

THE BAPTIST.

ever after his immersion. He was the same
loved man in heart as before. If he did not

came 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 sought to shake off. And now, as he looks into the future, all is dark and repellent to him. "I cannot see," he wrote, "in heaven any attraction for me. I cannot say I want to see God or Christ. I confess to a dread and drawing back when I think of them. I cannot think with any pleasure on being associated with its holy inhabitants. I have never enjoyed the worship of God and Christ here, and I do not think I can do so, there, and to meet death like me with a sickening terror. I confess to you, my dear friend, that the reality of the shadow of death is horribly dark to me. I believe I have been miserably deceived and have missed my salvation. I wish you to look the matter all over honestly before you stand on the slippery brink of the dark, cold river, where I now stand."

"Then, I think I have done, and I am convinced—indeed, I know, I am to-day, just where my friend was when he wrote that letter. I have stated my case fully to you, and I want you to deal honestly with me."

Bro. Rice, with no little emotion, said: "This we will do. I believe your case is this day an unparalleled manner, who has by God's grace, escaped a great and soul-destroying delusion. You have experienced the truth Christ as emphasized to Nicodemus, viz: 'Ye must be born again'—from above—of the Spirit, and I may say, by your description, you are prepared the better to understand the necessity of regeneration of heart—that it is your eternal nature, your eternal rest that needs to be changed, your heart must be new, so that you can truly love God, the love of sin must be slain—condemned, and the love of God implanted in you. Then your will be able to have God as your Father in heaven, and Christ as your Savior, and Christians as your brethren in Christ. You will then love the service and worship of God in heaven, and on this earth, and to be appreciated with the children of God, and all the holy and good. You have never understood the plan of salvation through faith in the atonement of Christ. You have sought salvation solely. You have been miserably deceived by false teachers, who have taught you the plan of salvation through God's all-glorious grace to which we have come alone by faith in the atonement of Christ. They have taught you to seek your salvation solely by your own overt acts—works—deeds of law by which so few ever was or can be justified in his sight. You have jumped from one train upon another, and both were going with railroad speed the downgrade to everlasting perdition. You next sought it in the water, and through the mediation of a man instead of through the mediation and blood of Christ. I cannot believe you are to-day far from the cross. I believe you this day to prayerfully read and study the plan of salvation as taught by Christ to Nicodemus. Read, and re-read the whole chapter, then 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 sentiment and petition your own, and God will as certainly hear you as he did David, and when you can adopt and feel the joy at 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 know that Jesus is the Christ, and has power on earth to forgive sin without water or the intervention of a human priest."

Sister Bill was received on re-ordination. She was seen nearly a year ago had been instrumental in

restoring the soul of her husband, in her sinful state to get him into a church (Y) before he was regenerated, and she brought, through Bro. Rice, the prayers of the church for his salvation.

THE FORCE OF CHRIST'S EXAMPLE.

How often do we hear people say concerning this and other doctrines and duties, you must give me a plain "thus with the Lord." I will have some of your instances from examples. If one of these should read 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 with 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 with the Lord" for this, or even for observing the Sabbath at all?

Do you believe in immersion of the body in the water? Where is your plain "thus with the Lord" for immersing in water instead of any other field, or in sand or other substance? The fact is, if you are going to believe only what is formally 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 bare observation of the ordinance. This is quite enough to lead us to 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 and 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., confined to its own orderly membership, and hence to our plain example set by our great exemplar—Christ gathered the orderly members of his church, the eleven, for he had sent Judas away, into one place, a room, and to these eleven he administered the supper. He did not invite any one of the seventy disciples, not even his own mother or brethren, and they were present at Jerusalem. From this example we are warranted in observing the Lord's supper on a church ordinance, restricting it to the orderly members of the church, and not inviting those who are without—members of other churches.

Dr. Frost, Peabody and Bond have been invited to give in his church the Bible Reading which they gave at Riverside in September last. They have consented to do so in May next.

WAY-MARKS FROM LITTLE ROCK, ARK.

117/E reached 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. R. Miller, D. D., and to continue the meeting by the delivery of the Fire Chair Talks on Salvation.

We are most delightfully domiciliated (Dr. Jeter's word) in the family of Bro. E. Craig, formerly 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 immense 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 notice of them as a new and effective manner 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 growth, 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 favorably 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 churches. 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 the city, and they are worshipping 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.

The First church is prospering under the able ministry of Eld. Pace. Compelled to furnish new seating room for his increasing congregations, the church has wisely decided to raise up and build—to lengthen its cords and strengthen its stakes. It has recently purchased a beautiful lot several acres from its present location, and building will doubtless be commenced during the present year.

The two churches are to-day in perfect accord and the cloud that has so long and heavily hung over Baptist interests in Little Rock has lifted and rolled away, and the glory of God has risen upon his Zion here, and his enemies no longer derisively say, "Where is now thy God?"

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 two churches are not only the conservators of Baptist principles and interests to this city, but are pillars of strength to the denomination of the State.

Brotherly kindness moves us to say that our host, Bro. E. Craig, the brother of R. G. Craig, the Seedman of Memphis, has established a first-class Seed and Agricultural Implement House in this growing city, that has already become the leading house of the kind and the pride of the city, as it will be of the State so soon as it is known. And it should be fostered by Arkansians as one of their important State industries. They will find Mr. Craig a thorough business man and thoroughly 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" re all respects to the expectations of house-wives, gardeners and businessmen, 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.

Dr. John Hall, D. D. the distinguished Presbyterian light of New York City, says, regarding the tendency to keep silence on the Baptists for restriction of the Lord's supper to the baptized believer: "Whether the essentials are wisely or kindly in that matter or not, is an open question. It is a course of doubtful catholicity to raise a popular cry against a most valuable body of people who honestly defend, and consistently go through with, what they deem an important principle. Charity suffere long, and is kind. And it is doubtful if, considering the lengths to which liberal ideas have been carried in this country, there be not some gain to the community as a whole from a large demonstration of a stand at a particular point, and reminding their brethren that there are church matters which we are not bound, and not even at liberty, to settle, according to the popular demand, as we would settle the route of a railroad."

ANNIVERSARY SERVICES.

THE SECOND BAPTIST CHURCH HOLDS INTERESTING SERVICES—DR. GRAVES PRESENT.

THE services at the Second Baptist church were of a highly interesting character. In the morning Dr. Graves preached a sermon of remarkable power, the entire congregation being deeply moved. At three p. m. the house was again well filled and the anniversary exercises were most appropriate and interesting. After the singing of several beautiful selections and a few remarks by the pastor, Dr. Miller, Gov. Eagie, Attorney-General Atkinson and Mr. Boone made very interesting talks, gave a history of the church and showing the rapid progress it has made, starting five years ago with eleven members, and now has two hundred and ninety-one.

Rev. Mr. King then offered a earnest prayer, and Mr. Haytherwhite of Springfield, Ill., but for years a citizen of Little Rock, made a few very interesting remarks.

"All Hail the Power of Jesus' Name" was then sung heartily, and Rev. Mr. English pronounced the benediction.

At night Dr. Graves preached again to a crowded house, and a deep interest was manifested. Dr. Graves preached again last night, and will preach every night this week. He is one of the best remarkable men of the day, and all should hear him.—Little Rock Gazette.

In writing upon any subject, always write plainly. We have too many correspondents and subscribers to remember the address of each one.

RESOLUTIONS ADOPTED BY THE FIRST BAPTIST SUNDAY-SCHOOL, JACKSON, TENN., FEBRUARY TENTH, 1889.

WHEREAS, Our omnipotent and divine Father has men fit in his all-wise direction to remove from the vices of this life our brother and former superintendent, D. W. Hughes, therefore, be it

Resolved, That his invaluable moral precepts and most noble example as superintendent of this Sabbath school, and his sifting and complete consecration in the service of our heavenly Father, are still monumental models of true and undefiled religion, most worthy of our sincere reflections and close imitation.

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 active power, to incite us to reach up and grasp the higher and nobler virtues which he 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 and sorrow-stricken family of our deceased 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. FARR,
C. C. FOWLER,
JAC. E. GLASS, } Com.

APPOINTMENTS FOR THE CHAIR TALKS.

FEBRUARY.
Fourth Sabbath, Birmingham, Ala. MARCE.
First Sabbath, Springfield, 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. Dabong 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 parties.

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 Mrs. Francis Dally, February seventeenth, Mr. W. G. Hall and Miss Fannie Dally. 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, 1889.

In the United States, in one minute 12 bales of cotton come from the fields; 600 pounds of wool grow; 61 tons of anthracite and 200 tons of bituminous coal is mined; 12 tons of pig iron, 3 tons of steel rails, and fifteen bags of nails are turned out; 42 acres of the public domain is sold or given away; \$68 in gold is dug out of the earth, and gold and silver coin to the value of \$131 is coined in the U. S. mint.—Exchange.

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

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor. Questions should be sent to the editor, and signed by the name of a subscriber to this paper, for our printer.

Who is the richest man in America?—earth or man? Question 1000. What is the worth of his yearly income? I wish to see your answers preaching on riches.

J. P. WILKIN.
W. H. Veadarbilt is worth \$371,000,000, and his annual income is \$13,854,000. In twenty-five years he will doubtless be worth \$1,000,000,000 (one billion.) He doubtless is the richest man in America, if not in the world. Jay Gould, his rival, is next; but neither of them are as happy as we are in our helpless condition as long as we are in our voice and pen support five poor young ministers at the University. This is worth living for.

Hebrews x. 26. What does it mean? Question 1001. For if we sin willfully after that we have received the truth, there shall be no more sacrifice for us. Is this a case in point? Willful sin. Al Peter i. 2. "Add to your faith virtue." What does it mean. I have heard Methodists argue virtue, but could not receive it.

A. J.
Sin is a violation of God's law. To sin willfully 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 gradually 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 willfully 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. Where is rest to the divine man? The essay was 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.

Question 1002. I see that Bro. Graves, in his debate with Elder Dabong, said that Jesus did not take the Lord's supper and says it was the passover supper and not the Lord's supper. What is the difference? Some preachers say they were the same. When and where was the Lord's supper eaten?

2. Does it in G. eat ever mean by, at, near? The Methodists here say that we do not mean into, but by, at, nearly. Home, Ga.

In our little book on communion which you have you will see your questions above fully answered, and the proof given why Jesus 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.

Kia in Greek means into as often as late means late in 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 Carrolton debate and intercommunion for your church library so you could all refer to it.

Question 1003. Is it possible for one who has been truly converted to commit the unpardonable sin? If so, how can I estimate the doctrine of final perseverance? If not, when character can commit that sin? I will appreciate your kindness if you will fully explain these things for me.

It is not possible for a child of God to commit the unpardonable sin, "for the Lord loveth judgment and forsaketh not his saints—they are preserved forever." They are kept by the power of God through faith unto 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.

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PREDESTINATION.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Rom. viii. 29.

COFAE as man has knowledge, wisdom and power he imitates what God does, and what we call predestinating or fore-ordaining. Our knowledge of the path even a guide limited, and when we endeavor to foreknow the future we reach at further to reasonable probabilities. Imperfect as may be, and necessarily must be, our attempts to foreknow the future, yet, as far as our wisdom is sufficient to meet these foreseen probabilities, we plan how to conduct them all we may best accomplish our purpose. This plan we adhere to, so far as ability permits, until we see it unwise, or until an unforeseen circumstance is a change desirable. Now, if we could foreknow with certainty every event of the future, and were wise enough to plan so as to turn them all to the accomplishment of our purpose, and then had the ability to carry out to its fullest extent the plan proposed, our purpose would amount to absolute predestination. 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 foreknowledge, infinite wisdom, all power. When we call to mind that besides these attributes, he is love, we know that his purposes are wise and beneficent.

The almost universal dread in the human heart of the mere seeming of absolute predestination seems to me to spring from the idea that God's predestination is an arbitrary exercise of omnipotence, regardless of the happiness or good of his creatures, and associated with mercy. Let us not forget this—

GOD'S ETERNAL PROMISE

is in perfect harmony with his love, and is but intended to display alike his power, his wisdom and his goodness.

Back of every act is a purpose, back of every purpose is a motive. The purpose of God is to display by the church his manifold wisdom. Wisdom is brooding and making effective his love in saving, justly reving, where but for his stern justice could not condemn. To this purpose God was moved by his love; not indifference, not hate, but love; boundless love, matchless love, endless love. What God has in wisdom decided to do, or to command as to do, or to permit wicked man and devil to do, is predestination.

SUPRALAPSARIAN VS. SUBLABSARIAN.

Two theories have been, and are taught, and much metaphysical skill has been displayed on either side, as to whether God formed the plan of salvation before Adam fell into sin or afterward. So far as I am able to see, 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 electrical.

Sam Small gave me an ungodly, indifferent answer to him and report Sam Jones' error in Atlanta; he gave home under conviction, and shortly after told publicly that God had saved him. If so (and I do not question it), God saved him purposefully. That purpose must logically have been formed in the divine mind before Small received the benefit of it. Could not God so wisely, so kindly, in every way as righteously, have formed that purpose a million of years before it became efficient in

Small's conversion as he could one moment before? He certainly could, provided he was aware of all the circumstances in any wise tending it right for him to pardon Small. There certainly could nothing occur that God did not know from the beginning. Yet rather than acknowledge that God could not rightly form his purpose and devise ways to execute that purpose even before Adam fell, some men would charge God with willful ignorance! They tell us he could have foreknown, but decided not to foreknow. One charge Peter brings against ungodly men is willful ignorance. And can we suppose God to be willfully ignorant of things affecting the happiness of his creatures, the glory of his name, and the success of his kingdom? Set, I ask it reverently, how could God know whether it was wise for him not to know anything in the future?

God certainly foreknew the death of Jesus when he said: "He shall bruise thy head and thou shalt bruise his heel." "Him being delivered by the determinate counsel and foreknowledge of God," says Peter, "ye have taken and with wicked hands have crucified and slain." God foreknew and foretold how many pieces of silver Judas would get for his wickedness. He foreknew and foretold that the Jews would reject the Messiah. He foreknew and foretold the wickedness of the last days. In a word, a larger part of both Old and New Testaments is a record of special and general wickedness before its commission. If God knew so much he knew all.

MORE OF "THE BLOW."

THERE is no man in the "Current Reformation" this side of Mr. Campbell, that has done more harm to our churches, outside of debates, than Mr. Harding. He has for years been preaching "at large," and he has the "light and cunning craftiness" whereby to deceive. He has the cheek to go to any town where our cause is dull, and with flattering words and fair speeches, overcome unconverted men here, and get them to open to him their houses for a "revival meeting." He then begins to counterfeits Baptist doctrine from Regeneration, Heart felt religion and Operation of the Holy Spirit, on through until suspicion is allayed and the "Lord's idiots" begin to endorse him and hurrah for him, then the first they know they are enticed and misled from the faith. If he can't gain his point by fair speeches, he has the audacity to overawe 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 discourses, 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 Coppermith," who does as much evil, and of whom our churches should be aware, for his words will eat as doth a canker, because he has erred concerning the truth, and thus he overthrows the faith of many. While we are waiting for the facts from White Mills and Conyersville, we give this week 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 fruits.

"In September I held a debate with a Seventh Day Adventist, a Mr. Lane, at Columbia, Tennessee. About six weeks afterwards I returned and held a protracted meeting which lasted a month. Forty-four were added; thirty-four by baptism, two from the Baptists. He was a man of some ability, and was united with us. 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 in Gospel Advocate.

Now are how highly colored the above "Fruits" are when compared to the facts furnished by our correspondents:—

DEAR BRO. MOODY:—I have delayed answering

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 assume you, outside 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 baptisms, from what I can learn, most of them children. These were not a single addition of a man or woman who was a person of 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 so 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 Campbellite 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 wronged of some disagreeable material. One little girl baptized, had said for two years past, that when she was twelve years old she was going to be baptized, and sure enough, she was twelve when he was here, and she kept her word; so other preparation, except the "good confession," made with no more feeling than when she attended the predication. Another came in the water and her heart failed. She stood at the edge of baptism, 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 churches 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 Adventist teaching," etc., his people say here refer 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. Shapard, 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 Campbellite; and unless he change 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.

Columbia, Tenn., Feb. 8, 1888.

When the preacher leaves Christ, Christ leaves the preacher.

DEAR BRO. MOODY:—I have delayed answering

GLEANINGS AND NOTES.

W. B. Golden of Bellefontaine, Ohio, has been called to Pine Bluff, Ark. We felt anxious to locate Bro. Golden in Tennessee, and yet hope some pastoralism church may induce him to settle in this State. Our own, and many other hearts will be pained at the sad announcement—Jackson 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. Becoming 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.—Honor 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 any letter carrier postoffice, 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 addressee refuses to pay it, it goes to the Dead letter office.—We spent a few days with Bro. S. M. Gorton 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 unite 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 when he was here, and she kept her word; so other preparation, except the "good confession," made with no more feeling than when she attended the predication. Another came in the water and her heart failed. She stood at the edge of baptism, 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 churches 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 Adventist teaching," etc., his people say here refer 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. Shapard, 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 Campbellite; and unless he change 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.

Thanks, Bro. O. Write again, and often, and other brethren likewise.

Now that Bro. Moody has set up a branch office at Nashville 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.

THE BAPTIST MINISTER'S CONFERENCE.

IT HAS BEEN suggested by several that a Baptist Minister's Conference in our city would be very helpful and wholesome. I have been requested to make a move in the direction of organizing such a body. We have in our own city Brethren Venable, Snow, Smith, Parks, Barkdale, Graves, Anderson and the writer; and Brethren Bushnell, Faulkner, Lipsey, Sprain and others are near enough to run in once a month.

Such an organization could be made very helpful in many ways by furnishing an occasion for the meeting together of the brethren and consulting about how best to advance the work in our community.

If you approve of this move, drop a card to me, stating that fact and your willingness to enter into such a union of the pastors. When a sufficient number of responses have been received, those favoring the movement will be consulted, and a time of meeting fixed upon for organization. Fraternally yours,

A. J. DICKINSON,

Central Baptist Church.

"OBEDIENCE ESSENTIAL."

THIS excellent tract by Bro. J. P. Kincaid will be ready for distribution when this notice is read. It is the very thing to put into the hands of professors who are trying to excuse themselves for a life of disobedience. It ought to be given to every member of the Y. M. C. A. Indeed it ought to be read by every one that he may assess himself by the care and certain rule laid down in the tract. Will our brethren take hold at once. We will send, prepaid, 100, if ordered at once, to any address for \$3 50, or 50 for \$2 00, or 25 for \$1 25, or 10 for 50c, or 4 for 25c, or 2 for 10c, or 1 for 5c. Let the orders roll in for the best tract of the season. Send to J. P. Kincaid, Brownsville, Tenn., or to J. B. Moody, Nashville, Tenn.

OBITUARY.

In memoriam of our departed brother and young friend and co-worker, John Adkins, I pen 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. Adkins had been a consistent Christian for nearly 48 years, having professed faith in Christ in

1841. He had been a regular subscriber to THE BAPTIST nearly 30 years. Another of the Old Guard has fallen. He was a strict landmarker, and believed in religious church communion long before he knew Dr. Graves had laid it, and long before he published his book on that subject. He was a staunch believer in all the orthodox doctrines of the church and with strong decision of character he opposed every error. He was a strong advocate of ministerial and denominational education. He was a faithful, earnest deacon, regular in attendance at church, always ready and liberal in helping an every good work. The religion of Christ was his favorite theme. As a firm stay in the church, he will be greatly missed by the members, and especially by his pastor, Bro. J. W. Patton. He leaves a large circle of relatives and acquaintances, and his worthy companion, Sister Adkins, to whom his departure, yet with every ground for "joy laid sorrow."

The funeral services were conducted by Bro. Patton, assisted by Bro. W. C. Green. The text was, "By the grace of God I am what I am," and his life was held up as an example of what a firm faith in Christ and a constant reliance on him for strength and guidance will produce. He "rests from his labors," but his "works do follow him." S. L. LOUDENHILL.

THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are raising themselves to secure a "house and home" for Sister Gates and her orphan. Bro. C. O. McClure has the matter in hand in that city, and has raised over a hundred dollars. It is decided that the house and lot there 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 orphan, what would we have our brethren do for her and them? We will take pleasure in forwarding any amount to the Committee.

CONTRIBUTORS.

J. R. Graves, Memphis, Tenn., \$5 00; Joseph Townsend, Cincinnati, O., [note of Tennessee,] \$5 00; H. W. Brinson, San Antonio, Tex., \$1 00; S. J. Holton, \$3 00; Two Friends, Memphis, 3 00; Ladies Aid Society and other friends at Dyersburg, Tenn., 10 00.

MINISTERIAL EDUCATION.

HELP FOR THE SELF-HELPING.

\$135 Needed.

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

A friend, Tennessee, Tenn., \$3 00; Missionary Landmark, La., 30 00; Mrs. E. Jones 1 00; Ellen M. Smith, 1 00; W. H. Austin, Leavenworth, Ky., 1 00; Mary A. H. Corbett, New London, Ark., 8 00; Frank Walker, Monticello, Ark., 1 00; E. Lewis, 1 50; Mrs. M. H. Renick 1 50; Miss [name] 5 00; J. Carter, Cochrane, Minn., 5 00; Mr. and Mrs. E. E. Rothe, 1 00; Jos. [name] 5 00; [name] 1 00; Alexander, 1 00; Mrs. S. L. Cobb, 1 00; Mrs. M. L. Johnson, 1 00; Mrs. S. J. Blaine, 1 00; S. L. Wynne, 50c; A. G. Baer and wife, 2 00; Ed. J. D. Johnson, 1 00; Mrs. A. E. Kelly, 1 00; D. A. Flournoy, 1 00; J. C. Coleman, Mo., 12 50; A Friend, 10 00; Margaret Turner, 80c; W. R. Thompson, 1 00; J. S. Kilian, 5 00; Mrs. J. S. Kilian, 1 00; A New Year's gift from the family of Sister Hannah Hyatt, Monticello, Ark. Mrs. Hyatt, 1 00; Floyd Hyatt, 1 00; Mrs. Emily (daughter), 1 00; Mrs. E. Lewis, 1 00; and covered in the same letter were \$2 90 for Aunt Nora. It is subject to her order; A Friend, 1 00; T. A. Jordan, 2 00; J. S. Fleming, 10 00; Mrs. Belle Sam, 1 00; Mrs. E. Yarn, 1 00; Leslie Baker, 1 00; Round Link church, 10 25; W. W. Burn, 1 00; Troop Crooked, 5 00.

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