TREATMENT OF TREES. occurring the Proper Man ment of Occiberds

atment which fruit trees Generally, young trees should unded with cultivated and mel-und, because they are more ow ground, because they are more easily checked in growth them older and larger trees, which send their stronger roots despit into the earth, and are less affected by vegetable growth on the surface. A common result in giving them and purposerrines circle of cultivation about the feet of the stem, largement of breedomst culture. Reposted examination has proved that both old and young trees have roots ex-tending from them to a distance quite squit to the eastre height of the tross. whose diameter is twice as great as the height of the trees, and to receive the benefit of onlination, the surface ren-dered mellow should be corresponding-in broad. The common mistake is seen a dug circle at the foot of a troe twelve feet high, not more than five feet in diameter, when it should be ex-least twice rweive, or twenty-four feet in diameter, in order to benefit the wen by-live feet are cultivated; in the 576 the former being less than

circle has produced no sensible benealt is the increased growth of the tree, while broedcast cultura has given a desided increase is growth.

There is no part of the numagement of fruit crees, and especially of young smee, where there has been a more com-mon arror then in the mistaken notice of the length of the roots. The question whether grees should be permitted to grow in an archard must be the length of the ammel shoots. Young trees, blose they begin to bear, should send out their ammel growth at least a foot or to in length; and after they bear, the should be several inches, or in length; and after they bear, the from six inches to a foot. If the growth is feeble, or only as inch or two whea standing in grees, the trans are obviously too feeble; and if young they shall receive at once broadcast cultures or if old, aither this or a top-dresning or if old, aither this or a top-dreming or issuant. Uncunditional rules, have aver, oas not be laid down while soils way so much is different localities. The length of the annual growth mu according to their pointings, and the manure or fartifier applied which is found to be affective, often vary much with locality. As a general rule, which many be liable to exception with very rich soil, the only case is which grass may be permitted to occupy orehards, and capacially of young trees, is where the grass is kept constantly cropped short with sheep, with more or less top disserting with manure to rewhere the be the guids, and the treatment vary short with sheep, with more or less told dressing with manure; or where U.S. BUGGY & CART CO. CINCINNATI, C. special discount when sold to the Clear. grass is cut equally short with the lawnmower, and yearly top-dressing is given.
The owner will be able to judge if this
treatment is admissible by the rule already given—the length of the canusi
shoots. In some localities, superphosphates have proved of much adventage, bave not paid the expense. Wood-sahes are more or less benedicial, in some in-etasces greatly increasing the growth of the fruit as well so of the trees; but in some cases they have failed to produce any sensible affect. Nitrogenous fertilisers are often beneficial, but the peach-growers in some paris of New-Jarcey have found them positively detri-mantal. These facts all indicate the assessity for each cultivator using his own judgment and of deciding some of the questions connected with fruit-growing from bis own personal observation. W. Z. Tribute. CONTRACT A. MORSE CRA.



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TOR CLEANSING, PURIFYING AND BEAU

tunds. Many of the Indians loth to asve the homes of their childhood

and of their tribe for generations, tried very ingenious methods of sodging different. Payne several times shielded them. Complaint was made against him, a warrant was issued, and Sheriff Underwood at the home of old John toos, hereditary chief of the Charakece, whose log cabin still stands in the new source of Chattanooga. Payno, evidently with the thoughts of the homeless Indians in his mind, beprint, strength and wholesomeness March gan to sing the first stanza of his now much I then the cruinaly kinds, and much be sold in competition with the world-famous song, then unpublished. "Home, Sweet Home." The pigueer sheriff stood stiff as the words fell

upon his oar, "What song is that?" he asked, as | Cure All Billous Disease the first verse anded.

"Sing us some move sing all of it." exclaimed the frontiersman. And Payed did sing it, with such spirit and undestingling that the shariff's feelings got the botter of him, and he told Payne he shall help the botter of him, and he told Payne he pleased.

MEMPHIS, TENN.

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Stand ye in the ways, and see and set - troots paths, which are the good ways, and walk therein, and ye shall find rest for your souls. -/o

Old Series-Vol. XLIII.

Memphis and Nashville, Tenn., June 15, 1889. New Series-Vol. 111. No. 2

## OUR PULPITE Designed at a

1. CHRISTIANITY.

lians, from Christos, Christ, from krio, to and take our stand on that lofty pinasole of heave magnifying power and look through it. All anoint Hence, Christianity signifies the religion en-the sun. Now, in order to gat some approxi- these last revolve into beautiful, clear, and bril of Christians, or the system of doatrines and pra- mate conception of the vestaces of the material liant stars. cepts taught by Christ, and recorded by the avan- universe, let us turn our back on the sum, and One more: Now take up Leard's fifty-six foot gelists and apostles.

infidelis, infiles, compounded of in, negative, .- Mercury. Do not approach too near, or you will clusters of suns, some more magnificent and extenand fedos, faith. The last from the verb fide, to be ground to powder by the terrific valority of this sive than our milkway, and containing, by company trust. Hence, is fidelity signifies the disbelief to large, firy, red ball, 8 000 miles is dismetar, of tation, three billions of worlds. Here we pause, the Christian religion. A cisbeliaf in its divino or- terice the density of our earth, and flitting by at and look back, forward, around, but there is no igia—want of faith. Infidelity consists of several the fearful rate of 100,000 miles per bour. Let limit yet. Let a look again through this mighty us now look back at the sun,—the starting point instrument. Beauth again we see similar clouds, this, I shall confine myself to the first.

we have frome in this flight 37,000 000 acides. which, with a larger telescope, we could reach in

ATHKISM.

theos, God. Hence, asheism is the disbelief in the existence of God. Dayid says: "The fool hath said in his heart, no God." Proposition: hath said in his heart, no God. Proposition; ning star. Off again wa go—stop t Here we are Now, in order to complete the relationship, by this back at the earth again. We have now traveled illustrative evidence, we must bring into the sca submit the following: --

FIRST WITHESS-NATURE.

and symmetry meet our ayes wherever we turn and here we are at the orbits of a series of small Eternal Mind-God! them. I shall now proceed to notice briefly the and newly discovered planets. Here we are in origin, erection, and completion of this vast but full view of the mighty Jupitar—the largest of all and systems about systems; clustem of systems made. Jehovah spoke, and the ponderous mate- What is this? It is Satara, with his seven er rolling on about the great center of ten thoseand his thought, leaps forth from beneath his wing, from him. We are going again, 1,812,000,000 We think not. diffusing in genial rays over the face of all nature. miles—Here is Uranus, or Harachel, with six or Now the important question may brise. How Lol he sate forth bis omnipotrnes in giving bounds Seven moont. We are going again double the can even God himself govern the vast machinery to his vastly sees, commanding them to their ap- distance, and here we are at Neptune-the ntter- of the universe? I answer: He does so by a wise propriate results and gloomy crypts. He walks most known planet of the solar system. We have plint. He accomplishes all his purposes, however ing the earth with flowers, herbs, trees, etc. It is of miles from the san-the starting point. Here from the grand seater, and holding avery object to but a thought, and lot the sun leaps forth from his now we stand on the line of Neptuna and look be governed, even the intest remote, m completely plastic hand and commances his glorious race back at the sun. He looks like a twinkling star, linite place as if it were founded on an averlasting around his golden circuit. The besuteous moon Now, having passed a moment, let us pursue rock. In the senterial world this influence is glides forth from her silver chambers as a bride our flight. Leaving the sclar system, to which called the attraction of gravitation. adorced for her groom. Beautiful steller gems our earth belongs, we advance naward, oaward, leap forth as a caranel upon the brow of somber onward. We halt, and look back—the whole senight, crowning the glorious temple with regal lar system looks like a mere polat, now the whole beanty. So much for this class of evidence.

with me e lofty flight, to coar aloft, to regions to stars also. Let us gaze; yet still bayond these, you unknown. We are now ready to start in this me see certain luminous appearances, like our flight. But before doing so, let me say to you that milkyway, of which, with the naked eye, we can his heart: "As thou wilt, and he we thou wilt,"

our first flight will be to the san, the center of the determine nothing. Let us now pick up the tale CHRISTIANITY VERSUS INFIDELITY.

BY REV. J D SWIMDALL, DARDANELLE, MICANAL MULTIPLIED BY BEQUEST.

AN REQUEST.

CHRISTIANITY.

CHRISTIANITY. 840,000 miles. Now raise your wings—we start, ling rays and luminous appearances are brought THIS word is of Greek derivation, thus: Chris- soar sloft, pass through all the planetary choir. Into view. Let us now esize a telescope of larger.

traval outward, in a straight line, traversion first telescopa. Look through it Now we command II. 18FIDELATY. space occupied by the solar system. We are the inconceivably vast area of ten billions of miles. This word is of Latin origin, thus: Infidelitos, going-halt! Here is the path of the first planet in which we sen three billions of these nubelae, or We now start again—Here we go 81,000,000 of the same manner. Here we must stop in car Atheism is from the Greek, atheos, a withon, and there is another vast body, like our flight and wait antil instruments of larger magterrific rate of 80,000 miles per hour. This is illimitable fields of space, but opnest find any Venus, onr mild and brillient morning and even boundary to the material universe of Jebovab. over a space of 91,840,000 miles. But we must count the relationship of the heavenly bodies. act linger here. Let us continue our flight. Here Not one of them is left to wander in space a solita-All nature proclaims the existence of her great we go-paming over 50,000,000 of miles. Here ry fugitive. All are obtained together by the in-Creator-God. The physical universe is a stand we are at the path of Mars, running his fearful visible power of gravitation, and the whole chained ing evidence of a deeigner, as deeign, order, plan, rounds. On we go 850,000 000 of miss more, to the chariot wheels of the Eternal King, the

partially visible temple of Jehovah. The first the planets—1,400 times larger than our earth— about the common conception that the human mind can have of this 89,000 miles in diameter, and whirling by at the all human conception, these mighty cinsters, rolling grand subject, is that if the display of omnipo- rate of 30,000 miles per hour. We are off again on as one grand system, with inconceivable grandtence in speaking into existence the vast obsotic and pass over a space of about 411,000,000 ear, in an orbit that biggers all arithmetics to calmaterial whereof this visible temple of nature was of miles. Here our progress is arrested again. onlate and the loftiest imagination to compass, risl issued forth, pouring forth, as it passed] the eight moons, and two magnificent and brilliant centers, about the capital of Jehovah's boundless foot of his awful throne, hymns of praise to its rings. He is 1,000 times larger than our earth. demains, about the throne of the Eternal Mindl great Creator! Alt is now darkness, the grand Let us again look back at the son—the starting After the survey of the material universe of God, panorama pesses on, and light, as the emblem of point. We are new an ut 906 000,000 of miles oah anyone but a fool say that there is no God?

TO ME CONTINUED MEXT WARE.

It is not enough to accept God's will generally : appears like the twinkling light of a meru star! we must accept it in every circamstance and da But we must not stop here. Let as look in any pleases God to send sickness, but we taust socept direction; we discover twinking rays of light, planes pledge your wings of imagination to take which, on steadier inspection, we discover to be that form of illness, in that time and place, and with me e lofty flight, to scar aloft, to regions to stars also. Let us gaze; yet still beyond these, among those people, which God shall order. The



MONDAY night was devoted to the sammerary the forty-escond and IVI exercises of the Calliopean Society. Four of Literary Society. the young gantlemen competed to the Rest good medel, awarded for the but written and delivered oration, "in which there should be no mention

H. E. Powell.

credit upon the speaker and his Society."

The next speaker was a youth of only eighteeo S. M. Brav. of Lone Elm. Tenn., with a singular subject, Has a Starving Man a Natural Right to his Neighbors Bread? The composition of thiwhispered verdicts, "He has won."

He was followed by R. P. Mahan, whose subject was, The Organic Forces in the History of our Psople. He was a well matured young man of fine personal presence and sonerous voice well under his centrol lie had not pronounced a half dize Mahan a formidible rival, and when he concluded tactics of petty-fogging and strategy all the way:

The last speaker, H. E. Powell, was the chosen Valadicto iau of his Siciety, was of pleasing presence, of easy pies and perfect self possession. He commanded the fixed attention of his audience and gaining rapidly upon his competitors until he had completed half his cause, shen for some cause, his voice weakened, his procuuciation became less dia tinct and his emphasis less emphasio, and it seemal to us, that to was with great effort he repeated Moody before the audience, and this part of his the seuse, physical debility from a recent sickneed program was the most popular and convincing of the sense, physical debility from a recent sickneed all his efforts, among his people, with a few an act of injustica to himself to attempt this effort, which requires a man to be at his vary nunclation of Moody, charging him with misroprebest, mentally and physically, to hope to success He apoke long enough to impress his audience his characterization and axposition of Campbellism with the latent possibilities with which he was en- Moody always proved that his alleged missepre with the latent possibilities with which the down in the latent possibilities with which the down in the latent possibilities with which the sentations were the truth. Eld. Harding played the finishing touches. When all closes up I will give you choir discourse I sweet music, and soon returned and rendered a verdict for S. M. Bray., Amid the that passed by such Baptist authors as Hover. rapturous applause of the audiance, the most gorgeome boutiets of finers were showered upon the stage. The father and mother and relatives and to warmly congratulate him upon his splendid in the splendid i acbiavament.

Dr. Inman presented the madal, and the pretident of the Society, Judge Martin, of Martin, any subject discussed by men of importance. Tanu., presented in felicitous words, the Society Moody had to affirm without reply, and then he rected. Bend to at the second of the second o madal for the greatest improvement during the had to reply without an affirmation upon the part

BOUTHWESTERN BAPTIST UNIVERSITY. soulion to Mr. Davis Tribuses. Time aloued of his of pontite. If a fact

#### THE NASHVILLE DEBATE.

Is the Moody-Harding debate, and the result, in this line Moody arrayed a mase of concessions stipulated that neither the composition nor the de- up to close of this, Saturday 8th of June, 1689, is from Campbellite authors, but there stood Hovey livery should grade under fifty. I was a complete Water loo to Danie bellism on the Design and Hackett all the same! Even Campbell himof Baptism, and the discussion on this part of the self was made to speak as man never spake signish. of East Tennessee, S. M. Bray, R. P. Maban end subject is ended. Oh I shades of Bethany! where Campbellism. The most disgraceful episode in the art thou? The system of Alexander Campbell and debate is connected will Bro E. N. Brock, pastor Mr. Burne led off with a salutatory. Subject, his colleagues has crumbled under the aledgeham, of the sevanth Bap lat church of this city. He Man R-cords His Own History. The composition mer blows of the languid eyel! Moody like slong became fascinated with Harding during his revival of this orator graded very high, and had his deliv. in a pike-quary, and the fragments are scattared here is April and May, and grew into doubt about ary equalled that of Mr. Bray's or Meban's, he in indiscriminate confusion and dissection, all Baptist positions, as he became more and more would doubtless, in our opinion, and that of others about and these parts round about, with none to tiuctured with Campbellism. Harding led his we heard expressed, have won the prize. We learned gather or put them together again. Moody o'm willing mind to the determination that he would that he was the only contestant the snocessful plated his argumentative pyramid last night, cap. join the Campbellitta, and with the determination contestant feared. Mr. Burns has been a student ping with his axposition of I Peterili. 21, having he grew wretched and miserable. Moody's first of the University but eighteen 'months, and but laid as a foundation rock, just below, his discuss argument on Acts it. 38 convinced him of his fairly initiated in elecutionary studies, and then be sion of Acts ii. 38, John iii. 5 Mark xvi. 16, and arror; and going home that night" Bro Brock was was called first, and as might be expected was slight sloping down to the base of his magnificent struct so agitated and overwhelmed, he fell upon his bed ly "stage struck," but he improved hi his delivery as ure lie the broadening rocks hewn from the great in reatless agony, and after along struggle he arose, he warmed with his subject, and his last pacagraphs doctrine of grace, and cemented with the facts of and declared to his wife that he was wrong, and were impressively delivered. It was conceded by history and philosophy ou Buptismal Ramission, the that Campbelliam was an awful hereey. Such was all to have been a fine effort, that reflected great "damnable heresy" of modern times. After his condition that his heart became involved, havcapping the pyramid, and along with the masterly ing been afflioted for life with heart disease, and touches of his mechanical skill, he cleaned up the he arose and took a spoonful of whiskey; this not rubblah of his opponent's argument; from about affecting him at fliciently, took a swallow of jamathe building with the close-sweeping broom of cia ginger; and this not being sufficient, took a dose criticism and replication, leaving nothing of im- of valorian. After bathing his feet in warm water portance upon the ground. Moody put me in he became quiet, and then with his wife he conof style and mastery of the English, nicely chosen mind of a good farmer thoroughly cultivating a tiaued in prayer till four o'clock in the morning. terms and rounded sontences. His delivery was field with a good plow; and then clearing up the confessing his error and finding forgiveness and above the required grad. He left the stage and I fence corners, digging up the stumps, and piling relief from God. Bro. Brock cause out next day the applause of the audience. Many were the all the stones over the fence with the agricultural and made known his change and conversion from the gospel from the bideous error of Campbellism. his churches and having arranged to join the of the "man of sin."

and he never made a single connected argument negative, and no other sort of an argument except in the form of isolated sophisms in the plausible misconstructions and misinterpretations of a few Scriptures. He seemed absolutely insignificant in the shadow of Moody's masterly and towering combinations, which marched against Campbelliam like Roman legions and Grecian phalanxes. Har ding never struck a stone from his pyramid; he never killed a soldier in the line of his argument. He sought in every way to rifficule and disparage santation; but although severe and withering in that passege by such Baptist authors as Hovey. Hackett and Willmarth. So of John iii. fi Leave out what effect he produced by the play he [] EAR BRO. PASTORS: - Please now, for the consistant and disconnected I have ever beard on

the forty-escott anniversary of the Calliopean he is to metry own line of argument on Literary Sociaty.

Act ill 38 and John III, 5 before Mr. Harding would touch the subject, and then only in his characteristle disconnected method of sophim and ridicula TEAR BALLIST: The second work has mand and quotations from a few Baptist authoral Alas! debris. We all thank God for his vindication of his terrible temptation, having already resigned We didn't know it was in Moody, and we believe Campbellites the tollowing Study, Mr. Harding God has raised him up for the purpose of witness having urged him to join the Sunday before. Bro. ing, gigantically and collosally, against this form Moody used Brock's reconversion to Baptist prinoiples very powerfully as the work of God on the Eld, Harding in the end and in the long run night after the incident, and when Mr. Harding youthful orator who had preceded him had in Mr has grown weaker and worse. He kept up his arose he replied in his characteristic bitterness, ot the whiskey and the effects of his wite. He did ers of the last two speakers were left in painful from beginning to end, either in the affirmative or not charge Brock with drunk comess, but the insinpromulgated by the Campbellies. It cheated the Campbellites out of the capital of a Baptist preacher converted to them by the debate, and great was their chagrin and indignation. Of course, Breck was to hisme, but God saved our young be tier from that awful snare. He is now rejoicing in the Lord, and we have thrown our arms around him and determined to stand by him. He is a better Baptist, as he is a be ter Christian, and though greatly umful in the past, be will be more so in the inture The debite, under Gal, saved our Bro. Brock, but Harding sought to disgrees him in order

> Only four more days remain of the discussion ext week. The question involved, the operation of the Holy Spirit on the heart in conversion. Moody is in the efficientive, Harding in the nega-

### THAT LIST.

made on this line of ergument, a play that reached D good of the cause of Chrise, put forth your and the location of the school. Don't wait for some one alse to report the school tor if two or more report the same school the list will be cor-

Knoxville, Tenn.

ONE HUNDRED AND FIFTY THOUSAND

AT THE late meeting of the Convention a resithat the Foreign Mission Board ought to have one Mill & Crack, near Nashvilla, and the Savanth pulsate with a consciousness of the truth he utters. cution of its work during the present year. At church, Nashville, and the very hour lie had proleast that much will be useded if the Board does posed to join the Campbellites, he was studing of the auful mittaken. the work now on its hands, not to speak of other

sionaries were added to the force already on the liverance from the sonl-destroying hatesy. Beo. was hard to give up. To retrace my steps was field. These eighteen went out at different times Brook listened to one week's discussion, rejoieing during the year, few if any drawing a fall year's when the Campbellites rejoiced, sorrowed when salary. This year these must be supported in full. they sorrowed. This was recognized by all the had been wielded so effeutually by Bro. Moody, I am a had been wielded so effeutually by Bro. Moody, I Besides there are now under appointment brethren, Ha clearly showed his bias was that could not sleep. Soon nervous prostration and including the wives some of the appointees expect to take with them, nineteen others, nine of whom to take with them, nineteen others, nine of whom will leave for their respective fields of labor in unto God for him, and we were relying on that. June, the others going in the early fell. Of these and the truth as used to the debate. We did not nineteen, nine will go to China, four to Japan, pray in vain, nor debate in vaio. The churches be five to Africa, and one to Brasil. But even these resigned have cordially received him back, and nineteen will hardly cover the number to be sent this year. Quite a number of others, men and women, have applied for appointment; several of stronger, and better man. Who will not say this whom were examined by the members of the debate bas not been worth the trouble? But read Board at Memphia, and approved for recommen- and rejoice. - JUNIOR EDITOR. dation to the Board.

All these must be sent out between now and the late fall, and their outfit and traveling expenses life. It happened in this way. A few months ago I Since my and experience of fast Monday night, reaching their destinations.

In addition to these things, several houses tions in Italy are in sore need of proper places is which to worship God, and to supply these several thousands were raised last year by Bro. Eager. year. A house is needed at Rio de Janeiro, Brazi'. and must be secured in the near future.

Less than one hundred and fifty thousand dol lars will not meet the absolute needs of the Board this year. Will the churches give this amount? They can if they will. Will they?-Foreign Mission Journal.

#### JACKSON ITEMS.

up the work, I will pass by this most pleasant of report the most satisfactory year's work of the upon. University and the highest grade of written examinations.

Since the last items appeared from this place, Bro. A L. Davis of the University, was ordained to the gospel ministry ou May 29 h, by a presbytery appointed by First church. Bro. Davis is a young man of deep piety, well cultivated mind. aud will graduate from the University, June, 1890. He is pastor of the church at Madina.

On May 30th, Bro. W. B Clifton, the efficient and eloquet pastor of Second church, baptized a Baptists in honor, and therefore would resign my

The Second church will miss their young pastor very much during vacation, as Bro. Clifton will he away from Jackson most of the time.

the vacation; some will sell broke, others will teach, and others will give ail their time to preaching.

E'd. C. B. McNeil's infant child diad on the 0th of June. He has the sympathy of a large number of friends. Mapmon.

know that Bro. Hailey has decided to spend the sgain. Bro, Moody avgatived the propetition: summer at home, and not in the field for Home "The beptism of a penitent believer is in order. The following just received for Ministers Fund Miresions, hence he resumes the management of to the remission of part sine." His speech was an in this week, paper, Mrs. S. Chamberlain, Texas, his page,

A FRUIT OF THE DEBATE.

#### A TRREIBLE EXPERIENCE.

incidentally became interested in a study of Camp- quite a number of good people have said to ma belliam. Knowing but little of this fearful soul-de that they made special prayer for me on that night. stroying systam, except what I had learned through I attribute my conversion back to the truth to the worship must be built or bought. Zecatecas, Baptist literature, I visited a Campbellite church prayers of God's people. The Lord hearing their Mexico, must have a house at once. Several standard several sermons by one of their repra- prayam need Bro. Moody's speech as a means of seutative preachers. His sermons were such as to convincing and convicting, and the affiletive provremove in a large measure my prejudice against idence as a means of bringing me at once to a rethe doctrines of his people, and I soon came to be nunciation of my error. Like Simon Peter, I feel and will have to be paid over by the Board this lieve that they were a persecuted and misrepra- that having been converted I should strengthen sented people. Thus they gained my ear, and also my brethren. So long as I may live I shall carnmy heart in part. I began at once an investiga- estly endeavor to redeem souls from the terrible tion of their claims, especially the doctrine of hereay of Campbellism. I trust I shall have the baptismal remission. I soon became infatuated prayers and sympathics of God's people everywith their interpretation of Acta ii, 38. Hence I where. One thing I will always do, that is, thank soon found myself at sea. I gave myself consider- Gud for Bro. Moody. Long may he live to deably to the reading of Campbellite literature and fend the truth. soon became in centiment a Campbellite. My A 8 your "Chief" was present during the exercises convictions grew upon me as I nursed them and of Commencement week, and no doubt wrote fed them with the literature of the new faith. I fed them with the literature of the new faith. I finally settled it in my mind that I would at some all annual requions, by saying that the Professors | time join them, but the time I had not yet fixed

lism, during the last days of May, the last one come. We expect a good time. being, as I think, on May 31st. He acggested that I come out at once and unite with the Campbellite church. I told him that I must quit the would preach my farewell sermon, and than dieclose my purpose to my churches. I also stated All the young ministers have secured work for to bim that I would rather die than make n misand rasigned both my obnrches on Sunday, Jaua 2nd, expecting to preach for them on the follow ing Sunday, June 9th, and unite with the Camp The readers of THE BAPTIAT will all be glad to following my resignation I attended the debate Gatae Fund. exposition of Acts it. 38. To ma it was a massage 1 00; Mrs. Minnis Chambarlaiu, Taxas 1 00.

from heaven, and Bru, M. seamed more like a THE following terrible asperience is good rand-prophet of God than a preacher. He spoke with at ing, and sauce to up, much than serving to upasual power. His words would liften with God. Bro. Brock had rangaed his two charches, the Spirit of the Lord, and his heart seemed to of the awful mistaka I was about to make crushed before a large and deeply interested audience in down upon my heart. I went away to my house, work not yet undertaken but which la pressing for the Central church, denouncing the destrina be walking alone, and feeling too miserable too con-During the last conventional year eighteen misbumiliating I ratired to rest, but could not rest, With my heart isoarated and bleeding from wounds inflicted by the sword of the Spirit, which demise was at hand, that God intended to take ma wi before I carried my purposes fully into effect, and if I did not renounce Campbellian I would dla !! I was not willing to die without righting my greates wrong. The horrors of the soul-destroying doctrine stood out before my vision in a manner that made my soul shudder. I hastened to conferm my wrong to my wife then and there, at the midnight hour, and together wa bowed and plead for the mercy of God. He answered in great peace, and I bastened to conferm my error to my churches, and I have just experienced the sorest trial of my far as possible repair the injury already done. L. N. BROCK.

Nashville, Tenn., June 10.h 1889.

#### MINISTER'S MEETING.

THE Ministers and Descons meeting of New Sa-I lem Association with convene with Linwood church, six miles East of Lebanon, Tennessee, on At last I decided to wait until after the Moody- Friday before the fifth Sunday in June 1859 Tho Harding debate, which was soon to occur in this Introductory serm in will be preached by Eid. J city. My convictions grew so strong that ere tha B. Moody, Eld. T. J. Eastee, alternate. An indebate began I was ready to eever my connection teresting program has been made out, and parties with the Baptists. I had two or three converes- notified. The question box wilf be an interesting tions with Mr. Harding, the apostle of Campbel feature of the meeting. Brethren don't fail to

J. H. GRIME, J. F. MONABB.

Calvary church, Knoxville, Rev. O. L. Haijey. churches, (Mill Creek and Seventh church, this pastor, has let the contract for the building of her city), and on following Sunday after resigning, new house. To be ready for occupancy December 25th.

J. W. Connelly, Trenton, Texas, desires to buy the volumes of THE BAPFIET from 1868 to 1875. take in the matter. I finally aettled upon a policy If any of our readers can supply him, please our respond with him.

The J. R U. Society of Religious Inquiry of bellites at the night service. On Monday night the S. W. B University contributes \$5.60 to the

## A COMMON AND GREAT ERROR.

THE error alluded to is the misplacement of gos-pel truths. Being a New Testament Christian consists in believing certain doctrines and perform-and discharging these duties in their divinely prescribed order. The Bible as much enjoins the order of the doctrines and duties as it enjoins the belief of these doctrines and these duties themselves. Misplaced truths are often more injurious than cotual error. By putting that first that God puts second, and that second that God puts first, some darken the whole Christian economy, perplex and mislead earnest inquirers, and often eternally God's order and see the evils resulting therefrom order. He always pardons and regenerates us food must have in it not only starch and sugar The Scriptures abundantly enjoin good works, but before he sanctifies, and sanctifies us before he but some phosphate of lime. We need strong how lufinitely important to keep them in their giorifies us; so he requires as to observe as order boses as well as fair fisch. The young Christian right place! The gospel theory is "Live and do:" | in serving him. the theory of the self-righteous is "Do and live." The gospel plan 1s, that we are to work, because THE SOUIETY OF CHRISTIAN ENDEAVOR shout the "dry bones of theology." Limp Chriswe have been pardoned and regenerated; the plan of all the false religious of earth is pray as earnest ly se you can and reform as thoroughly as you cun that you may be divinely forgiven and regenerated. The gospel plan is that we are to be justiffed betwee and in order to our being sanctified. But the Romanists, and many among Protestants, are seeking to be sauctified that they may be justified. Heaven's plan is that we must become good before we can do good, while all around us are those who are siming to do good that they may siance has taught the value of such organisation. of God is a good thing, but one has said: "By this be good. The Scriptures clearly make faith eacn tiel to baptlem and baptism essential to meramental communion. In his last great commission, Unries plainly and authoritatively ordains this series of gospel duties in this order and the aposties in executing the commission of their divine Master in organising churches invariably observed this order. The three great duties of the commission imply and require each other in this order. Now witness the harm that accrues to vital

Christianity from reversing God's order in the doctrines and duties of the gospel. If, in preachurge on the sinner the works of the gospel before mind that this society does not propose to be a ing the gospel, we violate the divine order and we urge him to accept Christ as his Savior, we missionary, educational, or philanthropic organiwe urge nim to accept ourse as me exerce, we ration. It is not to send out missionaries, or to face of the earth? preach really another gospel. The common idea of establish charitable institutions. Its sois claim is null and void the vital part of the gospel and produced, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church, which church is divinely appointed, equipmakes the salvation of the singer as impossible as church and order as impossible as complete and order as a complete as a complete and order as a complete and order as a complete as a complete and order as a complete as a com climbing to heaven by a rope of sand. How many plete body, with all the parts fitty joined together. I water Nantes, they with sword in hand, and led the world's conversion move forward if works believe in Cariet and be seved sidne on the which no other body has any authority or power; grateful expression of their salvation:

tically, this is just what the prevalent custom or pose a work distinct and special, this only to do valleys of the Alps since their expulsion in 1686. universally preveil and the commands of the com. [ church work. mission would be church and the world so smalgs. What does the money paid bring back to the ancient Baptist Waldenses. The Waldenses material as to carnatize the church and not in the society? This question does not impugu the honleast benefit the world.

read: "Teaching (vis , christianising) all nations, handsome certificate of "Life-Membership" which teaching them to observe all things mone them coef twenty dollors. All ambitious Christian Entity to of God's eternic purposes about us is to be found to be supposed to the present moment. Each the Suppose, whatsoever I have commanded you." deavor members will want to be life-members, each nour course with some little fagot of God's will and then "bapt sing them," would not such a semigration of the present moment. Each nour course with some little fagot of God's will and then "bapt sing them," would not such a semigration of the present moment.

profane alteration of Christ's great commandment? But this is just what they do who administer the last two things are not laid down as and communion to the unbaptized.

the order of these commands as he who disobeys lubricate the wheel is lost. the commands themselves? It greatly concerns us to do all religious things decently, but it is vastly Will membership in the Christian Eudeavor Somore essential to do them in their order. In what ciety make our young members stronger as Bible God does in saving us he observes the strictest Christians? I have somewhere heard that good

Belma, va.

which is being urged spon the patronage of the while they make grimaces at theological skeletons. young people of our churches, as though the Y. M I know a skeleton is not beautiful, but is fully as C. A. is not enough. Dr. Blackborn puts five handsome and far more useful than a boneless mass very important questions to those who favor it, of flash. Do not the Christian Endeavor organ,

word is the one to use. Of the fact that young and starch and jala inc, with the phosphates pretpeople should in some way organize in the local ty well abstracted, lest somebody should be offendphurches I have not the slightest doubt. Expended at some particular bone? To love the children It is not concerning such societies that any ques, we know that we love the children of God when we tica is raised. The thing before us is the Great love God and keep his commandments." National All-denominational Society, with a set of officers who are wali paid, a constitution, and a | Whereunto shall this grow? We now have a nawspaper; a society that has memberships, con- great organization, a newspaper, officers, headwantions, and in fact all the equipments of a great | quarters, a hymn book. Buildings are already colesiastical machine. The queries are raised be- projected. In places the Christian Eudeavor meetcause of a well known principle in mechanics, that ing crowds out, or depletes the evening preaching machinery that is not of real necessity only hinders | service. Places where there are several scoleties and should be cut off.

Is it needed? In answering this let us bear in being saved by doing and not by belleving, makes that it will help the young people to do better null and void the vital part of the gospel and | work in the local church. It is an annex to the i ily would the world's conversion move forward it Bantists have always believed that the New Testa. by the warlike pasters, Janavel and Arnaud, men would scoopt G.d's order and at once without the same always believed that the New Testa. by the warlike pasters, Janavel and Arnaud, men would accept God's order and at once without a ment ohnroh is a local body of believers, over forced their way back to their ancestral homes."— And then, what evils arise from misplacing the mon faith and common love. This proposes to daties of the great commission! Suppose a Bible take a part of the members of a local church and daties of the great communion: Suppose a spole units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission, "Go ye into all units them to a great body, with a part of whose the should tender the commission of the should tender the should tende tender the should tende tender the should tende the should tende tended tender the should tende tended tended tended tender the should tende tended tended tended tender the should tende tended orisic should render the commission, "Go ye into all members Baptists are not in accord, and all this to members Baptists are not in accord, and all this to members Baptists are not in accord, and all this to members Baptists are not in accord, and all this to members Baptists of B he that is baptized and believes sumit we saved, he that is baptized and believes sumit we saved and the that is baptized and believes and the that is baptized and baptized and baptized and baptized and baptized and the that is baptized and baptized and baptized and bapti

society? This question does not impugu the honquestion is more fully discussed in our historical
work called "Baptist Succession."—American Suppose another critic should transpose the third cuniary motive. It only inquires whether this is Baptist. and second duties of the commission and make it I the wisest use of money. I sew a few days ago a read: "Teaching (vis , christianising) all nations, handsome certificate of "Life Membership" which

, versal of the terms of the great commission be a society, and all first-class focal a cieties will pay bomothing into the general scolery. A sage to ommunion to the unbaptized.

Frequisites to membership, but the Golden Rule and Boston headquarters stand in a inost expectant. God's commandments and obey these commands in attitude. How much money is received I know their divinely required order! The fact that God not. Doubtless it is all accounted for, but what requires us to do certain things before we do others does the life-member or local society receive in reis a sufficient reason why we should do them in his order, though we could see no firmess in so doing, church or mission treasury? If the fifth wheel is Does not he as much discbey God who disregards only a burden to the cars, then the oil used to

to affain a well developed stature. The doctrines have been called the bones. We heer a great deal Here is another society freeh from Boeton, | tians twist themselves into all sorts of contortions and Christian Endeavor reunions, and Christian "I say inquiries, because to my own mind that Endeavor conventions give a great deal of sugar

QUERY FOURTH hold union meetings with no consultation of pastors or churches. What next?

OUERY FIFTH. After all, is not the simple New Testament church the best Christian Endeavor Society on the

"The Waldensians are eagerly preparing for the the celebration of the second centennial of the "giorious return" of 1480, when, after untold suf brings and banishment from the historic valleys es one of the results of the Ravocation of the

But these warlike Waldenses were not the same class as the ancient witnessing Waldenses that were axpelled from the valley of the Alps in 1686 fused and confused their readers by confounding

The surset method of arriving at a knowledge

#### CHRIST ON TRIAL.

HERE stands Jeaus, face to face with his acly repeating itself in the world's history.

God has sent his Bon into the world to rep the love of God to man, and to be man's Savior. themselves judged by him. ...

condemned to death, To the eye of the spirit, it Sunday-School Times. is the just man made perfect, the Lamb of God, the intropid defender of the laws of the Eternal, forced to appear as an offender against those laws, before judges who continually trample them beneath their feat. It is the future Judge of the world called to justify himself before smaling creatures, whom he will one day summon to the bar of his own tribunal."

Not because of any evil on his part, but hecause of his mode of doing good, not because of any falsehood spoken by him, but because of the seathing nature of the truth which he declared,-Josus was bated and condemned by those who stood in the way of reforme which he would bring about, and who were unwilling to accept him as their Savior. The spirit which displayed itself in the opposors of Jesus in the days of his earthly ministry, is still the controlling spirit of those who oppose him se the Master and the Savier of man to day. As Dr. McLaten suggests: "The 'roligious men who mick derus in the name of traditional religion are by no mesns an extinct species. It is of little use to shodder at the blind orusity of dead scribes and priests, i.et us rather ramember that the seeds of their sins are in usal! and take care to check their growth."

The rejection of Jesus by the Jews was the cause of their rejection as God's favored people,

iace to lace with him, will prove as disastrone to regularly or orderly walking disciple of Jeans. say against the rejection of him unjustly by his them as it proved to those. Jesus had nothing to enemics. His enemics can have nothing to say against his just rejection of them when he is the Judge and they are the judged. "What will happen when Jesus and his judges change discus as themselvee, were commissioned. they will one day do? When he cays to each, "Answerest thou nothing? What is it that these thy sine, witness against thee?" each will his att ient with the consciousness of guilt and of just told them not to forbid them, condemnation by his all knowing Justice."

There is yet time to accept Jeous, instead of op- teachings and practices. who posing him as an enemy. The teaching of this (a) Bacause the disciple who was forbidden, desson will not be lost if it brings one who has being in the line of order and duty is no parallel to turn to Jacus anaw in to sprinklars, Campbellitas, Y. M. C. A. win hitherto opposed him

The Son of God has gone about doing good and grows out of recognition of the fact that it is use- cause for such general spathy as to Baptist eggreedeclaring truth. Because of what he has mid, the less to discuss with one who does not want to be siveness. Preschers want to be popular, to have Bon of man is heter by these allow he came to fair. He who members four they will

FORBIDDING BECAUSE NOT FOLLOW. ING US.

BY W. A JARRELL, D.D., WAEAHSCHIE, TEX. VI that I now examine its meaning.

I. To understand its manning wa must know constituing as to who were the ferbidden ones.

1. They were directly commissioned by James. That this is true is evident from no one heing hairn—every wide awake, well informed leader of able to cast out demons except by the commission God's hosts—see Bro. Broadus' History of Presch-

mons were cont ont only by the Holy Spirit.

commissioned by Chrit

4. They must have been some of the disciples,

sus, may be readily admitted.

was regenerated, endowed with the Holy Spirit and regolarly commissioned to cast them out-a

II. Why, then, did the disciples forbid him? and no written and full law as to the regulation of his kingdom they could not know who, besides many cases the eyes of those who careo not enough

2. It does not teach us to not oppose arrousous

(b) Bacause, to make this passage a refugaand and If one who had the spirit of Jesus made such that ye should contend earnestly for the faith." Satan killing as with the word of G.d. -In lesses an mies as were arrajed sgainst him, what folly S me timo ago John A. Bloadus called attention Baptist Herald.

it is to suggest that everybody would be wen, to the New Testament as a controversial book. As Prot. O. D. P. Pepper, D. D., then a professor of the weak is liable to be misunderstood; it is see of Cr zer Theological Seminary, and now presoldent of the long past. It is one that is continualstill more liable to be misrepresented. As it was ident of Colby University, said: "To not an inch
still more liable to be misrepresented. As it was
ident of Colby University, said: "To not an inch
still more liable to be misrepresented. As it was
in the long past. It is one that is continualstill more liable to be misrepresented. As it was
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ident of Colby University, said: "To not an inch
still more liable to be misrepresented. As it was
ident of Colby University, said: "To not an inch
still more liable to be with the disciple." There is nothing which more exasperates an ope of right."—Baptist Consterly, January, 1877. Instead of committing themselves to him tests the sting of self-pression stlengs of the period of him whom he is ill-treating.

Instead of committing themselves to him tests the sting of self-pression stlengs of the period of him whom he is ill-treating.

Instead of committing themselves to him tests the sting of the self-pression stlengs of the disease, and sometimes, and somet he makes no resistance. In such co no supunity we power in which he shall come agains to airth, are his death, tried to raise the alarm against what their indignities. And in judging him, tuey are full of comfort to those who love him, and of ter- our wimet men now my is upon us-leck of dethemselves judged by him. To the eye of the flesh, says Dr. Godet, "the "Character la shown in the bearing of a man January, Prof. George P. Fisher, D. D. L. L. D. spectacle of Janus being judged by the Sanhedrin toward Jesus. One man reaction out toward Jaie that of a criminal, an impostor, a blasphemer, our with a longing desire to be like him, another intellectual activity on any subject controversies appearing before individuals the most minute the account of the Apostla Paul's most devout and must worthy of respect, surcounds truth which has not observed by his own people, and finally found guilty and character is descisive for time and for aternity. has been any great religious revival which has not been connected with active controversy. If evils attend it, at least it furalsbes a sign of life, and almost anything is better than stagnation. The period of religious earnestimes in the ancient churches, the protestant reformation, the religious MARK ix. 38, 39 figures so cites in controversy ravivals of the last century, were fruitful of theo logical debates. . . . There has been a marked disposition in the greater part of this country to discountenance and ignore religious discussions. But the is changing, and results will be seen and felt." Likewise speaks John A. Broadus, Fairof Christ. Compara Matt x. 1; Luka xi. 20; Baptists who have only life enough left to help the passages just raferred to also teach that dasers true to God, we have given the above quotanone were cont only by the Holy Spirit.

3. Consequently, some of the twelve who for they would speed more time fighting the en beds easting out demons were endowed with the Holy Spirit, and to cast out demons, were directly ing in the breach against the deadly assault of commissioned by Chri. t false charity and false peace. But says one: "Many who are not Baptists are

perhaps, as Adam Ctark supposes, one of John's disciples, or one of the saventy.

5. From this, that he was not living in dischedience (as are Pedobaptists, Campbellites, etc.) to the ordinance of baptism and to the reign of Japan whenever they follow Christ and teach the New Manual Control of the control aus, may be readily admitted.

6 Consequently, the one casting out davils breath who has heard us oppose the preaching of Christ and him crucified—done by whomsoever, wherever and under whatever name. The very opposition wa make to whatever else they preach and practice is our witness that we want them to preach and practice Christ and him crucified -follow only Jacus And when the devil releas the cry that we oppose their arrors, he does so only to throw dust into the ayes of the thoughtless, and in about loyalty to Christ to want to know better. Truth is real, uncompromiding and severely indig-III. What this teaches:

1. It does not teach us to paits with or help those who are not walking with us. Christ only told them not to forbid them.

Truin is real, uncompromising and asversity things annual compromise. Let any man, any institution, cast out demons—do any good it can—rejoice in all good, but, in the spirit of Christ against whatever is not in God's word wage relantless, and compromising wer.

In owner words: Forbid no one to cast ont demons; cost demons out of Camballitas, Y. M. C. A. people, Pado-haptists, Baptists—cast them out wherever and whenever you find them; never forbid any one size to do the same thing. This, and this only; is the meaning of Mark ix, 38, 39. hitherto opposed him to turn to Jacus anawish loving submissiveness.

ADDED POINTS.

ADDED POINTS.

Let was the very organization, or institution, which stood for God's cause here on earth, that opposed the Son of God and sought to put him to opposed the Son of God and sought to put him to opposed the Son of God and sought to put him to oppose the direction from the teachings and efforts of those who claim to be the axclusiva defendance of the send peace but a sword." I withstood him face to common, we should never forbid but hid them face, because let write unto you, and exhort you for the faith."

(b) Bacause, to make this passage a refugaand practices, would sympathy for false teachings and practices, would never forbid but Mahomed make it contradict the nature of truth, the divine make it contradicts.

Taking the contradict make it contradicts and truth in the product of truth, the divine make it contradicts and truth in the contradict make of truth in the

#### THE BAPTIST.

illegion to the most efficient Accomplish of the Then barigives a L---- to them that fear ther that it may be displayed because of the truth - Pr GRAYIN'A MOODY, Propositions and Publisher

REV. J. R. MOODY, REV. O. L. HAILEY, Missionary Editor. REV. J. HARRAL, Temperance Editor. REV. J D ANDERSON. | News Editors TOM C. LOWREY.

IJI DIANDERSON & T.C. LOWBEY.

#### AGRECKIPTIONS PER ANNUM IN ADVANCES

All letters for the senter edit or or pertaining to the Lung Brace, or post-office orders and drafts for same, should be addressed and made payable to J R Grayes.

Went are the principles which Dr. Armitage ; renounce of the aid its denominational transit and interest."

Ass. They are incomplete for so many years not a stood as, the head of our editorial columns.

aptisis, we are to stand for the supression of effect as the only and sufficient tide. The Bible, and the Bible only, as opposed in tradition in matiers both of faith and practice claim as being a distinguishing destrine of our deton—a destrine for which we are called earnestly

Who is se old a sobseriber, or next to as old a enbeeriber as Eld. R. D. Casey, of Mt. Home. Ark? He commenced with volume one of this paper, when edited by R. B. C. Howell, and hee been taking ever since. Who is next?

jection of strychnine will care drankenness. It pat en end to the menufacture of intoxiceste.

Third Sabbath, Webberville, Texas. Fourth Sabbath, Hemphill, Texes. Fifth Sabbath, at R. R. White's disnosal First Sunday in Joly, Florence, Taxae, if de

First Sunday in September and Friday before. Fall Creek church, Middle Tennesses.

The remaining Sebbsths in July are open for invilations from churches In Tennessee.

the Convention. It is a fairly good number, but 5).

Contains, two articles of questionable value. The writer of this article maintains that the one upon "born of water and of spirit." which the "body of Christ" here referred to condets of the author treats as meaning "weter and air," mahir who have over been made new creatures for Christ the water and air symbolic, which, according to the laws governing symbolic language they are church, it one original; one life, one destiny. Their not. . For our we see that they are figures. He of this unity, this inseparable body, new not blurch. would have his reeders understand that "water" as, but individuals," thus making each individual symbolizes the "word of God," and air the Spirit, the body of Christ!! He furthermore confounde the Holy Spirit. And passage would then rand: his interpretation by making it an organized body "Except a man he horn of the word and Spirit he by applying to it the language Paul applies to the

would have gained the faintest conception of his spiritual body of Christ, thus teaching that there would have gained the faintest conception of his spiritual dody of Carries, thus teaching that there meaning? Would the millione of common people in all enbesquent ages for whom this Seripture Spirit in nothing unless into himself, and the other was recorded have done so? We opine not, Would it not better accord with the laws of figure and the phrases, "born of water" and "born of the Spirit," as figurative in the New Testament that the Holy Spirit ever bapoframent intended for the editor should see expressions, and then seek for the thought tile. Why so many Baptiste of late are stricken with lifest misteachiage in an article of the same length. hydrophobia when they read this pamage we can- "The charge tue been made that the Jesuit.

> understand the phrase "born of water" as referring only twenty-three Jesuite in that city... All of which leads us to believe that there is a Jesuit at for eges past, since a spiritual birth in emphatically the elbow of the Boston editor who gives this indeclared to be the invariable precedent qualificat formation."-Central Baptist.

> > entering, becoming a member of it.

of beptised Christians-like the church at Corinth.

has been, and every existing one is to-day, "a

members have been, and all who ever will be mem-

here until Christ comes again must be baptized.

There is no excuse for misunderstanding what

Christ's law] enter into the kingdom of God."

The Haptiets believe that a Christian sharen to e single or season, and complete in likelf: and time tree churches of the constitute of the phrase, season, and complete in the life and time tree churches of the constitute of the phrase, a body of Christ, refers to. Paul tells us most a body of Christ, and the phrase of the constitute of the article. The writer takes equare lisus with Paul as to what the phrase, a body of Christ, refers to. Paul tells us most a body of Christ, and the phrase of the constitute of the article. The writer takes equare lisus with Paul as to what the phrase, a body of Christ, refers to.

body of Christ," of which Christ is the Head. and, into this body, a local church, in one Spirit, the apostles were, and all who have ever been

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

Christ and fellow-members of the same," but he further explains : "For as the body [each one's A Bumlau physicien hee discovered that inbody, so also is Christ" (1 Cor. xii. 12). "Now Jesus, without the deeds of law. may be so, but we believe the the only core is to quit drinking, and the best way to incure that is to It was the fact of their membership which Paul Tennesses who will never dodge a challenge, J. B. \* \* APPOINTMENTS FOR JUNE.

inth, when in addition to the above, Paul tells hold up theur hands. them "that there should be no schism in the body, but that the members should have the same care one for another"? In the mythical body, "the invisible church," there never was, and there never can be divisions, nor baptism into it, nor the ob-

Ford's Repository for May has remained un- Paul asys, "to we, being many, are one hody far oticed for want of time, owing to the pressure of Christ, and every one members of another (kli.

cannot enter the kingdom." If Christ meant this, local body at Corinth (See 1 Cor. 12. Hend the why did he not use these words? Had he done so, whole chapter). He claims that by the haritism or have we any reason to believe that Nicodemus the Holy Ghost all are introduced into this invisible

expressions, and then seek for the thought, the would necessitate its entire republication. We velope with basiness setters, and make Money Orders and truth of which they were designed to impress? remember not when we have met with more man-

not surraise. These is not the shadow of a ghost control things pretty generally in Boston and that of baptisesal relvation or regeneration in it if we a Jesuit set at the elbow of every Boston editors

tion, as seeing, understanding the laws and purpo- A Jesuit or Cathhlic priest is apparently at the ees of an organization is always precedent to the slbow of every secular paper in the land. It has come to pam that in no pulpit can enormities of The second article we notice is heeded, "Dis the confessional or the Inquisition be protected tinetica between a Church and the Body of agamet in the name of Christianity, or ite politi-Christ." It is nameless, and this omission is the cal schemings exposed, without the secular papers most consible feature of the article. The writer will rush to the tront to deny and defend and open their columns to the resident Catholio priest "a body of Christ," refers to. Paul tells us most or "jecuit" to assell and vittify the minister be he expicitly that he meant a local organised ascembly Protestant or Baptist. The course of the Avelanche of this city in its criticism of Dr. Dixon's speech before the Southern Baptist Convention for, addressing this body, he saye, "now ye are a body of Christ and members from partr." There and of the Jackson Times and its Catholic in is no definite article in the original. What the criticising Rev. O. L. Hailey's commencement church at Corinth was, every church of Christaines sermon are conspicuous exercises in point.

There is to be a public discussion in the town of Lafayette, Middle Tennessee, commencing on the fifth Sabbeth, between Mr. J. M. Kidwell (Campbellite), and Eld. W. M. Smith (Baptist). Bro. Smith is the challenged party, and he sccepts in obedience to the apostolic command, "He ready for "except a man be born of water he cannot [by always to give an answer to every man that seketh [challenges] you a reason of the hope that is in you, with meakness and fear." 1 Pet ill, 15, Paul meant by "a body of Christ." Ha not only

The Campbellites manifest a determination to seld to the church at Corinth, "Ye are a body of possesse Middle Tennesses, by challenging? every minister who is courageous enough to preach the body] is one, and hath many members, and all the gospel of the grace of God, i. e., that men are members of that one body, being many, are one saved by the grace of God, through faith in Christ

urged in admonishing them. The fact that they Moody, Eastee, Smith, Grime and Oakley, and were one body arcse from the fact that they were they are men who can give a reason of the hope members. Who can rationally doubt that this that is in them and of the faith they hold and "one body" referred to the local churches at Cor. preach, The churches should stand by them and

servance of the enpper, nor church discipline, the The ungrateful pastor said that he wanted no quilt care of one for another. To the church at Rome that hau to be gotten in any such gambling way.

### GRADUATES DAY:

"Yesterday was Graduate's day." At ten o'slook This year the Trustees and for the first time At ten o'clock

a, m., a, large audience accessibled at the First

Haptist course. Atterning and property of standard requision

Den Jarman intendseed Mr. Elmo Messi, of Pine Bluff, Ark., se the first speaker.

uate's address, his subject being . The Survival of vis. the Fitteet. Mr. Young he a good epecker and he had well chosen ideas. America and the American Government he held up as being of all the natione, The Survival of the Fittest.

The graduates all received beautiful boqueta. had been fitting and training their minds by study and were now ready to read. He defined a book amount attended the debate; and then go he could say: as a machine. It was invented, it took the mind and labor to make it, just as it did a locomotive. wrong, that the Beptist way was right, and that he referred two or three times to the press. He of e cencetional kind than they did good news, to Memphis Appeal. He also said that those who write for the press should write less of things which tended to evil and more of moral things. At the closs of his address Gen. Campbell presented the speaker with a mazes of the modern Judaism dettly woven by Mr. beautiful boquet in behalf of the ladice of the city. Harding. But attendance upon the public discus-Bro. Dickinson captivated all hearts by his mas- sion between Eid. J. B. Moody, the junior editor

presented diplomas to the five graduates of the Commercial department as follows: W. T. Fol. clear away, and the Sun of Truth shines forth. without an immercian in water. All such teachlis, Grand Junction, J. S. Helms, Buntyn, W. C. If this was the gracious effect in his case, how ing cannot be too serenely repudiated by Bep-

the faculty, conferred the degrees and presented by the same discussion, and how many thouseuds the faculty, conferred the degrees and presented of Christians confirmed in the faith that was once the diplomas to the graduating class. The degree of A. B. was conferred on W. T. Young, E. Marsh and R. H. Prescott, and the degree of M. A. on conversion and confirmation of one minister, so here? By answering the above you will oblige a seeker Miss Aliia Deupres.

Dr. Jarman then ennounced that the honorary degree A, B. had been conferred upon Hon. R. We have accepted the invilation of the Fall W. Hayues, and L. L. D. upon Dr. J W. Wil. Creek church, Middle Tennesses, to commance its by repentance toward God and faith in the coming

the committee, consisting of Gen. A. W. Camptember next. This is in accord with our convictions of properties of these so properties. Christ's choice and bell, Dr. G. C. Savage and C. L. Cooper, to Mr. tions. We have not yet delivered these Talks that unto himself twelve apostles. Christ's choice and

There was a marked improvement in the atten-dance from East and Middle Tennessee and from The S. W. B. University Confidencement for other States, also in the number of full course 1889 is ended. All the speculae have been students and (ne material of the matriculants, made and the medals and flowers wan.

His subject was The Parent of High Design were doubtless present those who would witness. The speaker had a good subject and he handled the fiftiath or hundreth young lady graduated from this institution. Co education had been discussed and favorably sensidered by the Board.

### DIDN'T KNOW WHAT HE BELIEVED.

A BAPTIST MINISTER BECOMES A CAMPRELLITE AND THEN BENOUNCES PT. Michigan

NASHVILI B. TENN., June 8. The Rev. T. N. Brook, pastor of the Seventh and Mill Creek Bep-Rev. A. J. Dickinson, of Memphis, then delivered the annual literary address. He started out by resigning the pestorate without giving any reached unto Ahraham, by asying that he wanted to give the young men a religious debate this week that this step was taken as the gospel prosched unto Ahraham, by asying that he wanted to give the young men a religious debate this week that this step was taken. comething practical to carry with them out into en by Mr. Brock because ha had become convinced Sas Meb. xi. Job certainly enjoyed the accurance life. He said his subject was "Reading." They that the Christian or Compbellite faith was the of faith, for be could say: "I know that my Reing back to the congregation confessed that he was He went into a psychological discussion of what he desired the prayers of his people and their for-reading was, its effect upon the ideas of the reader giveness. The minister's explanation was suffi and the instruction to be gained. During hie speech cient and he was forgiven. Thursuay night at the Seventh Baptist ohuroh he was called as pastor. The seme action was taken by the Mill Creek eaid that the reporters of newspapers should be church yesterday. Both calls were by the unani better informed, that they usually gave more news mone vote of the congregations.—Special Dispatch and set my feet upon a rock, and setablished my

The above is conspicuous in demonstrating the great good accomplished by public discussions Eld Brock had become entangled in the subtle answered and unanswerable arguments, the expo-Prof. Jameson then made a short address and sitions of the Scriptures and fallacies of Compbell-Graves, Memphis, and W. L. Treadwell, Jackson. many hundreds of others may be converted from tists. Prof. G. W. Jarman, L. L. D., chairmen of arror to truth end brought from darkness to light worthy ee our Bro. Brock, is of itself, worth the after truth. time and trouble of the Nashville Debate.

marth, of Philadelphia.

The Dr. C. H. Strickland medal was awarded by

protracted meeting with the five Chair Talks on Meachth and by baptism they were prepared as material for Christ's church and kingdom. Of W. T. Young.

a deep revival on the part of Christhans was strong by manifested, and in several instances conversions have cocurred. Every church, we think, should all sufficient for them. in this, the incipient stars term was thirty-three and a third per cent greeter should arrange to protreot the meeting after the of the setting up of his kingdom. Subsequently than iest year, and forty per cent greater than the delivery of the Chair Talks. Think of this, breth- he appointed bantism as a profession of their re-

rolled this year was one hundred and fifty-seven, and the information may be of great benefit to you, adding act.

QUESTIONS AND ANSWERS.

not died and ricen from the dead . This counds like as w doctrine to us. Do you think the word our his theory.

There is and has never been but one gospel by which man can seved, Paul clearly specifies the facte which constitute it vix

peopel which I preached unto you the baye; received, and wherein va stand, by which Next came Miss Alia Deupres, of Jackson.

The subject of her casey was St. Heena end its
Associations. She told of the life and deeth of
Napoleon on the Isle and of the good worke of
Mrs. Judeon there. It was an excallest paper.

R. H. Prescott, of Memphes, followed. His
theme was The Intellectually Great and the Morally Strong. It was full of good thoughts end was
well received.

W, T. Yonng, of Jackson, made the last grad.

Cussed and favorably sensidered by the Board.

He then devoutly led the congregation in a prevalence of the needs of the pleasungs of the paper.

He then devoutly led the congregation in a prevalence of thankagiving for the pleasungs of the paper.

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Last night the devoutly led the congregation in a prevalence of the paper.

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Last night the devoutly led the congregation in the prevalence of the paper.

Last night t am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all, yet not 1, but the grace of God, which was with me." 1, Cor, xv. 1-11.

David enjoyed the assurance of sina forgiven for he could say: "I love the Lord, for He natu heard my voice and my supplications. Because he bath inclined his aer unto me, therefore will I call upon him es long es I live." Paalm exvi, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me ap also out of a horrible pit, out of the miry elay. goings. And he hath put a new song in my mouth even praise unto our God; many chall see it, and fear, and shall trust in the Lord." Paslms xl. 1-4.

No mint in the New Tastament ever professed the eccurrence of faith and salvation in stronger terms then did those of the Old Testament. The theory trenches hard upon that held by Campterful address and intercourse with the Jackson of this paper, and Mr. H., and hasring the nn- bellites, vis: That the gospel was not preached until the day of Penteccet; and this theory, of theirs to bolster the fundamental and most per-

Questien 1068. paper, when those desiries, out of

John the Baptist was sent of God to make ready preceeding year, and sixty-five per cent greater ren, a whitened wheat field should be reaped.

pentacce toward faith in him, as was the appointed act of initiation into his church. See Acts ii. 47. than the year before that. The whole number on- nock for the big IF advertisement in this paper, The Lord added the saved, and beptism was the

[CONCLUCED FROM LAST ISSUE.]

THE HEAD OF THE BURKMANITES

The Man Wise Claims To Be Christ the Lord.

A PENALE DETROTTE CONVERTED.

Dr. Wilkin has determined to bring suit for mentio peace. In order to have, if possible, a mattired they are purity itself. rtronger bold upon him, the Chicago physician There is one thing that is remarked upon by all scoredly rent out a female dotoctive about two who study Schweinfurth. He certainly beene the named Mm, E. C. Clasis. She west to the Coat- Suvior. So near is the likecome that strangers, in seanity and made pratocet that she desired to join | total ignorance of his identity, have been heard to and become a convert to the faith. Her object comment on it. His eyes, beard and hair are of was especially to discover Saleweinterth's relations the same color. The contour of his face follows with the hand of woman serrounding him. Pos. the lines of the paintings of the reel Christ with man could not feil to anderstand. She reports recessblance. It is vary likely that Schwenfurth that she found him cold as ico, and adament to all depends apon this sicellarity for some of his most

After she bed been there a week and averted arms about his neck and stroked his beard. To in affered. bar most asdoal advances he misdo no resposes, and set flatter of responsive passion.

The strangest part of the story se that, sheptio though she was, she has now become a geatine which he himself promelgates.

lug bar, and beld a most interesting intervinw. Buo said: "I ass fully convinced that Schweinfurth in him. He is traly without gaile, and I thank of study. heaven I was sent ont where I could meet and ienra of hiss. Wa can be purged of all sin belleving in him."

She gave more information about the life there than the reporter could learn in his visit to tha oommnnity.

ACHWINDFURTH'S RELATIONS WITH WOMEN.

There are a number of the women who, by long residence and devotion, have approached sufficient ly near to the purity of their Christ that they are She occupies a special upartment, which is the tist. must lavishly and richly adorned of any in the house. Her room is very near "Christ's," and sha le never seen about the house, and visible to the gobed necests, seova around the alter, and keep spreed. This is so pialn to our minds, hearis, and others only at meals, when she alte on his right the fire burning. Let thine affections be always a nonesisness that there is never any discussion

"GARDEN OF EDER" TEST.

There are certain final rites calabrated which are nell.

called "The Garden of Elen" test. This is known ic to the second the Christ, also nude. But it is alleged that th \$25,000 against Schwelefarth for injuring kie do. participants are so free from all sin that even thus

wasks sgo, a bright, attractive young warnen closest recemblance to the popular pictures of the assed of fair features sed as allaring form, the great scouracy. I have certainly never seen say thraw out hints and seggestrons which the average passon who sould begin to approach this striking gospel doctrine. 1 Cor. v. 11-18; 2 These. iii. 6; powarfal argumente in making dissiples.

In dosens of places are springing ap church [line, 1 Cor. v. 11-18; 2 Thes. iti. 6. enspiolon, as she supposed, as to may minister mo- trials of persons who have embraced the faith. Is May we not sak, if it has no grapel right, what tive, she pleased her head spon his breast and told a Kasses City Presh terlan church a trial is now right has it? him of her happiness in basing found the Sevier. pending of a woman who has become a convert She confessed that she also loved him with the and depositions are to be taken here to prove things (i. a., believed, been beptised and added to affection that is of the earth, and finally thraw har that Schweinfurth cannot perform mirecias, as is the church) ha has a right to the communion in

she stated afterward that there was not the slight. byteries shurch in Richmond, Ky., and are among running at large, so be bee no general rights now," the number at the community here.

Bach is the story of the Backmenites. Fragmentary and imperfect sketches of this peculiar in his own oburch, of which be is a member, it convert, imbued with a belief in his supernatural sect have been appearing of late in many papers, is because the Scriptures give no such rights. attributes, and so testified at a meeting of the faith. but this is the first comprahensive, consecutive Hence, for any other church to invite him, or for ful in Chicago. A strong-minded woman though and complete investigation into their origin, growth him to accept such ac invitation would be alike she was, she could not secount for his parity of and practices and the remarkable pretensions of unscriptural. attitude and gentlemen on any other theory than the alleged Christ that has ever been given to the pablic in any paper east or west. The revelations (Acts ii. 41, 42; Acts xx. 7; 1 Cor. x. 16, 17;) The Herald representative encoseded is meeting are almost incredible, yet as given here they are it is plainly argued that this joint participation in sheolutely true, and all important statements the one cup, and the one bread, or loaf, is designed berein made can be fully sabstantisted by a score to show that the participants are but one body : is Jacus Christ come again to this sorth. He is manites are bound to increase, and meltiply until Ood. By him the only true way of saivation is they become a very strong organization is not ravealed. I came there a sheptis. I now believe doubted by anyone who has made them a subject it could not show this." Page 70.

The Indiana Baptist passes a doubtfal compli-

"The brethren, for the most part, who compose the Boutbern Peptist Convention, are intelligent. No doubt those bretaren, if they themselves only knew who they were, will feel highly bonored. But how about the residue over and above "the most part?" It must be inferred that they are not "intelligent." But the Indiana Beptist called "angels." There were thirteen of these further adds concerning the "intelligent" breth-"angels" when she was there. They eat with ren: "and above all, they are Baptists." This Sohwoinfurth, taking but two meals a day. The implies that the anintelligent members of the rest of the women, whose wings are still is the pin Bonthern Baptist Convention are nut Baptists. that her stage, est separately at another house, and Then, to be intelligent is to be a Beptist, and to that which all can know is Scriptural, regardless the sam all have other quarters for their meals. be a Septist is a mark of intalligence. Now we' of tradition or personal feelings? There is one "angel" who is the most perfect, and one see what the centter is with the Indiana Bep. Dr. Richard Fuller, then whom few have been celled by Schweinfarth his "soul's mate." Her tist. Mrs. Partiagton said of her son Ike, the more justly celebrated for learning, piety or Bihlia massaulty name is Angelios. She is a pale, dark. Mayery tiese he opened his seconth, he set his foot eyed, lissome orestars of tweaty two years, not in it." Our contensporery further adds, "They there who profer the word of God to sentimentalvery plump, but wislowy and spiritualia, with a are jest like wasf the North." This expression is jam and popularity, it is that baptism is to shillow fer-away look in her eyes, Mrs. Cleans said that ourtainly original. It don't ran in the old grammer immediately (repentance and falth), that is an inher complexion was wonderful, white on elshester, guts. It mas good os "wenne,", -- American Bap dividual duty, and must precede membership, and

cloud filling the room, and inwrapping the pricet-like thoughts. Let thy hallowed desires be ever fanning the assety seat with their wings.—Bush-

### BRANCH OFFICE

J. B. MOODY, . . . Propriet

IS INTERCOMMUNION SURIPTURAL?

MAG REPORT THE MINDSTEE, DULCON'S AND MAM. BER'S MEETING OF ENON ASSOCIATION, MAY SEC-OND, BY RLD. W BL SMITH, AND PUBLISHED BY

CONCLUDED 1

CONDITION 2. The immersion of a believer in water, se nothing is beptism hat immersion. Rom. vi. 4: Col. ill 12: Mat. xxvili. 19, 20: Mark i. 5: John Ili. 28: Acte li. 41, 49: Acte

Condition 8. A Godly Christian denortment and the maintaining of the fundamental points of 1 Cor. xi. 26-32; Bom. xvi. 17; 2 John ix. 11.

No church has a gospel right to extend its communion eny further than it can extend its discip-

Dr. A. P. Williams says: "Having done there the church to which he has been added, but no A nnesber of woman have recently left a Pres- where else. As he had no general rights when Lord's Supper, p. 93.

Certainly, if he has no right to partake excent

But Bro. Williams further testifies: Now. here but, if the communios were obligatory upon Christiens as individuals, and not as church members.

Dr. Curtis caya: "Thus it is clear (i. e., from 1 Cor. xv.) that the Lord's supper is given in charge to those visible oburches of Christ, in the meat on the Southern Baptlet Convention. It midst of which be has promised to walk and dwell. (Rom. ii. 1.) To each of them it belongs to cciebrete as one family : not se parts of different familire or bodies The members of that partious bir church are to be tarried tor, and it is to be a eymbol of their relations, as members, to each other. In all ordinary osses it should be partaken of by each Christian in the particular charch of which he is a member." Progress of Beptiet Prin-

ciples, p. 307.

The Soriptures teach as how the supper is ordinarily observed, but says nothing of its extraordinary observance. Why not hold to and practice

cel research, says: "If any thing can be plain to that as the Passover was a meal for each | family Be thou, then, a temple indeed, a secred place only, so the supper is a family repect for the mess-to Hiss-let all thy thought within, like white-

"Some four or five years ago we were ap-

beyond the jurisdiction of the shurch administer. Now since a principle cannot be divided, and has borne himself nobly through the debate,) had ing the ordinance. Free this conclusion we draw since all agree that a tree church of Christ, howthe practical inference that, so there is no Series even two or three, met together for the falsehood, because he could not meet Moody's facts ture warrantleg intercommunion among the mem purpose, may celebrate the Lord's death according and argument. Indeed, the gentleman seems to bees of different churches of the rease faith and to the Scriptures; or in other words, it is admitted have been on the warpath last night. Smarting order, Baptista who claim the Scriptures and a suf that the smallest church of Christ may not wan under his defect, instead of argaing the proposition, ficiant rule of faith and practice, ought to stop observe the Lord's supper, as he has commanded; he gave the whole of his time in his first speech, jast where the law stope; in other words, the and since there is no provision made for the spect to as contemptible and numerly a piece of dirty the churches should restrict the ordinenes to those list accommodation of visitors, be they many or work as ever a man stooped to. One of the Nashover whom they exercise jurisdiction."

p. 90. says: "The Lord's suppor is an ordinance garding the Lord'r law. to be observed exclusively by the members of al Acts xx. 7 is really the only Scripture depended unanswereble arguments of Bro. Moody, however, ciple is irecistible.

August 2d, 1888: "The qualifications for admis- pointing to the Lord's supper as strictly a church that was apparent to all. Well, the old boat is sion to the Lord's supper are falth, haptism and ordinance, there would be at best the semplance going to please under Moody's broadsides, and church membershin "

tracts that Haptist authors North, South, East and on his own teaching to the church at Corinth rolling eyes, say "you are are another." Mr. West of standard reputation speak out clearly and (see chapter eleven) as to partake with the church, unmistakably on this important question. Not had there been one there; and it is equally certain Harding's rendering of "em," flatly contradicis all one of them has ever yet been able to justify intercommunion from the Scriptures or sound logical take of it as a social feast; and it is equally true election of greece, predestination, salvation by reasoning. The best excuse that any of them have that the Greek klasm arton, Acts xx, 7, rendered grace, and in a word, that it took salvation enso far been enabled to bring tor the custom of "to break bread," is very different from the Greek tirely out of God's hands, and put it in the intercommunion is "courtesy, or invitation." But Ton arton ton klomen of 1 Cor. x. 16, rendered hands of the prescher, who might decline to shall we extend courtesy where the Bible leaves it "The bread, or loaf, which we break." The for baptize the candidate, and so cause him to be off, or shall we invite or receive an invitation when mer is invariably referring to a common meal, finally lost. Seeing the irresistible drift of his the Bible does not clearly authorize us to do so? and the latter as invariably to the Lord's supper. doctrines, Mr. Herding had nothing left to do Shall our fraternal feeling of love and respect for In either case the last stronghold of intercommu- but to get mad, and he did it. each other guide us? Or will we take the word of nion is fallen, and we as a people will obey God Nachville, Tenn., June 8th 1889. Gud se the man of our council, obeying its precepts | rather than men. and examples whatever our personal feelings may

Lord's supper that after Jesus had given Judes the Leiowly, but surely, precess on to victory for the bas the matter in hand in that city, and has raised four hundred dollars. It is dealed that the house sop at the Passover, and Judes had gone out, the truth. Bro. Moody has had to wade through a according to the Paschal custem, coustituted his discumion in a way that was truly exasperating; Tennesses, and other States will reise one thousand family, notwithstending there were more than a but through it all he has striven to keep the real dullars. Brethren, let us take this question home. ers" (Acts ii. 42); that Paul revealed to the church away from the subjects to be discussed. For in-

and kept secred to his memory, it inevitably foi- time. Monday night was a Waterloo to the Camp. or else as the feults and effects of holiuess,

the control of the co

ver whom they exercire jurisdiction."

few, it inevitably follows that we cannot have villa pestors hee bean for a long time tinotured with Dr. J. M. Pendlaton, in his Church Manual, intercommunion without perverting and disre-

visible shareb of Christ. As the Lord's supper is a on by its advocates to defend intercommunion, opened his eyes to the rottenness of Compbellism. charch ordinance, it is not proper to administer it | and this comes about as near proving it as Mark and he, with abhorrence, abjured the whole to persons in their individual capacity." He con- | x, 14 does infant baptism. Had Jesus put his thing and made a noble and manly public coutinues, page 91: "The meeting of a church is I hands on the babies and blessed them, and bap- fession of his temptation and fail. Finding that indispensible to a Scriptural observance of the tized them, our Pedobeptist brethren could have he had lost his coveted prey, Mr. Harding, less solemn feast. Church membership is the chief | made out a tolerably clear case of infant baptism. night devoted himself, to that pestor, and strove condition anterior to communion at the Lord's So if Acte xx., enywhere in the chapter, or it it with all his might to blacken bis character, imtable. Baptism is a condition of precedent only were recorded anywhere in the Bible, as for that pugning his boussty, and ridlouling his motives, in the rense that it precedes and le esceutial to i metter, that Paul and Luke and their traveling and from him, he passed to several others of disohurch membership." However inconsistent he or i companions did eat the Lord's supper with the tinction who had left them to come to us, others are, or may have been in practice, the pring church at Tross, or even that at that time there or, who had honestly spoken for the truth, and in was a church at Tross, or further still, that the each materica, did all in his power to destrey their The Watehmen, of Boeton, one of our oldest and | breaking of bread referred to was to eat the Lord's characters and cost odium upon them; and all best Baptist papers, has this to say in its issue of supper, in the absence of so many Scriptures this, with a venomous exhibition of vicious temper of a claim for intercommunion.

#### THE MOODY-HARDING DEBATE. RY J H. AMACRER.

fellowship, and in breaking of bread, and in prey- have been, from the beginning, to lead Bro. Moody amounts to the Committee. at Corinth as a church the law governing the stance, lest week the proposition debated did not involve Acts ii. 38, only inoidentally. Yet that Townrend, Cincinnati, O., [late of Tennasses,] disciplina, or exclude members is vested in the so, that in one night he referred to it no less than ohurches as local organisations (See Mat. xviii. 15. eighteen times. His object was to keep Bro. 20), and since there are certain characters who are Moody from establishing the proposition he affirm to be "put away from among" the church (1 Cor. ed. This week Harding bes the affirmative of the to be "withdrawn from" (2 Thes. iii. 6) to proposition. "Baptlem to a penitent believer, is in the soundard (Romani 17) with whom mentions are proposition." Baptlem to a penitent believer, is in the soundard (Romani 17) with whom mentions are proposition. "Baptlem to a penitent believer, is in the soundard (Romani 17) with whom mentions are proposition." Baptlem to a penitent believer, is in the soundard (Romani 17) with whom mentions (R All Baptists agree that the sole power to receive peerege was the burden of Harding's song, so much 5 00: H. W. Brison be "avoided" (Bom. xvi. 17), with whom we are order to the forgiveness of sins," and, though a hom, 1 00; Geo. Smith, 1 00; A. G. Belns, 1 00; "not to eat" (I Cor. v. 11), whom we are not to I shild can ree that Acts ii. 38 is the strongest sup-"invite to our bouses, or bid them God speed" (2 | port of such e proposition, he did not on Monday John 1x. 10. 11). And since this solemn memo night, when laying down and arguing the proposi- usl holiness. Ontward action can be considered rial of Christ's death is to be scrumlously guarded tion for a whole hour refer to that passage a single but two ways: either as the means and instrument,

pointed to write an easily on the Lord's supper, lows that "No church can Scripturally extend its ballities, and over since, Harding scene to be over-

fact, he had gone so far as to resign his church. The something must be done, if it is only to get mad. It will be clearly seen from the foregoing ex- But it is certain that Paul would not so go back foam at the mouth, and with alinched flat, wildly Moody clearly demonstrated last night that Mr.

### THE GATES MBMORIAL.

The Baptiste of Sen Antonio, Tex., are arone ing themselves to seenre a "house and home" for It is readily conceded that in the institution of the CD. BAPTIST:—The Moody-Harding debate Sister Gates and her orphan. Bro. C. C. McClure leaven being thus purged out, Jesus instituted the mass of irrelevant matter, and go off after side and lot there will ocet two thousand dollars, and serven being thus purged out, seems instituted the mass of irrelevant matter, and go off after side the hrethren in San Antonio agree to raise the supper as a family repeat with his apostles, who, issues having nothing to do with the subjects under half of this and if the Baptists of Mississippl and hundred other disciples; that it was the members issues before the audience, and manifested a patience If it was the mother of our children who was laft of the one particular church at Jerusalem who that is wonderful, considering the teutelizing he has would we have our brethren do for her and these?

J. R. Greves, Memphis, Tann., \$5 00; Joseph

Religion is in its emence an inward and spirit-

# The Young South.

MRS. MORA GRAVES WALLEY, EDITOR

To whom all communications for this department may be addressed. Enexyllis, Tenu.

KNOXVILLE, TENN., JUNE 15, 18:9

#### POST-OFFICE.

Aunt None; - I have been gring to school, and have been so busy with my isseems, and after I stopped schoo I had just loss of company, and so neglected my libble studies, lui think I shall do botter in future. I think they are very interesting and useful; and I don't want go, Roy Bland. Waverly Smith, Lillie Burdette. you ic leave us. We can nover love any one else as we I am. but I don't think we could bet you leave unforever. Aunt Nora, you have no idea how much gord you are pany. doing. I had never read the Bible through in my life nutil I began studying your postraits and landscapes, and even when I did tead I'd just skim over it, and in live minutes I didn't know what I had read; and I feel ouro I am not the only one. I will send you some money for Cuba se soon as I can get it. thepisg you will not leave ue I remain your niece, LILLIE BUNDETTE. Mc Kenzie, Tonn.

ATHT NORAL - 1 am a little girl nine years old, and live nway down in Southwestern Texas, about one hundred miles from Mexico. We see a great many Mexicans in our little town. I go to Sunday-school. My mamma taken THE BAPTIST. We are always interested in the Young South, and have been thinking of joining a long and averted a plague? time. I have only one brother and no alstern. I will close for this time. I send ten centa for Cuba and much death? live to you all. I am your loving nlece,

Pearcall, Toxac. MATTIN JENNINGS. Glad to hear from you and Farmer. Write again.

AUNT NONA: - I am a little boy this teen years old. 1 wish to join you and the cousing in the Bible studies. I I enjoy resding the cousins' letters very much. Work on Sundaye. Your nephew, DE R. BURROW.

Ballard County, Ky.

AUNT NORA: - After a long silence I wille you and the cousing a letter. My only excuse for not writing accer is I have been very busy. He assured that it is not for lack of interest in either you or the cousins. 1 will try to answer cousin Layton Walt's questions con- to Jesus in this way. And, children, if the briers stick cerning me. I am not going to echool, yet I am preaching more or less every month. I am also superintendent of a Sunday school at my home church. last Sunday was our regular meeting day. Bro. Bell, our paster, preached in the morning, and after the sermon we received one for baptism. I preached in the afternoon. I am farming this your. Prospects are not very premising for a good crop, owing to the dry weather, which has caused a poor at and of cotton to come up. I see that some of the cousine Italian chapel fund books of Bro, Reger's. This being old boy. the case I am ready to give them a hearty cudersement as a capital plan to raise mission money. I have tried Baptist State Convention at Jonesboro Bro. Eager gave do I hope the meeting will be held out in the field. But me ten of his books for me to distribute and get wited out. | What is the accret, O'ls? " I took them doubting my success. I came home and distributed them out, and as the icault I sent Bro. Tupper are not to tell asybody. eight dollars for the Italian chapel fund in April, and have more to send yet. I suggest that we of the Young South make as a Cort to raise one thousand dollars for that hones in Havana. I for one believe that we can do It, or at least he instrumental in raising it, if we will only Lord gracionaly bless avery member of the Young Bouth tell you what I'm going to do. and its editor too. Fray for mo. B J. a. M'HINNEY.

White Hall, Ark. Giad to hear from you again, James; and I suggest that you accept the offer of pair Accordation as the way the

Aunt NORA: - I am a little boy seven years old, and as eleter is writing to you and sending her mite I want to send some too, but can't write good, so I will get sister know shout it, but as nine-year-old judgments are not to write for me. Sister and I go to school. This is my to write for me. Sister and 1 go to achool. This is my spt to be very ripe 1 am better satisfied that your teacher should be in the secret. What is the name of your so day, and we learn our lessons togother. Sister and coty? mamma read the nice little letters in the Young Bouth, and we would like to join the band and help, so if we see mosto, for that would tell too much. this in print we will write again, and tell you more about g our home. Find inclosed fifteen o nts for Cuba. From your little friend, VARMER JAMMINGS.

Pearsall To xas.

OUR BIBLE STUDIES. .

ANSWERS TO QUESTIONS FOR MAY EIGHTERNIH. The lieber w is lowered were communicate to kill the Ho. heer se wished to hulp, Zipporah was il o name of Mosos wife. She was the daughter of Jethro, who was of the nation of Midian and a priest. Moses put his hand in his bacom and it became leprous, He put it in his bosom again and it became cared. Moves cast ... Van es al w speech and of a claw toughts." It was Mores whom the Lord sought to kill in an inn. Amram and Joseph were the father and mother of Moses and Acros. Risheon was the name of Aaron's wifelige was

SALLIE M. ROWLETT. Asswered also by Tishie and Lela Cadwell, Essle and Irma Ayres, Robbie, Carey and Middiston Leagmire, 🤼 E. Burrow, Nellie G. Mosely, Willie W. Watte, Mamie whee Barry Mitten, the blackemith's soil, brought Otie's Browning, Mery, Ethel and Howard Wood, Esther Win- antchel to the door,

Many of the cousins are sending in their snawers too do you. If you leave us for the aummer please come back in the fall. It may be that I am selfish, and I guess their names do not appear because they are too late. A not seemed to discourage them; at all, for every week little more prompt, dear callidren. Lot us all keep comsome turn is being done secretly to some both is

What was Joshua's name up to the time he was chinen and anaday-school Kyangelist. one of the twelve to cearch the land of Canaan? Give the names of the men who were sent into Caus a

As spies. Who had giant sous in Canasn? Who was the father of Joshua and of Caleb?

an eyil report from Unnan? What man was stoned to death for breaking the Sab bath day?

What was the name of the two spies who did not bring

What leader of a rebellion among the oblidren of largel was swallowed by an oarthquake? What bigh priest stood between the living and the dead

To whom did Aaron transfer his robes of oil is at his

What two persons witnessed the death of Aaron and performed the funeral service t.

AUNT NORA: - The reason that you have not heard from me in so long a 'ime is because I have been so busy think they are so nice. Mamma takes THE BAPTIST, and picking strawberries. Inclosed find five dollars for Cuba. Mamma sends two dollars, brother Herschel sends one time has come, and I do not have any time to write only dottar, brother Sphigeon sends one, and I send one. Your niece,

Trezevant, Tenn. See what our workers can do and are doing. Some how or other the Lord ninkes the way when we wish to help his cause. Blackberries will be ripe soon, and many little cousts may flud a change to sell a quart or gallon for Cuba. Let us see how many will give one half day you never mind too much. Just think, I do this for him who had thorny pressed upon his brow. Let us seek some way to make a few dimes for Cuba. Levingly,

AUNT NOR.

#### THE LEFT HANDS.

Hurrah, mother, I belong to a secret society.

Oils Adams come hopping into the mother's from the whave made inquiries about the mission books mentioned on one foot, then on the other, banding the door, much to the Hrme Field, and you say they are similar to those ting a chair, and making as much n iso as a nine-year

lan't it jolly, mother, a sure enough secret societe? Do all the members make as much noise us this one? Bro. Kager's, and they work well. At the Alkaness saked his mother with a pleasant smile, because if they

Ohot oried the little boy, that would be felling, and we

I don't think much of secrets that a re not for mothers to know, said the lady.

Otis looked rather sober Well, mother, he said, at the next meeting i'll move that all methere he made honorary members and be told make a united effort. Yes, we can raise more. May the secrets; but I'm to be on duty to-uight, and I can't

His mother shook her head, and Otia began to be dreadfully afraid ha would miss his appointment.

Just try me this time, matter, he said carnestly. It is something I know you would like me to do, and Mr. Iless knows about it, indeed he gave us our society name and

I think I could trust my boy, she said fondly, looking

The Left llands, he replied proudly, but don't ask our

The next morning before school time O.la was seen fly ing wildly over the house hunting in valu for his estene

During the moining Mrs. Adams put on hor honnot and coat and went to see a sick neighbor, a poor whilew, whose slokness would have been starvation to her family ox-

cept for the kind charily of those around her.

om, I see you have a nice supply of wood taid in for

Yes'm, said the poor woman, and I reckon you are at the bottom of it, ma'am. 17 No indeed. What makes you think so?

Don't you know how I got that wood, ma'ain h Not a word of it. "Well, about dark last night some hoys came into my the yard as mum and quiet, ma'am, as if they had come to the and pilet up to rea barrow that there where you see it. As they rept quiet we hope quiet then but

the children made sure they saw your title among them. Very likely, said Oda's mother, remembering The Left Hands; but she said nothing to the bay until that evening Dad says he'd ha' went for you'une bout usin his grind-

atone at he hadn't bu' seen Mrs. Poole's wood-bile. not hard to guess that the motto of the engiety is Let not your left hand know what your right hand doeth .-

THE TRUE VICTORY.

Like those who walk some distant strand With dim eyes walting for the day, And see at last along the sand The first faint glosms of morning stray, So near are we to Him whose love In unseen allifudes of space linkis our low-whispered prayers above The pomp and show of kingly place.

We send our suppliance to his threne, And hope an bour will answer bring, Forgetting that like feam wind blown Our lives to earth's great life-waves oling, And that from derkness, cloud and storm. Yes, from the ways of pain and loss, lile love, tike sunlight, soft and warm, May drift our lowly way across.

We have no patience, and delay Falls heavy on our waiting hearts, And yet how many like ue stray Along the world's tumultuous maris? They too keep watch as lengthening toil Grown heavy when the days are long, And see the prize of famu and spoil Fall far among the idle throng.

At life has many days when gloom Lies black before the tear-wet eyes, And yet even then buds break in bloom And sun shines in the sloud-hid skies: And if we keep the chosen path, And find the task that lite our hand, We need not fear the storm or weath Will awier the sunlight from our land.

If co, hold firm to falth and right, And win one boart to be our own, liave we not conquered In the fight? And left the joy to victors known? When fragrant lips beatow their kies, And oyes with love grow bright as stars, Life has no higher gift than this, Even in that day which no cloud mars, - Selected.

#### REMOVED.

It chanced one day that baby Heas From depths of woe of doing wrong Surprised us soon with laughter sweet And bits of merry nursery song.

Whati glad again? the mother asked. When but so short a time ago You said those naughty, naughty words, And hurt and grieved the dear Lord so !

The child looked up with shining eyes, 'h an with a happy little nod, Because I've made it up with God.

Dear haby Beast O heart, no more Yield to regrets and broodings valu, With childlike trust make up with God. And then begin thy song again. - Belegted.

#### FOR CURA

Jimmie and Bavie Frank, \$1.15; Herbert Young, De: Mainie Browning, 100; Mary, Ribel and Howard Wood, toe; Infant c and Covington & \$1.00; Roy Stand, \$'e; Mrs. M. H. Wingo, \$'en; te-chel Wingo, \$1.00; Ab, Mrs. Parto, bla said, entering the sick woman's mer Juding, 150; Estier Wingo, 21.00; Static Jourings, 150; Far-

## PANILY READNIG.

MISS LATIMER'S CLASS.

"About us?" asked Rosalie brightly.

"Yes, about you-about 'Miss Latimer's class." "I'm afraid it was some complaint, you look so ober," ventured little Alice.

"You shall Judge. You have heard, of course, seemed to be almost universal that it would be inindicions to try to build and furnish e new house. Gruff old Judge Certon thought It could be done. And he ended up his ergument by saying, 'As to hair so bright." inrnishing, Mise Latimer's Sunday school class will do that in one year and not think they have might keep some one clas's hair bright." worked very hard el her."

"It is very gratifying to know you have such a -she'll pay me to do it." good reputation for courage and efficiency," said

"Now what do you say to our trying to see within bounds."

"Yes-oh, yes?" all approved.

Miss Latimer.

that the new building is a settled fact. So let each lieve I could sell some like it." and decide upon what it is best to do."

The happy flock dispersed, buoyant with a new

Miss Latimer's class of girls was a notable one for downright determination and business energy. would bring her instrument. There was a good dea' of thinking done by each they were to report. They conferred with fathers pital room?" she ibought. and mothers, and sought suggestions from every "I might make some money that way and luvest one who could advise.

But when Wednesday came, and they were gath. money for giving people pleasure." ared together in Miss Latimer's cosy room, there wee an entire absence of enthusiasm. The trnth is, when confronted with original planning they grocer's. "Walt a minute, girls, I went to huy had found it was not a very easy matter. Each one aspired to make a telling and effective program of work, and not one now approached the unfolder lug of her id:as without disappointment in her-

Many things were suggested-fairs, tableaux and other entertainments. A. B. C. way of raising one of the things that can be bought for a penny, money, and various other tried methods. Finally, she said. quiet Lydia, who had less money probably than "While Dolly buys her corn I will go into any of her mates, timidly proposed that each girl Spraguo's for some darning cotton," said Nanny. abould invest a penny in whatever way she liked. and the proceeds of that penny and its re-investment abould be her contribution to the hospital

This was greeted with an amused smile on the part of some, and with resentful wonder in others ling." as too Sippant for notice. But it was evident Lydia had not apoken without much forethought, for she had only her own thoughts for council. What was entirely unmoved even by open contempt.

ides before and I think it a very good one. It would not east even her penny. would throw each one upon her own re

won't huy the very first thing."

cas," said Lydia shyly. with very little," explained Miss Latimer.

possibilities to unfolded them. Finally is was ra the ness. or rainetantly approved.

alory of the miller's daughter who asked as her results were attained, nor the trials and discourtion than comet, following out the sphere, and until of quist

for a month. This seemed very little, but counsed p to one billion, several millions of bushels. Now may be deoful. let us was if our penulce cannot grow in some such Lydia did not lack a market for her entage

definite ides, for she had had more time to white pate in baskets to her customers. Out think of it. She hald to stooms as they walked that business alone she made twenty-seven away together.

"You shall Judge. You have heard, of course, what I have determined to try. I can make cot for it to be done once a week for the year. This of the new hospital people are talking shout building to replace the shabby old one. A party of carry away for nothing from our neighbor who police borrowed ten cents to huy molasse, and gentlemen at Mrs. Preston's reception the other keeps cows. A penny's worth of oream will make made pop-corn balls, which Bobby sold for her in night wore discussing the matter. The opinion my first cheeses nice. After that f am very core his store. The first month showed a profit of two

Miss Latimer amiled brightly, and the girls were know," clapping her banks. "I'll buy an egg and skin to make into pen wipers, and in various comso delighted that they softly clapped their hands, turn barber. I'll shampoo Aunt Virginia's hair mon-sense materials for work. Her progress was

> As the opther girls strolled homeward they too an hour of tedious sewing. talked. Said Alice:

him."

"You know the gray moss cross I made last fail," "Since I overheard that remark I have learned said Bee, "everybody thought it so pretty. I be- understanding with her hostens as to what she

think out some plan. Theu meet with me some There was a bright flush in Flora's cheeks, but rose ribbon on the end of her how brought but Wednesday afternoon, and we will compare notes she said nothing. The idea that had come into her mind accmed almost presumptuous, and she must speak to her mother about it. She was timid, and this seemed like putting herself forward too much .

in all good works. Indeed, it was quite a by-word she was invited people expressly requested she and heart from the homely work! Finally har

member of it between that time and the afternoon play that I will be glad to do it in behalf of a hos-

my penny in a ribbon bedge to show why I expect Christmas fair, and carried on what they called a

Dolly was in despair. Her ingenuity seemed atone-dead. Presently she said, as they passed a some cop-corn to make balls for Bobby's store."

"Is Bobby to soil them," burst in Nanny eagerly. "He wants them to play store with."

"Well, why don't you sell some for our hospital? The gleeful laugh that rang from Dolly showed this was just the kint she wanted. "Pop corn is

"Do you know how to darn?"

"Better than I wish I did-sometimes." "And is this to be your penny investment?"

"I hadn't meant it so," cried Nanny, gaily, "but it shall be-I'll make acmebody pay me for darn-

Catble's way home was apart from the rest. She should she do? Sall one of her lovely Angora kit-Miss Latimer said: "Lydia ,bas, told me her tens? That was all she could think of. To do that

"Bat only a penny," laughed Rosalie. "A penuy thing, the way is pretty sure to open for it to be be whiter than snow." done. So before even the first afternoon had pase- What a beautiful prayer! And here is the prom-"If we want to borrow money to start with, we ed, each girl of the eight had mapped out some lee that goes with it: "Though your sine he as as," said Lydia shyly.

"Eydis is curious to see how much can be done more ingenious than other girls, but they were device were little," explained Miss Latimer.

They talked their plan over and hydronic teacher.

owar one bushel of wheat to be doubled each day agements that sometimes made the outcome du- usefulness in which God places us.

blow and disheartening. But a general sum

as long as warm weather lasted, sindant, sh heard a remark the other evening which I want to repeat to you," said Miss Latimer to her class or eight girls.

What can be done with, a penny " was in event begin to supply the demand with the milk given to repeat to you," said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to repeat to you," said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to repeat to you." said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to repeat to you." said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to repeat to you." said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to repeat to you." said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to repeat to you." said Miss Latimer to her class or girl's mind when then the city supply the demand with the milk given to her about the work. She carried the delicious Rotalie shampoord for annill's halk and got any "There is one thing I can do well, and that it cents. It was so nicely done her auntic arrange

> dollars and fifty cents. Alice bought a sheet of "And I," said Rosalie, reflecting. "The only paper, and her father gave her a dollar for copying hing I get constant praise for is that I keep my a few pages for him. She did not feel that this was fair or honestly carned. Mus could not avned "How do you do it?" asked Lydis, "for you such prices for actual value of services. So she invosted the dollar in hright-colored oretounes out "I do it with the yolk of au egg. Oh, I know-I of which she made dusting cloth hage, in chamalist slow, for it took a great many etitchie, and many

Bee made moss organes to begin with, and sold a "Papa is always praising my handwriting, it is good many. Then she and Alies combined their what we can do? we might make onrecives respon- so large and plain. I think I'll buy a sheet of pa- capital and made confectionery-caramels, choossible for one room, at least—that would be quite per and make him let me do some copying for lates and other dainty things. This was less confining and more profitable.

Flora accorded every invitation to play, wilder an should expect in return. The hit of narrow primpurses and applause generously.

Nanny, the unesay, bright-hearted Manny, solloited darning from her mother's friends. Oh, the weariness of those many hundrum stitches! Oh. She played the violin beautifully, and wherever the heauty of ont of doors that would lare her ayes mother believing it hartful, incisted that she should "What if I were to say when I am invited to abandon darning and iry something elso.

So Cathis and she combined their forces. Cathia had sold one of the three Angers kittens har uncle sent her. She ana Nannie gilded corn-care for a "general notion business."

Some, of course, made more money than othere. When it was generally understood what the girls were trying to do, people were very generous, paid large prices and bought whatever they were asked to buy. The circumstances and general feeling were favorable for the utmost to be accomplished.

At the close of the year Miss Latimer's class turned into the hospital treasury nearly two hundred dollars. It did not seem credible, but it was true. As out of the tiny scorn grows the stalwart oak, so out of the humble penny grew this rich gift.

It was the most generous single donation in money made to the new hospital. An entire ward was furnished with it-eight cots, each named for one of Miss Latimer's class,-Clara Doty Bates, in Advance.

A little girl went out to play one day in the anow and when she came in she said : "Mamma, I couldn't help praying when I was

out at play." "What did you pray, my dear?"

"I prayed the suow-prayer, mamma, that I learned once in Sunday school: "Wash ma, and I shall

They talked their plan over, and by degree a its self-reliance, and they were willing, even to eagerthe Lamb,"—Bx.

"Cheer up," said Miss Latim r, noting the gen- We cannot follow the detailed development of The stantatom attracts notice than a quiet fountain, a "Cheer up," said Miss Latim r, noting the gen- We cannot zonow the detailed development or comet draws more attention than the steady star, but it feeling of doubt. "You have all heard the each plan, nor give the elep-hy-step with which is better to be a fountain than the master on and star Manga.

there, or a state of the second of the secon

Send for a threniar, and state in what paper

-For their little the poor seem to be nore grateful than are the rich for much. If one has felt precious lewel; dropping from him, or has felt them term ruthlessly from bis breast, still he might to be grateful for the bleesiage that remain. Death, less of properly, are sero compared with the loss of truth, honor and purity.—The

-What a wretchedness is the te bergare within; to contemplate nothing but the little, vile and sordid things of the world; not the great, noble and precional We corve our avarice, and act content with the good of the earth that is offered ne, we search for the swif that ie hidden.

| Consumption | Permanantiv # Cured Can Ba

Some capes of this dread disease stancel, of course be oured at all. But when taken early enough in it gareer PE-RU-NA will not fail to ours it, and it utton ogree it when all other medicines have taked and when the doctors have given the patient up to So. A number of remarkable cures are recorded in Dr. Hart-

CORSUMPTION address by the Po-ru-se Medicine Co., Celembus, G That of Mrs. T. S. Eberiein, who was Marally sociched from the grave by PE-RU-RA, will be reed with openial interest. PE-BU-MA is sold by all drugglets. Only \$1 a bottle; \$ for \$5. Manufactured by THE PEHUNA MED. CO., Columbus, O.

-Furiners are especially eareless about protecting their wells from contamination from barnyards, etables, cisterns and privice, and, when in dry seasons their wells become low, the danger from drinking the water he-comes very great. At such seasons, to ward off disease, if the water must be used, let it be well boiled before. drinking. It may be made palatable in tea with a little lemon julce, jelly or other flavoring.

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The most heathful resort in Amer ica, eliuated on main line of the New York, Lake Erie & Westeru R. R. at Lakewood, New York, midway To the Editor:hetween Cincinnati and New York | Please inform your readers that 1 city; the bighest navigable water in have a positive remedy for the above the United States, 1400 feet above named disease. By its timely uso the level of the sea, and 700 feet thousands of hopoless cases have higher than Lake Erie. Cool Weath- been permanently oured. I shall be er, no malaria, no mesquitees. Hotels glad to seud two bottles of my remeopen June 1st to October 1st. Round dy free to any of your readers who full particulars and prices. open June 1st to October 1st. Round trip from Cincinnail \$11.25, good have consumption if they will soud dress mentioning this paper, me their Express and P. O address mentioning this paper, sturning until October 31st. Be sure your tickets read via New York Lake Erie & Western R. R. from Cincinnati, as this is the only line care through to the Lake. Tourist tickets on sale at all large stations.

For further information, please apply so ticket agents, or to H. O. Holarunning solld trains, Pullman Falace hird, Divi-vit Passonger Agent. No. 99, West 4 h Street, Cracinnati Unio.

—All the wonders of Greek diviliantion heaped together are less wonderful than is this simple book of Psalmathe history of the human soul in relaon to its Maker, - Gladet

The figures a sign of health. In the Christian that he is constantly keeping his spiritual ear near his fleart to hear its beating. The best Christian life, like the best physical, does not think much about itself. Herein lice a very strong objection to the whole most of faith sures and its allies.

—Out of a Chinese population of 500. in Denver, Col., 175 are in school, and 100 of them under decided religious infinence. In San Francisco there are 248 members connected with the Chi-

-Some of the good women of Hart-ford, Conn., have organised a dress-making and arithmetic school for young women who want to learn a trade, and also how to take caro of their account and the like. Commercial arithmetic will be taught, and a skillful instructor will give thirteen lessons of two hours each in drecemaking.

-The training of a child does not alter his nature, but it does control the manner of giving expression to such nature. The training of a child does not give him a new and distinct character, but it does so direct and control that character as to repress and even subdue evil thoughts and passions so that there will be given to that oharactor a new aspect and accomplish more in its establishment for good than all the teaching of the schools.

—The late Sunuci Miller, of Lyach burg, bequesthed to the university of Virginia \$100,000, the income from which is to be expended for the advancement of agriculture as a science and as a practical art by the instruction therein, and the eclences connected therewith, of the youth of the country." A part of the income is to be used to maintain the work in agricultural chemistry already carried on at the university; but the larger portion of the Income will be spent in promoting instruction and research in biology. A hiological laboratory is being fitted up. and the equipment has been ordered.

- Sunday-school teachers need to be assured mat the impressions they give their scholars are accurate. A gentleman tells of his boy of eight years, who on his return from Sunday-school was questioned as to his impressions. He confessed with some degree of hesitation that they were not favorable. Pressed to explain, he said the teacher told hor class she once had a brother who killed a giant ten feet tall. It was evident the boy considered this a "whopper." Of course the suggestion was made that the brother was David and the giant Gollath, but the emends tion was hardly satisfactory to the juvenile truth-seeker.

CONSUMPTION SURELY CURED

R sepectfully, T. A. SLOUUM, M C., 181 Pearl St., New York.

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Dr. Ayer's Hair Vigor,

Hair Vizor, it became black and rlowy. and now I have as fine a head of bair as I cannot fully express my gratitude." any one would wish for." Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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Diffidence is perhaps golfs as often he child of vanity as of self-deprecia-ion.— Is see C. R. Dorr.

Don't invest in it lottery. Don's cucede that you are willing to receive that you haven't honcetty carned.

—The emptiness of all things, from politics to pastimes, is never so striking to us as when we fall in them.—George

company and clien ways, and delight in complete and cleen employ-

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We ask but a glance at this, and if will pay any sufferer from liver complaint, enlarged spleen or ague cake. billions affections of say kind, deranged secretions, prostration from dissipation, constitution from dropsy, or any effections where liver, bowels blood and stomech are involved. A gueranteed cure for all this clam or reases is offered in J. & C. Maguires Condurango. Drs. are ratonished & and invalids delighted.

mese as possible—it will pey in more ways then one. Many a men hee made

That is not wise molding of child-heed which aims at brilliancy rather metering worth. Character, pure. symmetrical and sincere; attalaments, solid, practical and well in hand, these he delight of success, and smian ess over the sometimes rough and semetime dark een of life with an evenmost ead intensity that no mere outward sim mi glitter can stral

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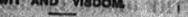
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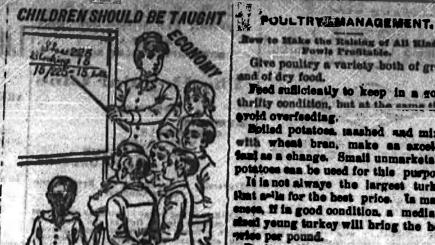
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se in the Christian 216 se quires absolute promptuses. Promptuses in performing any religious duty makes it easy; while delay makes it a piece of soft finnel. Use white finnel or light silks. A brush, unless of the very finest kind, should never touck silk. a namely for idlenses, and idlenses is one of the Christians' most deagesous toes. In so place is promptaces more seeded than is recisting temptation, for union we firmly withetend the tempter at the very autimation and almost our tald of dotant.

#### FOR NERVOUS EXHAUSTION U.E HOE PURD'S ACID PHOSPHATE

fuluess, with pleasant results. Also for sample copy. think it of great sersion in depressed condition of the system resulting from billary derangement."





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Ang child sees at a glance how WOLFF'S ACME BLACKING saves in two directions at once. It is the chaspost blacking because through the saving flow to be part for the R.

WOLFF & RANDOLPH, Philadelphia

The Lewiston Journal recently proinvention? 2. What greet economic invention is most needed and called for main to be invented by man, which sleaf at times, had discharges from shall be as revolutionary in its effects my ears, and was unable to breathe es the application of steam power? his fortune by the beautiful and please the application of steam power?

These were the answers received by General A. W. Greely: 1. The storege, politeness owner from the kaara, and which the politeness owner from the kaara, and please were the appropriate the storege, politeness owner from the kaara, and please were the appropriate the storege, politeness owner from the kaara, and please were the appropriate the storege, bottle of Ely's Creem Balm was explanation of the hair and cleansing the politeness owner from the kaara, and please were the appropriate through my nose. Hefore the second is single bottle of Ely's Creem Balm was explanation of the hair and cleansing the politeness owner from the kaara, and to day enjoy in turn to be a single bottle of Ely's Creem Balm was explanation of the hair and cleansing the politeness owners. produced by natural forces, such as sound health. - C. J. Corbin, Field the scalp.

#### TWO DOCTORS FAILED.

Mr. R. K. Greenless, Randall, ression of the chills on myself. I Wm L. Dayton, Brooklyn se told to try your Hughes' Tonic: concluded to give it a trial. One lottle made a complete oure

Prepared by R A. Ribinson & Cc. Wholesale Druggiste, Loui-ville, Ky. Sold by Druggieta.

-The makers of some of the sact pepalar bamda of apple butter use twenty-five pounds of sugar to five bushels of apples and season with and and a half panade of sinaamon.

Fat from mutton, leads, good, tur-key ar dasks will give as unlessess favor to any thing with which it is used, says the best pleas for it is with the soap grease.

-Remova dust from a sfik dress of-

"Baj t'st Church Polity" is dirouss el in an able manner in The Baplist Teacher for June, by the Ray, E T. Iftgoox p, p; than whom there is 11400x p. p., than whom there is no better authority on such a subject, the gives (went) propositions in brief Rothechild School and definite form, all easily under. for Girls at Jerusalers has been opened stocal. This number should be read the editors of Mile. Fortimes the editors of Mile. Fortimes the stocal the paster and suppose the four suppose the formula or suppose the four suppose the fou Dh. H. C. McCoy, Algous, In., by every Bajt at paster and supering says: "I have used it in cases of dystem the outer land. "Adores the pepein, nervous exhaustion and wake." Amor oam Bapoist Publication Society

nervous ille,

Now to Make the Ruleing of All Minds of Give poultry a variety both of green of of dry food.

Feed sufficiently to keep in a good. thrifty condition, but at the same time evoid overfeeding.

Boiled potatoes, mashed and mixed with wheat bran, make an excelent

tani as a change. Small unmarketable potatoes can be used for this purpose. It is not always the largest turkey that solls for the best price. Is many cases, if is good condition, a mediameter young turkey will bring the best

Prolife per pound.

Prolife, like any other stock, requies good attention, and it is not good
asonomy teattempt to keep more than
be possible properly to feed and

Ducks are the least troublecome kind of poultry. A low fence, if tight If the house is warm and dry they will usually commence laying in February and will lay until hot weather. They will usually commence again in the

by the world? 8. Dose any thing re and gathering in my head, was very place. Learn every lesson per waterfalls. tides, etc. 2. A cotton Manager, Philadelphia Publishing House, Pa.

> Mr. R. K. Greenless, Randall, Cream main, being a sunerer from the meat of an egg, you must break the catarrh since I was a child, but with the meat of an egg, you must break the shell. There is no getting at the ker-Cream Baim, being a sufferer from smashing things. If you want to save effected more than a temporary sup this medicine I em being cured.— net without eracking the nut.—S. S.

> > eareful. You can tell the careful boy the difficulty; but being once driven up or girl at sight. They bear the mark to the head, the pincers can not take of royalty with them. The royal free hold to draw it out but which can only dom from slack and slovesly ways. be done by the destruction of the wood They are caroful is their language, in |-St Augustine. their dress and of their pesson.

> > -He that can give little assister himself may yet perform the duty of charity by infi ming the asder of sahere and recommending the petitions which Pierce's Gilden Medical Discovery.

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Set the are most estated queen,"
Stated Dolly, whe'd only been married a year "When toyen they siways till one o'clock sing and your they are inshands, till one other

oway!"
"Spet trying," said Bolls, "but we have no se dream;
from the law that they call [[eg/s]olling, great,"

#### PE-RU-NA.

Alter trying Peruna for a severe Cold and Cough, contracted through exposure, T. J. Ewing, of Cetlettre burg, Ky., "I have taken your Peruna with hest results. My cough bas eround the bottom, will keep them out of the yard and garden. A ken-hoose will be all that is necessary fer shelter. by ell druggists. Only \$1 a bottle.

There are on exhibition in the come of the State mining burens at —The Lewiston Journal recently propounded the following question: 1. Of September. Pekins are one of the best Marghieri in a scaled cavera at as what nature will be the noxt coonomic breeds. I was troubled with chron to catarrh | side of the Sierra Madre mountains to

Conservatism is all very wellwhen it is woll; but there are times I am on my second bottle of Ely's when the truest conservatism is in

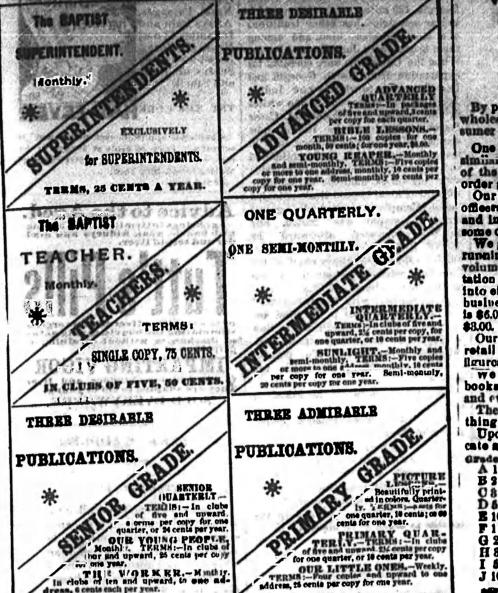
-Bad company is like a nail driven -One of the lest recommendations a into a post, which after the first or young person can have is that of being second blow may be drawn out with its

#### A NEW DEPARIURE.

and recommending the petitions which he can not grant to those who knows more to bestow. The widew that shall give her mito to the treasure, the peer man who shall bring to the thirsty a cup of cold water, shall not less thair reward.—Dr. S. Johnson. pimples, eruptions, scalp diseases, saltrhoum, scrofulous cores and swrllings Mrs. Witelow's Soothing Syrup and kindred ailments. Money paid

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> Furthers are especially earsiess about protecting their wells from temination from harnyards, stallies, eleterns and privice, and, when in dry danger from drinking tim water kacomes very great. At each saccess, to ward off dicease, if the water must be used, let it be well belied before ertaking. It may be made unlisted to in tes with a little lemon jules, jelly or other flavoring.



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WASTERN.

The rule may be laid down with very sweaptions, that men like the busimos help use from the rich and mat under class and mat under class and good to give up the business, pull sp me, and more late town, or reigrate to the distant region of the West, thus

whe has weedy sud stunted

"trops, winter-killed and chestit wheat, has exten potatoes, and
generally, together with
has of animals through poor and femose, and delays from de-god farm machine. The question mint; be presented to the owner of most derangements would be any more essected in city business, or with his superficial labore spread out over the wilds of the West.

The farmer who would make rural pursuits attractive to his sons and infees them to continue farmers, should surround them with pleasant associations, give them an interested share in the prefits, present to them a lundsomely laid-out homsetead, with neat fences, clean folds and good-looking buildings. He should not make them mere drudges es m matter of convenience to himself. has threw upon them some responsibility, and give them the stimulus of par-

Schpatton in successful results.

A great mistake is made by many suiwraters in spreading out their business ever too many eares for the amount of interest they can use for thorough and prefitable work. Superficial oulture se the great enemy of good farm-ing the great enemy of good farm-ing the great enemy of good farm-er truthfully apply to farm manage-ment. A efficient-field thoroughly oulti vated before sowing, often makes all the difference between twelvo bushels an sare and luxuriant crope of twentyfive or thirty bushels. It is more economical of lebor to out and gather three tees of hay from an acre of meadow, than to spread all the work required for the three tone over four or five sorse, ee is often done by poor managess. The single rich acre is more easily plowed and sultivated in obtaining the encesty shelled bushels of core, than the three hadly tilled arree for the same amount of each, even if done is the most care ees manner. The man who has w med erate shed and productive farm has a shorter drive for his team is drawing in crops hed in returning manure, and is the daily routine in the imperintend-

But it must not be understood that merely occupying a small farm escens profit and success, nor that a large one is failure. A large farm may be ed-mirably managed and yield corresponding profits, provided the owner has the means to earry it on in the best manner. So on the other hand the assepunt of a small place may easily anglest and mismanaga it. But the mistaka is quite common that the small farm is a distincent, because the best care is not given to it, a course which is ample and pon the whole than on broad semant.—Country Gentleman.





purity strength and wholes ment as More concerns I then the relieury kinds and man of he sold in competition is the the or phosphat powders, sold only in cass. ROYAL BAKING IOWDER CO., 100 We lat. N. Y.



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UPTOURA REMEDIES WHEN BU O'D.F remeles and mathed file.
OUTLOWRA the great kin Care, and Cuttoura, the great kin Care, and Cuttoura to the severality, and Cut oura stativent, the sew Blood Petiter, internally, care every form of skin and blood discussion of the levicordia.

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the old Vegetable Pulsianary Balana" Catles from A Co., Boston. For \$1 a large bottle and

William I

Man S. Kurd Stein, Taxonly, again I will

The little city of Dalton, in North | Clean ses th

G-orgie, 125 miles, south of here, rich as war memories, has other traditions of a more pleasant kind, and among them is one about John Howard Payne.

When the Chardrosa were corraled for When the Chemical Court of the send of the frontier of the many of the Indians, least to the send of their childhood and of their tribe for generations, tried very ingenious methods of double chem. Complaint was made and them complaint was made and them warrant was send and the warrant was send of the old John Ross, hereditary obles of the

old John Ross, horeditary ohlef of the Cherokees, whose log choin still stands in the new suburbs of Chettenoogs.

Payne, evidently with the thoughts of the homeloss Indians in un unind, began to sing the first stanza of his now world-famous song, then unpublished. multitude of low fort short w.f.ht. stum "Home, Sweet Home." The pioneer shoriff stood stiff as the words foll upon his ear.

"What song is that?" he asked, as the first verse ended.
"It's a little composition of my own," answered Payne.

"Bing me some morn-ding all of it." exclaimed the frontiersman. And Payne did sing it, with such

spirit and understanding that the sheriffe feelings got the better of him, eed he told Payne he could help the

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and we in the ways, and see and set - to old paths, which are the good ways, and walk therein, and ye shall find cest for your souls -Entered at the Post Office of Menephia, Tenn., as Second Class Matter.

Memphis and Nashville, Tenn., June 22, 1889. New Series --- Vol. III. No. 4 Old Series-Vol. XLIII.

ances, "Judge oct a man by the coat be wears," so of the most popular canons of social philosophy; aud tale and story, romanos and fiction are deceptive, for the simple reason that he dose not red hot flood of death over the field. And we leid under tributs to impress this wiedom upon the see correctly. But whatever may be the die cell these become; and so they artie But in the young, and to reinforce the tattering convictions crepancies in our observations, before God's eyes ranks of Christianity, are many on variable; haof those who are beginning to tall away from the things are what they seem. Before him the dark- rose as there. Pass with me to this dark streets of faith once delivered to credulous childhood. We nee is sethe light. And he requires of his fel- a wicked city. Behold a poor widaw, any roth ded are continually girding the loins of our convictioners that the outward seeming and condant by her starving, half-cled shildren, who with sick tions to sent us to resist some severer, shock to shall conform to the inward reality. This seems and teeble body is some miles her very life-blood our theory, or to carry some zightlier contradic- to be the herden of my taxt. We are what we to care for them. No hope of the world's meed of tion to it. We are like some timorous lad in a are, and common honcety would demand that our praise, no light of life backum her on, no blair and localy sight journey, who sees a ghost, but serows appearance and conduct should radicate the truth. sheet talls the story of her davotion. Only a proup his courage by all the time assuring minuelf flers, in our text, the spottle to the Gentiles, in tracted and seglected life, with me obsoure death,

he may generally be accepted as not fer off the the day is at hand. Let us cast off the works of ering courage, she bettles on, and marginers not at trath. And the world insists that there is some darkness and put on the armor of light. Let us her let. No illustrious battle-field has exhibited a fair correspondence between a seas and the cost walk honestly as in the day." Let us be true and suddisser bession then that. Or instance the sean he wears. To be sura, there are exceptional cases, diers of the cross. But a closer scrutiny of what we have been trying to pursuade ourselves is true, will Ikhiak, discover God," was also a hero of the most heroic type. He hero as any man whose name is emblasomed on some very safe grounds for objection. It is only a had a martial spirit, and es a general of symbol fame's fair escutobeon. balf truth, and scarcely that. "The exceptions would have been as conspicaces for hie daring and All aking the line are illustrations without name prove the rule," we say; and then assume as air of as illustrious for his conquests as he now is of a ber. Take this of the Monk of Erfort, however the rule, but have not yet been able to see how it his most stirring illustrations. does so, unless it he that it proves the rule to be Inadequate on impufficient.

standard. The universal consciousness of man uses, because he knows he is on sale ground his shin, who could choose more then twelve le-

still jacists that what we see is what it appears to jack that so one is going to burt his cowardly body.

that there are no gheets.

the midst of his labors for those afar off, says in and a panpers grave make up the world's feture to ringing, stirring notes: "The night is far spent, her. And yet, with anshakes treet, with mefalt-

"Paul en apoetle of Jesus Christ, by the will of and waits patiently for him. He is as traly a

CHRISTIANITY A WEAR BESS.

bo. If not, then there is an entropy in the Cu'the other hand the sensitive nature of Chris-form of anerror to be eliminated from the facts of them are enjected to eners said ridicule, and to A CHANGE OF APPABEL!

The might in far speed, the day is at limit, see in there is a series of the works of rights of the works of rights of all the speed of the works of rights of the seed of the works of rights of the works of rights of the seed of the works of rights of the works of the truth in the latest of the works of rights of the works of rights of the works of the truth in the latest of the works of the latest three of the latest three of the latest three of the works of the latest three of the latest of the latest three of the latest three of the latest of the la pear the honest men but eliabot. tering; men imve marched eliffenkingly into the To the superficial observer, so doubt things are month of belehing eaches that were postring a who smid socume hiting difficulties, still trasts God

confident wisdom, as if we had put to root all herald of the cross. There is much of the heroic much you may differ from his views. When Laquestion concerning the vexing problem. Now, I in his life and labors. Ha loves the martial fig. ther was approaching Worses and his friedds tried have been hearing all my life that exceptions prove ure, and he keeps him constantly before him for to diseased him, saying he would be berned at Worms, he replied: "And even though they should kindle a fire as high as heaven between Among some people there seems to be a notion Wittenborg and Worms, yet would I go and an-I am of the deliberate conviction that in h large that Christianity is a weakness; that it is a lase, pear in the same of the Lord; yes I will confess majority of osses, things are wint they seem, and criming fear, and that its praction is a prolonged Christ is the very month of Behemoth. And as that if appearance are descrive, the facilitation the andeavor to escape disagreeable consequences, he was seering the city his friend Spaletin sent to observation and not in the thing observes. I rm. that it is the most felicitous compromise of cow warm him not to noter. He raplied: "Were there post, I bilises are have led ourselves into a hurt-ful second. This are the city. The would still women and authored children, but that it yet would I enter the city." Hear what the noted only see things as they are. Natura teleot a le rather too small a matter for build, strong, wise intermeder George Von Foundeburg seld to him at stophadous lie. God the Makey who prohounced ment. A silly mistake for the lack of wisdom. I the door. He touched him on the shoulder and all bis words vary good, bas not sent didity from nedertake to any that there is more tree and gen said: "My dear Moak, thou art now taking a step, bis omnipotent axad a myris-fold falled cod. uine berougn to be found in the ranks of Christen the like of which, mitther I, nor is any commander "Through nature, up to nature God," would be a dom timn is all the world besides. There is great on the hardest fought battle field has ever laken. moral ampossibility it is were so. How would such demand and full scope for both moral and physical fit thou art right and sure of thy cause, proceed in a theory past this Thermoplas of Christianity out les man, and the standards attained have God's same, and he of good cheer. God will not "For the wrath of God is revesled from h aven been such, and are such, as to pat to the blush, formha thee. No, no, young men, religion of the against all augodiffuess and earlightsoness of men anything the souther may array is comparison. Bible type is so weakling sentiment to be diadled who hold the trath in warighteenimes. Because The bereio constituies a large factor in Christian on the knee in leisure hours. It is not troly that which may be known of God to askniftit in ity. It takes more courage and genuine herolein worthy of all your best powers at God asid 'eteral them, for God heth showed it us to them. For to do or eadure what Christianity requires, then the invisible things of him, from the cesstion of it does to be a loud more had configured by bintant opposer of Christianity has well learned shedows of that gloom that made his will exceed. the things that are seeds, even his sternel power one or two of Scripters: "God's people must not legly sorrowful, even ninto death, who killitate and Gadheady so that they are without axun s." strive, and "The Bishop must be so striker." And sot to drink the cup whose bitterness drove the life. Not so. We have set up for ourselves a false so he purchases a sheep repistation for bold- blood from his burstleg heart through the pores of