invitation was made in this direction, as Baptists were well persuaded in their own minds. The church was left with a genuine revival of spirit, it nota their heads and hearts. They have come to know the truth, and the truth makes them free, from doubt, and indifference, and they feel like they are willing to do, and if need be to die for the Lord Jesus. Bro. P. A. Jessup, a graduate of Mercer, is an able minister of the New Covenant, and a good minister of Jesus Christ. God is working in him both to will and to do to the utmost of his good pleasure. We believe he is the Moses sent of God to deliver that whole country from its awful bondage and indifference and death. He has put upon him the care of all the churches, so that he has no rest in his vigil over sleeping Zion. "Coming events forecast their shadow." God does not awaken desires for the purpose of disappointing them, and our prediction is, that on the altar of his heart, is to be found the holy fire that is to kindle a great

awful judgment. We timed a saw that ran eight times through a log over thirty feet long and two feet in diameter, and the whole round, including the leading on of the log, was one minute and forty-five seconds. Dr. E. H. Bacon, one of the

four young ministers are doing their own cooking and house-keeping to lighten the expense of their board bills this year at our University, so that instead of needing three hundred dollars to carry them through this year they will only need one hundred and twenty-five dollars. Who will help these noble self-helpers?

A friend, Treasurer, Tenn., \$2.00; Missionary Lanning, La., 20.00; Mrs. E. Jones, 1.00; Eliza M. Ratlie, 1.00; W. H. Austin, Lexington, Ky., 1.50; Mary A. H. Corbett, New London, Conn., 2.00; Frank Walker, Monticello, Ark., 2.00; Mrs. J. S. Hyatt, 1.50; Mrs. M. H. Remley, 1.20; Miss S. L. Cobb, 1.00; Mrs. J. Alexander, 1.00; Mrs. S. L. Cobb, 1.00; Mrs. M. L. Johnson, 1.00; Mrs. H. J. Blodget, 1.00; S. L. Wayne, 50c.

### MINISTERIAL EDUCATION.

#### HELP FOR THE SELF-HELPERS.

\$125 Needed.

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On our return we stopped in the Baptist

## The Young South.

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

KNOXVILLE, TENN., FEBRUARY 2, 1880.

## POST-OFFICE.

DEAR CHILDREN:—I have got the letter from Dr. Tichenor for you this week, as I had hoped; but I know why. He went to Louisville last week to attend the funeral of Dr. Boyce, and from there left for Cuba; but no doubt you will get the papers, and we will get the advice and directions we wished from Dr. Jones for our next paper. I send from our late papers that Dr. Tichenor starts for Cuba to-day (Friday, January twenty-fifth) to make the first payment of twenty thousand dollars on the theater, to be used by Rev. A. J. Diaz as a church in Havana, Cuba, and that it is proposed to organize an excursion to Cuba about the last of February, by means of which it is hoped that many of our Baptist people will be able to go over and see for themselves the wonderful work which Diaz is accomplishing there for God and his cause.

I clip the following from our last Reflector, which I want you all to see as an example of the abiding faith of this noble man:

"Mr. Adair of the Home Mission Board wrote recently to Diaz, saying that he thought they would have the twenty thousand dollars ready in time to make the first payment but was not sure, and asked if an extension of time could not be procured in case of necessity, to which Diaz replied as follows: 'Dear Bro. Adair, I cannot get extend. The theater owners have been offered twenty-five thousand dollars more than we agreed to pay, and they will not give us extend; but you will not need it. Drs. Tichenor and Jones will get you the money, because I and my people have been praying God to put into the hearts of his people to give it; and they will get it.' Beautiful, simple, childlike faith! It is not to him the substance of things hoped for, the evidence of things not seen."

Twenty-five thousand dollars had been raised a week or ten days ago, and the sum is so small, as you see, that the Board thought best to borrow, if necessary, what the time seems, and make the payment. Now, children, if we can give two hundred dollars this year to this great work shall we not be happy, and thank God that he has given us an opportunity to help on so wonderful a work is his name and for the salvation of so many souls darkened by Bonish superstition and ignorance? Let us try to do the best we can this year.

Now a few words to my Bible students. I am glad to welcome so many new students and to find so many old ones ready to study another year. But, my dear children and friends, do read your Bibles carefully as you go. I have been astonished to see the mistakes made in answering my first two sets of questions. Surely they were not hard questions or hard to find. I was also astonished to see how the names were misspelt, especially the simple name of Abel. Mothers, urge your children to learn to spell Bible names correctly. And those mistakes were not made entirely by the new students. Oh no! that is what astonished me most. Now, children, be more careful. Read your Bibles carefully, and keep them before you while you are answering the questions.

Here are our questions for this week.  
Who is the first woman whose age is mentioned?  
Where is mention first made of the purchase of land?  
From whom and by whom was it purchased?  
For what use was a piece of ground first bought?  
Of what did the first wedding present consist?  
Who were the first bridal veil?  
What was Jacob's first recorded dream?  
Where is the first mention of giving a tenth to God?  
Who was the first shepherdess?  
Who was first guilty of theft aside from Eve?

Lovingly, AUNT NOVA.

AUNT NOVA:—I wish to join your hand of workers. I am a little girl ten years of age. I joined the church when I was nine. My two sisters and brothers go to Sunday-school. My papa is a Baptist preacher. He takes THE BAPTIST, and thinks it a great paper, and we children are very much interested in it. I like to read it very much. I will try to answer some of your questions.

Keystone, Ark.  
You did very well, Willia. Read your Bible carefully, and try the rest of them.

AUNT NOVA:—We will try to answer your questions as first things. We also promise to help you in whatever work you engage in for the year. We are going to try to get others to help you in your work. Though we are small we can do little things for Jesus. Your little friends, CUMMING BYRD and WILLIE ROSSANTO.

Hope, Ark.

That is right, my dears. Do not be ashamed to do little things for Jesus if you cannot larger. Read in the next column the clipping I give on "Lead a hand."

WILLIE YERKES.

You did very well, Willia. Read your Bible carefully,

and try the rest of them.

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column the clipping I give on "Lead a hand."

AUNT NOVA:—As I have not written to you since the first of last year I will now write. I will answer all of the questions this year that I can; but I don't know whether I can send any money or not. I go to school, and like my teacher very well, though he is quite strict. It has been raining all day, and we could not go to Sunday-school. Two prizes were given last year. I received one of them. My papa is superintendent, and mamma is my teacher. As I can't think of anything further to write I will close with much love to you and Uncle Orren.

Auntie Louisiana.

Send me your correct post-office, Robbie, and you shall have your Christmas present.

AUNT NOVA:—I have been reading THE BAPTIST, and find you have been sending your photo to the cousins. I write to let you know I am one of them, and would appreciate one of your pictures very much. Though I have been a silent niece for a long time I think much of you, and think you are doing a great work. My father is a Baptist minister. He takes THE BAPTIST. He said he couldn't do without it. I love to answer your letters, but am going to school now, and haven't time. I am going to Ottawa University next fall. I have two brothers there now. That school is kept up by the Baptists of Kansas, and is a good school. As I read your letter in THE BAPTIST I thought how true. When I commenced writing to the Young South I was just twelve; now I am in my seventeenth year. I have given my heart to Jesus. It has been nearly a year since I was baptized. I was so glad to hear that Lillian Graves is getting better. Hoping to receive a picture from you I will close. Much love to Uncle Orren and the cousins. Very truly yours,

Robbie, WILSON.

I am glad to hear from you once more, Etta, and to know that you have become a child of God. May God bless you, and may you grow in grace daily. I am sorry to have to say that I cannot send you my picture. In the first place you were in error under a mistake when you thought I was giving my picture to the cousins. What an undertaking! How could I!!! I only gave it as a prize to my Bible students, who have worked with me so untiringly for the past few years. I appreciate all such requests as this if you are more than I can tell, but I have not the money to spend on pictures to give many friends and cousins who express such a desire to possess one, nor can I make up my mind to let them be bought, as so many older to do so I hope my friends will henceforth understand why I refuse.

AUNT NOVA:—May I join the little cousins in their work this year? I am ten years old. My papa and mamma are dead. My aunt knew you when you went to school at Mary Sharp. I read the Young South every week. I send answers to the few questions, and hope they are correct. I send twenty cents to use as you think best. Chestnut Bluff, Tenn.

NEAL ARNOLD.

Glad to know you, Neal. I shall open our fund for Cuba with your twenty cents. What was your aunt's name when I knew her at the Mary Sharp College? I like to hear from my old schoolmates. Write us again. Your answers are good, so I give them. Chestnut Bluff, Tenn.

ANSWERS TO QUESTIONS FOR JANUARY TWELVE, 1880.

Abel was the first shepherd mentioned in the Bible. Abel was the first person who died after the creation. Cain told the first record of human lie. Cain was the first outcast and vagabond; and it was Cain who built the first city. Lamech was the first bigamist. Adam, his wife, was the first woman mentioned after Eve. Jabal was the father of those that first dwelt in tents. Lamech made the first confession of murder. Tubal-cain was the first artificer in brass and iron.

Answered also by Pearl, Flora and Bobbie Longmire, Ido, Hattie and John Moody, Thomas and Annie Lulu McGregor, Mabel H. S. Lillie Burdette, Waverly Earl Smith, Tishie and Leila Cadwell, Albert Atkins, Willie Upshaw, Layton Wall, Willie Wattie.

Thomas McGregor and Willie Upshaw say that Cain made the first confession of murder. I cannot see that Cain ever confessed his murder. He flatly denied it, and boasted his punishment as more than he could bear.

Lillie Burdette says that Noah was the first dweller in tents. Where do you get it, Lillie?

Write me out your answers, Mabel. I already know where to find them.

LEND A HAND.

When? Where? To-day, to-morrow, every day, just where you are. You have heard of the girl who sat down and sighed the morning hours away longing to be a missionary and help somebody while her mother was toiling in the kitchen and looking after three little children at the same time. Perhaps your mother has servants in the kitchen, but you can lend her a hand all the same. You can find a place to help brother or sister or friend; and you can help everybody in the house by your patient kind, obliging spirit, "in honor preferring one another," self-forgetful and mindful of others.

It seems a very little thing to lend a hand in these quiet home ways, but if you could see the record the angels make of such a day you would see that it was a very great thing.

Boys, girls, watch sagely your choices. Do not be cheated out of your happy privilege. It is a great, noble, blessed thing to be able to help a little, so make how little it may be. —Selected.

## OLD BYRNE SPEECH.

I was made to be eaten  
And set to be drunk,  
To be thrashed in a barn  
Not soothed in a tank.

I come as a blessing  
Whom run through a mill,  
As a bright and a curse  
Whom put through a still.

Make me into loaves  
And your children are fed,  
But if into drink  
I will starve them instead.

In bread I am a servant  
The master shall rule,  
In drink I am a master,  
The drinker a fool.

Then remember the warning.  
My strength I'll employ  
If eaten to strengthen,  
If drunk to destroy.

## BEYANT'S TENDER CONSCIENCE.

The following very pretty anecdote is told of the late William Cullen Bryant, the poet, by a former associate in his newspaper office, which illustrates the good man's simplicity of heart.

The narrator says: One morning many years ago, after rashing his office and trying in vain to begin work, he turned to me and remarked, "I cannot get along at all this morning."

Why not? I asked.

"Oh," he replied, "I have done wrong. When on my way here a little boy flying a kite passed me. The string of the kite having rubbed against my face I seized it and broke it. The boy lost his kite; but I did not stop to pay him for it. I did wrong. I ought to have paid him."

This tenderness of conscience went far toward making the poor kindly, noble, honorable and honored man that he was, whose death was a trial loss throughout the land. —Selected.

## THE LITTLE WORN SHOES.

A mother stood by an open drawer.  
These now are too small to see."  
And she laid away with a careless hand  
A little worn pair of shoes.

She she took baby up in her tender arms.  
She knew twas her rightful place,  
And the mother imprinted a loving kiss  
On the upturned baby face.

Little soft, golden rings of hair,  
And blue eyes opened wide,  
A sweet little mouth had a dear little nose—  
A baby who never cried.

But tired of laughing and toys and fun,  
And tired of trying to sleep,  
The little head dropped on the mother's arm  
And baby was fast asleep.

A year rolled on, and the mother's heart  
Was chastened beneath the rod.  
The house was still, with no baby voice;  
For the baby was home with God.

The mother tried to forget her grief;  
But she did not attempt to pray.  
She could not love God so bitterly said,  
Who had taken her child away.

Again at that drawer the mother stood  
With a worldly and careless face,  
But something she saw a tear drop'd down  
And hid in the folds of lace.

The little old shoes she held in her hand  
As she stood in the twilight there.  
"I must see my baby again," she cried,  
And fell on her knees in prayer.

In a sobbing voice she softly said,  
"O God, thy way I choose."  
And she tenderly kissed and clasped them  
close.—

The little worn pair of shoes.

## THE MASTER ALWAYS IN.

"Johnnie," said a man, winking slyly to a clerk of his acquaintance in a dry goods store, "you must give me an extra measure: your master is not in." Johnnie looked up in the man's face very seriously and said, "My master is always in."

a D. D., who boasts that he has more ten or twelve thousand dollars dealing in them, and he stands high in his church." "That is miserable, shameful and wicked indeed, but it has no bearing on the question before us. The sinning of another, even though a minister and a D. D., does not justify you in sinning. To operate a 'Trust' is manifestly a dishonest way to make gain. Its viciousness appears in the fact that when by your manipulations you force a bushel of wheat, worth at the outside figure only eighty cents or a dollar, up to three dollars, you do not give an equivalent for the money you receive, and you impoverish and distress the laboring poor. The curse of God rests upon those who make the staff of life scarce when there is plenty in the land."

"We think it unfortunate for the Baptists of Tennessee that there should be two papers in the State. For that condition of affairs we are not responsible." —Refector.

Could Dr. McArthur consistently depurate the existence of two Baptist papers in the State and City of New York, when on the death of Dr. Patterson, he purchased to perpetuate the New York Weekly. The New York Examiner, not only as a State, but National paper had been in existence more than quarter of a century?

Craig's Catalogue of Seeds—garden and field, for 1889. Memphis, Tenn.

Let every family in the State and Southwest, send for a copy of this elegant and useful catalogue. The Craig Company is the "Old Reliable" seed house of the South, and all who want garden and field seed that will "come up," and up to your satisfaction, send for their new catalogue and see the seed you want. Sent free.

Religion is not a dogma, nor an emotion, but service. —Rev. R. D. Hitchcock.

## FAMILY READING.

Is the work difficult?  
Jesus directs thee.  
Is the path dangerous?  
Jesus protects thee.  
Fear not and falter not;  
Let the word cheer thee  
All through the coming year—  
He will be near thee.

—F. R. Havergal.

## O SIR, I CAN'T.

The hot sun of a July morning was pouring down upon the banks of the busy berry-pickers. Under the spreading branches of an apple-tree in the midst of the berry-patch was a long table of rough boards, on which the berries, gathered in wooden boxes, were placed, and from which they were transferred to iron-bound crates by Charles McIntosh, a boy of fifteen.

He was so busily engaged that he did not notice the approach of Mr. Millard, the owner of the 'Trusts' are gambling, hazardous, speculative operations, and if so, dishonorable and dishonest methods of making gains, and he refuses to discontinue his connection with them." It was moved and unanimously carried that the fellowship of the church be withdrawn from him. The moderator exhorted him with great tenderness to give up his unscriptural and perilous business methods at once, for his own sake, for his family's sake, but above all, for Christ's sake, and that of his church. He added as he took up the hymn book to conclude: "Brethren, this has been a most unexpected trying day. We have this day shut our doors against wealth, social standing large in families and one of our own beloved members, and our sole reliance remains upon the promise, 'Surely if thou wilt be pure and upright the Lord will arise for thee and make the habitation of thy righteousness prosperous, and though thy beginning be small, thy latter end shall greatly increase.'

Note.—Never were the business circles of M. Millard more deeply stirred with moral and religious questions than they were the week following this meeting in the Academy. Discussions of the moral character of 'Trust' operations, especially in the necessities of life, were ripe in almost every counting-room, and there was a stir in all religious circles. The result of it all was that the verdict of public opinion was that no Christian man could deal in "futures" or operate in "Trust" companies without a violation of the fundamental principles of Christianity and morality.

It may properly be added that Bro. Rolf did operate his "Trusts" through to the end, and was left utterly bankrupt, from which he never recovered and never ceased to regret his fatal decision. Had he drawn out the day Bro. Rolf as earnestly extreated him do, losing all he had invested, he would still have been financially "solid." But covetousness prevailed over his conscientious convictions of wrong doing. He moved West and died an active member of a Baptist church ever deeply regretting his sin.

Left his ponies, which had been impatiently waiting, and drove away. Somehow, he did not find in a very comfortable frame of mind. The macadamized roads, over which the light carriage bowed so smoothly, and the brisk gait of the high-stepping ponies, failed to give the usual animation. The sorrowful, yet manly look of the boy aye, haunted him, and the clear voice rang again in his ears, "O sir, I can't."

"Hold on there, Mr. Millard!" shouted Mr. Banks, the grocer, as he drove through the city streets in an absent-minded manner.

Mr. Millard pulled up his horses at the pavement.

"You may send me half a dozen sacks of those raspberries, Mr. Millard. I have never

.

before found them in so good a condition, and the boxes so well filled. I do not mind telling you now that I was much dissatisfied last year: the measure was exact, and my customers grumbled.

Of course you were unaware of it," he went on hastily, "and I had some thought of telling you. So far this year I am much pleased, and if the rest of the berries are in the same good condition, I will raise the price a cent a quart."

"Very well," said Mr. Millard, "I will send them to you, but I must drive on now, for I have pressing business."

He turned the carriage around as he spoke and gave the loose rein to his ponies, rather to Mr. Banks' surprise, who thought he must be going the wrong way.

More swiftly than he came he drove back, but swifter than the wheels flew his thought. Mr. Millard was not an intentionally dishonest man, but he had done a dishonest thing that morning. The boy was right, and he was wrong. Once, really convinced of wrong, he would not do it again, so far as he could. That the berries had been, according to Mr. Banks' statement, *in measure* bad, had not been by his orders, and his remark this morning had not been a forethought.

As he turned down the road toward his farm, he saw a boy with downcast head, walking slowly along, absorbed in thought. He reined up his horses so suddenly that he nearly threw them on their haunches.

"Hello, Charlie," he called, "hop in here."

The boy looked up as he heard the cheery voice. Fast grief, present surprise and joy, were all pictured on his face, as he obeyed the command. As soon as he was seated, Mr. Millard said: "Charlie, I beg your pardon for what I did this morning. You were right; it was a dishonest thing, although



## THE BAPTIST.

A very complete filling for open cracks in floors may be made by thoroughly soaking newspaper in a paste made of one pound of flour, three quarts of water, a tablespoonful of alum, thoroughly boiled and mixed; make the final mixture about as thick as putty, and it will harden like paper-mache.

A quick cure for burns is to apply a layer of common salt and saturate it with liniment. Hold it in place an hour or so by a simple bandage. The smoldering sensation disappears rapidly, and the burn gets well.

For cleaning brass use a this parts of plumb powder, two tablespoonsfuls of vinegar, four tablespoonsfuls of alcohol. Rub with a piece of flannel; polish.

Do not let your laundress or washerwoman put clothes into the boiling water until they have been well shaken. If tossed in while folded as they come through the wringer, they are almost certain to be stroked with boiling, and although after repeated washings these streaks will come out, every one knows how aggravating it is to see mackin's or handkerchiefs that show traces of careless washing.—*Boston Budget*.

## CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East Indian missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and medical care for Nervous Debility and Convalescents, after having learned of cases, has felt it his duty to make it known to his fellow-sufferers. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Send by mail with address with stamps naming this paper, W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Fret stains on white goods can be removed by pouring boiling water directly from the kettle over the spots.

Hive syrup is good for croup or inflammation of the lungs. It must be kept in a cool place, for if it sour it is very poisonous.

If you want poached eggs to look particularly nice, cook each egg in a muffin ring placed in the bottom of a saucepan of boiling water.

It is a common occurrence for children to get bursar grains of corn and other foreign substances up their noses. This simple remedy is worth remembering: Get the child to open its mouth, apply your mouth over it and blow hard. The offending substance will be expelled from its nose.

Seat should be cooked before it is used. Boil for two or three hours, and then strain through a fine cloth. One-fourth of this fat and three-fourths lard is a good mixture for frying doughnuts.

Juan A. Pizzani, Editor and Publisher of the Catholic Visitor, Richmond, Va., says: "Having tried Shallenberger's Anti-fever Malaria, we do not hesitate to say, from personal experience, that in our case it acted like a charm, and did all the doctor claims for it, and we would assuredly have recourse to it again if exposed to Malaria. Used by all druggists."

## OF GENERAL INTEREST.

—An entomist escaped from one of the California orchard farms, swam a river, and gave the horses a run of twenty-seven miles before he was captured.

The following device is said to have been prominently displayed at a recent Western church fair: "Drop a dollar in the slot and see the pastes smile!"

—It is an amazing fact that the age as which the habit of smoking is acquired has declined in the last five years from twenty years and over to between the years of ten and five, the latter being not uncommon.

People of Cass County, Ore., have been telling stories recently of a wild man eight feet high, three feet across the shoulders, with a beard reaching to his knees and hands as big as washboards. He was captured by the sheriff and proved to be a poor lunatic who had escaped from an asylum.

BURLINGTON ROUTE DAILY EXCURSIONS TO THE PACIFIC COAST, COLORADO, WYOMING AND UTAH.

Railroad ticket agents of the Eastern, Middle and Western States will sail, on any date, via the Burlington Route from Chicago, Peoria or St Louis, round-trip tickets at low rates. Po San Fr. & Co., Los Angeles, San Diego, Portland, Tacoma, Seattle, Vancouver, or Victoria; also to Denver, Cheyenne, Colorado Springs, orueblo. For a special folder giving full particulars of these excursions call your local ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agt. C. R. & Q. R. R. Chicago, Ill.

## FARM AND HOUSEHOLD.

—A neglected farm proves that the owner is not up with the times.

Eggless Cake.—One cup sugar, half cup butter, one cup sour milk, two cups flour, one cup chopped raisins, one teaspoonful cinnamon, half teaspoonful cloves, half teaspoonful nutmeg.

—An horticultural editor has declared war on wild cherry trees. He says they provide headquarters for caterpillars that range around and depredate on apple orchards, and thinks roadmasters should order the destruction of all wild cherry trees.

RINGING NOISES

In the ears, sometimes a roaring buzzing sound are caused by catarrh, that exceedingly disgruntles and very common disease. Loss of smell or hearing also result from catarrh. Hood's Sarsaparilla, the great blood purifier, is a peculiarly successful remedy for this disease, which it cures by purifying the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

FREE TO ALL. Our illustrated Catalogue, for the use of teachers, contains plans and illustrations of a complete apparatus for the study of plants, Building Blocks, Building Blocks for the Conservatory and all the apparatus required for the schoolroom, is mailed Free to all applicants. Price, 25¢. Greenhouses address HANZ & REINER, Louisville, Ky.

Automatic Vehicle Brake

A new and useful invention (patented by W. F. Roach) by which the action of the team will lock or unlock any vehicle. Apply rights for sale by F. C. Gadd, Hickory Flat Mine.

## Queer Cause for a Fire.

Little Ethel—Oh, papa! I saw one of the cars on fire down at the depot just now.

Papa—A car on fire, eh? Did you find out what caused it?

Little Ethel—The funniest cause I ever heard of; the station-master said it was made by a hot newspaper.

Papa—A hot newspaper? You mean a hot journal, don't you?

Little Ethel—Well, didn't you say the other day that a journal was a newspaper?—General Manager.

## CONSUMPTION SURELY CURED.

To the Editor:

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,  
T. A. SLOCUM, M. C.,  
181 Pearl St., New York.

Superstition itself records no wiser reliance than the trust in intellectual culture as an adequate antagonist or controller to the passions and impulses, which are the dynamics of our nature and in their adjustment constitute character.—James Martin.

Common politeness is very simple, very easy, very cheap. It costs nothing in effort; it is no tax upon either the physical or mental power; it is always gratefully received by polite people, and it gratifies give as well as receiver.

—comes all will use the range of his influence happier and better, and it smooths many of the rougher paths of life.

## CONSUMPTION, WASTING DISEASES, AND GENERAL DEBILITY.

Doctors disagree as to the relative value of Cod Liver Oil and Hypophosphite in curing strength and tone, the latter giving more satisfying results, and the former giving more lasting results in the digestive and entire system. But in Scott's Emulsion of Cod Liver Oil with Hypophosphite the two are combined, and the effect is wonderful. Thousands who have derived no permanent benefit from either separately, will be cured by this. Scott's Emulsion is perfectly reliable and is easily digested by those who cannot tolerate plain Cod Liver Oil.

## HIS FIRST EXPERIENCE.

"What is the matter, my son?" inquired the benevolent gentleman.

And the pale, trembling boy, who was lying across a barrel on his stomach in an alley back of a cigar store and making exclamations in a sort of broken English at convulsive intervals, said he guessed he was one of the victims of the smoke nuisance.—Chicago Tribune.

## ADVICE TO MOTHERS.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, relieves all pain, cures all wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

—A neglected farm proves that the owner is not up with the times.

Eggless Cake.—One cup sugar, half cup butter, one cup sour milk, two cups flour, one cup chopped raisins, one teaspoonful cinnamon, half teaspoonful cloves, half teaspoonful nutmeg.

Do you have dyspeptic troubles? Take Hood's Sarsaparilla, which has relieved thousands and will cure you. Sold by druggists.

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## THE BAPTIST.

## For 1 Cent

Dr. Charles C. Huxley, the eminent and world famous Catarrh Specialist of the Huxley Medical Dispensary, Palmyra, N. Y., desires every reader of this paper who is troubled with Catarrh, (as is Local or Constitutional, or both,) such as Acute, Chronic or Ulcerative Catarrh, Hay Fever, &c., to once send him their address on a POSTAL CARD (costing ONE CENT) for his "New Plan and Special Offer" to Catarrhal Sufferers, (over 300,000 Registered Cases,) in Catarrh and its rational treatment and cure, as respects each particular case, to those addressing him with ONE STAMP to pay postage.

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The gravest complaints about incivility often come against those who assume to be exemplars of society and good manners, and they are only too often just. So common is it for a lady to refuse the acknowledgement of the courtesy extended when a gentleman gives his seat to a lady in a street car that many gentlemen have abandoned that particular act of civility, except in places where they know the lady, and they certainly have great provocation.

WOUNDED men, sitting on a bench, were singing a hymn. "SYNCHRONIC & CHORAL MUSIC" is a new musical composition, and the first of its kind. It consists of a series of short pieces, each of which is composed of a single melodic line, and is intended to be sung by a single voice, or by a small number of voices, in unison. The music is simple and easy to learn, and the words are appropriate and inspiring. It is designed to be used in connection with the services of the church, and is particularly suitable for use in the pulpit. It is also suitable for use in the home, and for use in the schoolroom. It is a valuable addition to the library of any church, and is a welcome addition to the library of any home.

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FUNERALS IN PARIS.  
An enormous concern where 15,000 coffins are kept in stock.

In all countries death and the ceremonies of burial are sad and repulsive. In France, perhaps, decency is observed as well as in any country, thanks to the excellent organization of the Compagnie des Pompes Funèbres, which forms, so to speak, the administration of all the cemeteries in Paris, exercising as their behalf the monopoly of funeral ceremonies. This company, whose monopoly is regulated by law, is a vast enterprise, possessed of exceptional resources, an immense number of horses and carriages, a numerous and well disciplined personnel. Every year it takes charge of about 50,000 funerals, about half of which are those of the poor. Thanks to this enterprise even the poorest citizens are buried with some show of decency and in conformity with strict rules.

The administration of the Pompes Funèbres is situated at Paris in the Rue d'Abberville. It is a big, heavy, white stone building, built round a vast glass roofed court-yard. To the right and left of the entrance doors are the offices of the director and the book-keeping department. In the courtyard are the store rooms, the stables, the coach houses and the harness.

Everything is black, sombre and silent; every thing is rigorously numbered and ticketed, classified and arranged for immediate use. The porters, or bearers, commonly called "carrément," have a big room furnished with oak benches, where they assemble every morning, 400 in number, to await orders—gloomy, serious, clad in various styles, some with blouse, but most of them in jackets. Over this room are other rooms with cupboards containing the uniforms of the bearers, each having the bay of which corresponds to a numbered carriage. In these cupboards are kept the uniforms of the bearers, who dress before going out on service and undress when their service is over, only wearing their regulation costume while on duty. The masters of ceremonies have each a private room to dress in. Their uniform consists of a cocked hat, coat, knee-buckles, silk stockings, buckled shoes, a cap, sword and a wand. This parsonage is paid by the day, so much for each funeral. His duty is to arrange the processions in proper order, to fix the order of the precedence among the ministers and to start the funeral.

Beside the vast building of the Pompes Funèbres are cellars dimly lighted with gas jets and full of rows and rows of coffins of all sizes and qualities. This cellar contains a stock of 15,000 coffins ready for use, varying in length from 6 feet to 21-2 inches, which are the regulation maximum and minimum size of dead French humanity. For coffins taller than 6 feet 21-2 inches a

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nothing distinguishes health, beauty and personal attractiveness like clean skin, soft and smooth, with lots of hair.

Cuticura, the Great Skin Cure, and Cuticura Soap, an exquisite skin beautifier, prepared from it externally, and Cuticura Restorative, the new Cuticura Preparation, cure every kind of skin and blood disease, from pimples to scrofula, restore health and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, renews the whole system.

FLY'S BLOOD BALSAM.

This preparation is far superior to all other preparations, but no equal. The results following its use are非凡的. Get it, and get the Cuticura Remedy only by Dr. C. L. Hood & Co., Lowell, Mass.

100 Doses One Dollar.

coffins have to be built on purpose and to order. On one side of the cellar are the lead coffins, and in one corner a stock of square boxes in which coffins are packed for traveling by rail or steamer without attracting attention. Near the door of the cellar are some huge coffins with a circumference of six or nine feet, destined for the accommodation of very obese persons. Likewise near the door are thirty hand-carts of peculiar form on two wheels, painted green and lined with black; these carts are used only when some terrible epidemic is decimating the population. The price of the coffin, of the inner lining, and of the covering pall, and are all regulated by a reasonable tariff. In 1870, during the siege, the little hand-carts painted green and lined with black had to serve unceasingly as bier-bearers, for all the horses had been killed for food.—N. Y. Sun.

For Twenty Years I have been afflicted with rheumatism. Before 1850 I found no relief, but grew worse. I then began taking Hood's Sarsaparilla, and it did me more good than all the other medicines I ever had. H. T. BARRETT, Shirley, Mass.

I suffered from what the doctors called muscular rheumatism. I took Hood's Sarsaparilla and am entirely cured. J. V. A. LEWIS, \_\_\_\_\_, Ill.

We shall be glad to send, free of charge, to all who may desire, a book containing many additional statements of cases by

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Alleviates the Various Diseases of Taste and Smell.

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A poultice is applied to sore joints and is agreeable. Price 10 cents or 100, registered, to Dr. FLY'S BALSAM, 14 Warren Street, New York.

100 Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Dull Aches, Pains, and Weakness in gently relieved by the Cuticura Anti-Pain plaster, the only pain killing plaster.

25 cents.

## SORGHETUM

A large book, the author of which I have in the library, "Sorghetum," by Wm. H. Miller, he had free, by addressing The Myer Iron Works Co., of Cincinnati. O. Sorghetum is a very valuable crop for syrup-making, feed, and fodder, and this pamphlet gives full information about the different varieties of cultivation, etc. Send and get it and read it.

Stonecure for colds, coughs, consumption in the old Vegetable Pulmonary Balsam." Cutler Bros. & Co., Boston. For \$1 a large bottle sent prepaid.

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eliminate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequalled as an

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