

Every farmer attaches the proper value to food with economy. The idea with some, judging from the appearance of their flocks, is that economy consists in getting their stock through the winter on the least food possible, without regard to their growth meantime or their condition in the spring. The few dollars saved in the quantity of food consumed may be lost many times over by this method, for it is much less expensive, as has often been stated heretofore, to preserve the flesh that has been put on, than to replace it weight after it has been lost for lack of sufficient food and care. Some regard it as economy to leave the stock to depend on what can be got from the meadows for weeks, after heavy frosts have taken everything from the grass and out short its growth. This is poor economy in two ways, for not only does the stock lose flesh, but the meadows are injured by having the grass eaten off so close that the roots are unprotected during the winter, and having been injured, the next season's yield is reduced. There is more money lost in this way by many a farmer than he has any idea of.

Another way in which it is quite commonly said that money is lost in feeding is by throwing the hay, and the grain, too, in many cases, on the ground. Much corn is left uneaten by the cattle, either because of the mud and dirt on it, or on account of its shelling off so they can not gather it up. Where hogs are kept in the same yards some of the waste is prevented, but it is better economy to feed in troughs and racks where the cattle can eat up what is given them. In some sections it may be considered that the value of hay and grain will not warrant the outlay required to provide better feeding facilities, but such cases are only the exceptions to the rule that money is lost by wasting food.

There is no contention that cattle consume less food when provided with comfortable quarters in stables, for then less is required to keep up bodily strength, and a larger proportion of food goes to make growth and flesh. There are some gentlemen who claim that their cattle have done better when allowed to remain in yards protected only by open sheds, the idea being that cattle under such conditions are more healthy and vigorous than when confined in stables, where they do not have the same fresh air and abundant exercise. Under such circumstances it is not usual to find that a correct estimate of the value of the food consumed can be formed, and this lacking, the comparative expense can not be correctly ascertained. While in overcrowded, badly-ventilated quarters, cattle will not thrive so well, it can hardly be justly claimed that in well-arranged stables where the stock has an abundance of light and fresh air and an opportunity for daily exercise, they will be less healthy than when promoted from storms and cold only by open sheds or stacks. Those who have tried the two plans mentioned in a systematic way, could not be ready to find the same line of business by giving a detailed account of their experience, with the conclusions arrived at.

There is money to be made, too, in the way the cattle are fed, as this relates to the kind of food or combination of it to produce the best results. Much fodder and hay is wasted on the farm, for if cut up and mixed with bran or meal or oil cake would be eaten readily, and so far toward making up the quantity required to carry the herd through the winter in good condition.—Nation's Live-Stock Journal.

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STORING POTATOES.
The Best Way and the Best Place to Keep the Tubers.
Potatoes can be stored in pile or in the cellar or out-house, but in either case should be free from dirt and dry. Concerning the former method it is said: "Some times they are covered carefully, and in a slatted manner, with straw, and a layer of straw, and to compensate for this deficiency in straw, a foot of dirt is heaped upon them outside. The moisture and foul air which slowly accumulates in winter is held by this thick layer of earth, and it rises to the upper point of the conical heap and causes decay of the tubers, which is mistakenly ascribed to the freezing of this apparently most exposed part. A much better way is to use plenty of straw and less earth. A farmer who never lost one bushel in 60 in his winter-stored potatoes outdoors, made it a rule to put on the heap one foot of compact straw with only three or four inches of evenly laid earth to hold it in position. Ventilation holes were made with a crowbar at the apex, and filled with whips of straw. He found it safe to place as many as seventy bushels in heaps thus treated. The thick mass of straw not only served as protection against frost, but acted as an excellent absorbent of bad moisture.

In the cellar or out-house—being clean and dry, they may be placed on a raised slatted floor on the north or south side of an out-house, so situated that the air can circulate freely from below and pass up through the potatoes. They should not be placed in too large masses so as to obstruct ventilation. Crops which would rot badly in wet ground, would not seriously suffer if properly treated in this way. In some unfavorable seasons, when more than half the crop was ruined by rotting when dug, the selected and sound remainder, thoroughly cleaned and placed on such slatted floor, has nearly or entirely ceased to decay, so that not one bushel in thirty has suffered. It is very important, however, that the work be done thoroughly and in the best manner, for if carelessly performed, it would be of comparatively little use.—Boston Globe.

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THE BAPTIST.

THE TENNESSEE BAPTIST, 1835—THE BAPTIST CLEANER, 1870—CONSOLIDATED JULY 1, 1887.

Stand ye in the ways, and see and ask— the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Isaiah.

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OUR PULPIT.

A SERMON

BY REV. ABRAHAM WRAYEN.

(By request of Austin Association.)

There is our glory of the sun, and our glory of the moon, and our glory of the stars; for one star differs from another star in glory. So also is the resurrection of the dead. 1 Cor. xv. 41, 42.

THE text teaches the doctrine of degrees in glory. The degrees of glory are infinitely diversified, from the lowest state of conscious rest to the highest pitch of exultant joy. They are as numerous as the different degrees of intelligence, from the dim gleams of infant thought to the highest attainment of intellectual power. The gradations of glory are as infinite as the stars or grains of sand that belt the sea shore; as endless as the degrees of piety, liberality, suffering and good works among men.

Many seem to think that a man can live in sin till the close of life, and then obtain pardon and enter into the fullness of heavenly joy. This pernicious and baneful error has permeated whole systems of theology. Even Dr. Watts, the usually evangelical hymn writer, has got to music, "As long as the lamp holds out to burn, The vilest sinner may return."

If this complete means that the blessedness of the man who has spent his life in sin, and who obtains pardon at or near its close, is as complete as it would have been had he spent his days in the service of the Redeemer, then every word of it is untrue. Life's great work can not be accomplished in an hour. God never gave to any man an hour more to live than was necessary, if well improved, to fit himself for the position made attainable to him in glory.

No divine writer ever uttered a more solemn or liberal truth than this: "He that sinneth against me wrongeth his own soul." Every time a man sins he indicts a wound upon his own soul that lowers him in the scale of being and diminishes his fullness of heavenly rapture; makes an impression on his soul that life nor death, time nor eternity, nor grace, nor Christ, nor God can ever remove.

The doctrine of endless degrees in glory is beautifully illustrated in the text, "There is one glory of the sun," etc.

The apostles as well as the Savior, illustrated their doctrine by comparison. They seized things with which the minds of their hearers were most familiar to illustrate the sublime truths of the gospel. Nothing was more familiar to them than the appearance of the heavens. Night after night they beheld the feeble star twinkling like a speck of light on the azure blue; and, then, stars of increasing magnitude, until they reached the bright morning star, the moon in her queenly beauty, and the sun in his meridian glory.

I do not know that the apostle studied astronomy at the feet of Gamaliel; but I do know that by study, intuition, or revelation, he obtained a clear insight into the mysterious wonders of the heavenly worlds. In the Bible there is no distinction made between the planets and the stars; both are considered simply as stars.

Science teaches that the planets composing the

solar system differ immeasurably in size, in distance from their common center, in rapidity of motion, and in brightness. Ceres, the smallest of the asteroids, is 183 miles in diameter, while the largest planets increase in size until we reach Jupiter, 88,796 miles in diameter, while the sun, the great center of the system, is 886,000 miles from pole to pole. He is 1,400,000 times larger than our globe, and it would take 112 such worlds as ours, touching pole to pole, to span his immense disk. But, overwhelming as the immense magnitude of the sun is, many of the fixed stars are incomparably greater. The bright star in Lyra, measures 1,800,000,000 miles in diameter. Thus we have an ever increasing variation in size, from 183 to 1,800,000,000 miles. Truly, "One star differs from another star in glory."

Equally amazing is the difference of the planets in their difference from the sun, their common center. Mercury, the nearest, is 37,000,000 miles distant, the earth 95,000,000, while Neptune, the furthest away, is 2,862,457,000 miles from the sun. Thus we have a variation in distance ranging from 37,000,000 to 2,862,457,000 miles. "One star differs from another star in glory."

Alike wonderful is the difference of the planets, in their rapidity of motion, in their respective orbits. Neptune travels at the slow rate of 11,000 miles an hour, Jupiter 30,000; the earth 68,000; Mercury 110,000, while a comet wheels in its perihelion 1,000,000 miles an hour. "One star differs from another star in glory."

In brightness, also, theirs is equal diversity. This is apparent to the natural eye. The difference is from a speck of light to the dazzling brightness of the noon-day sun. In brightness, "One star differs from another in glory."

Some of the planets are attended by satellites, which greatly increase their glory. The earth has but one moon; but in her ever changing phases, and wonderful eclipses, what an object of wonder and delight is she!

Jupiter has four moons; Uranus, six; Saturn, eight—all rolling in glory around their common centers. Besides this, Saturn has two gorgeous rings, which have proved the wonder and admiration of astronomers in every age of civilized man. These golden rings are supposed to be solid, and detached from the body of the planet. The inner ring is 100 miles thick, 17,000 miles broad, and 19,000 miles from the planet. The outer ring is 100 miles thick, 10,000 miles wide, and 2,000 miles from the inner ring. These luminous rings, like eternal rainbows, with his eight everchanging and revolving moons, hang in gorgeous splendor around his immense body to illumine and adorn his evening skies. Thus we see by the light of science, as well as by the naked eye, how "One star differs from another star in glory. So also is the resurrection of the dead."

This doctrine, so beautifully illustrated by the glory of the stars, is abundantly established by the Scriptures.

1. By all those passages which teach that every man shall be rewarded according to his works. The following quotations are directly in point: "And I saw the dead small and great stand before God; and the books were opened; and another book

was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." "Shall not he render to every man according to his works?" The son of man shall come in the glory of his father, with his angels, and then shall he reward every man according to his works. "For we must all stand before the judgment seat of Christ, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad." Now if all the saved are to be rewarded precisely alike, and all are to enjoy precisely the same degree of glory, then this class of Scriptures cannot be true. If you employ a large number of men in a manufacturing establishment, some skilled citizens, others ordinary laborers, some for a longer and others for a shorter period of time, and you pay them according to the quality and quantity of work performed, some will receive more compensation than others. So, if God, rewards every man according to his works, there must of necessity, be different degrees of glory in heaven.

2. By all those passages, which teach that liberality, beneficence, and charity shall be abundantly rewarded. More and richer blessings are promised in the Scriptures to liberality, to Christian benevolence, than to anything else. I select the following: "God loveth a cheerful giver. The liberal soul shall be made fat, and he that watereth shall be watered." "It is more blessed to give, than to receive." "Whosoever shall give to drink unto one of these little ones, a cup of cold water only, I say unto you, he shall in no wise lose his reward." Some seem to think that what they contribute to the cause of Christ, and to the relief of suffering humanity, is so much waste, so much scattered to the winds, whereas, according to God's word, is treasure laid up in heaven, richer than golden ore.

3. By all those passages, which teach, that our sufferings for Christ's sake and the gospel's shall be abundantly rewarded in heaven.

I submit the following, "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven." "For I reckon, that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "If we suffer with him, we shall also reign with him." "If in this life only we have hope in Christ, we are of all men most miserable."

I call special attention to the fact, that by these quotations, our ultimate and commensurate reward is not here, but in heaven.

4. By all those passages, which teach that the purity of heart, holiness of life, and devotion to God's service shall be rewarded in heaven.

The following are presented in support of this proposition: "Blessed are the pure in heart, for they shall see God." "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever."

And even—

It is as clear as the sun that our good works, our benevolence, our sufferings, and our purity of heart and life, will enter into the sum total, which will assign us our places in heaven, and determine the measure of our future joy.

This doctrine, so abundantly established by the Scriptures, is consonant to human reason, and harmonious with all our conceptions of justice, human and divine.

It is manifest that endless variety is the first law in all the wonderful works of God. Uniformity is the exception, if it anywhere obtains. No two leaves of the forest, no two spires of grass, no two flowers of the field, can be found precisely alike. No two animals, no two birds, and no two fishes are identical. No two rivers, no two lakes, and no two seas, have the same dimensions. No two islands, no two continents, and no two worlds correspond with each other. No two men, no two women, and no two children are precisely alike. Infinite diversity characterizes them all.

The same fundamental law obtains in heaven. We read of angels, archangels, cherubim, and seraphim, of thrones, dominions, principalities, and powers. What are these distinctions, but the grades, ranks, and orders of spiritual beings in heaven? And if there is to be no diversity among the redeemed, no larger and smaller capacities, no gradations of glory, but one infinite measure pervading all, then this is the only exception in all the stupendous works and marvelous works of the great God. I submit, that it would despoil the universe of its glory and stand as an amazing blank in Jehovah's glorious empire.

And now I must answer briefly some of the principal objections urged against this doctrine.

1. It would excite jealousy, dissatisfaction and unrest in heaven.

This objection is based upon a false assumption. It assumes that we will carry with us our depraved nature into heaven. Jealousy, dissatisfaction and restlessness are the fruits of sin. That moral disease will never drop its blight upon the flowers that bloom in the heavenly paradise.

2. It tends to Arminianism, and makes salvation depend upon our good works.

If this is so, then Arminianism, to this extent is true. But the objection is based upon a fallacy. It confounds the justification with future rewards. The two have very little connection. Justification lies at the beginning of the Christian life—the reward of faithful service beyond its termination. The one was bestowed for Christ's sake; the other for faithful service. Good works antecedent to the one was impossible, but consequent upon it, a blessing and a joy. We are not to be rewarded for our justification, but "according to our works." These do not secure our salvation; they only determine the measure of our future happiness.

3. In liberality the poor cannot compete with the rich. Therefore the doctrine cannot be true.

It is not he who contributes most in the aggregate, but he who contributed most according to his ability, will receive the richest reward. The widow's mite was more in the comparison than the prince's splendid gift. Surely there is no inequality here.

4. Our talents, callings and opportunities are so various, the race is necessarily unequal, and therefore the doctrine is untrue.

The same interpretations obtain here as in the preceding objection. He who employs his gifts to the best advantage fills his sphere and calling with the greatest fidelity, and accomplishes the most good under equal circumstances, will yet receive the largest measure of his Master's joy. It is not

the man endowed with gigantic intellect, whose brilliant deeds awaken the world's admiration, whose eloquence charms listening multitudes into silence, or hangs admiring voices and parleys of praise around upon his lips, or whose fame flutters upon the breeze of popular applause; but it is he whose life unfolds the Christian graces and glows with devout and unfeigned piety, who will occupy the highest sphere and wear the brightest crown in glory.

5. Salvation is by grace, and therefore every soul will enjoy equal happiness in heaven.

The conclusion does not follow from the premises. Repentance, faith, conversion, regeneration, sanctification, obedience, fidelity, and good works, are all of grace, but diversity is manifest in Christian character everywhere. Salvation from beginning to end, is by grace, but future rewards are "according to our works."

I cannot close without a brief reference to some other thoughts which cluster around this doctrine.

In heaven every vessel will be full. The difference will not consist in empty, partially filled, or well filled vessels, but the capacity of the vessels themselves. Every one will be perfectly happy in his degree and to the extent of his capacity, and will probably be unconscious that others enjoy higher felicity, in a nobler sphere.

The worm, that crawls beneath your feet, happy in its sphere and to the extent of its capacity, knows nothing of the higher rapture which awells the archangel's breast in the highest heaven. So the thief, pardoned on the cross, and others whose sins are forgiven near the close of life, and who enter into quiescent rest, will never dream of the ecstatic joy which thrills the tongue, and nerves and hands of the Apostle Paul, as, in thrilling lays, he chants the song of immortal life and love and strikes the golden string of the harp of God, near the great white throne in heaven.

Finally the doctrine presents a high incentive to a life of piety and fidelity to God, and zeal in the cause of Christ. True, we are not working for a reward; a nobler motive prompts us; "the love of Christ constrains us;" but the reward is one that we count doubly sure. "A book of remembrance" is kept; your piety, liberality and sufferings; your zeal, prayers and tears; your works and words of love; your persecutions, sufferings and patience for Jesus, are all recorded in that book, and shall receive recognition and a glorious reward in heaven. Remember, "He that soweth sparingly, shall reap also sparingly; he that soweth bountifully, shall reap also bountifully." "He that goeth forth and weepeth, bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him." He who sows the water of life with the seed of truth, shall reap golden sheaves upon the harvest fields of immortality. So, the flower that blooms on earth shall drop its fruit in heaven.

RECKLESS AND FURIOUS.

POOR BROOK. . . . It took three doses of sedative medicine (the Baptists have published this, it would seem to ruin Brook or I would not), together with an all night prayer-service of his wife to re-convert him to the Baptists.

The above is clipped from an editorial in the Gospel Advocate of July 17th, and contains two palpable falsehoods. One statement I am sure Mr. Lipscomb knows to be false in the impression which it would naturally make. It is this: "The Baptists have published this, it would seem to ruin Brook or I would not." Now Mr. Lipscomb well knows that the first time that publicity was given to the "three doses of sedative" it was by J. A. Harding in the presence of about one thousand people in the Central Baptist church this city.

What was his object? He did not mean to ruin Brook. But after this matter had been published before the public by Mr. Harding in a most malicious and ungentlemanly way, it became necessary for my friends, Moody, Lofton and others together with myself, to refer to the matter by way of correction, then Mr. L., with an affected respect for me, says: "Poor Brook! it took three doses," etc., "and I would not," etc. "If the Baptists had not," etc., "and that too it seems to ruin him."

Ah, yes! Good Mr. Lipscomb and his friends would blame the Baptists with Harding's low-down effort to injure me.

Again, it seems that Mr. L. and his friends think that I am eternally ruined. Some of them have argued this to me as a reason why I should yet join the Campbellites. Oh, shame! Where is thy blush?

The second false statement is that my wife engaged in an all night prayer service with me in addition to the three doses of sedative to reconvert me to the Baptists.

The facts are, that I arrived home from the debate about eleven o'clock and retired to rest at once. At midnight I arose in a very nervous, prostrated condition, and took a dose of medicine. About this time I told my wife that I was wrong, and to her and before God, renounced Campbellism. We continued in prayer, however, until after one o'clock, at which time we retired and I slept from two until four o'clock, when I arose, visited a neighbor, and told him of my re-conversion.

Now, I wish to state emphatically and I hope that Mr. L. will remember it, that my re-annunciation of Campbellism and declaration of purpose to return to the Baptists was made about midnight within three minutes after wife and I had arisen and within one minute after the first dose of "sedative medicine" was taken, and before wife and I had offered a single prayer together, or in any other way unless it be in secret and without a word from wife, for she had desisted two days previous, having become convinced that I was fixed.

The statement that occurred some time ago in the Advocate to the effect that my wife prayed with me, exorted me, saying, "We'll starve, we'll starve," etc., on the night of my re-conversion is basely false. But the false statements of the Advocate have been so numerous that I have not the time nor the space to speak of all. More anon.

L. N. Brock

Nashville, Tenn. July 18th, 1889.

THE NATIONAL EDUCATIONAL ASSOCIATION.

EDITOR BAPTIST:—The National Educational Association is now holding its annual session in this city, and the first thing on the programme for to-day is a lecture by Bishop Keane of the Catholic University at Washington, D. C. He is also to read a paper by Cardinal Gibbons. Will you tell me why they, the sworn enemies of public schools, were invited to lecture here at this time? What object had the Association in inviting them? Does the Association hope to capture Bishop Keane or does it want to be captured by Bishop Keane. It seems a little strange to me that any body of men would invite a known and avowed enemy to lecture before it. How is this?

BAPTIST.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

A first class school teacher of some experience is wanted to teach a ten month's school at Alto, Louisiana. A Baptist is preferred. Write to W. A. Ashlay, Alto, La.

SOME STRANGE UTTERANCES OF A S. B. THEOLOGICAL SEMINARY GRADUATE AT THE LATE COMMENCEMENT DAY.

I CONFESS to considerable surprise when I read in the Western Recorder some utterances of Bro. L. O. Lawson, a recent graduate of the Seminary at Louisville. I do not believe the Seminary at all responsible for his vagaries. If it were, and such teachings were inculcated, the sooner it perish the better; but I am happy and proud to say as a Baptist, the Seminary is wholly exonerated from the charge of heterodoxy. It is intensely orthodox in faith and practice.

Bro. Lawson's subject was, "Organic Union of Christians." He is reported as having said, "Christian union is a good thing if men were perfect." What follows then? This, that since men will always be imperfect in this life Christian union is (would be) a bad thing. The Great Head, or the church, therefore, made provisions against a bad thing, viz: in making possible "divergence of belief from a Bible standpoint. Imperfection in men necessarily does away with unity of faith. Men may, therefore, believe as they please to profess a bad thing, which is an organic union of Christians, owing to man's imperfection.

"Men are not perfect, and we must take the world as we find it." Jesus Christ found men imperfect when he came. He took the world as he found it. But he found it in a very bad plight, and sought to unify the world on himself through the unity of his doctrines. The faith once for all delivered to the saints makes no provisions for diversity of belief and the divided and distracted state of Christendom. Our brother thinks this divided state of affairs prevents a bad thing.

"Some men are born in the objective case." What then? According to our brother that is a good thing to help the "present distress." Certainly men are born in the objective case. They object to the truth. That is the very thing that stands in the way of organic union. But men are imperfect and it is therefore best that these objections should be.

"Many broad-minded men cannot see alike." For instance: Paul and Peter were broad-minded men and could not see alike. Hence when Paul corrected Peter at Antioch, he made a mistake, for broad-minded men must differ, and it is an unwise thing to attempt to unite all in one Christian body." It was only a little question about circumcision that caused a little disturbance at Antioch, and why make a fuss about it? Broad-minded men, of course, cannot agree about baptism. Some broad-minded men, as Dr. Hall, of New York, practice sprinkling for baptism. He was born in the objective case, that is, "he inherited certain tendencies of belief." Man's imperfection necessitates this objective tendency, and it is best under the circumstances. But here comes the most beautiful declaration, and withal, the most consistent.

"God is able to preserve the purity of his church, and he has used diversity of belief to accomplish this purpose." Of course diversity is used by our theologian in the sense of unlikeness, for there would be no point in his utterance if that were not so.

Paul then was mistaken, for he taught the oneness of Christian faith, and diversity only, as referring to different phases of the faith. "Till we all come with the unity of the faith: of the Son of God." Passes or diversities of this faith are: One Lord, one baptism, etc. But if we use the word diversity in the sense our brother has given it, we would have two Lords or more, two or more baptisms, etc. For instance, we would have our Lord, the Pope, and our Lord, Jesus Christ. We would have immersion, which is baptism, and

sprinkling, which is baptism, etc. But our brother must not be misquoting. Hear him: "In Catholic countries today where all people believe alike, morality is at a low ebb." What is the morality? That unity of faith, or the organic union, is the prolific source of immorality. That diversity of faith is promotive of morality. If the argument is worth anything, it proves that the Baptist denomination, for instance, is the prolific mother of immorality; that the first churches of Christianity were immoral, and that immorality was and is due to a unity of doctrine. All devout people ought, therefore, to pray the Lord to multiply beliefs and denominations, for the greater diversity, the greater purity. What a diversity of opinion when we place our Lord's prayer beside the late sayings of our Bro. Lawson: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me and I in thee, that they also may be one in us, the world may believe thou hast sent me."

BRO. LAWSON'S PRAYER.

Lord, men, broad-minded men, are imperfect, they are born in the objective case, they cannot see things just as thou hast taught. Lord, thou knowest they came into the world with certain hereditary tendencies of belief. This diversity will prevent the spread of immorality. Therefore, let this diversity continue. O, do thou multiply men's faith till every vestige of immorality is gone and purity and truth sit enthroned on the ruins of the tendencies of broad minded men, and to thee shall all the glory be, for "thou art using this diversity of belief to accomplish thy purposes." Amen.

The foregoing is written in the greatest kindness, and in the hope it may do somebody some good even if "broad minded men," like my brother and self do differ.

S. E. JONES.

Murfreesboro, 1889.

A FATHER IN ISRAEL.

At a meeting of Philadelphia church, July 14th, 1889, the following resolutions were adopted.

Whereas, it has pleased an allwise providence to remove from our association and our church our much esteemed and beloved brother, J. C. Sparkman, who died on the 12th of June last, after a protracted illness, in the eighty-third year of his age and fifty third of the ministry, and;

Whereas, he was the faithful pastor of this church for more than a quarter of a century under whose labors most of the present membership were converted, and;

Whereas, we desire to place upon record some token of our appreciation of his services, and our regard of his memory.

Resolved, that while we realize that he was ripe for the agony of time and ready to be gathered to the Father, yet we regret the loss of his influence and his counsel for our Master's cause.

Resolved, that in the death of Rev. J. C. Sparkman, society loses a valuable member, the church a faithful pastor, and true religion a zealous defender.

Resolved, that we extend to his family our sympathy and prayers.

Resolved, that a memorial page be set apart in our church minutes, and a copy of these resolutions be furnished The BAPTIST of Memphis, Tenn., and our county paper for publication.

A. J. MONTAGUE,
G. W. DAVIS,
J. E. BERRY, } Com.

Mrs. Farrington and other zealous workers have purchased a desirable lot near Elmwood, in our city, for a fourth Baptist church. An industrial school is already in operation, and, perhaps, at no distant day, one of the best churches in the city will be the result of this effort.

ANOTHER CHURCH.

MAKING FIVE NEW CHURCHES IN EMBRYO!
CHITOTHS, BAPTIST.—Dear brethren, the following resolution was adopted from the State or gan of the W. C. T. U. It was adopted by their State Convention, recently held at Trenton, Mo., and presided over by Mrs. Clara Hoffman. I send it to you for such use as you may think proper to make of it.

1st. "Since the W. C. T. U. of Missouri, organized through an inspiration of God, and its members are laborers together with God for the building of Christ's kingdom; that our women, especially our leaders, should live consecrated lives, that they may be able for the Master's use, and prepared to do more and better work in the department of evangelistic work, Sabbath observance, social purity, work among fallen women and all other lines of work in the evangelistic department. We have Schweinfurth claiming to be God, and this church in Embryo claiming to be inspired of God. What next? Yours fraternally,

J. H. O'NEAL.

If the W. C. T. U. organization originated by inspiration of God, then it is certainly a divine institution and truly a church of Christ! What blasphemy to intimate such a thing. There is little doubt but what the W. C. T. U. and the Y. M. C. A. will ere long assume the name church and administer the Lord's supper if not baptism.

BRIEF ITEMS.

Dr. A. S. Worrell, of Rogers, Arkansas, paid us a pleasant visit last week.

Dr. Gambrell is moving on encouragingly in raising the endowment of Mississippi College.

Mercer University, in Georgia, throws her doors open to students free of tuition.

Pastors Venable, Dickinson, and Suow are at the Mississippi Baptist State Convention this week.

Dr. Purser has secured up to date \$25,000 for Howard College, and his prospects of getting the full amount are bright.

After more than a month's absence in Texas Dr. Graves is again at Arcadia, hard at work for THE BAPTIST.

We anticipate a visit from Bro. Moody, our junior editor, next week. Since his debate in Nashville, the number of subscribers have increased almost ten fold.

In order to complete our files we need three copies each of THE BAPTIST, volume two, numbers twelve and thirteen. The first three subscribers who send them shall have a credit of three numbers for each paper on his subscription.

The Associational season in Tennessee opens next week with the meeting of the Big Hatchie. Let every church and every delegate endeavor to make this a year of great progress in the Master's work. Pray and work for the success of the old Big Hatchie.

Our mailing clerk has gone through the long list of names and corrected every error that could be ascertained, and he flatters himself that the paper leaves here correctly addressed to each subscriber. If there are any errors we would be glad to be notified at once that they might be corrected.

The Big Hatchie Baptist Association convenes at Covington on 31st inst. Eld. J. B. Moody preaches the annual sermon. Bro. Sproule, the pastor, writes that delegates will be met at depot on Wednesday morning. The railroads have been applied to for reduced rates. Inquire of your ticket agent. Some of the railroads require delegates to pay full fare going—taking a certificate from the agent where they buy their ticket, and then pay one cent per mile returning.

ORIGIN OF BAPTIST CHURCHES.

IN your issue of July 13th is to be found my article on the above subject, with a reply from Mr. Dickinson. In the former article of this brother I saw and noted a little restlessness of spirit in the matter of its orthodoxy as to the "divinity" of Baptist origin, and in this there is a repetition of the same thing, with the added disposition to make the matter personal, rather than to place it on the merits of the subject in hand. I wish to say to our good brother that so far as I am concerned I am not conscious of having membership in a "self appointed presbytery," who, through our newspapers and elsewhere, arrogate to themselves the office of trying other ministers for heresy, nor have I been conscious of raising a "yell" that has been "regardless of personal rights and Scripture precept," and especially do I deny any allusion to "tyranny" or "citizens of the kingdom by mob law." The irritation of our good brother is not altogether worthy of one who is on such "solid ground" with his own church, and who proposes to stand equally solid with all "unbiased readers." Presumption and irritation are always concomitants of weak cause. Any brother who feels sure of the invulnerable correctness of his cause, or his positions, can afford to be good-humored and untroubled. For this reason I am in a fine, jolly mood.

Now, what is your trouble? Simply this. Bro. Dickinson published an article in this paper in which he took the ground that Baptists are divine in origin only in sense of having (as they think) followed the gospel pattern in the organization of their "denomination." He thinks they found the excuse for their existence in the fact that there was no other "denomination" in existence with whom they could co-operate. This position I deny, and on the contrary assert that the Baptists would constitute the visible churches of Christ on earth if every other human organization in the world had been patterned exactly after the gospel model, so far as their outward forms are concerned. Now in referring to this I was made and discussed in my former article, the brother accuses me of misrepresenting him because I said "we formed an organization of our own," while I represented him as saying "We organized a church of our own." I stand corrected, and beg pardon. But I must be allowed to say that it appears to me the brother is playing on the use of terms. What was it we did? "Formed an organization of our own." What kind of "organization?" A "sect," or "denomination." Does he mean to say that Baptists exist divinely as a "denomination," but not as "churches?" Indeed, does he mean to say that Baptists can exist as a denomination until they first exist as churches? He says that the Southern Baptist Convention is an illustration of what he means by a sect or "denomination," or organization that Baptists had to form because they could not work with other people. Really, does the brother expect us to think he is serious when he refers to the S. B. Convention as his meaning of the "divine organization" of which he was speaking in his former article? Surely not. He knows that the S. B. Convention is not a church, or a denomination either. I think the brother allowed himself to get entirely out of line in order to have somewhat to accuse me in referring to the matter of our organization as churches. If he means now to say that the S. B. Convention and like bodies have not had a regular succession from the days of the apostles, then we will have no fight on the succession question. But if he should say such bodies as the S. B. C. were "divine" in their organization, in the sense the church is divine in its organization, then I don't believe one word of it. The truth is, the brother has left the subject entirely. He is

now affirming he knows not what.

But the brother seems to me in one of his paragraphs to deny that the Scriptures teach the doctrine of a succession of the churches of Christ. Do I understand you right, brother Dickinson? If so, I am ready to affirm that doctrine in the face of your denial, and if you are anxious to be led to "solid ground," it will afford me pleasure to teach you the way of "——" that path which leads to the "solid ground" of the Scriptures, and I am no reason why I should not rebuke the gainsayer in the fold, if I find him there. If I misunderstand you on this point I shall be pleased to know your language betrayed you, and is capable of a different meaning.

Let me repeat that the church of Jesus Christ is of divine origin, having been organized by the Son of God himself, and it has had an existence in this world from that day till this, and will have it till time shall end. The Bible teaches this fact, and I affirm it in the face of any denial, from any source. I mean by the church of Christ, the Baptist church, or churches, for as my creed they are one and the same. If Bro. Dickinson denies this let him say so, and if he does not deny it, then let him record his acceptance of the proposition, and the brethren will quit "noising" around his promises for heresy on this point.

Yours in love of truth, J. N. HALL.

CONFESSION OR HYPOCRACY—WHICH?

SOME of my Campbellite friends (?) question the propriety of my course in making a full confession of my error of falling into Campbellism. They excuse Mr. Harding's pusillanimous effort to injure me by claiming that Bro. Moody did use the greatest possible injury by bringing the matter before the public in the debate. In a private letter to me of recent date one of their preachers says, "Moody, Moody and Lofton have done you more injuring in the matter than any one else. If they had desired to ruin you I don't see how they could have more effectually done so."

Now I wish to say:—
1. It was with my consent that Bro. Moody brought the matter into the debate, yes, I may say more—I was my desire that he should do so. And on the night that he brought the matter into the debate I made a full statement to my church in the city. No, if any one is to be blamed for the publicity of my mistake it is myself. I felt at the time and yet feel that I was doing the will of the Lord in the open confession. The deceit, hypocrisy and lying that would have been required in order to conceal my error, might have saved me from the criticism and sarcasm of the unforgiving and the faultfinding, but would have brought upon me the righteous indignation of God.

I have great contempt for those suggestions that would impress me that to hide a wrong is the best policy.

2. I wish to say that I have great contempt for the suggestions several times offered by Campbellites that the Baptists in general and Bro. Moody in particular have no regard for me. Said one, "Seeing that you are ruined among Baptists you had better come along and join us. I simply wish to say that I never for a moment considered what effect my actions would have upon men. I have acted with an eye to God and his will. I cannot or wish principle and be governed alone by a selfish policy. I intend to follow my convictions, stand or fall, survive or perish, 'sink or swim.'"

The following is an article which the Gospel Advocate refused to publish for me. You can see why:—

A SECOND AND LAST EXPLANATION.

Two weeks ago several statements appeared in the Gospel Advocate concerning my late experience

with "Campbellism," which were incorrect. Last week in a short paper I attempted to correct these errors. This correction the Advocate did me the kindness to publish, but then followed with another paragraph of facts. In justice to Eld. Lipscomb (the editor in chief) and who I think possesses a large measure of the spirit of fairness, I wish to say that he is not the author of those erroneous statements. These papers were written by the "Office Editor" and when he quotes the "Office Editor" he simply quotes himself.

Again, I wish to say that he quotes pretty extensively from a "Baptist woman" whom he never saw in life. It would be some consolation to me for the public to know that the quotations he makes from a "Baptist woman" went through a "Christian church" member to him and one too, upon whose standing around home I wish to be excused from commenting. I also wish to call attention to the fact that not a single statement that I denied last week has been proven, or even attempted to be proven by this "Office Editor." He simply appends as additional catalogues of misrepresentations. Such quibbling disparages me. And now I am going to leave Mr. McQuiddy alone, my only hope being that the great judge of all men, who well knows my heart and his, will adjust these matters at the last day, if not sooner.

L. N. BROOK.

Nashville, Tenn., June 20th, 1889.

SALEM ASSOCIATION.

THE fifth Sunday meeting of the Salem Baptist Association was held with Woodbury Baptist church and convened on Friday night, June 28th, 1889, when praise and prayer meeting was conducted by Eld. D. B. Vance. The following churches were represented: Auburn, Marion, Mt. Pleasant, Prosperity, Shiloh, Sycamore and Woodbury. Elder D. B. Vance was elected chairman and John C. New, secretary.

First topic. Object of the fifth Sunday meeting, was opened by Elder D. B. Vance, followed by discussions by Bro. John R. Rushing, Eld. A. C. Webb, brethren O. B. Summar and Joseph Young.

Second topic. Is it the duty of each church to sustain a Bible school, if so, why? was opened by Bro. John C. New, followed with short discussions by Bros. Joseph Young, W. L. Sullivan, Wm. Summar, G. O. Katen, John R. Rushing, Z. T. Summar and Eld. A. C. Webb.

Third topic. The qualification of Sunday-school teachers, was opened by Eld. A. C. Webb, followed by discussions by brethren W. L. Sullivan and William Summar.

Fourth topic. What is the limit to the mission field, was opened by D. B. Vance.

Fifth topic. Is there Bible authority for the use of money as an auxiliary in mission work was opened by Elder D. B. Vance, followed by discussion by Bro. Joseph Young.

Sixth topic. What is the true spirit and object of giving to the cause of Christ? was opened by Bro. John R. Rushing, followed by discussions by Bro. W. L. Sullivan and Eld. A. C. Webb.

The next meeting will be held in September at Sycamore church, commencing on Friday night before the fifth Sunday. Committee appointed composed of Bros. John C. New, U. B. Olsen and O. Y. Cates to arrange programme for the meeting. Elder D. B. Vance was chosen chairman for a term of one year. Eld. John T. Oakley elected to preach the introductory sermon and Elder D. B. Vance alternate. Elder D. B. Vance preached Saturday night and Sunday morning to large congregations.

JOHN C. NEW,

Secretary.

Students of medicine would do well to send for the catalogue of the Memphis Hospital Medical College.

East Tennessee and Missionary Department.

REV. C. L. HARTLEY, V. P. Home Missions, Editor.
Knoxville, Tenn.

To whom all communications by this department, except news items, should be addressed.

MISSIONARY DIRECTORY.

Rev. J. S. Anderson, Missionary Secretary. All communications directed to him should be addressed to him at Nashville, Tenn.

Rev. H. A. Rogers, D. D., Corresponding Secretary. Send all money for Home Missions to him at Nashville, Tenn.

Rev. J. L. Bailey, Secretary. Send all money for Home Missions to him at Nashville, Tenn.

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The work is moving forward gloriously. The hand of the Lord is in it.

FLORIDA.

The Board in co-operation with the Florida Convention, has 28 missionaries, among whom is Bro. Guild, the theological instructor of the colored people. His work has been greatly blessed. The steady increase of the work in this State under the direction of Bro. W. N. Chasdin is very gratifying. The State raised for the work \$1,703.08, and received from the Board two thousand eight hundred dollars.

GEORGIA.

Our Board co-operation with the State Board in, 1st, the support of W. H. McIntosh, theological instructor for the colored people; 2nd, with the Board of the Convention of Colored Baptists in the support of ten missionaries among them; 3rd, in the work of Rev. F. O. McDonnell in the establishment of denominational schools and preacher's institutes in North Georgia. The relations are cordial and the work done in all these departments is most gratifying. The Boards each contributed to the joint work about two thousand dollars.

Georgia contributed to the Board nine thousand four hundred and twenty dollars and eighty cents.

LOUISIANA.

Our work in Louisiana has been increased during the present year. Besides the support of five missionaries in New Orleans we appropriate two thousand dollars to work in the State. In no State is the mission work more promising than in Louisiana. What we have done thus far does not reach half the destitution of the people. We have, in co-operation with State Board, twenty-six missionaries in this State. The State Board contributed to their support seven thousand eight hundred and fifty seven dollars and thirty five cents.

MARYLAND.

We have three missionaries in this State, two among the colored people and one to be chosen in Baltimore. Maryland contributed six thousand six hundred dollars to the Funds of the Board, an increase of seven hundred and fourteen dollars over last year.

The Woman's Home Mission Society of Maryland, contributed over two thousand eight hundred dollars to our treasury.

The Central Committee of Woman's Work, located in Baltimore, has been very active and efficient in its efforts to promote the interests of the Board. The contributions of the women's societies in the South to our Board, have been during the year nine thousand eight hundred and sixty seven dollars and forty two cents, an increase of three thousand five hundred dollars the past year.

MISSISSIPPI.

The Board has six missionaries in the State, three among the German population. The contributions to the Board amount to about six thousand dollars, besides three thousand dollars received from a legacy. Rev. G. W. Hyde, D. D., is our efficient agent in this State. The increase in its contribution this year has been a little over one thousand dollars.

TENNESSEE.

N. Academy church, \$4.00; Dyers church, 3.00; Collection for Havana house, at convention, 64.06; one-half proceeds from quilt, Memphis, 18.37; Little Townsend, 0.31; Woodland Mills, 2.80; Big Hatchie Association, 18.25; Friendship church, 4.00; Memphis, for Havana House, 2.00; Ladies' collection at Memphis, for Havana house, 34.17; Sanic Fe church, 5.00; Clarksville Synagogue, 7.00; Philadelphia church, 5.76; Harmony church, 1.26;

Big Hatchie Association, for Havana house, 30.17; Big Hatchie Association, 8.76; Spring Creek Sunday-school, 10.00; Pine Grove church, 9.00.

INDIAN TERRITORY.

The work in Indian Territory is well. While the Board has not been able to meet all the demands, there are the most gratifying assurances of progress among these people. Bro. J. O. Wright says, "The churches in the Creek nation are building new houses of worship, repairing old ones and in other ways manifesting greater activity in Christian work. Leaving school is doing a noble work for the uplifting of the Indian and for the Mission is always crowded with pupils."

TEXAS.

is a wide field and the immigration to its vast area renews the conviction faster than the Board can supply it. Bro. A. J. Holt says there are, unoccupied forty-nine county seats, forty-one city stations and there is a population of four hundred and fifty thousand destitute of gospel privileges. The Board has missionaries also in Western North Carolina, West Virginia, Kentucky, and Virginia.

FINANCES.

The cash receipts of the Board have increased from forty eight thousand, twenty two dollars and seventeen cents last year to sixty nine thousand three hundred and eighty three dollars and eighty three cents; an increase of twenty one thousand three hundred and seventy six dollars and sixty six cents.

The increase in Virginia has been \$3,830.66; Georgia, \$1,070.87; Kentucky, \$1,802.00; Missouri, not including legacy \$1,002.28; Alabama, \$817.43; Maryland, \$724.14.

Our co-operative work has risen from \$11,415 to \$68,982.97, while church building on the field has declined from \$54,068 to \$27,103.20.

The Board has paid during the year the sum of \$8,570.00, for Havana house of worship in previous years \$8,570.00; on same church in New Orleans and outstanding liabilities, about \$8,000, and has expended in improvements on the cemetery in Havana, \$3,000 more, being a total for these extra objects of \$9,570. Of the increased contributions during the year \$14,786.77 have been for the house of worship in Havana and \$6,589.89 for the general fund—A very gratifying result since it was feared the special effort for the Cuba house would diminish the general fund.

DEMANDS.

The Board will need the present year, besides the means to pay for the house of worship in Havana, one hundred thousand dollars to meet its growing demands. The twelve hundred thousand which Baptist of the South can easily furnish, with this amount without diminishing their contributions to other objects or taxing their resources.

The wants of our people demand it, and we pray them in the name of our common Lord that they will do it.

The contributions of our people are not measured by their ability but by their interest in our work.

The Home Mission Board asks for the following amounts for 1889-90:

Maryland	\$ 6,000
Virginia	12,000
North Carolina	8,000
South Carolina	6,000
Georgia	15,000
Alabama	8,000
Florida	1,000
Mississippi	5,000
Louisiana	2,000
Arkansas	2,000
Texas	8,000
Missouri	10,000
Kentucky	10,000
Tennessee	6,000
Other States	6,000
Total	\$100,000

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THE BAPTIST.

[We have several times been requested, this past year to republish our editorial that appeared in this paper three years since. We have as often consented, in condition that some one would furnish us with the article. This, Sister Blankenship of Arkansas, does with an earnest request for its immediate publication as the Seventh Day Adventist or Baptists are making converts in Texas. We therefore comply with her request. No one of the Seventh Day writers have answered or attempted an answer that we have seen. Save it for future use this time.]

HAVE WE A SABBATH?

IF THE Sabbath God appointed in Eden for all the race in which to commemorate the creation of the heavens and the earth is the day he commanded the Jews, in the decalogue, to observe, if the only law for observing the seventh part of our time as a day of rest and of Sabbath is that enjoined upon the Jewish nation and round in the decalogue, then, to my mind, it is clear that the Gentile nations have no Sabbath; for that Sabbath day no nation but the Jews can observe. Dr. Dobbs, in common with all the advocates of the first day of the week for a Sabbath, positively, by his admissions, abolishes every vestige of a Gentile Sabbath from the consciousness of men; for they find no law, not the shadow of a precept, in God's word for any day to be kept holy unto God. They, one and all, erase every trace of a Sabbath from the New Testament. Grant that Christ rose on the first day, and that Christ met with his disciples twice or more on the first day of the week, still all that amounts to nothing in the shape of a law for the Gentile nations, or even his followers, to observe the first day as a holy day unto God.

I have thought much on this subject, and find myself forced to the conclusion, with present lights before me, that we have no Sabbath.

I have the utmost confidence in your opinions, backed, as I have always found them, by God's word, and I, in common with many brethren, request your reasons for heeding the first instead of the seventh day of the week. U. T. K. California.

We have had several requests like the above in the last twelve months, and as the question seems to be increasing in interest we give the reasons for observing any Sabbath, and the resurrection day of the Son of Man, our Lord and Savior, as that day, in as brief a manner as possible.

THE EDENIC SABBATH.

First fact.

When God had finished the creation or reformation of the heavens and the earth for the abode of Adam's race he rested on the seventh day from all his work which he made: "And God blessed the seventh day, and sanctified it [i. e., blessed it if observed to the race, and set it apart unto himself], because in it he had rested from all his work."

Second fact.

It is universally conceded that the sanctification of the seventh part of time unto the Lord, by devoting it to rest and to the worship of God, was made known to and enjoined upon all the race.

Third fact.

It is an established fact that the seventh day was devoted to religious worship by all Heathen nations, as well as by the Jews themselves, until the appointment of the Jewish Sabbath, which had its origin at the giving of the law.

Fourth fact.

It is a conceded fact that all nations, Heathen, Jew and Christian, had septennial divisions of time and a sacred day. The Heathen nations almost universally worshipped their principal deity, the sun, on a certain day, hence the term Sunday. History is not old enough to trace its origin; and as history runs back so nearly parallel with the Mosaic institutions it is not probable that the precept was copied from the Jewish customs or laws but from tradition, received from our first parents through Noah and his posterity. Indeed one writer we have consulted asserts that the sacred

day of the Egyptians, on which they worshiped their chief gods, was the first day of the week, Jewish reckoning? If so, then we have traced the observance of Sunday to a parallel with the institution of the Mosaic dispensation.

We are justified in the conclusion, that up to the giving of the Mosaic law, that Jews and Gentiles equally observed the same day of the week, the seventh, corresponding to our Sunday, as their sacred day, which they devoted to rest from labor and to religious worship.

THE JEWISH SABBATH.

But from the giving of the law the Jews observed a different day, viz., the sixth, corresponding to our Saturday, but still a seventh day in respect of the six preceding days of labor.

WHERE AND HOW WAS THE CHANGE BROUGHT ABOUT?

Upon their migration out of Egypt God appointed the Israelites quite a new computation of time. The beginning of the year was changed from the month Tisri to the opposite month Ahiab (Ex. xii. 2), and the beginning of the day from morning to evening; for whereas the fifteenth day of the month on which they departed from Egypt was reckoned to be the morrow after the evening in which they ate the passover, that is, on the fourteenth day (Num. xxxiii. 3 compared with Ex. xii. 6), they were, for the time to come, to compute their days, at least their Sabbaths, from evening to evening. By this means the fifteenth day was changed into the fourteenth and the seventh into the sixth. And the change of the Sabbath made a change likewise of the beginning of the week, it always beginning the next day after the Sabbath, which was still the seventh day of the week, or the seventh in respect of the preceding six days of labor, though not the seventh but the sixth from the beginning of time. This fact, which no intelligent Jew will deny, forces us to the conclusion that the first day of the week, Jewish reckoning, coincides with the PARADISICAL REST DAY, and is the Lord's Sabbath now enjoined upon man. Then as we would enjoy the antitypical Sabbath that remaineth for the people of God to keep, so let us remember and sacredly observe its appropriate type, the Lord's holy day.

We are Gentiles, and it was the original Edenic Sabbath that God commanded us to observe; and he has never repealed that law or changed the day so far as we are concerned. It is perfectly absurd to say that a particular day which he specially appointed to be observed by one nation, and that to commemorate a particular event in the history of that nation, is binding upon all nations when only one could commemorate that event! And Rev. J. S. C. F. Frey, a converted Jew, very pertinently inquires, "How could the Gentiles, without being guilty of mockery, celebrate the seventh day, or Jewish Sabbath, or the passover, in commemoration of the deliverance of their forefathers, when they could but know that their forefathers never were delivered out of Egypt?" (Messiahship of Jesus, p. 181.)

Says Jennings, in Jewish Antiquities:—

"That the Jewish Sabbath was on a different day from the paradisaical is probable from its being appointed as a sign between God and the people of Israel, by observing which they were to know or acknowledge Jehovah as their God (Ex. xxxi. 14, 17, Ex. xx. 20), agreeable to which is the opinion of the Jewish doctors, that the Sabbath, as marked by the cessation of falling manna, was given to the Israelites, and none else were bound to observe it. But how could it be a sign between God and the people of Israel more than any other people if it had been merely the old paradisaical Sabbath, which had been given to all mankind?"

He further observes:—

"The Jewish Sabbath, being declared to be instituted as a memorial of their deliverance out of the land of Egypt, and this being superadded to

the reason for keeping the ancient paradisaical Sabbath, makes it highly probable it was appointed on a different day, otherwise how could it be a memorial of a new event, with what propriety could it be said, as it is, that because God brought them out of the land of Egypt therefore he commanded them to keep the Sabbath day?"

THE OBJECTIONS.

But it is triumphantly asked, Why is it said (Ex. xvi. 23), when reference is first made to the Sabbath, marked by the cessation of falling manna, "To-morrow is the rest of the holy Sabbath unto the Lord?"

We answer that reference seems to be made to directions before given, "this is what the Lord hath said," as also intimated in the sixteenth verse, "this is the thing which the Lord hath commanded." Moses speaks as though this arrangement had been communicated to him by the Lord before, that a particular Sabbath should thus be marked for that people, and therefore he speaks in a familiar manner, "this is the rest," etc. And to us he more than intimates that it is not the original rest day in the twenty-fifth verse, where he says, "to-day is a Sabbath unto the Lord," not the Sabbath.

It is strenuously objected that it was on the seventh day the Lord rested, and appointed it to be observed, and that in the decalogue God commanded the seventh day to be observed as a Sabbath, and therefore the Sabbath of the decalogue doubtless is the original Edenic Sabbath.

This is both plausible and conclusive to those who do not bear in mind or are ignorant of the fact that God had previously changed the computation of time, antedating their Sabbath one day, so that the original seventh day fell on the sixth from creation, although it was still the seventh with respect to the six previous days of labor. The Jews understood the command to observe the Sabbath on their seventh day, which is our Saturday, while we, as Gentiles, observe it on the original seventh day, i. e. the first day of the Jewish week.

(CONCLUDED NEXT WEEK.)

APPOINTMENTS FOR J. R. GRAVES.

First Sunday in September and Friday before, Fall Creek church, Middle Tennessee. The remaining Sabbaths in July are open for invitations from churches in Tennessee.

Prof. Milton Park, late of Greenville, Ala., has been elected president of the Kyle Seminary, Texas, and will enter upon his duties next session. Prof. P. will rank with the first educators of the State, and the prosperity of Kyle Seminary is now an assured success.

We are asked what we think of Schweinfurth, the new Christ? We think and know that he is an arch impostor. Christ will make his second advent in the clouds of heaven visibly, personally. See Acts 1st chapter and not be deceived.

We fear we cannot return from Middle Tennessee in time to reach Scottaboro, Ala., on Thursday or Friday and get the needed rest, Bro. L. C. Conlon.

Eld. H. F. Burns, student at Jackson, is spending his vacation among his native hills in East Tennessee preaching. We trust the brethren will not allow him to return to school empty-handed.

The school at Alto, La., needs a thorough young man and his wife for a teacher. Address O. F. Miles.

Brothers Hayden and Hold have been again received into the Second church, Dallas.

Look for the big IF advertisement in this paper, and the information may be of great benefit to you.

THE BAPTIST.

EDUCATION.

We have been both surprised and delighted at several personal gifts the past month. A box of the finest honey from Brother Knight and Puryear, Jonesboro, Ark., which will keep us perfectly sweet tempered for a whole year. Thanks.

Also five dollars from R. Terrell, Hamilton, Tex., which will pay our subscription to the Gaze Memorial Fund. God must have put it into his heart to do this. Bro. B. C. Sparks, Centre, Cherokee Co., Ala., three dollars, and sends two dollars for paper, which pays time up to volume four, number four. We can only thank these brethren for their unexpected gifts, and pray God to bless them and theirs.—J. J. Harrell, of Benton Co., Miss., thinks enough of this paper and his pastor, J. D. Martin, to make him a present of the paper every year. It is a highly appreciated gift by his pastor. There are pastors who give this paper to every member of their churches; they cannot influence to take it. They say they make money by so doing, for they give more for salary and all church and missionary purposes. J. A. Shakelford, Cleburne, Tex.: If we said in Answer 1086 that "the disciples from which Jesus chose the twelve were added to the church by baptism" we said what was neither true nor what we believe. John prepared the material for the church which Christ came to build, and from that material Christ selected the members of his church, which constituted his kingdom until other churches, as organized according to his divine model were multiplied, when all these made the visible constitutions of the kingdom, as the tribes constituted the temporal kingdom of Israel, the type of Christ's kingdom.—Robert Ry, Jefferson City, Mo.: Most gladly will we comply with your request if we can find an extra copy of "our picture and autograph" for the memorial album of your Sunday school. It is a beautiful steel engraving of the last picture we ever expect to be taken.—J. B. Carley, Abilene, Texas: We esteem Dr. Adam Clark's Commentary on the Bible (excepting his Arminianism) as one of the very best Padobaptist Commentaries on the Bible in our library.—Erethton, Tenn., J. A. Stott: We duly and truly appreciate your kindness for the Old Banner, and the wish that the number of copies now taken at your office may be twenty times doubled. We are preparing a call upon every friend of the paper to make vigorous effort during the next thirty days to double our list, and thus afford as the means to improve the paper. We trust you will enlist in this army of workers, Bro Stott. Will you not.—I. B. Moody, Mount Pleasant, Miss.: The 2nd Sunday in August comes so nearly upon the day we were struck with paralysis, and for weeks before we are ordered to observe rest and fasting and medication, we cannot consent to visit you. Apportion another time later.

Rev. A. Lane (Col.), is devoting his time and labor, at request of his church, to build a house of worship at Mason's depot, on the L. & N. railroad. The church is small and weak, but the plea is an important one, without a Baptist church, white or black, in the place. He deserves to be helped in his laudable work.

"Evangelists for revenue only" is the way the Macon Telegraph speaks of the two Sama, i. e. Jones and Small. The elder Sam lectures for two hundred and fifty dollars per night, wet or dry!

Christ declares: "All power is given unto me." He calls the attention of his people to this as he gives them their commission to carry the gospel to the world. The power which he possesses is essential for the well-being of man, and can be found alone in him; and that power is a guaranty that efforts to promote his kingdom cannot fall of success.—Ex.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor. Questions should be sent to the editor, and be clearly stated, and be of a nature to be answered by the editor.

Suppose a brother is set apart to the deaconship in a Baptist church and takes a letter and unites with another Baptist church, can he claim the right to continue as a deacon without the church choosing him to the office? Jackson, Tenn. W. H. Buntin.

There is nothing more self-evident in church polity than that official relations cannot be transferred by letters of dismission.

It is not only the privilege, but the imperative duty of each church to select with the most careful and prayerful judgment, its officers, since the welfare of the churches so intimately depends upon their qualifications for their respective offices. Therefore, under the eye of the apostle, they were with prayer and fasting and prayer for divine guidance selected and appointed to the service of the church. It is evident that a pastor or deacon who may fairly well serve one church might be quite disqualified to efficiently serve another, hence the divine wisdom in Christ enjoining the duty upon each church to select such officers as her circumstances demand. If a pastor, stating that the bearer has served the church giving it as a deacon necessarily makes him a deacon of the church receiving it, then would a letter stating that bearer has served, or is serving the church as a pastor make the bearer of the church the pastor receiving it; and in like manner a church could transfer its clerk or treasurer. A deacon is chosen and appointed an officer of that particular church that selects him for his service and for no other.

He has no more authority to officiate as deacon until chosen and formerly appointed to the office by the vote and action of the church, than any other member.

Suppose he is not chosen by the church and he feels aggrieved and demands a letter of dismission upon that ground alone, can the church conscientiously grant the letters?

Would he not in such a case be in disorder and show himself unworthy the office?

We should advise the church to rescind its action by which his letter was received, and thus drop him as an altogether an undesirable member.

What ought to be done with a Baptist who openly professes sanctification?

Sanctified to what? To the deaconship, to the ministry to missionary work, to the service of God? Sanctification means to be set apart to some particular office or work. All Baptists profess to be "sanctified," and it is our duty to sanctify ourselves to God's service as the supreme and aim of our lives. Sinless perfection is quite another thing. He that lives and says he sinneth not, is a liar and the truth is not in him.

Some of our older members use the expressions: "By God," and "I (God)" in conversation, and say they are only "idle words" and not to be noticed by the church. What say you? Deacons.

To use the expression, "by God" is swearing, and is as positively forbidden, as is lying or stealing. "I (God)" is a counterfeit of the former, and is taking the name of God in vain, which is as positively forbidden as swearing. Let those old members be rebuked, and if they will still disobey the express commands of God, exclude them for swearing and taking the name of God in vain.

Religion is in its essence an inward spiritual holiness. Outward actions can be considered but two ways: either as the means and instrument, or else as the fruits and effects of holiness.—Ex.

Question 1081. Suppose a brother is set apart to the deaconship in a Baptist church and takes a letter and unites with another Baptist church, can he claim the right to continue as a deacon without the church choosing him to the office? Jackson, Tenn. W. H. Buntin.

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BRANCH OFFICE.

J. H. MOODY, *Editor*
 101 Madison street, near Union, Nashville, Tenn.

A good stock of the best Baptist books and tracts. Agents to solicit for the Home and Foreign Missions. Address, J. H. Moody, Nashville, Tenn.

COMMENT.

Mr. Harding, if he broke down did so in company with such Standard Baptists as S. H. Ford and J. R. Graves.

But we know men do change other men's hearts through words addressed through the ear to their understanding. Oftentimes a fellowman's heart is closed against us. By words addressed to his understanding, his mind is enlightened, his heart is opened and his feeling changed toward us, without any direct influence of the spirit. Why should it be a thing incredible, that God can do what men daily do? Our Baptist friends, in denying that God has power through his word to open and change the heart of man deny God's ability to do what they daily recognize men do. —D. Lipscomb.

And this is your idea of a change of heart. Every time a man changes another's mind you think he has undergone a change of heart. All the men and means together, never did and never will change a man's heart. The hard and stony heart that is equally against God, must be taken away, and God must give a heart of flesh that can feel, and then the love is changed from sin to holiness. There is a new creation and this the written word will never do. Hence the work the Lord did for Lydia enabled her to attend to the things spoken.

Dr. Lofton, as did Mr. Moody, dwells upon the fact that it takes a second person to perform baptism, and places the remission of sins in the hands of a third person. Dr. Lofton says this makes a priest of the preacher. I am satisfied this is presented simply to excite prejudice. Certainly men of the intelligence of Lofton and Moody, and their familiarity of the Bible know there is not an example in the Scriptures of a dinner brought to the remission of sins in Christ Jesus save through the instrumentality of a second person. This is just as true if remission be made to depend on faith alone as if it depends on faith embodied in baptism. —D. Lipscomb.

Who was the second person in the case of Abel, Noah, Job, Abraham, Moses, John the Baptist, and Thiel on the cross? Can't you imagine millions of cases when, by faith alone, men could look to Jesus Christ for remission, but if it depended on baptism as you administer it they would die in their sins. We suppose that in the camp of Israel the greater part, could have looked without a second person, but if they had to look and then be bathed by a priest it would have depended more on a second person than it did. "When they looked they lived." All any one could do for a bitten Israelite was to urge him to throw away his sin and solutions and look alone. So when a man is bitten by sin and desires to be healed, he can look to Christ and the Cross, and trust that alone and all a second person can do, is to persuade him that there is no second person but Christ and that salvation is by faith in Christ and that alone. This a man might do in prison, in the sea, at home, or abroad, on the cross or a bed. The only mediator or second person is ever present and willing and able, but you put baptism in, requiring a third, mean, miserable mortal, missing man, and there is no difference you think? You know better D. L. although you thus speak. You ask any man in this world whose light has not become darkness, which he thinks would be the better plan, faith alone, or faith and immersion by a priest, and you would get but one answer outside of your own deluded ranks. They all would say, let me all into the hands of God and not of man.

No joy is joy without God; no pain is pain with God.

In accord with this, the Lord sent a soul, not even those to whom God miraculously appeared, reached salvation without the aid of a third person. He sent Peter on a three days journey to preach to and baptize Cornelius. He sent Saul blind and led by the hand to Damascus, and then sent Ananias to teach and baptize him and wash away his sins. God is no respecter of person. He sent to these men and will send to every man willing to receive him. This objection as most of the objectors urged by the Baptists, on this subject, is based on the implied inability of God to have a second man where he needs him. So with all the talk about God's power exerted, this objection is based upon a lack of confidence in God to carry out his own purposes through his own laws. D. L.

You hog the question when you say that Cornelius had his sins washed away by Peter in baptism. You know, if you know anything, that Paul's sins were not washed away in the sense you there use it. You say God sent Peter and Ananias and that he will send to every man "willing to receive." But suppose a man is willing and a Methodist or Presbyterian goes to him, and points him to Christ and to faith in Christ as the only remedy. Would that be a God-send? Whom did God send to immerse inquirers to wash away their sins before A. Campbell's day? Was God able to send one such during those long centuries, in which you were not known by men or by angels. And according to your view of divine necessity not even by God himself. Does God send your man Moore to every "willing man" in London? And who else there would take him to a pool to wash away his sins. Through the countless printed sermons, tracts, Bibles, missionaries, etc., how many are there on this earth who can believe in Jesus Christ easier than he could send for a Campbellite preacher? Do you think God is able to have one every where one is needed? He would have to make multitudes in a moment by a might that does not reside in the word.

FOREIGN MISSIONS AT THE ASSOCIATION.

PRO. EDITOR:—I beg a little space in your columns to call the attention of the brethren of your State to the subject of this letter, and wish to make several requests with regard thereto.

1. Please see to it that some favorable and sufficiently long time be given to the consideration of this great subject of giving the gospel to the heathen. At not a few Associations and even Conventions, we have seen it crowded into a very little time, and that at a most unfavorable hour, as if it were a subject of little or no importance. Jesus did not so regard it. Matt. xxv. 16, 20.

2. Take occasion, some of you, to give to the delegates of the churches assembled at these meetings, facts and figures concerning the work. Remember that a large number of these delegates never see a copy of the minutes of the Southern Baptist Convention, nor a copy of the Foreign Mission Journal, and some probably seldom see a copy of the State paper. They know little or nothing about the mission works of our Convention, and you will have an opportunity of giving them information.

3. Post yourselves carefully on these facts and figures, so that you may readily give them to the people. Give them facts, "the fingers of God," as Dr. Pearson calls them—fresh from the fields, and leave the preacher of the missionary sermon to preach on mission.

4. Ask these delegates to take the facts you give them and go home to work in their churches for the carrying out of the Lord's great purpose of giving the gospel to the world.

5. Tell them about the Foreign Mission Journal which contains, every month, fresh news from the mission fields. Tell them the address is simply, "Foreign Mission Journal, Richmond, Va.," and

the price is only thirty-five cents a year. I strive to make the meetings of the Association this year missionary in spirit, meetings from which a missionary revival shall extend to all the churches.

I have prepared and am sending to every Baptist preacher in the South a brief summary of our Board's work, both at home and abroad, and trust that it will be found useful to the brethren in their church and associational work. T. P. BARR.

Assistant Sec'y for Foreign Mission Board.

THE SUNDAY-SCHOOL WORK.

I have been in this work long enough to know that a great work can be done by hard labor and perseverance. We can in a short time do six thousand dollars worth of Sunday-school mission and colportage work in the State of Tennessee every year; and this amount may be increased from year to year. There will be great discouragements to meet along any line of action but we must not change plans because of these, for they will come, always do, on any plan. There are no special plans of work now, that I have any knowledge of, more than to work on and get ourselves into a working body. The bundle of sticks could not be broken, and when our Sunday-schools form one large working band they will be strong for a great work. I am trying to do the work of one missionary and at the same time organize the schools into a working army by working every day in the week and at night. I have ninety-one only, now, but when we remember that there was no organization at all to begin with, we should not be discouraged. The pastors of this State can well afford to give one month of their time from every other work just to get a regular systematic report from all the schools and get the schools in a shape to be reached and utilized in our denominational enterprises. If six hundred schools give one dollar per month the amount in one year will be seventy-two hundred dollars, and we can and ought to get them up to that amount if it takes five years.

POSSIBILITIES.

The schools I have visited will average more than one dollar per month but I cannot put in my time visiting. I must do the work of an evangelist and ask the workers over the State to help up the business part of this work. You see what can be done with ease. Shall the cause lose all this for the want of a little co-operation? The following letter explains itself and any school may do the same—give one collection every month and have enough left for their literature.

Mr. J. S. THOMAS:—Enclosed you will find a postal note for fifty three cents, sent by the Whitesburg Baptist Sunday-school to aid in the work for which you asked our assistance. The officers of our school are Mr. Ewell Fangle, Supt., Mr. P. L. Dyer, Assistant Supt., Miss Millie Welch, Sec'y and Treas. Teachers are, Mr. Ewell Fangle, Mr. Robert Parvin, Miss Millie Welch, Miss Cora Lane, Miss Cora Wood, Mr. Clay Beasley. Resp't.

M. A. WELCH.

Whitesburg, Tenn. July 8th, 1889.

I have another letter enclosing twenty-five dollars from Jonesboro Sunday-school but I give this one because it is along the line of work we hope to inaugurate. Come brethren, let us do some practical work.

J. S. THOMAS.

Sunday-school Evangelist, Knoxville, Tenn.

Clear the window of the soul of cobwebs, spider-webs of prejudice and unbelief and sin, that through Faith's crystalline atmosphere you may look through the gate into the heavenly city.

Seek God in those hours which have appeared to you so empty, and they will become full to you, for he will himself sustain you in them.—Ex.

All Christians must work. What would happen a battle if only the officers fought?

ALIEN IMMERSION.

BY H. H. HARRIS, D. D.

AGAIN it has been said of the outside administrators that they are Christians and are sincere, and we ought, therefore, to receive their work as valid. But I answer, every Christian is not authorized to do what every other Christian is authorized to do. For instance, some Christians are authorized to preach; will our brethren who advocate the validity of alien immersion, take the position that all Christians ought to preach? "I trow not." Again, some Christians are authorized to commune at the Lord's table; will these brethren say that all Christians are entitled to do the same? Surely not! Then why may we not admit the Christian character of those whose work we have now under discussion, and yet reject their work whenever and wherever they go beyond their authority? But it has been said, "they are authorized to baptize." I ask by whom? By gospel churches? I have shown that if they were authorized by gospel churches we are not, unless things that differ are same. Our very existence is suspended upon the proper solution of these questions. Show us that any one of the claimants to be gospel churches, (the Baptists aside) are so in fact, and we shall see at the same time that ours is no longer a just claim and with one voice we will cry, "Bless the Baptist church beyond the reach of resurrection." It is time now to leave the arguments brought forward in support of the validity of alien immersion, and see whether there is anything to be said against it. The commission given by our blessed Lord, authorize somebody to baptize. Who is it? If it is Episcopalians, then their immersions are valid. But their birthday is fifteen hundred years too late in the world's history to suppose that Jesus, while on earth, ever commissioned them to do anything. The same may be said of the Lutherans, the Presbyterians and the Methodists with about two hundred years added to the time of the latter denomination. When we read the will of a man who died fifty or a hundred years ago that John Jones was to be his executor, we are at no loss to decide that any John Jones, who is but twenty-five years old, is not the executor of said will. So when we inquire for the executor of the Heavenly Testator, who was authorized to execute his will we are forced by every law of evidence to reject all claimants who were born one thousand years after the appointment was made,—the authority given. While this item of evidence is amply sufficient to vitiate the claims of all who are wanting in age, it must not be forgotten that sufficient age is of itself, insufficient to establish a claim to executorship. John Jones may be old enough to have been the man alluded to in the supposed will, and yet not be that man. So the case before us, the ancient order of Free Masons are allowed to be old enough and to have received from Jesus the commission to baptize, but no one could think of yielding the claim to them, simply on the ground of their age. John Jones must not only prove himself a contemporary of the testator, but he must prove his identity with the Jones of the will. Now can any of the denominations above named, prove their identity with the person or the organization commissioned by our Savior to baptize? If they own their immersions are valid; but if they cannot, they are as worthless as would be the acts of a man now forty years old under the commission of George Washington, to command the armies of the republic. But can they prove their identity with the apostolic church? No one Baptist will admit that they can; and it must be remembered that we are arguing this question from a Baptist standpoint. We can never admit their identity while we see them sprinkling a few drops of water upon the forehead of their converts and gravely calling it

baptism, or while we see them taking their unconscious offspring into the church by the same unmeaning rite. Jesus taught the apostolic church: "Except a man be born again he cannot see the kingdom of God," and "except ye be converted and become as little children, ye cannot enter into the kingdom of heaven." Look on this picture, then on that, and say if they are identical. If they are not identical, the immersion administered by those who have presumed to change the laws of Christ are worthless. Somebody was authorized by the commission to baptize. Again, I ask, who was it? This question has been answered thus: "It was the apostles." But was the commission given to the apostles, as apostles? If it was, then no one not an apostle has ever had a right to preach or baptize. But it is evident that men, not apostles, preached and baptized in the apostolic age, and consequently with their approbation. This then is clear evidence that the apostles did not understand the commission as being given to them as apostles. Had it been so given, they could have complied with it, for it required them to "go into all the world and preach the gospel to every creature." This the apostles could not have done, unless they had lived to the end of time, and have been ubiquitous besides. I know that the woman in purple, and one of her daughters have said that the apostles have successors in the apostolic office. Baptists say they have not; and we argue from a Baptist standpoint. If Baptists are right in this then the commission to baptize was not given to the apostles, as apostles, because it could not have been obeyed by them. Once more, it has been said, that the commission was given to them as disciples or Christians; and therefore every disciple or Christian has the right to preach and baptize whether he is a church member or not. The few Baptists who take this view of the commission are once more alone in the world as interpreters. But what of that? If they are right it is better far, than to be wrong and have all the world with them. But are they right? We shall see!

If the commission was given to the apostles as disciples or Christians, it follows that all Christians have the right to preach and baptize. And if all Christians have this right, what becomes of a "call to the ministry." Baptists in all their past history have believed that some men were divinely called to preach the gospel, and that to enter the sacred work without such a call was sinful. Are they right in this? I believe they are! But if the great commission was given to Christians without reference to their church relations, this time-honored landmark of the denomination is a mirage—a phantom—which has too long deceived us. Let us no longer examine our candidates for the ministry upon their call to the work, but throw wide the gate that leads to the sacred office, and tell all one members to preach and baptize, that they are commissioned to do so by our Lord, and that it is wrong to disobey. Aye, more, let us tell all Christians, whether members of our churches or of others, aye, indeed, whether they have any Christian Association at all or not, tell all Christians to preach and baptize. Brethren, the idea is too absurd to follow it further. Excuse me. Still the question is unanswered. Who was authorized by the commission to baptize? I answer, the church that Jesus set up in the world. The apostles stood before the Son of God when he gave that commission; as the representatives of the church in all the after ages. So when Jacob called his sons to his bed-side to tell them what should befall them in the last days, they represented the coming tribes through the ages then future. The old patriarch saw in them the teeming millions of his unborn posterity, and spoke to his sons of that posterity which they represented. And when

our Redeemer led the apostles forth "as far as Bethany," and gave them the great commission, he saw in them his spiritual posterity through all time to come, and commanded them to preach and baptize, as the representatives of that church which he had established and which was to endure to the end. The conclusion of the whole matter then is this: The commission to preach and baptize was given to the church, therefore those who do either should be members of the church, and authorized by her to do so. The denominations whose work we are asked to receive as valid, have not and cannot show their identity with the church commissioned to baptize, and hence have no authority from heaven to do so; and therefore their baptisms are invalid. Finally, I assume that the Lord's supper is no more sacred than baptism. If we may innocently receive baptisms at the hands of an outsider, why may we not receive the supper at his hands also? and if we may receive the supper at alien hands, why not invite him to partake of the elements he distributes to us? And if we invite him to partake with us, where is our close communion? To be consistent, if we take alien immersion we must be open communists.

FROM JONESBORO, TENN.

DEAR BAPTIST:—Bro. O. L. Haller will write a short article on "The demands for mission work," Bro. J. M. Senter, "History of missions," Bro. J. D. Anderson, "Present status of the work," Bro. B. J. Williams, "How can Sunday-schools raise money for missions."

These will be very short, just touching the high places, and I desire to have them appear in THE BAPTIST. While the form is up I desire to have, say three hundred of each printed off to become a part of our programme for children's day. I do not want any machine made programmes for our work. I want them to relate to our work.

This school gave twenty-five dollars in cash yesterday to the Sunday-school work. Hasketon Association will fall in with power. Yours in Christ, JOHN S. THOMAS.

THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are arousing themselves to secure a "house and home" for Sister Gates and her orphan. Bro. C. O. McChesney has the matter in hand in that city, and has raised four 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 orphans, what would we have our brethren do for her and them? We will take pleasure in forwarding any amounts to the Committee.

CONTRIBUTORS.

J. E. Graves, Memphis, Tenn., \$5 00; Joseph Townsend, Cincinnati, O., [late of Tennessee], \$5 00; H. W. Briscoe, San Antonio, Tex., \$1 00; S. J. Bolton, \$2 00; Two Friends, Memphis, 2 00; Ladies Aid Society and other friends at Whitesburg, Tenn., 10 00; A Friend, Erie, Pa., 1 00; Bowen Memorial Sunday-school, \$5 00; Cash by Mrs. F. H. White, \$1 00; Mrs. P. L. Gray, 1 00; B. C. Kilgus, 1 00; Mrs. Ada H. Graham, 1 00; Geo. Smith, 1 00; A. G. Bates, 1 00; J. M. Fallor, 50c; J. R. G. Society of Religious Inquiry, S. W. B. University, \$5 00; Mill Creek church, near Nashville, through J. B. Moody, \$5 50; Mrs. Rebecca Miller, 1 00.

There is a burden of care in getting riches; first in keeping them; temptations in using them; guilt in abusing them; sorrow in losing them; and a burden of account at last to be given up concerning them.

God is ever drawing like toward like, and making them acquainted.

The Young South.

KNOXVILLE, TENN., JULY 27, 1894.

To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., JULY 27, 1894.

POST-OFFICE

AUNT NORA:—I am a little girl of five summers. I cannot write myself, but mamma will write a few lines for me. I have been going to school this spring. I can spell some, I know some nice speeches. Mamma gave me a hen, and I am going to sell eggs to get my mignon money. I will send ten cents in due as you think best. Find enclosed two cents for Bro. Dix's picture. Your little niece,
LULA KATH JORDAN.
Dunbar, Tenn.

AUNT NORA:—After a long silence I write you again. You see I have failed to answer the little questions. It was with regret that I dropped them, but I had to work and we got our paper so irregularly, though I have not forgotten the Young South and its many interesting letters. I send you ten cents for Cuba and a two cent stamp for Bro. Dix's picture. Yours with love,
Blue Springs, Miss.
ALBERT W. ATKINS.

AUNT NORA:—I enclose a stamp for Bro. Dix's picture, and will be very glad to see it, for I know he is a good man and a true worker in Christ's vineyard. I was delighted to see Lillie Graves's letter last week, and to learn of her recovered health. She has indeed a great deal to thank God for. Aunt Nora, since I wrote you last the shadow of death has crossed the threshold and entered our home, stealing from me one of the brightest inmates of our household, and leaving sadness in his foot steps. Mr. Little comes, Bradford Moore McGhee, died last Saturday one week ago, July sixth. He was only eight months old but the sweetest baby I ever saw and the best. He was sick for two weeks, but during all that time he never cried any at all hardly, and was so quiet and sweet tempered we did not know he was as sick as he was. I know, Aunt Nora, that you know how to sympathize with his dear mother. Pray for her, that she may bear this affliction without murmuring. I send a kiss of welcome to little James. God grant he may live to be a comfort and blessing to you and Uncle Orran. Your niece,
BRADLEY GRAMM.

OUR BIBLE STUDIES.

ANSWERS TO QUESTIONS FOR JUNE TWENTY-NINTH.
Moses rehearsed the story of God's promises for forty years. Og, king of Bashan, slept on an iron bedstead. The Lord chose the Israelites to be a peculiar people. The title of Levi had no inheritance. He said the God of Israel was their inheritance. Moses said unto Joshua "be strong and of good courage." Moses led Israel out of Egypt. Joshua led them into Canaan. Joshua built a monument in the river Jordan. It was built of twelve stones, each stone carried by a man, one for each tribe. Moses and Joshua retained their strength to old age. Moses and Joshua were ordered to take off their shoes. We think they were sandals. An angel with a drawn sword appeared to Joshua.

THESE AND LULA GADWELL.

Answered also by Lee White, Katharine Wingo, Thelma Uday, Nellie and Herbert Young, Roy Hoad, Rabbie, Carey and Middleton Leansaire, Mary, Ethel and Howard Wood, Mamie Gardner.

Only a few corrections this week. Some of the copies give Joshua as answer to the first question. Look in the first chapter of Deuteronomy. Did you know, children, that God said "be strong and of good courage" to Moses once and to Joshua three times? Some of the copies give Joshua as answer to the last question, and others give Balaam. Now how about it, children? Who can tell?

MISL QUESTIONS.

Who used the thorns and briers of the wilderness to teach men?
Who was asked to slay Zebah and Zalmunneh?
What people put golden chains on their camels' necks?
What leader of Israel demanded of a conquered people their golden earrings as a trophy of victory?
Who slew seventy of his brothers on one stone?
Who are described as high way robbers?
What king beat down a city and sowed it with salt?
What king in battle was only made his own conduct as example for his soldiers?
What king's life was endangered by a stone thrown by a woman?

What king ordered his armor bearer to kill him that he might not be disgraced by death from a woman's hand?
The answers to the above questions can be found in only two chapters of Judges. Have you read them, children? Then what two are they?

A BREVET BOY.

His name was Frank Thompson. He was fifteen years

old, and he lived in a large city in the State of Ohio, where he was a pupil in one of the public schools. He was a slender lad with quiet, gray eyes, gentle ways, and with nothing of the brag about him. Some of the boys called him coward because he never would fight; and whenever a rough fellow would shake the bit in Frank's face with "you don't dare to fight," Frank would quietly say "I dare not to fight," which was a much braver thing to do. But there came a day after which no one laughed at Frank's bravery. And truly the teacher in the division where Frank Thompson studied did avoid from a cloud of smoke that burst into the room that the school building was on fire. There were five hundred children in it, and in less than one moment half the children knew, as did she, of the danger, and were preparing to rush. The teacher, Miss (Olney), said not a word, but springing to the door she lifted her hand, and with a commanding gesture motioned the pupils back into their seats, and they dared not disobey, so then hurried from the room to warn the other teachers of the danger and to give the alarm of fire.

Quick as a flash a slender boy with flashing eyes had taken the teacher's place at the door; for every pupil in the room had risen to his feet to escape as quickly as possible. The boy at the door was Frank Thompson.

Stand back, he cried. Not one of you can pass through this door. Disobey orders and you will be crushed on the stairs.

And do you think a boy moved? Not one. The pale-faced, flashing-eyed lad at the door, with uplifted hand, was equal to an army with banners. Every one felt that the boy who dared not to fight dared to hold his post and to guard it too; and so he stood until the teacher returned, when he slipped into a passage way and fairly flew into one of the lower rooms, where he knew there was a tiny little fellow, weak and lame, who might be overlooked and lost in the danger. Hunting him out of the crowd of little ones Frank lifted him in his arms, and saved him from his burden until he had put him safely down at his mother's door two or three squares away. Then he returned to the school building, from which the children had all safely escaped by leaving it in quiet order; and the fire engines were rapidly putting out the fire.

You may be sure there were no boys to call Frank Thompson a coward after that. The story of it is bravery, his quick determination to get into the newspapers, and several gentlemen had a gold medal made, and on it were these words—

TO FRANK THOMPSON.

FROM THE CITIZENS OF C—

IN HONOR OF A BRAVE DEED.

December 21, 1894.

This was the date of the fire. And the medal was hung about Frank's neck in the presence of all his school fellows, while one of the gentlemen made a little speech in which he told the pupils that it was always a brave lad who dared to do right, and always a coward who dared to do wrong.—Christian at Work.

GREAT MEN AND GOOD MANNERS.

The chief justice of the United States lives on a beautiful knoll in the suburbs of Washington. His elegant home, called Elmont, with turrets and spires, built of rough light colored stone, is only a few rods from the Fourteenth street car line, that leads to the White House and the capitol. As I was hurriedly passing his home yesterday in the pouring rain I saw three little girls all in a flutter of haste and excitement, wrapped in gossamer, with bonnet bags hooked away out of the wet, running to catch the car. Just behind them walked a scholarly looking gray-haired gentleman with a most kindly sunny face shining out from under the umbrella.

O papa, papa, do hurry, you're getting so wet, I heard said, and the three little maids stopped and turned back to hold and pull and tug away at the quiet gentleman, hurrying him to take his place in the crowded car packed with a rainy morning crowd.

Papa took hold of the strap, and the rosy little daughters kept fast hold of him to steady themselves in the awing throng. The dripping umbrella leaned against the door, and the gentleman chatted pleasantly with the conductor, helped an old colored woman with a huge basket of clothes to a place beside him, and when the transfers were given for Pennsylvania avenue, and the little family changed cars, a murmur of inquiry and pleasure swept over the faces of those left. Who was that gentleman? Do you know him?

The conductor walked through very straight, and looked very proud, as he said, That man was Chief Justice Fuller, and he rides on my car every day. We like him. We like him and all his family. They ain't a bit proud nor stuck up; and they know good manners from shabby ones any time. Mr. Chief Justice talks to us conductors just as kind and good as he does to the president. We hope he will stay on our line forever.—Wide Awake.

HOW A MEDIEVAL MONARCH WENT TO BED.

First a page took a torch and went to the wardrobe where the bedding was kept. The articles were brought out by the porter to four yeomen, who made the bed while

the page held the torch at the foot. One of the yeomen searched the straw with his dagger; and when he found there was no evil thing hidden there he laid a bed of down on the straw and threw himself upon it. Then the bed of down was well beaten, and a bolster laid in its proper place. Then the pillows were spread in due order, and over these was laid a cushion. Then came a pale sheet, which was now called a counterpane. Finally the sheets were tucked down, and some pillows laid on the bolster, after which the yeomen made a cross, and kissed the bed where their hands were; and then an angel carved in wood was placed beside the bed, and the curtains let down. After this a gentleman near brought the king's sword and placed it at the head of the bed, and the whole was then delivered into the custody of a groom, or page, who watched it with a light burning until the king retired to rest.

AFTER EXAMINATION.

Johnny sat by the fire in an easy chair, And felt into meditation. He had worked for a week in the puzzling all in Of the school examination.

So he shut his eyes and leaned back in the chair, Just to rest his tired eyelids he meant. He thought it all over while thus sitting there, And this is the way that it went.

The indicative mood of three times fifty-four
And the cube of the torrid zone
Make what per cent of a baseball score
In longitude seventy-one?

There is something wrong about that I know,
And the next is just as bad,
About parsing the ratio of Torino
To the treaty of Trinidad.

I'll try the next. What rate per cent
Of the battle of Bunker Hill
Is the present tense of a continent
If the discount is charged in the bill?

I could work that out if I knew the price
Of the dividend's passive voice;
For the principal products are pronouns and rice
And stark with his Green Mountain boys.

I'll never get through if I go on thus,
But the adjective's administration
Began with the downfall of minus and plus
By the square of the first conjugation.

O me, it is all in a terrible mix,
And it's nearly the time for closing.
Hailow What's that? It's the clock striking six.
I certainly must have been dozing.

POSTSCRIPT.

Master Johnny insists on my adding a line
To tell you he came out quite straight.
His average standing was just eighty-nine,
His lowest mark seventy-eight.

—Good Cheer.

A BIRTHDAY LETTER.

Writing to a young girl on her birthday the late Dr. Robertson said: "By being always humble you will be always young. Humility is a little child. This is Christ's picture of it. But pride is old—as old as that old serpent the devil. If you indulge in pride you'll make the pretty face of your soul old and wrinkled in no time. And faith, too, is a little child, and makes you, and keeps you, always young; and hope is young, and love is young, and joy is young, and generosity is young. The graces are all young; but sin is an ugly old hag. And so I hope that you will be dressed afresh to day in the beauties of holiness, and undressed afresh into the dew of youth."

NOT SEEKING.

I will tell you a good proverb. I wish you would always remember it. God has given it to you as well as to me. Do you understand it? What are you looking for? Not to see. Remember there are a great many things in life, big things, and God has given us a eye (like that) we may not see them as well as eyes to look at good things. Use your eyes. Do not see the bad things. Do not see them.—J. VAUGHAN.

FOR OURS.

JULY 1894.

Treasurer Baptist Sunday-school, 613 Lafayette, Wall, 41.00; Mamie Gardner, 50; Willie (Vatta), 50; Nellie and Herb H. Young, 25; Mrs. Borman, 10; Mrs. Thompson, 10; Mamie Thompson, 10; Tress Uday, 10; Herbert Korte, 10; Miss Mary (Crimmer), 10; Lucy Chamberlain, 10; Miss Julia, 10; Miss (Crimmer) Ayers, 10; Mamie Gardner, 10; Albert Atkins, 10; Lela Ethel Jordan, 10.

FAMILY READING.

DEACON HAWLEY'S CHRISTMAS DREAM.

I am—can you—hush your chatter long enough, I might drop off to sleep." The two girls, who were talking on the other side of the great fire place, stopped the conversation they were carrying on in a low tone as Deacon Hawley made this remark, and sewed their patchwork in silence. The deacon closed his eyes, and leaned back comfortably in the great cushioned armchair, trying to forget what the girls had been saying. Millie had been kept home from school on account of a cold, and Hattie had gone over the account of the days proceedings as they sat before the fire in the gathering dusk of the short winter afternoon, the last afternoon before Christmas.

It was only the closing remarks that the deacon noticed in the rapid recital. "Mamie Brown was happy to-day," Hattie was saying. "They have Christmas at their house. They all make each other Christmas presents. They all hang up their stockings, from Mr. Brown down to the baby; and in the morning they all go in the parlor, and Mr. Brown empties the stockings, playing he was Santa Claus. Mamie asked me if that was the way we did with our presents. I had to say we never had any Christmas at our house," said Hattie, sadly. Just here the conversation proving specially annoying to the father, who sat gazing sleepily into the fire, he silenced the talkers, and settled himself for a comfortable little nap.

In a few minutes everything in the room seemed changed. The dull rag carpet and the old clock on the mantle were the same, but the two sober-faced girls were gone. It seemed quite late, for the bright logs had died down to a few embers, which still enabled him to see, what Deacon Hawley had never seen before in his home, rows of stockings before the fire. They were not children's stockings, either; but those such as men and women wear. He noticed that each pair had some name upon it, and he could just see that the pair next to his own bore the name of his neighbor, William Brown. While wondering over all this, he saw a muffled figure emerge from the fireplace and approach the stockings. There was no mistaking the personage, the smallest boy in Christendom would have recognized him in a moment.

"Santa Claus! as sure as I live!" gasped the deacon. "I thought he was only a silly excuse women contrived for spending extra money. Is it possible that there is such a man?" But the old gentleman had taken up the stockings labeled William Brown, and was measuring them with a business eye. "This is the hardest part of my trade," sighed he, at the same time a bright smile spread his rosy face. "When I get through helping the fathers and mothers fill the stockings of the children all over the land, I always try to find time to slip something in the stockings of the dear unselfish fathers and mothers. Now when I have a good supply of dolls, sleds, drums and candy, I can make the children happy enough; but it is harder to find the right things for the grown folks. I think I'll leave Mrs. Carter a good supply of patience this year, as she has six boys. Mr. Smith needs a better memory, to remind him he was once young himself. Ah! here is my old friend Brown. He never seems to forget how delighted he was when I filled his stockings forty years ago. Bless him!" and the old man shook with a merry little laugh. "There's nothing too good for him. He has plenty of it now, but I'll put in more love from his children. That makes a man about as happy as anything. I'll give him good digestion, so he can enjoy the sweetmeats I left his children. I'll give him good luck with his crops; such a kind husband and father should have a prosperous year."

By this time Mr. Brown's stockings were full to overflowing. His stockings were next, and Deacon Hawley held his breath with anxiety. The smile off the round face of the old man, and a frown took its place.

"How came Deacon Hawley's stockings to be hung up to-night?" he asked sternly. "He never was the man to spend a cent to help me in my work of making people happy once a year. He will not even let me leave a lot at his house for his baby. Yes, he ought to hang up his stockings; and, to punish him for daring to ask for what he will not give, I shall leave him what I took away from a man who has reformed, and now helps me. Here is hatred from his children, and fear from his wife, and a troubled sleep, and an unhappy old age, and—"

"Stop! stop!" cried the deacon springing towards the old man who was leaving him so much woe. "I didn't know—" but the words died on his lips unfinished for the old man changed, his garments became as white and shining as the halo that hung like a rainbow of light above his head. His face, though so divinely sweet, had an inexpressible sadness, or tender pity in it as he lifted a hand plain showing prints of nails, and softly said: "Woe unto them who offend one of the least of these my children; happy are ye when ye give them joy, for ye do it unto me."

Before the deacon could speak the vision was gone, and he felt a light touch on his shoulder, and heard a voice say: "Come, father, mother says everything is getting cold; we have been waiting supper so long for you to wake up." The deacon got up with a feeling of intense relief. It was all, then, only a dream. He was very quiet over the substantial country supper. He was thinking of his dream, and he noticed for the first time how pale and careworn his wife looked; and he also noticed that the eyes were suspiciously red. After supper he harnessed the gray horse to the spring wagon and put on his overcoat and mittens.

"Why, father," said Mrs. Hawley, in alarm, "where are you going this time of night?"

"It's only 7, and I am going to town," was the reply.

"But it's dark and cold," put in the little woman, timidly.

"I'm not a baby, it is; and I have business in town." Then the quick answer was followed by a half kiss, a most unprecedented thing, as he left her.

"Millie," said Mrs. Hawley, anxiously, "I hope your patient's going to be sick. He isn't like himself to-night."

The deacon was very unlike himself; for here was the man who never thought of planning any pleasant surprise for his family riding out in the cold and darkness for no other purpose, and actually happier than he had been for years. "Went they be surprised," he kept saying to himself. "Get up, Dan!" Dan did his part well, as he hurried over the frozen ground, and in less than an hour they had reached the town, with its shining street lamps and the happy bustle of Christmas eve. The deacon drew up before the principal dry goods establishment, which had added a fine collection of Christmas articles. People were hurrying by with great baskets loaded down, and others had wagon and sleds, while one fond father had a rocking horse on his shoulder. The hum of many voices rang out musically on the frosty air. The deacon made his way through the crowd and entered the store in a state of happy bewilderment. Happily for him, the first clerk he addressed was one who knew his family well.

"Good evening, deacon; what can I do for you to-night?" said the young man, expecting him to purchase, perhaps, a paper of pins.

"Well, Fred, to-morrow is Christmas, and I thought I'd drop in and get mother and the children a few trinkets," half apologetically.

"Oh yes, I see," said the young man, trying to conceal his surprise. "We have a supply of toys now, so you can get anything here from a set of furs to a tin rattle box."

"There! that's just what I want," cried the deacon. "Mother is crazy for a set of furs, and the baby never had a rattle." So a beautiful set of furs and a bright tin rattle were added by him.

"Now, the boys," suggested the clerk.

"Yes, Harry wants a sled; he has always said

downhill on a board; but won't he slip his hands over that red one named 'General Grant'?" So "General Grant" was added to the treasures. "Bob wants a set of Oliver Optic's books, and he shall have them. Now, Millie and Hattie want new winter dresses, I see; but, for the life of me, I don't know what to choose."

The clerk selected some woolen goods of a rich maroon color, and put it with the rest. Regardless of the already large bill, the deacon could not resist several additions, in the way of ribbons for the girls and new inventions in hawars for the little mother. At last, everything had been tucked away in the spring wagon; and, after stepping into several other stores near to indulge in a few joys for the "inner man," in the shape of candy, nuts and oranges, the deacon drove home. Do you think he felt poor, or cold, or tired? Bless your heart! he never felt so happy before in his life, and hardly noticed the long six miles.

He had intended keeping it from his wife till morning, but she was up keeping the fire bright and a cup of tea hot for him; so he told all, even to the dream. And she, poor soul! cried like a child over the beautiful furs. Her happy tears were not for the present, but for the love she saw really did exist under her husband's heretofore indifferent manner. Then five pair of stockings were hung up, and filled by a very happy father and mother.

The next morning there was a sense of surprise and merriment such as the old farmhouse had never before. The deacon before had always sold his turkeys because they brought a good price; but he had remembered that the night before, instead of the usual ham and eggs, there were turkey and plum pudding on his table that Christmas day.

That was ten years ago, and Christmas always comes now to Deacon Hawley's home. When children declare there isn't another such a father in the world, the deacon, whose hair is almost as white as the Christmas snow, now smiles to himself, and rejoices that he had a dream to remind him: "As ye have done it unto the least of these my children, ye have done it unto me."—Myra A. Goodwin, in Western Christian Advocate.

LOST AND FOUND.

I don't care if you may go home just as soon as you like—so there!"

SIAM went the door. I confess I was surprised and grieved to hear the angry voice of the princess. "Poor child!" I thought, "how unhappy she must be!" If she had not been a princess, you know, it would not have been so hard. Princesses suffer dreadfully when they are angry.

While I was thinking, I wrote a little note and pinned it up on my study-door. Here it is:

"Lost.—An article of great value to the owner, about four o'clock on the afternoon of January 25, 1894. The finder will receive a liberal reward on returning the same to The Little Prince."

Pretty soon she came in with a bright pink note on each cheek. She was going to tell me about it when she saw the card on her eye. She read it through, then glanced at the clock and looked pained.

"I knew you'd want me to advertise it," I observed, as if it were all quite a matter of course.

"What do you mean, please?"

"Why, of course you are hunting for it now."

"Hunting for what?"

"Princess," said I, glad to notice that her eyes were brighter and her cheeks of quieter color than when she came in, "oblige me by looking up a word in the dictionary: it says—hays you found it so fast—what is the definition, please?"

"Calinness or soundness of mind," read the princess slowly.

"Now, if you please, my verse: Prov. 10: 22."

That she read to herself.

"One more, dear: Ps. 45: 13, the first half of the verse. You see, Your Highness, it's a pretty serious thing for a king's daughter to lose her temper, so I thought you'd better know what you are doing."

The brown curls dropped upon my coat-sleeves for a moment, and I am not sure that her eyes were not wet when they were lifted again.

The princess bestowed a dainty little kiss upon me, and, as she did so, with a diamond smile through her tears "Thee's your liberal reward," she hurried from the room. A moment later I heard the outer door close once more, softly this time.

While an minute later it opened again, but this time it was a young little footstep and happy voices chattering and laughing gaily.

I took down the notice and threw it in the fire.

[illegible]

—The only young farmer whose course is hopeless is the one who seems to learn, and is filled with the conceit that he 'knows it all' at the start.....

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the heathen goddess. Will the idolatrous revelers get any benefit from the atonement? Who is to blame for their absence from the temple? Will a part of the blood be wasted in the sprinkling, because they are not all in the temple? To ask these questions is enough. The thoughtful reader will

This is one of the class of Scriptures in which it is pleased God to emphasize, the relation of saving faith and that which follows it, by putting the result for the cause. A similar passage is found in Acts, ii. 38. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, that ye may receive the gift of the Holy Ghost."

Therefore, whomever heareth these sayings of