



shall yet doubt him—the disciples all forsake him and fled. Human nature is so frail and fallen he can not why. Jesus insulted him. Pilate condemned him, the soldiers bound him and nailed him to the cross, and the multitude bowed before wagging their heads and scoffing at him. They were changeable, but God was unchangedable. To the Jews Christ was changeable, but to God he was "Christ the same yesterday and today and forever." How then, shuns the unchangeable God forsakes the changeable Christ?

He sees the xpectancy of the race—the race sliding away from him on one side, a God forsaking him on the other. Said a dying man who had been a Christian for thirty-seven years, what will you say of him who is going out of the world with no comfort? He was answered, what you say of him who went out of the world saying, "Eli, Eli, eloi" etc. Why hast thou forsaken me? We are in despair if God only seems to forsake us; what must have been the feeling of Christ when he was really forsaken? Oh Christ's abdication was real, our's only apparent. Our cry is dictated by unbelief, his by an awful fact. He was treated as if he were a sinner. God still loved him as a Son, but it pleased the Lord to bruise him as the man's substitute. "My God" are words of faith. Faith is believing God, not because we see it to be true or feel it to be true, but because God has said it. Christ did not tell that God was his God, or feel that God was his God, and yet he believed it.

Forsakes of God, "cast into outer darkness." But "though he say me, yet will I trust him." Without the comforts of God, or any feeling that God loved him, or pitied him or supported him, without God, but not without hope in the world, he had the feeling of the condemned when he knew, "desert ye cursed." And ah, if he knew no sin looked into the abyss of depravity and cried out, "My God? my God," how will the lost sinner cry out when forsaken of God to all eternity?

When Christ awoke here night because day; when he died day turned to night.

Let me quote a fine passage containing a most solemn thought from the great Chalmers: "We always direct our thoughts to the Son of God in this awful passage, viz: 'My God, my God,' etc. But what of the Father in this most solemn hour? What an appeal to his love of the trial to which that love was put when Jesus took in his hand that cup of suffering, when his capacity for suffering was the only limitation of suffering. If the heart of God is the only sensorium of the universe, if he comprehends every thrill of anguish, what must have been his feeling when his only Son cried, 'My God, my God.' If ever the father caused to listen to the worship of angels, surely it was then. If ever he repented that he had given us grace a prior for our redemption, it must have been then, brethren. In that hour we beheld, if possible, more than the love of Christ, more than infinite love, we beheld the threes of paternal love, more than the Savior in travail, the Divine Creator himself, traveling in the greatness of Almighty love. If the Son suffered, did not the Father? The Father is not more perfect than the Son. Perfection, then, could not keep the Father from suffering. In the suffering of Christ we see the love of God, but could we see in the suffering of the Son the love of the Father if that Father did not sacrifice something? 'At the noise of thy waters spoils all thy waves and thy billows have gone over me.' The great deep of the Son crying out, 'Eli, Eli,' to the great deep of the Father."

FROM WACO, TEXAS.

DEAR BRO. GRAVES:—It has been quite a while since we were seen in your columns in a letter. Our long silence has not been attributable to a lost interest in the paper and its editor, for we prize it more highly than ever, though it has come regularly to our family and studio for twenty years. We are greatly conscious of the fact that the impression and shaping of our pre-feminist life by the paper and its editor is second only to God and the Bible. We feel it a just privilege to thus speak of a veteran life, the labors of which are possibly nearing a close. Our humble prayer is for him a brilliant close of life's labors, and a glorious transit to the bright "beyond."

The past year we were associated with our great State paper, The Baptist and Herald, as traveling correspondent and agent. We are again in the pastorate now. Another paper enterprise has launched upon the billowy waves of journalism. We hope them a good success, and can predict a fair portion of experience to say the least.

This one word "why" sounds the bottom of the ocean, it is the key to all Biblical theology.

It is a "why" whose only answer is found in the vicarious substitution of Christ in the sinner's place. "Why hast thou forsaken me?" That

word forsakes contains a history and a prophecy. It is the one word which best describes the death penalty of Adam, and all who in former die the second death. "In the day thou smotest them of them shall surely die." Now unless Adam died that very day that he ate thereof, God's threatening was not fulfilled. But he did not die that day—the death of the body; he most than have died the death of the spirit. If he did not die a bodily death that day then bodily death was as part of the penalty for sin, which is the fact. The death of the body was the consequence of sin, but not the penalty for man. The penalty for sin was spiritual death.

What is death? It is the opposite of life. Well, what is life? To tell what it is is impossible. To tell the conditions of life is possible. The condition of bodily life consists in a separation, the body with its source of life, the spirit, and condition of spiritual life consists in a union of the spirit with the source of life, viz., God. Death of the body consists in the separation of the soul or spirit from the body, i.e., when the spirit forsakes the body, that day, that moment, it dies. When God forsakes the spirit of man, it is a spiritual death. Death is not the annihilation of the substance of the body, but an annihilation of the union of the body with the source of bodily life, viz., the spirit. So spiritual death is not an annihilation of the spirit itself, but of the source of the spirit with the source of its life, viz., God.

In short, when man's spirit abandons its clay tenement, it falls in pieces, the body dies. And when God abandons the soul it dies. As the body is dead was cut off from all the sources of life in the soul, so the spirit is dead when cut off from God. The soul that is dead goes walling throughout the universe, "why hast thou forsaken me?" —the only answer to that the soul has forsaken God, the fountain of its life.

The tide of inauguration, which was materially checked by drought, is again passing its training-maillot to seek the (phantom) fortunes in the "West."

Death is the separation of the soul from God.

It is not the extinction of being, but of well-being.

What has caused this separation? Forsaking God was the sin, and forsaking of God was the penalty. Did God forsake the soul first? Not so; that would bring the penalty of sin before the act of sin. Man forsakes God—this was his sin, God forsakes man—this was the penalty. God did not institute that separation—he did not hide his face. "But your iniquities have separated between you and your God, and your sins have hid his face from you." "O, Israel, thou hast destroyed thyself."

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moralization. We could almost wish not to see another campaign in ten years. Too tidal wave, however, is manifestly receding, and while much of the earth anditterance is subsiding and passing away, yet much of the rugged history of man and measure will remain unsupped till, possibly, lost in the oblivion of mortal events.

The financial panic is severe, and the monetary condition is quite deplorable. The people do not accept the situation as altogether resulting from crop failures, but a concurrent sentiment that the public finances are injudiciously handled and controlled by politicians and capitalists. There are much stock and produce for sale, but the money is not in circulation to exercise the market. There are most promising prospects for better times in the near future. The people are reforming very conspicuously in their business methods and systems. Both farmer and merchant are reducing the credit system to the lowest possible degree. It is indeed that so much of our rich land is shackled with mortgage by foreign capitalists.

The educational and missionary interests of our grand State are steadily advancing despite the stringency of the times. The Baylor University is in better shape than ever before. Dr. Burison, the grand old pioneer and hero, though bending with age and infirmity, is standing at the helm of this established institution. About four hundred pupils have matriculated since the opening in September. The Baylor Female College at Belton is almost a prodigy in the history of modern institutions. One of the fine three story stone structures west of the river, heated with steam and lighted with electricity. Not a lamp, match, or fire within its walls. Dr. J. H. Lester, the president, is doing perhaps the greatest work of his life.

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FROM WACO, TEXAS.

DEAR BRO. GRAVES:—Since my last to you from the old "Palmetto," I have made a change, in loco, as my caption here reveals. I am glad to say, in my ministerial work, the change is only partial, as I am still preaching half my time to a church which called me four years ago, just after I came here from the Seminary. I am now dividing my time between that and this church, Ebenezer, situated at a beautiful town on the O. C. & A. R. R., twenty-four miles northeast of Augusta, Ga. This is beyond question the garden spot of South Carolina. To those who are acquainted with this great State of magnificent capabilities and resources, the above statement is of immense meaning. This grand old State is of "magnificent" dimension; not, however, in the sense that Dr. Carroll, of Waco, and of Texas—"State of magnificent distances." This scribe would make no invalid comparison of them two greatest of States, he by birth a South Carolinian, and rearing a Texan, would ever love each the best. This beautifully developed table-land section, arid, salubrious and highly cultivated, reminds one of the beautiful prairies of the new West in extension and grand old Kentucky in refined culture.

Stop in East Texas for awhile, at least, if your capital is limited. 'Tis a good country, the lands are cheaper and fruits and vegetables are a fine and easy product. And a more kind and genial people the sun never shone upon. These facts are attested by the writer, as much of the pen-

year was spent in that section among the people. These suggestions, while cheap to the reader, are tokens of credit as gathered from the observations and experience of one who within the past year and a half have visited and traveled over much of this great State.

During the years of drouths and campaigns, the cause of Christianity has suffered more than its share. Churches have grown cold, indifference and neglect have shadowed our Christian land with barrenness and decay. Pulpits have been left vacant, the preachers sent to the pews, or elsewhere, to live or starve as may seem good to them. But in this respect we are hopeful, as some moderate prospects are beginning to appear.

Taking altogether, Texas is all right, with a flattering future, and an immense domain with resources for unborn generations to develop. We want to write about something else next time. The best wishes for you and yours.

Waco, Texas. T. E. MUNN.

WHITESBURG, EAST TENNESSEE.

DEAR BAPTIST:—I have just closed a meeting that I wished to say something about. The second Sunday in each month is the time of the meeting of Cedar Grove church, Hamlin county.

Eld. John Oliver is their pastor. I was requested to meet with them the second of January. The pastor had to leave on Sunday evening to attend to some urgent business. The meeting continued for twelve days. About thirty souls professed a hope—many of whom joined the church. (I do not remember precisely the number). I baptized nine the last day of the meeting. Others stand approved for baptism.

This was a very remarkable meeting for deep solemnity and good behavior. I can't say as some have said, that there was no excitement. No; a religion that has no excitement about it, is to my mind, no better than Campbellite religion. The good Lord intended that his gospel should excite this world and move the hearts of men and women, but I will say, the work was a deep work, and the souls of men were moved by God's word and spirit more than their bodies, and with the heart more believed unto righteousness, and they confessed it with their mouths, and were all made glad.

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DEAR EDITORS:—You will please find enclosed a post note for four dollars. Continue to send your valuable paper to Mrs. E. F. Simons and myself.

Our church is in a prosperous condition. We have a good weekly prayer-meeting. W. L. Skinner Kosuth, Miss., is our pastor. May the Lord bless you and prosper you in every good word and work, is my prayer. Your friend,

JAN. 29, 1880. THOS. GILBERT.

FROM TRENTON, S. C.

DEAR BAPTIST:—Since my last to you from the old "Palmetto," I have made a change, in loco, as my caption here reveals. I am glad to say, in my ministerial work, the change is only partial, as I am still preaching half my time to a church which called me four years ago, just after I came here from the Seminary. I am now dividing my time between that and this church, Ebenezer, situated at a beautiful town on the O. C. & A. R. R., twenty-four miles northeast of Augusta, Ga. This is beyond question the garden spot of South Carolina. To those who are acquainted with this great State of magnificent capabilities and resources, the above statement is of immense meaning. This grand old State is of "magnificent" dimension; not, however, in the sense that Dr. Carroll, of Waco, and of Texas—"State of magnificent distances." This scribe would make no invalid comparison of them two greatest of States, he by birth a South Carolinian, and rearing a Texan, would ever love each the best. This beautifully developed table-land section, arid, salubrious and highly cultivated, reminds one of the beautiful prairies of the new West in extension and grand old Kentucky in refined culture.

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vited as to take possession. As we invaded, they invaded. What a royal reception in the way of general parading, with jollies, etc., all the way up to do so by the barrel! These tokens of appreciation are held in very high esteem. May God ever bless the giver and make the recipients worthy of such gifts.

Since our State Convocation at Orangeburg, religious affairs throughout our domain have been making commendable progress. The great evangelist, Pearcey, of Presbyterian nomenclature, has just held a meeting of considerable interest in Greenville. From it the Baptist church, of which Dr. Manday is the honored pastor, had quite an ingathering. Your State is brightening her pages wonderfully in general religious matters.

Last Sunday the Central Sunday-school elected its former assistant superintendent, Bro. Edward Bourne, to succeed the late Bro. Hughes, as superintendent. Bro. Albert Austin was elected assistant.

Eld. W. H. McKinstry has recently accepted the care of Brighton church. Bro. M. is an aged, but zealous preacher, and a man of piety.

Eld. W. K. Bayat, who did valiant service for the Old Banner during the fall and winter, obtaining about one hundred subscribers, has located in the pastorate at Lee, Miss.

The Gospel Standard of Waco, Texas, with Eld. M. T. Martin and B. Andrews, editors, has married the Gospel Expositor of Atlanta, Ga., Eld. E. R. Caswell, editor. The newly married couple will live in Atlanta. Eld. K. Andrews, editor.

Eld. J. A. McMurray has resigned the position of Sunday-school missionary to accept the pastorate of our church in South Pittsburg, Tenn. We have long needed a local pastor in this thriving manufacturing town.

An interesting series of prayer meetings has been in progress at the Central church since Wednesday night last week. The meetings are usually short, well attended and full of interest. The time of meeting is eight o'clock p.m., and all are respectfully invited to attend.

Blue Mountain Female College, Blue Mountain, Miss., has enrolled one hundred and forty-five boarding pupils this season, and over one hundred music students. All who love the cause of higher education of both the heart and mind, rejoice at the success of this most excellent school. May the blessings of God continue to rest upon her and her directors.

We are very grateful to those sincere friends of Dan Barron, who claim the privilege of soliciting subscriptions without commission. But we are perfectly willing to pay any one who will obtain subscribers for us. Right recently we have been informed of the liberal compensation offered by other papers, and we have this to say, we can give as liberal pay to those who work for us as any other first-class paper can give.

The committee of arrangements on the entertainment of the Southern Baptist Convention, had an encouraging meeting last Saturday night. Bro. R. R. Pegram, superintendent of M. & G. railroad, and member of the committee, was appointed to secure excursion rates on the different railroads entering the city, so that all the people within fifty miles of Memphis, who desire, may attend the Convention from their own homes. A deep interest is felt by every member of the committee in their work, and every effort will be made to entertain the messengers of the Convention with the warmest Southern hospitality. B. G. Craig is wide awake, busman-like chairman. So far, the plans adopted are like "clock work." The Pedobaptist pastor of the city have said to Bro. Venable: Tell us what you expect of our people and we will see that it is done. It is thought there will be no trouble in entertaining the delegates, and that the hotels will furnish ample accommodations for all visitors.

RESIGNATION.

Not asking how, nor why,  
Before thy will,  
Father, make my heart  
To bush and still.  
Why should I seek to know,  
Thee as all-wise;  
If then dost bid me go,  
Let that suffice.  
If thou dost bid me stay,  
Make me content  
In narrow bounds to dwell  
Till ill be spent.  
If then dost seal the lips  
That would speak,  
Let me still till thou  
The seal break.  
If thou dost make pale pain  
Thy minister,  
Then let my patient heart  
Clasp hands with her.  
Or if then sendest joy  
To walk with me,  
My Father, let her bring  
Me secret woes!

Teach me that joy and pain,  
Alas, are thine,  
Teach me my life's lesson  
In heads divine.  
My people opened a new parsonage here and in-

## NEWS ITEMS.

FRANCIS C. BLACK—Large audience at the moraine service. After preaching by the pastor, the Lord's supper was administered. The inclement weather lessened the attendance at night, but Bro. Venable's sermon on "Critics Criticized," was able, and elicited profound attention. There seems to be a unanimous desire with the entire membership for a revival, and there are many indications of the near approach of an outpouring of God's spirit.

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## East Tennessee and Missionary Department.

Rev. G. E. Mairer, V. P. Home Mission, Editor.  
Knoxville, Tenn.

To whom all communions for this department, except news items  
should be addressed.

## MISSION DIRECTORY.

## STATE MISSIONS.

Rev. J. H. Anderson, Missionary Secretary. All communications concerning his church should be addressed to him at Nashville, Tenn.

W. M. Woodcock, Treasurer. Send all money for State Missions to him at Nashville, Tenn.

## FOREIGN MISSIONS.

Rev. H. A. Tupper, D. D., Corresponding Secretary. Send all money for Foreign Missions to him at Elkhorn, Vt. Rev. J. M. Seaver, President, Vice President of the Foreign Board for Missions, to whom all inquiries for information may be addressed.

## HOME MISSIONS.

Rev. L. T. Tidmarsh, D. D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga.

Rev. O. L. Bailey, Knoxville, Tenn., Vice President of the Home Board for Missions, to whom all information or inquiries about work in the State may be addressed.

## MISSIONARY EDUCATION.

Funds for young ministers at the S. W. B. University should be sent to Prof. G. W. Jarman, Jackson, Tenn. For young minister at Carson College, to E. Allison, Morristown, Tenn.

## OPEN COMMUNION.

**E**BBE is a sensible article on this subject from the *Evangelical Messenger*, of Mt. Morris, Ill., the official organ of the United Brethren. And we give it place that our readers may see how other folks view us:

"At a late communion service in the leading Baptist church of Cumberland, Ohio, the pastor, Dr. Dowling, gave the following invitation prior to the communion service:

"All ye who love our Lord Jesus Christ in sincerity and in truth, and are seeking to perform his will, to whatever division of his great church you may belong, are heartily invited to partake with us this morning at the table of your Lord and ours."

This announcement was a surprise to his own people, and was so unacceptable to them that he found it necessary to resign, as they, in harmony with general Baptist principles, are strongly in favor of close communion, while he favors open communion.

In commenting on the circumstance, the editor of the New York Christian Advocate says:

We call upon our friends to rejoice with us because our heart is so full of gladness we must be allowed to speak what most concerns us first. Cavalry church, in spite of all our drawbacks, is receiving members at nearly every service. We have reached two hundred, after having lost in various ways about fifty from our membership. But there is another great occasion for rejoicing. The light is breaking. The heavy clouds that have lowered over our young church are breaking. We in fancy see the spires of a new church house, that shall be a reality soon. The church has succeeded in selling the Broad street lots of our present site. They are to realize eight thousand dollars for it as rapidly as building demands. That leaves as the Cross street half of the lot still for sale, for which we can easily raise enough to complete our house across finished in the auditorium. The Cavalry church is to have a home. And we trust it shall be a place for the Lord to dwell, and where his people shall sincerely worship and serve him.

Another reason for profound rejoicing is that Rev. Carter Helm Jones is to be our neighbor and fellow-laborer. He accepts the call to the First church, to begin work the first of April. We have known and loved him for several years, and are ready to give him a cordial welcome. We congratulate the church and shall look for great things from such a people led on by such a pastor. May be whom they serve bless the union to his own glory, as is too often the case.

We quote this from Dr. Hickley because it is an exhibition of his good sense and sound judgment on the question at issue. We are glad that we have men that allow others the free exercise of their mind, to be governed by their convictions of right, without reproaching them with the cry of bigotry, as is too often the case.

Another occasion for rejoicing is that we are to have another Baptist church in Knoxville. This time it is south of the river. Last night (twelfth instant) advisory committee met and advised it outside of mere feeling and appearance. Why unite on this one special thing and remain divided on others? Why not unite on baptism and have but one church? If a man's convictions are to be respected on baptism, why not on the church service as well? We always look upon open communion as being a sham. There is no spirit in it—no good reasons why such a thing should be either advocated or practiced. Every church is supposed to have its services, rules of order, and sacraments. If these are not safe and sufficient, the better plan would be to go and unite with the church that has that which is safe and sufficient. But if the church has this sufficiency, why go somewhere else for that which ya have?

Yes, but, says one, 'it looks so Christian like, so charitable.' We do not see why this should be so. It would look much more Christ-like to accept the same faith and practice—the same baptism. If we cannot have enough charity to do this, why unite in the communion? If we cannot unite in the fundamental, the more important principles of the gospel, how can we unite further down?

Prof. A. T. Robertson, adjunct professor in the Seminary, filled the pulpit of the First church last Sunday. He will always find a glad welcome when he comes to Knoxville.

T. T. Eaton, D. D., is to be with us next. It goes without saying, that he will be greeted by a full house.

Go ye into all the world, and preach the gospel as every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

If Methodists, Lutherans, Baptists, etc., should come together, we do not see that either would be made the better by it. They would all be Methodists, Lutherans, Baptists, etc., still, and the same.

The creed lines would be kept up all the same. It is a piece for a false show of charity that is as empty as sounding brass and the tinting cymbal. There is so pith in it—an empty show which God abhors. The same charity and Christian spirit can be shown and exercised as well without it as with it, and often is shown much better by those who are consistent with their convictions of right, and act out their faith, than those who do not. Every man and woman ought to unite with the church which he sincerely believes to be nearest to the faith and practice of the gospel. This church becomes the spiritual mother to such a soul, and from her life and nourishment are drawn. In her dwelt all fullness, and there can be no lack—no necessity for going to a strange mother for any needed good.

If we are willing to accept the truth and be led by the spirit, we will be directed aright—find the true church and have no desire to go out from her to find spiritual food. Dr. Dowling did the right thing in resigning his position in the Baptist church as soon as he felt that in this thing it did not hold the truth. And, if, after a year's rest and study (of the Scriptures), as it is said he is determined on doing, he finds another church that believes and practices more nearly in harmony with his views of the gospel, the best thing he can do is to unite with that church, and then honor it by showing, in his practice, that he believes it to hold the whole truth, and be satisfied with its services, and let all others do the same.

There is a difference in church relations and we ought to see and understand this difference. The world has too much of the popular milk and water religion. This 'anything will do,' don't do for anything or anybody. It is a miserably poor principle, and makes more infidels than Christians. 'Be a man' is the apostolic injunction, and it holds equally true in religion. If we believe that the Methodist church holds the truth more fully than other churches, let me be sure to that belief, and stand up boldly in defense of her principles.

We can do this fully and measurably without bearing any the less charitable toward others. Love the brotherhood—do good to all men."

## EXPRESSED FEARS:

**F**ATHEB is sick and cannot go to church. Daughter, who has spent three years at a boarding-school, and is a communicant and a teacher in the Sunday-school enters.

"Well, Mary, did you have a good sermon this morning?"

"Yes, splendid, I never heard Dr. X. preach better."

"What was the text?"

"O, I don't remember. I never could keep texts in my mind, you know."

"What was the subject? Don't you remember it, or some of the ideas?"

"No, papa, but I remember a beautiful figure he had about a bird soaring up into the air. Why, I could almost see it and hear its song!"

"Well, what did he illustrate by the flight of the bird?"

"Let me see. It was something about about faith, or about going to heaven. I can't just recall now what it was, but the figure was splendid."

And the father is satisfied. Why shouldn't he be? That was the kind of listening to sermons that he taught his by his own example. If he had heard it he could not have made a better report unless there had been something in it about politics, or the news of the day. We are losing the habit of attention and the use of the memory in the house of God.—Ex.

A saint is often under a cross, but never under the cross of him that walks among tools.

The words of wise men are heard in quite more than the cry of him that walks among tools.

## THE BAPTIST:

SILENCE IS THE MOST OBVIOUS ACCOMPLISHMENT OF SIN

THOSE WHO GIVE A TESTIMONY TO THEM THAT LOVE THEM, BUT WHO PLEASURABLY DISAPPOINTED. THE PREACHER ASKED ME IF I BELIEVED THAT JESUS OF NAZARETH WAS THE CHRIST—THE SON OF GOD? I ANSWERED 'I NEVER HAD THE LEAST DOUBT OF IT IN ALL MY LIFE.' 'ARE YOU WILLING TO CONFESS HIM BEFORE THE WORLD IN THE ACT OF IMMERSION IN WATER IN ORDER THAT ALL YOUR PAST SINS MAY BE WASHED AWAY, AND THAT YOU MAY BE REGENERATED AND BECOME A CHILD OF GOD?' I ANSWERED, 'I AM DESIROUS OF BEING MADE A CHRISTIAN AND BE SAVED.'

MEET HIM."

ELDER: 'BUT HE SAID, "WHOMSOEVER BELIEVETH AND IS BAPTIZED, SHALL BE SAVED." NOW, ON THIS CONFESSION, LET AS INFORMS YOU, AND SHOULD YOU DIE TONIGHT YOU WILL BE SAVED.'

CEASING ONE OF HIS PIERCING, QUESTIONING LOOKS UPON THE SPEAKER, HE SAID: 'IS THAT ALL THE RELIGION YOU HAVE, GENTLEMEN? I WOULD NOT EXCHANGE THE LITTLE RELIGION I HAVE FOR THAT. WHY, YOU MIGHT DIP ME IN THAT TANK IN THE YARD & THOUGHTLESS TIMES, AND ALL THE CHARGE THERE WOULD BE IN ME WOULD BE A WET MARSHAL INSTEAD OF A DRY CORN,' AND HE REQUESTED THE MAJOR TO SHOW THEM OUT.

THE MAJOR SAID, 'HE NEVER SAW MAN MORE DUMB FOOLISHED IN HIS LIFE'. MARSHAL'S TALK SPREAD OVER THE PRISON, AND SPREAD THE DEATH OF CAMPBELLITE WITHIN ITS WALLS.

'I WAS IMMERSED UPON THIS COLD, FOREST STATEMENT, BUT IF I RECEIVED REMISSION OF MY SINS OR REGENERATION, I HAD NO INTERNAL EVIDENCE OF THE FACT, NO PEACE, NO JOY OR HAPPINESS. I HAVE HEARD CHRISTIAN TALK SO MUCH ABOUT IT. I SPOKE TO THE PREACHER

ABOUT THIS AND TOLD HIM I WAS THE SAME MAN IN HEART AND FEELING, AND HE CLEARLY KNEW THAT I WAS DISAPPOINTED. HE SAID ALL THE EVIDENCE WE COULD HAVE OF OUR SAVED STATE, WAS FROM WITHOUT AND NOT FROM WITHIN—THAT WE COULD NOT DEPEND ON OUR FEELINGS, OUR FEELINGS WERE AS CHANGEABLE AS THE MIND, ETC. TO MY ASTONISHMENT, IN OPEN CONTRADICTION OF THEIR THEORY, THEY RECEIVED MY WIFE AND HER BAPTISM, WHICH WAS NOT GIVEN IN ORDER TO THE REMISSION OF SINS, I. E., BECAUSE OF—A PROFOUND OF, OR DECLARATION THAT THEY HAD BEEN FORGIVEN.'

'WHAT ARE THE PRINCIPLES WHICH DR. ARMINIUS PROCLAIMS?—A SILENT TESTIMONY OF FAITH, DISCREET AND DISTINCT IN ALL ITS DOCTRINAL TRUTHS AND INTERESTS.'

'THEY ARE THOSE WHICH ARE STATED IN THE BAPTIST'S SUBSCRIPTIONS—TO THE BAPTIST, BUSINESS OFFICES 223 Main Street, Memphis, Tenn. J. D. ANDERSON & T. C. LOWREY, Business Managers.'

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All letters for the senior editor or pertaining to the Long Beach, or post-office orders and drafts for same, should be addressed and made payable to J. H. Graves.

What are the principles which Dr. Arminius pronounces?—A silent testimony of faith, discreet and distinct in all its doctrinal truths and interests.

They are those which are stated in the Baptist's subscription.

1. As Baptists, we are to stand for the supreme authority of the word of God, the only and exclusive rule of faith and practice. The Bible is the only rule of faith and practice, and we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinance of baptism, as it is contained in the name of Christ, as the seal of regeneration, and the resurrection of Christ.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be admitted to the communion, who are not regenerate in Christ, and giving credible evidence of regeneration of heart.

## CHURCH POLITY:

The Baptists believe that a Christian church is a single congregation, not composed in itself, and the true church of Christ is the only true church.

4. That, under Christ, each church is absolutely sovereign and independent.

5. That each church commits the sole guardianship and control of the ordinances of the gospel to its pastor.

6. That all church rights and privileges, or pastor, and the Lord's supper, should be limited to the discipline and jurisdiction of each church.

7. That no ecclesiastical authority can be exercised over any church.

8. That no ecclesiastical church is invested with all ecclesiastical power—power to elect and consecrate and depose its own members—power to receive, discipline and excommunicate its own members.

## STRONGHOLD POLICY OF HISTORICAL BAPTISTS:

The non-recognition of human societies as spiritual churches by affiliation, union or communion, or any alliance or co-operation with them, is a strong policy of historical Baptists, consistently maintained by our members or their descendants.

It is a strong position of historical Baptists.

We think the above should be committed to memory by every Baptist, and more especially by every Baptist minister.

An old deacon requests us to discuss in this paper the principles of our church polity and disciplines for the especial benefit of the thousands of young members recently brought into our churches and the information of our old members, who are quite ignorant. We freely admit to this, inasmuch as the church, which shall be the supplementary history of Baptists, has for about two years past been written.

CHAPTER XIV.

(CONTINUED FROM LAST WEEK.)

How Mr. Hill jumped off one train and jumped on one going the other way—which way at last he found himself going! A wife, although a Baptist, proposes to join any organization called a church, that her unconverted husband will join. His relation:

"I ALWAYS believed in immersion at believers for baptism, but was prejudiced against the Baptists on account of their 'cross' communism bigotry." I selected the Campbellites, and the more so, as I knew they did not have any one for 'experience of religion.' We therefore went

up and gave the hands on the next Sabbath. I never doubted it, but for this reason. I fear to

meet him."

Elder: "But he says, 'whomsoever believeth and is baptised, shall be saved.' Now, on this confession,

let us, let us, let us, let us, let us, let us,

meet you."

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## THE BAPTIST.

curse as much publicly as before, he did more in his heart; that his religion had afforded him no pleasure, but that it had been a burden to him, which he had long wished to shake off. And now, as he looks into the future, all is dark and repulsive to him. "I cannot see," he wrote, "in heaven any attractions for me. I cannot say I want to see God or Christ. I confess to a dread and shrinking the soul of her burdened, in her sinful state to get him into a share (?) before he was regenerated, and she brought, through Bro. Rice, the prayers of the church for his salvation.

### THE FORCE OF CHRIST'S EXAMPLE.

We learn duty from example as well as by precept."

HOW often do we hear people say concerning this and other doctrines and duties, you must give me a plain "thus saith the Lord." I will give you some of your instances from example. If one of these should need this, we would say to him, stop awhile, and let us see if you believe anything in religion except what is founded on a plain "thus saith the Lord."

Do you believe our churches are right in ordaining ministers and deacons, or for choosing their own officers, or taking up collections on the Lord's day for church expenses or for missions? There is no plain precept for either one of these. Do you believe Christians do right in keeping Sunday instead of Saturday? Have you a plain "thus saith the Lord" for this, or even for observing the Sabbath at all?

Do you believe in immersions of the body in the water? Where is your plain "thus saith the Lord" for immersing in water instead of any other fluid, or in sand or other substance? The fact is, if you are going to believe only what is forcibly commanded in the New Testament, you will be compelled to reject most of the book. Formal commands do not accord with the spirit and method of New Testament teaching, which is largely by exhortation, admonition and example, and which deals with its adherents as with reasonable beings, who can compare Scripture with Scripture, and thus elaborate their knowledge of doctrine and duty for themselves. Christ has left on record comparatively few formal commands aside from the preaching of the gospel—a observance of the ordinance. This is quite enough to lead us that we learn duty from example as well as by precept.

If it had been plainly stated that Jesus took water and sprinkled it upon the heads of those little children they brought to him, and there was nothing in the New Testament that limited baptism to believing adults, we would be warranted to sprinkle infants. If the evangelist had said that on the day of Pentecost the apostles sprinkled three thousand persons, with their infant children, and thus added them to the church, we would be warranted in sprinkling adult believers and their infant children and thus adding them to the church. And if Luke had recorded the baptism of the Eunuch thus: And coming to a certain water, &c., Philip went down and filled a vessel or cup with the water and poured it upon the head of the Eunuch, the example would warrant us to pour as well as to immerse.

We believe that the Lord's supper should be observed by a single church on a church, i. e., consecrated to its own orderly membership, and have to go to your closet, and upon your knees before God, read David's prayer, poured out of a penitent, broken and contrite heart, which he has given us in his fifty-first psalm. Read it, and make each sentence and petition your own, and God will as certainly hear you as he did David, and when you can adopt and feel the joy of pardoned sin expressed by David in his one hundred and third psalm of salvation, you will know within yourself that God has heard and saved you. I hope to see you at our Wednesday night prayer meeting, and hear you testify that you knew that Jesus is the Christ, and has power on earth to forgive sin without waiver or the intercession of a human priest.

Bro. Frost, Pendleton and End have been invited by Rev. J. Meridian Garrett of East Oakland to give in his church the Bible Reading which they gave at Riveside in September last. They have consented to do so in May next.

The civil officers of the State, and members of both houses, many of whom have been Baptists, and this year more than ever, are no longer without a home in this city while their duties confine them here.

### WAY-MARKS FROM LITTLE ROCK, ARK.

THE second this pleasant and rapidly growing capital of Arkansas, on the ninth instant, to take part in the anniversary exercises of the Second Baptist church under the pastorate of Rev. A. B. Miller, D. D., and to continue the meeting by the delivery of the Fire Chair Talks on Salvation.

We are most delightfully domiciled (Dr. John's word) in the family of Bro. E. Craig, farm-crier member with us of the First Baptist church, Memphis, whose wife was the widow of the late Bro. Thomas, both prominent members of the old First, so we feel delightfully "at home" with every attention and comfort.

The anniversary was a "high day" with the Second church. We talked from our chair to im-

mense crowds both morning and night, and more solemn, earnest attention we never witnessed.

Last night (Thursday) we answered the last question of the series: "Will Christians be judged with the wicked dead at the final Judgment?" or,

"Will this Great Salvation save us from the terrors of the final Judgment?" as well as from the love and penalty of Sin and Power of the Grave." Large congregations have attended with manifestly increasing interest on each of these "Talks." The city press has taken appreciative notices of them as a new and effective means of preaching—"grandly simple."

The pastor and brethren feel that the seed has been sown for a rich harvest. The number that have risen for prayer has increased each night and three have been added to the church by baptism. At the urgent request of the brethren we have consented to remain with them over another Sabbath to see what the Lord has in store for this people.

A word with reference to this church and its gurus, will not be out of place here. Dr. A. B. Miller was formerly the pastor of the First church in Memphis, and well and most ingeniously known to the Baptists of this city and Tennessee, as he was active in all our religious enterprises. As a pastor and devoted brother, we learned to love him. He has had two pastoral charges since he left us, and both were successful ones. As a preacher and pastor he has been from the first a success. He is eminently a builder up and developer of his church. His work here is a notable instance of this. When Dr. Miller took charge of this church five years ago, it had but eleven members and a small wooden house of worship. It has to-day two hundred and ninety-one, and they are largely of the very best class of citizens of the city, and they are worshiping in one of the largest and best, if not the very best houses of worship the city boasts of, and we learn that Dr. Miller commands the largest congregations.

Congregations are second in size to none in the city.

We believe that the Lord's supper should be observed by a single church on a church, i. e., consecrated to its own orderly membership, and have to go to your closet, and upon your knees before God, read David's prayer, poured out of a penitent, broken and contrite heart, which he has given us in his fifty-first psalm. Read it, and make each sentence and petition your own, and God will as certainly hear you as he did David, and when you can adopt and feel the joy of pardoned sin expressed by David in his one hundred and third psalm of salvation, you will know within yourself that God has heard and saved you. I hope to see you at our Wednesday night prayer meeting, and hear you testify that you knew that Jesus is the Christ, and has power on earth to forgive sin without waiver or the intercession of a human priest.

The civil officers of the State, and members of both houses, many of whom have been Baptists, and this year more than ever, are no longer without a home in this city while their duties confine them here.

## THE BAPTIST.

### RESOLUTIONS ADOPTED BY THE FIRST BAPTIST SUNDAY-SCHOOL, JACKSON, TENN., FEBRUARY TENTH, 1850.

W/HERAS, Our omnipotent and divine Father has sent us fit in his infinite discretion to remove from the visitations of this life our brother and former superintendent, D. W. Hargrove, therefore, be it

Resolved, That his invaluable moral principles and most noble example as superintendent of the Sabbath school, and his untiring zeal and complete honest in every transaction, His seeds will not only "come up" to the light of day and grow off, when properly planted, but "come up" to all respects to the expectations of housewives, gardeners and husbandmen, and his implements are warranted not to "cut in the eye."

Little Rock is not only pleasant for habitation and healthy, but is rapidly increasing its trade and its population. The vastness of coal lands recently reported to the legislature by the State Geologist will assure to Little Rock a population of 100,000 in the near future.

Resolved, That we treasure up and cherish the sweet memories of the tender sympathy, cheerful generosity, true fidelity and pious devotion of our beloved brother, that they may be in our hearts a continual source of moral activa power to incite us to reach up and grasp the higher and nobler virtues which are beautifully portrayed his life.

Resolved, That we extend our deepest expressions of sympathy to our sister Sabbath-school of the Central Baptist church of Memphis, and to the bereaved family of our departed brother.

Resolved, That these resolutions be placed upon the records of our Sabbath-school, and published in local papers, and a copy be sent to the Central Baptist Sabbath-school of Memphis, and also to the bereaved family of our departed brother.

H. C. Fair, } Com.

C. C. Foster, } Com.

Jno. E. Grace, } Com.

APPOINTMENTS FOR THE CHAIR TALKS.

FEBRUARY.

Fourth Sabbath, Birmingham, Ala.

MARCH.

First Sabbath, Springville, Alabama.

Second Sabbath, Arkadelphia, Ark.

Third Sabbath, Hot Springs, Ark.

Fourth Sabbath, Batesville, Ark.

Five lectures on "The Church and its Ordinances."

MARRIED.

At the Methodist church in Milan, Tenn., Mr. L. N. Dushong and Miss Maggie Moore, were married at three o'clock p. m., February thirteenth, by Eld. Enoch Windes.

On life's sea there are storms and sunshine. A prosperous and happy voyage to the contracting partner.

At the residence of the bride, February fourteenth, at six o'clock p. m., Dr. J. C. Long and Miss Mamie E. Pritchard, were united in marriage. Enoch Windes, officiating.

May they lead useful and happy lives.

At the residence of Mr. & Mrs. Francis Daily, February seventeenth, Mr. W. G. Hall and Miss Fannie Daily. All of Mississippi county, Mo. J. M. Nowlin officiating.

May peace and prosperity be theirs, as my prayer.

J. M. Nowlin.

Martin, Tenn., Feb. 19, 1850.

In the United States, in one minute 12 bales of cotton came from the fields; 600 pounds of wool grow; 61 tons of anhydrite and 200 tons of limestone coal are mined; 12 tons of pig iron, 3 tons of steel rails, and fifteen hogs of nails are turned out;

266 in gold is dug out of the earth, and gold and silver coin to the value of \$121 is coined in the U. S. mint.—Erechma.

Will B. Haubrough please give us his post-office.

A. M.

### QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor, irrespective of age, to be signed by the name of a subscriber to The Baptist, for our protection.

Who is the richest man in earth or America? What is he worth? What is his yearly income? I wish to see your answer preface on either.

J. P. Wm.

W. H. Vanderbilt is worth \$37,000,000, and his annual income is \$12,500,000. In twenty-five years he will doubtless be worth \$1,000,000,000 (one billion). His doubtless is the richest man in America, if not in the world. Jay Gould is his rival, is next; but neither of these are as happy as we are in our halcyon condition as long as we are by our voice and pen support young ministers as the University. This is worth living for.

Heb. x. 20. What does it mean?

Question 1001. For we are willing after that we do, do. See of our member dancing in order to be excluded. Is this a case in point? Will sin. 1. Peter 1. 1. "Add to your faith virtue." What does it mean. I have heard Methodists define virtue, too could set receive it.

Sin is a violation of God's law. To sin wilfully is to violate God's law knowingly, i. e. knowing it to be God's law, and violating it intentionally.

That member doubtless did not know that dancing was specifically forbidden as a gross sin, but only not favored by the church or only by the rules of a church. Not one minister in one hundred or a thousand ever demonstrates to his church members and congregations that dancing is specifically condemned as a sin, as gross as fornication or adultery. Pastors are gravely faithful in this respect, and it is not strange there is so much dancing among their members. There is no sin where there is no "knowledge of the law."

A member knowing this law and wilfully violating it, demonstrates the fact that he is an unregenerate person, and should be promptly excluded from the church.

The word in the original means energy, boldness, vigor, fortitude or courage.

3, whence it refers to the divine mystery. Enclosed we were called into the kingdom of God's dear Son. In the fifth verse Christians are exhorted to cultivate this excellent grace that their faith may be a vigorous, working and courageous faith, and not only this, but to seek to cultivate all these graces of the spirit.

1. I see that Bro. Graves, in his de-

Question 1002. ate with Elder D. L. D., and that Jades did not take the Lord's supper and says it was the passover supper and not the Lord's supper. What is the difference? Does preacher say they were the same. When and where was the Lord's supper eaten?

2. Does this G not ever mean by st. acrity? The Methodists here say that we does not mean late, but by, at, nearly.

Rome, Ga.

In our little book on communion which you have you will see your questions above fully answered, and the proof given why Jades was not at the Lord's supper, nor did he eat the passover supper on this occasion because the Lord discovered his treason and sent him away before it was finished, and the passover supper was observed before the Lord's supper.

His in Greek means into as often as into means into English, and never at, by or near by. It would be a good thing for your church to take up a collection and purchase the great Carrollton debate and Intercommunion for your church library so you could all refer to it.

Is it possible for one who has been

Question 1003. truly converted to become the ungodly? If so, when does the doctrine of total depravity? If one, when does the one come that isn't it will appear under his shadow if you will fully explain these things to me.

It is not possible for a child of God to commit the unpardonable sin, "for the Lord loveth judgment and hateth robbery not his saints—they are preserved forever." They are kept by the power of God through faith and salvation—they cannot sin for his seed remaineth in them, for they are born of God. It is the unregenerate who can commit this sin.

Will B. Haubrough please give us his post-

office.

## BRANCH OFFICE.

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## PREDESTINATION.

"For whom he did foreknow, he also did predestination to the image of his Son." Rom. viii. 29.  
CO FAK no man has knowledge, wisdom and power he initiates what God does, and what we call predestination or fore-ordaining. Our knowledge of the path even a quare limited, and when we endeavor to foreknow the future we reach at farthes to reasonable probabilities. Imperfect as may be, and necessarily must be, our attempts to forecast the future, yet, so far as our wisdom is sufficient to meet these foreseen probabilities, we plan how amidst them all we may best accomplish our purposes. This plan we adhere to, so far as ability permits, until we see it untrue, or until an unforeseen circumstance render a change desirable. Now, if we could foresee with uttering certainty every event of the future, and were wise enough to plan as is true then all to the accomplishment of our purposes, and then had the ability to carry out to its fullest extent the plan proposed, our purpose would amount to absolute prediction. While these things can never be stated otherwise than hypothetically of any creature, angel, man or devil, they are all true of the Creator. He has perfect knowledge, infinite wisdom, all power. When we call to mind that besides these attributes, he is true, we know that his purposes are wise and bennificant.

MORE OF "THE BLOW."

THERE is no man in the "Current Reformation" that sides with Mr. Campbell, that has done more harm to our church, outside of debates, than Mr. Herding. He has for years been preaching "at large," and he has the "sly and cunning craftiness" whereby to deceive. He has the shew to go to any town where our cause is dull, and with flattering words and fair speeches, overcomes our assemblies, and get them to open to him their houses for a "revival meeting." He then begins to overturn Baptist doctrine from Regeneration, Heart-felt religion and Operation of the Holy Spirit, on through until suspicion is slyed and the "Lord's idiots" begin to endorse him and hurrash for him; then the first they know they are enticed and induced from the faith. If he can't gain his point by fair speeches, he has the affrontery to overwork and carry his point by coercion. He professes to be successful also in tearing down our cause and building up his own, in his public discussions, and we propose that our readers, where churches and communities are in constant danger from his artful devices, shall know him as our "Alexander the Coppersmith," who does as much evil, and of whom our churches should be aware, for his word will sat as doth a cancer, because he has arred concerning the truth, and thus he overthrow the faith of some. While we are waiting for the facts from White Mills and Coryerville, we give this weak the fifth blast from the blow of this blower, with our correspondents reply. After this we will show up the "Fruits" of his debates with Baptists. We want more of such fruit.

Two theories have been, and are taught, and much metaphysical skill has been displayed on either side, as to what God formed the plan of salvation before Adam fell into sin or afterward. So far as I am able to me, the question is one of little moment. God purposed lovingly, and planned wisely, with absolute foreknowledge of all the future; so why should I care when his purpose was first entertained? Suppose we look at this question a moment from the most Arminian standpoint possible, and illustrate by reference to a well-known elecader.

Sam Small goes reaa angodly, indifferent sinne to hear and report Sam Jones' sermons in Atlanta; he goes home under conviction, and shortly after falls publicly that God has saved him. If so (and I do not question it), God saved him purposely. That purpose must logically have been formed in the divine mind before Small received the benefit of it. Could not God as wisely, as kindly, in every way as righteously, have formed that purpose a million of years before it became efficient in

your letter for some time, in order that I might gather up the facts relative to the assertion made by Mr. H. in his article in the G. A. I was not really posted up to the result of the meeting, for I assure you, oaheda of Campbellite circles, his meeting made little impression on the town. His house was a small one, only seating about two hundred and fifty, perhaps not over two hundred. His people came in from the country, and outside of them and his people here very few attended. There was, I suppose, about thirty baptizes, from what I can learn, most of them children. There were not a single addition of a man or woman who was a person or influence. A young man who attended the services frequently, said to me the other day, "I would not give a dollar and quarter for the whole crew that he took in. As to the Baptists, they were two old ladies, one an invalid, living in a Campbellite neighborhood in South Columbia. She had never been to our church, and her husband came once or twice a year or so ago, and would not come back again because we have an organ in the church. He is also addicted to drink, and, of course, we did not want him to join us. The other woman no one among us here ever knew was a Baptist. She lived with a Campbellite family, and was never in our church, so far as I know, and as she always attended the C. church, no one knew she claimed to be a Baptist. I have talked with her since, and she did not know there was any difference between Campbellites and Baptists.

The Methodists additions were about the same, so I am informed, though I don't know how many joined them. The Methodists feel that they were veiled of some diregreesable material. One little girl baptised, had said for two years past, that when she was twelve years old she was going to be baptised, and sure enough, she was twelve when he was here, and she kept her word: no other preparation, except the "good confession," made with no more feeling than when she uttered the prediction. Another came to the water and her heart failed. She stood at the edge of baptistry, the preacher in the water, she protesting and he breaching. They carried on the controversy for some time, but she was incorrigible, so he came out. They tried it over at another time, and with the added influence of her people, they succeeded in dipping her. If he will come back, there are still more of the same sort he got in all the charisms here we would be glad for him to take. They have no more ability to support a pastor now than before the meeting, and are consequently without any. The whole report given by Mr. H., to say the least, is highly colored, and calculated to make a false impression on people not acquainted with the circumstances. For instance, his assertion that "The gentlemen through whose interest in the Adventists teaching," etc., his people say here refers to a man by the name of Jackson, whom no one outside the few who knew him, would ever suppose was the one meant. It was not known in this community that he had the remotest connection with the discussion. The man who conducted the correspondence and paid the expenses of Mr. Lane was Dr. Wm. Shepherd, who was brought up a Cumberland Presbyterian, and had more to do with the arrangement of the discussion than any other individual, and he most certainly has not joined the Campbellites; and unless he changes very much, never will. He is anxious you should correspond with him about any facts you want to know, and says you can use his name freely for the disproof of these statements.

In September I held a debate with a Seventh Day Adventist, a Mr. Lane, of Columbia, Tennessee. About six weeks afterwards I returned and held a protestant meeting which lasted a month. Forty-four were added; thirty-four by baptism, two from the Baptists. The gentleman, through whose interest in the Adventist's teaching the debate was brought about, united with us. He was brought up a Cumberland Presbyterian.—J. A. Harding.

Now we have highly colored the above "Fruits" when compared to the facts furnished by our correspondent;

DEAR BRO. MOODY:—I have delayed answering

## GLEANINGS AND NOTES.

Bro. W. B. Golden of Bellfontaine, Ohio, has been called to Pine Bluff, Ark. We felt anxious to locate Bro. Golden in Tennessee, and yet hope soon pastoral church may induce him to settle in this State. —Our own, and many other hearts will be pained at the sad announcement—Jason Taylor is dead. He was to us a brother beloved. To his family and relatives we extend sympathy in this great bereavement.—The United States Senate's special committee on women's suffrage on the seventh reported a joint resolution proposing a constitutional amendment declaring that the right to vote shall be abridged by the United States, on account of sex.—Ex. A Massachusetts man thirty years ago illegally used a second time a five cent stamp. Recommon conscience stricken he has sent to the United States Treasury twenty-five cents, paying interest on the amount. A good thing to do when one's conscience becomes enlightened.—Buster says Mr. Cleveland will go immediately to New York city upon the close of his term and there engage in the practice of law.—The Postmaster General has issued the following order: At every letter carrier post office, when matter is deposited, within delivery of such office, unpaid, or paid less than the law requires, the notice of detention shall be presented to the carrier to collect on delivery. If the addressed refuses to pay it, it goes to the Dead letter office.—We spent a few days with Bro. S. M. Gupton in Springfield. The church and town gave us a good hearing on the occasions when doctrinal subjects were announced. The church there is looking up and preparing to go forward.—A sister requests us to units with her in prayer, that her eldest boy may be called of God to preach the glorious gospel of Christ. Well, but if God should call another of your boys and excuse the eldest, would that not do as well? Don't you consider that, my sister, we live like the way another sister put. Said said: "I pray God that I may be the wife or the mother of a Baptist preacher." We pray God that she may be both. They are both late in the kingdom, but they are in good time, and in good earnestness, and we hope the opportunities will be improved. Would that God would call all the boys and the bachelors too of both these sisters, for according to our judgment, we need that kind.—The printers last week got our notice of "Obedience Essential" in bad shape, and it is giving us trouble. We hope all will read it corrected. We can't brag on our proof-reading, to be sure.—Treuant church observed the week of prayer. What! We hope they will not wait for outside orders to pray again.

## ITEMS FROM MIDDLE TENNESSEE.

ELD. J. H. GRIME has accepted a call to the Cedar Creek church, Wilson county. It is to be hoped that prosperity and peace will attend his work in this new field. This church, like many others, need to know just what Baptists believe and teach. Bro. Grime is the man to do this work.

Eld. J. B. Moody has been called to the cause of the church at Shop Spring, Wilson county. I congratulate the church on her wise choice. Bro. Moody is making himself felt in Salem and New Salem Associations. A grand man is he.

There are two thousand nine hundred and twenty-four white Baptists in Wilson county, Tenn.

Since the formation of New Salem Association there is left in Salem Association only two active ministers and about twenty-five churches.

Eld. J. T. Oakley has been called to take charge of the Prosperity church. This is one of the oldest and best churches in Salem Association. Should he accept the call, his present field will be, the

last Sunday at Fall Creek; second at Prosperity; third at Cedar Grove, and fourth at Auburn. These churches have a total membership of eight hundred and eighteen. What a field! What responsibility. What great possibilities. What great joy in mixing among each a host of brethren. There is no field more important than the country churches.

W. H. Smith has accepted a second call at Bone. Of late he has been pouring hot shot into the camp of the Reformers. Hence a debate is on foot for the near future. W. H. Smith, Baptist, and J. M. Kidwell, Reformer, will be the chief points. We wait with much interest the time.

Eld. J. R. Hearn, I am sorry to say, is in very poor health; also his wife. Both are confined to their rooms. Bro. Hearn was once a Methodist minister, and the son of Rev. Jacob Hearn, one of the pioneer ministers in the Methodist church in this country.

Now that Bro. Moody has set up a branch office at Neshville for the special benefit of Middle Tennessee Baptists, let us rally and make it a success. Buy his books and send in denominational news for publication in the Middle Tennessee department. Whatever success is attained in this department largely depends on the efforts of its friends. John T. OAKLEY.

S. L. LOUISIANA.

## THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are uniting themselves to secure a "house and home" for Sister Gates and her children. Bro. O. O. McClure has the matter in hand in that city, and has raised four hundred dollars. It is decided that the house and lot will cost two thousand dollars, and the brethren in San Antonio agree to raise the half of this sum if the Baptists of Mississippi and Tennessee, and other States will raise one thousand dollars. Brethren, let us take this question home. If it was the mother of our children who was left a widow and penniless with her orphans, what would we have our brethren do for her and them? We will take pleasure in forwarding any amounts to the Committee.

J. R. Graves, Memphis, Tenn., 25 00; Joseph Townsend, Cincinnati, O., [sets of Yearbooks,] 5 00; H. W. Prince, San Antonio, Tex., 61 00; S. J. Rollin, 53 00; Two Friends, Memphis, 2 00; Ladies Aid Society and other friends at Dyersburg, Tenn., 10 00.

## MINISTERIAL EDUCATION.

HELP US AND HELP THEM.

\$125 Needed.

Fair 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 them noble self-sacrifice?

A friend, Treveast, Tenn., 53 00; Missionary James, La., 30 00; Mrs. E. Jordan, 1 00; Miss M. Hall, 1 00; W. H. Astia, La., 100; Eliza M. Hall, 1 00; Mary A. H. Corbett, New London, Ark., 1 00; Frank Walker, Monticello, Ark., 1 00; E. Lewis, 1 00; Mrs. M. H. Renfro, 1 00; Miss Anna, 1 00; J. Carter, Cockrum, Miss., 1 00; Mr. and Mrs. H. E. Booth, 1 00; J. Johnson, 1 00; Alexander, 1 00; Mrs. S. L. Cobb, 1 00; Mrs. M. L. Johnson, 1 00; Mrs. S. J. Blodget, 1 00; S. L. Wynne, 50c; A. G. Rainey, 2 00; Mrs. E. Lewis, 1 00; and covered in the same letter were \$2 00 for Anna Nore. It is subject to her order; A Friend, 1 00; T. A. Jordan, 2 00; J. S. Flamingo, 10 00; Mrs. Bell, Sam, 1 00; Mrs. E. Yule, 1 00; Lydia Belvoir, 1 00; Round Lick church, 10 00; W. W. Burns, 1 00; Troop Crossland, 5 00.

## OBITUARY.

In memoriam of our departed brother and your long friend and co-worker, John Adkinson, I pass these lines. He died Jan. 26, 1889, aged 74 years, 7 months and 16 days. His death was very sudden and unexpected, though he had been very feeble for some time, but was improving. Bro. Adkinson had been a conscientious Christian for nearly 40 years, having professed faith in Christ in

## THE BAPTIST.

**The Young South.**  
MRS. NORA GRAVES HAILEY, Editor.  
Through all communications for this department may be addressed, Knoxville, Tenn.  
KNOXVILLE, TENN., FEBRUARY, 25, 1859

## POST-OFFICE.

DEAR CHILDREN:—I have quite a treat for you in this letter from Miss Hallie Hale, which I give below. Miss Hale is a Tennesseean, and went from our State last year as a missionary to Mexico. I feel very grateful to Miss Hale for this letter; and I hope all the cousins will join me in thanking her as soon as they read it, as it gives us just the information we much wanted concerning our girls and their brave work. We will always be glad to welcome Miss Hale to our page will we not, children? But I want to have you read her letter, so will say no more.

FROM MEXICO.

DEAR MRS. HAILEY:—Will you excuse me for taking the liberty to write you? My excuse is that I wish to tell you the good results of your efforts to educate some girls in this school. I now know how to hear of the result of your work from Dr. Powell, but I thought that some additional testimony would not be displeasing to you. When I first came here, eight weeks ago, I made the acquaintance of a Mexican young lady named Cuca Dominguez. She appeared to be about eighteen years old. The school has closed, but she and others remained in the city a while in order to be examined by the State officials. Cuca, or more properly Badige (Cuca is the pet name by which she is known here), passed a good examination, and received a teacher's diploma. That "by the way" however, I wanted to tell you that she is quite Christian-like, gentle, refined, polite, intelligent, & girl of whom you and the Young South may well be proud and fond. I often heard her name mentioned by the missionaries. Dr. Powell spoke very highly of her. Mr. Hosley said that she must return to school to take a post-graduate course. The missionaries who are studying the language wanted her to come back, because she was always kind and pleasant about helping them in their studies. But for some reason she thought best not to return at present at least. She is teaching at Paine, and exerting a Christian influence. A few days ago when I returned from town with Miss Mayberry a girl, a young lady rather, ran out into the corridor and embraced and kissed Miss M. very cordially. She was quite pretty, having an intelligent face, dark bright eyes, a frank, clear complexion and constant hair, not quite so tall nor so slender as Cuca Dominguez, but having the same gentle, refined manner. She was elegantly dressed in light colors and a black shawl. Her name is familiar to you, Maria Rosita. She had just come from Monterrey to teach in this school. We have become very good friends, and with her pretty good English and my very imperfect Spanish we manage to our turn a good deal. A few evenings ago when I was telling her about the United States she asked me eagerly if I knew her, and was delighted when I told her that I had met you, and that I had the pleasure of saying good-bye to Mr. Hailey before I came here. As Dr. Powell has written you she is to be married in a few months to a brother of Cuca Dominguez; a year too girls are to be sisters-in-law. Her future is ahead of us now, and promising prospects, situated now at Paine, my future home. When I reminded her that I was going to Paines she asked me with a good deal of suppressed anguish and misgivings if I would write to her; and I learned afterward, in another connection, that she had never talked with Mr. Dominguez's (de Cuca Dominguez, as we call him, following the Mexican style of dropping titles) husband, and that she had asked him not to write during her stay here, because she didn't want the girl here with whom she had been in school to know that she was engaged. I rebuked her for being engaged on such slight acquaintances as a result of Mexican customs. It had been arranged as desire by their parents and friends. In this case there is every reason to hope that it will go on harmoniously. She at least seems to have no fears. Miss Mayberry has told me that she is an earnest Christian and a good religious worker. She is eager to continue the study of English, and one of the missionaries has agreed to assist her. I have learned that missionaries always have to write in haste, and generally without thought. For these reasons I hope this rambling letter may be pardoned. With best wishes for you and the Tengue death I remain with Christian love your friend,

SALLIE DAVIS.

OUR HOME STUDENTS.

AUNT NORA:—Sarah is the first woman whose age is mentioned in the Bible. Abraham made the first purchase of land recorded. He bought it from Ephron to bury his wife Sarah in. Rebekah received it at her wedding presents. They consisted of a carriage, bracelets, jewels of silver and jewels of gold, and raiment. Rebekah were the first married bridal veil. Jesus' first

marriage dream was that a ladder was set upon the earth the top of which reached to heaven, and angels ascended and descended on it, and the Lord stood above it and said, "I am the Lord God of Abraham, thy father and the God of ages." The land wherein thou hast to thou will I give it and thy seed; and thy seed shall be as the dust of the earth: and thou shalt spread abroad to the west and to the east and to the north and to the south; and to men, and to thy seed shall all the families of the earth be blessed." And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." We have done that which I have spoken to thee of.

MRS. NORA GRAVES HAILEY:—I desire to introduce to you my three children, Mary, Howard and Elsie, who wish to join your band of workers. They have answered the questions in the last two papers, and through my influence they have consented to try to send a small amount occasionally as well as to answer each week your Bible questions. Long years ago when your pa, the editor of our paper, as Uncle Robie, and Mrs. A. C. Graves alias Alice, edited a monthly magazine style The Children's Book, published at Nashville, I spent the first dollar I ever earned to pay the subscription price of the same; and the letter I wrote inclosing the dollar was published in THE TENNESSEE BAPTIST, then published at Nashville: and the words of encouragement I then received have ever been as incentive to action. Since afterward I entered the Mary Sharp, and for five years and as many months dream in the encouraging words of Uncle C. Graves, whom I love and respect as a father, hearing an occasional tale from Uncle Robie (J. H. Graves), who always instructed us as one sent from God. Now, for the reasons that you are of the same family, engaged in a great work, I address you, and wish my children under the same happy influence. With many good wishes for you and yours I am very respectfully

MRS. J. S. WOOD (Nannie Miller of class 1853)

Readyville, Tenn.

I desire to hear from you, Mrs. Wood, and to welcome your three children to our columns. I publish your letter, as I feel sure it will be read by many of your old schoolmates and friends, and claim from them an interest in your children as their names appear in the paper each week. May God bless our relatives to them.

AUNT NORA:—I have written to you three times before, and have answered all the questions for 1859. I don't believe you have received my letters, as I noticed in the last Barrier that you said Charley Kelley was your only new scholar. I hope you will get this letter, and count me as one of your scholars and also as one of the cousins. I am doing my best to try to answer the questions every week. I go to Sunday-school every Sunday. Your niece, Coville Cal.

MAUD YOUNG.

You, Maude, your answers have been received and read, but they were mostly tales in the news of the country this year for some reason. Let them all hurry up a little more.

AUNT NORA:—Here come two boys and one little girl from Arkansas. We wish to join your head of noble workers. We mean business. Please add enclosed ninety cents, which will pay our dues for a short time. We will come.

CHARLEY KELLEY.

**They Praise All**

Warr. Because it does what it promises. "I have had no trouble since I took it; it has no side effects, while it never fails to bring immediate cure of Consumption and all other Lung Troubles. Neuralgia, Disease of Heart, Liver, Gout, Rheumatism, Malaria and Typhoid Fever, & holds its own against Fevers, Dr. H. L. Williams, Clarence, Mass., says: "I have had many patients suffering from Lung Troubles, and all of them have been cured by my treatment. I am now using Dr. Hartman's 'Life of Life' obtained from Dr. Hartman's Medicine Co., Columbus, Ohio. Price \$1.50, paid by all druggists. It is safe; strong, and holds its own against all fevers." —  
THE PERSONAL MED. CO., Columbus, O.

Annoying Devotion.

She had married a handsome man. She was warned against him. All her young lady friends told her he was a flirt and gave her a full account of what he had said to them, and how "now we have had him" they wanted, but they would not think of considering the happiness of their lives to such a flirt. She was perverse and they were wedded. A few months elapsed and she came to visit one of her prophet friends one day. "Are you happy?" the friend asked. "No, I'm not." "Well, dear, I'm sure I warned you; but I do hope you won't get a divorce." "Well, I don't know. If this goes on—" "Now, don't be foolish. You are always a little inconsistant, you know, and the best husband will go off and leave his wife occasionally and 'not explain'." "Explain! Go off and leave his wife! I wish he would. He's so devoted that he won't get out of my sight long enough for me to burn my old love letters." —San Francisco Chronicle.

WHY THEY LEAD.

Dr. Pierce's medicines outsell all others, because of their powerful and superior curative properties as to warrant their manufacturers in supplying them to the people (as they are doing through all druggists) to such conditions as no other medicines sold under, vix: that they shall either benefit or cure the patient, or all money paid for them will be refunded. The "Golden Medical Discovery" is specific for catarrh in the head and all bronchial, throat and lung diseases, if taken in time and given a fair trial. Money will be refunded if it does not benefit or cure.

Dr. Pierce's Pillows—gently laxative or actively cathartic according to dose. 25 cents.

Mrs. Simpkins—"My dear, can you let me have five dollars for the church fair?" Simpkins—"You know I do not approve of gambling." Mrs. Simpkins—"The truth is, I dream three times in succession last night that a certain woman would draw the pastor furniture." Simpkins—"You don't say! Well, here's ten dollars. If you want more let me know." —Times.

Rev. Dr. Bell, owner of the Mid-Continent, Kansas City, Mo., says in his issue of Oct. 18, 1887:

It is believed that Dr. Simpkins, of [redacted] Co., has a sure remedy for Fever and Ague. A gentleman in our employ suffered greatly from Malaria, and tried many remedies to no purpose; when, seeing this Antidote advertised, tried it, was immediately relieved, and finally cured. This was two years since, and he has had no return of the trouble.

**SALESMEN**

We are a few days in the market, and for the present will be in the hands of the [redacted] Co., Cincinnati, Ohio.

FULL OF FUN.

"Was school ob medicine yo' wrong to, doctah?" "I don't b'long to no school, siah. I's graduated." —Harper's Bazaar.

A Hartford paper says that the worst criminals in New England can trace their genealogy back to the Puritan Fathers without a break.

"Was Misie drunk, siah, when he fell off the scaffold?" "Well, yo' know when he tumbled, he seemed to have had a drap too much." —Fun.

A ruby-colored bourbon from Rye Beach went first through a Jersey City hole one day last week and the coroner's jury returned a verdict of "suicide." —Drake's Magazine.

The man who wants the earth bad enough to put up with a soiled specimen like ours ought to be accommodated while his desires are — Next thing we know he'll be asking for a new one.—Life.

Rev. J. W. Ford, D. D., of St. Louis, Mo., has an excellent article in the February Baptist Teacher entitled "Seminars and Parsonages," which will be good whenever read.

THE WEEKLY AMERICAN teaches Democracy, undivided; it believes that to the people belongs the right to rule, and that there are no privileged classes in this grand nation. These ideas it will persistently advocate.

**The Weekly American**

8 PAGES, 64 COLUMNS,  
CREAM OF THE NEWS, AND  
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For the home, the farmer, the live stock raiser, the housewife; in fact, for everybody.

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THE AMERICAN,  
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Of the City of New York,

The Cheapest and Safest Insurance in existence, Incorporated under the laws of the State of New York Mutual Insurance at Cost.

THE ONLY COMPANY OFFERING SPECIAL INDUCEMENTS TO TOTAL ABSTAINERS FROM INTOXICATING BEVERAGES.

By means of this advertising, we give our friends who wish to insure one-half the load on the sea. Send us for information and blanks and if you are accepted by the medical examiner, pay one-half the premium to us and we will secure your policy.

We are not agents further than ad-

vertising for the company.

**GOSPEL ALARM**

A NEW SACRED SONG BOOK.

By S. M. BROWN and J. M. HUNT. Nothing has been more effective in converting the world to God than the publication of this book. It has been given to show the world that God's Word is true, and that it is the Word of God.

JOHN CHURCH CO., Cincinnati, O.

AS A NERVE TONIC USE  
HORSEFIELD'S ACID PHOSPHATE

Dr. H. L. Williams, Clarence, Mass., says: "I have used it to great effect in a case of neuralgic fever, and in uterine difficulties. Also in cases where a general tonic is needed." A nerve tonic I think it is the best I have ever used, and can recommend it most confidently."

**CRAIG'S  
MEMPHIS GROWN**

2<sup>nd</sup> CRUP

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and NEW ORLEANS,

Traversing a Magnificent and Even Picturesque Country.



**MASON & HAMILIN**

THE MASON & HAMILIN ORGAN CO., Boston, Mass., is the largest manufacturer of organs in the world.

Mason & Hamlin organs, 100 in number, are exhibited at the first of the 1887 New York World's Fair.

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Jefferson Davis' Home

Bonaventure, with its cool verandas, its wide lawns and its virgin groves, its wharf, its boats and its bath-house, is a typical Gulf coast home, and in the congenial atmosphere of the veranda and dining-room it looks the very picture of peace and rest. In the quiet sound that never whispers of rocks and breakers where a nation strangled. The stranger here enjoys the true hospitality which in the born Southrons is sincerely distinguished, although many of the recipients are but so many mysteries to those who can not conceive of Mr. and Mrs. Jefferson Davis as show people, but prize them for their simple greatness and their simple goodness; while the "Child of the Confederacy" is in the true sense the peculiar possession of Southern Mississippi. Bonaventure is but one of many in a long line of famous villas that, with a few happy exceptions, stand white walls that are varyingly white with stains that are varyingly green, whereas a more somber or neutral combination would not easily be as subject to the general glare, but a resistance to the forces that so swiftly and surely convert new white and green into dinginess and weather stain.—*Louisville Courier-Journal*.

A cold of unusual severity which I took last autumn developed into a difficulty decidedly catarrhal in all its characteristics, threatening a return of my old chronic malady, catarrh. One bottle of Ely's Cough Balsam completely eradicated every symptom of that painful and prevailing disorder.—E. W. Warner, 165 Hudson St., Rochester, N. Y.

Catarrh.—For twenty years I was a sufferer from catarrh of the head and throat. By a few applications of Ely's Cough Balsam I received decided benefit—was cured by —

—*catarrhal Parker, Waverly, N. Y.*

#### Great Dogs for Ducks

Like the Newfoundland, the "Mimpeau Bay" dog is still to be found—with the same capacity and aptitude for his calling—in several strains, sizes, coats and colors, long-haired, short-haired, and curly-coated; red, brown, or yellow, or saddle-grass in color. Having grinned to one of the silvery shores of the Gaspereau river for more than twenty years, and consequently utilized many early projectiles, I can say that by far the most satisfactory dogs for the true sportsman is the medium-sized "after-call," dead-grass color, the shade of your shooting coat. This settles the question of color advantage. They do not carry dead water to shake over you like a dog with a ruff, and furthermore, they are not so cold themselves. Indeed, they are next to mice. They have powerful, fast牙齒, with teeth equal to day and night of the world. The large dog does quicker, is used to keep out of sight, and of course is in the eye about the blind. The indifference of the dogs to a breed and their "affection" for their breed is almost beyond belief. But they are unsatisfactory for any other purpose, they know duck and nothing else.—*Foster and Strawn*.

#### FROM MOST REV. BISHOP RYAN, OF PHILADELPHIA.

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 Harpies. Twenty-five cents a bottle.

Cutter.—"What'll it cost me, Uncle Foster, to have my hen-soup whitewashed?" Uncle Foster (dubiously).—"Well, I would give you advice, Master Smith, but for this old hen-soup whitewashed at all. Take a whitewashed hen-soup along 'bout one or two weeks to do nowthin', as I tell you, Master Smith, it looks mighty gaudy." "Well to do; at least (hastily) don't what I have heard say!"—N. Y. Sun.

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Detectives obtain their hints and clues from many sources, but it is not often, the Paris correspondent of the London Daily Telegraph remarks, that they receive them through the instrumentality of parrots; yet this is just what has happened during the researches of M. Goron, the head of the Paris Criminal Department. This officer has been lately looking for the chief assassin of the "Cathay Band," a fellow named Victor Chevalier, and, going the other day into the office of a notorious receiver of stolen goods in Paris, he heard himself addressed in harsh tones as "Good old Victor, there you are!" This was enough for the detective, who having silently satisfied himself that the loquacious bird was the property of the man for whom he was looking, proceeded to search the receiver's desk for indications of a more substantial character. After a long and minute investigation of the premises, he found a letter from Victor to the receiver, in which spelt the robber announced that he was in Angers under the name of Felix Crost. M. Goron immediately set out for that town, and arrested the owner of the too volatile parrot in the railway station.

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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.

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121 Pearl St., New York.

people speak as if hypocrites were confined to religion; but they are everywhere; people pretending to wealth who do not have a sixpence, assuming knowledge of which they are ignorant shamming a culture they are removed from, adopting opinions they do not hold.—Rev. Albert Goodrich.

These of less sensitive organization have little patience and less pity for what they do not understand; yet this unfortunate class are not for that reason to be shut out in the cold till they "come to." A little sympathy—some cheerful topics of conversation—adroitly introduced—some pleasing little personal attention at the right moments—and! the memini smile again all again is sunshine.—H. V. Ledger.

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#### Value of Mules.

We believe that a mule team is valuable and our belief is the result of actual experience with mules. We believe that a great deal of the viciousness of the mule could be got out of them by more careful breeding and better handling. We believe that they are less liable to disease than a horse, and, under some circumstances, much harder. But a recent writer *says* us in our estimate of the mule and goes several better. He says that they are fifty per cent. better than horses. We are unable to agree with that estimate, and he does not give sufficient reasons for his belief. He affirms as one reason that they are more docile than a horse. If that is true it is a sad commentary upon the training of the horse, for the horse can be made, by intelligent training, as docile as any animal. Nor is it *certain*, as he says, that the mule can be made as kind in disposition as the horse by the same kind of treatment. That is, you can not go out and buy a wild mule and accomplish that result in every case, or perhaps the majority of cases. By proper breeding and proper treatment for several generations we have no doubt that the result could be accomplished. But the mule has had "experience" bred into it for generations, and it can not be got out by kindly whisking at the "critter." The writer says that he never knew a mule team to run away. He had better not risk much value behind every pair of mules. We have seen them run away, and make considerable of a mess in doing it, too.—*Harold and Stockman*.

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dress Payment, unclaimed by me,

on policy of \$5000, on life of my husband, D. W. Hughes, who died Jan. 30. ELEONORA M. HOGAN.

February 4th, 1889.

INDIAN HEIRESSES.

An Honest Country for Impostors

The Chickasaw Indians are fair to look upon. They are of the Crillian type of beauty. They are tall, graceful, with languishing black eyes and an abundance of black hair. They dress tastefully and all, or nearly all, are fairly educated.

Chickasaw citizenship is worth at a moderate estimate \$8,000. There are now about 6,000 Chickasaws by blood and marriage. If Chickasaw lands were divided up each man, woman and child in the Nation would be entitled to about 750 acres.

Formerly the marriage laws were loose and a smart fellow coming into the Nation could get married in a week at an expense of \$1.50 for a license fee. This law was so badly abused that the legislature some years ago amended it, and now a citizen of the United States must reside in the Nation two years, produce a good moral character, be wealthy, and pay a license fee of \$50 before he can marry in a manner to qualify him for citizenship.

The National party favors increasing the marriage license fee to \$100 and putting greater restrictions on the applicant for matrimony. This is not advocated in any narrow spirit, but in the interest of good citizenship. It is a fact that the refuse of Texas, Missouri and Kansas is dumping itself in here. The National party is opposed to a cheap and rowdy citizenship or tolerated population. It believes that by increasing the fees and strictly enforcing the laws only good men would want to marry or do business in the Nation.—St. Louis Republic.

SPECIAL Attention!

"OUR COUNTRY," is a charming little book in paper binding, at the low price of 25 cents.

Rev. J. T. Christiano, Missionary Secretary in Mississippi, has

removed from adopting opinions they do not hold.—Rev. Albert Goodrich.

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We believe, in fact, that there is no better or healthier food for ewes than good silage of the sweet green kind.

The following account of a trial with the feeding of some lambs goes back the winter of 1885-'6, and fully exemplifies the value of silage for the purpose. Toward the end of December 25 of the weaned lamb lots out of a lot of 50 were put on a grass run of 14 acres, and given sweet clover and vetch silage ad lib. The other 25 had a grass run of 25 acres, and were given clover and turnips. Both lots were sold at the same time in the spring; while those fed on silage made more money by one dollar apiece than the others. A good deal of evidence was given before the Board of Commissioners with reference to the value of silage for sheep. Mr. Ineson, for example, said that the effect on the ewes was very great, and that he sold them on the milking cows. He had just testified that his ewes — a pound of butter per cow more on silage.

"For breeding cows," the witness continued, "we found it wonderful stuff." Mr. Ineson then gave the experience of one of his tenants. His flock was in the depths of despair; they had the foot and mouth disease in the autumn and winter, about as wretched as a flock of 500 swine could be. About Christmas they began to be fed with silage, and soon picked up in a remarkable manner. When it came to lambing time, in February, their bags were distended beyond all expectation.

The flock had never had healthy lambs. From eight to ten pounds of silage per day, with shelled corn and some oats, were given. Another witness from Tennessee reported that he gave his sheep on grass a bucketful of silage daily, and that when given a bucketful of silage and a bucketful —

they would eat the former readily in preference. There is,

no question that sheep will take readily to good, sweet silage, and will do on it. Now, that small means can be conveniently made in different parts of the farm, we might never again to hear of shortness of keep for sheep in the spring, especially as the silage will keep good in stacks for several years, so that the abundance of one year may be saved for the scarcity of another.—*English Husbandry Treatise.*

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