HATCHING MUSCALONGE.

Artificial Propagation of the Big Game Proved to Be Possible.

The progress of modern fish culture is no more aptly shown than by an experiment in the artificial hatching of muscalonge which was successfully accomplished at Chautauqua Lake last spring. Although shad and trout have been hatched in large quantities by artificial means, all experiments with muscalonge had before this been failures. The work was done under the direction of the New York State Fish Commission, with the object of artificially propagating the fish and stocking the lakes in the interior of the State with them.

"The experiment took place at Jamestown on the lake, and was commenced in the latter part of last April. Mr. Jonathan Mason, an assistant at the Caledonia hatchery, and a fish culturist of many years experience, was dispatched by Mr. Seth Green on April 22. He at once commenced operations at the lake, and was assisted by Mr. Monroe Green, a resident of Jamestown, who has taken great interest in the artificial propogation of muscalonge. A seine was employed to catch the mature fish. After considerable difficulty about a dozen muscalonge ranging in weight from six to nine pounds were caught. From a six-pound female about 2,000 eggs in good condition were first obtained, then, on the following day, 60,000 eggs obtained from a sixteen-pound female and 40,000 from two other females.

The spawn was placed in hatching boxes and kept in still water over night. The next day it was taken across the lake to Southlands creek, where there was a little current. The temperature of the water ranged from 50 to 55 deg. most of the time, but fell as low as 45 deg. and rose as high as 60 deg. before the experiment was finished. The formation of the fish in the eggs could be seen on the fifth day, and the fry commenced hatching on the eleventh day. On the twelfth day the eggs hatched rapidly, and by night it was estimated that 60,000 young muscalonge were hatched. Two days later the fry were turned loose in the lake. Lack of facilities prevented their being kept longer.

A number of them were taken to the Caledonia hatchery, where they were examined with a microscope daily. They were three-eighths of an inch in length when hatched. They showed no movement of the gills or signs of breathing until they were nine days old, but the heart action and the circulation of the blood were seen to be strong and vigorous. They are helpless little creatures, and lay so quiet for hours at a time that one would think they were dead. When nine days old they showed signs of life. They were then half an inch in length, and the yolk sack, which is of good size when they are hatched, was two-thirds absorbed. At fifteen days old the yolk sack is entirely absorbed and the fish commence looking for food. They are then ready to be turned into the water and seek their own subsistence.—N. Y. Mail and Express.

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The very ... necessary. If the hens have to use all the food they get to keep themselves warm, if they are not supplied with food containing egg-forming material, and if the houses are not kept clean and well ventilated, the egg basket need not be a large one. The roof of the poultry house should be tight, the sides well battened and the knot holes covered, or the entire sides covered with tarred paper to prevent draughts, and the floor made in a way to take no drainage from the outside and be perfectly dry. For ventilation, any plan whereby the fowls can be supplied with pure fresh air without being subjected to draughts will answer.

On how many places is it a pleasure to visit the hen house? Although there has been a great change for the better during the last few years, the average hen house is still shunned by all who are not obliged to visit it. This is not surprising, as it is full of lice in summer, and in winter is foul with the stench from a year's droppings. This need not and ought not to be. The poultry on a place, especially if a pure breed is kept, should be a "joy forever." They never lose their interest. Each has its individuality, its likes and dislikes, like all other stock, and a half hour spent in watching them is always full of pleasure, and seldom without profit. Something new can be learned at every visit.

The droppings should be raked up, and the floor cleaned at least twice a week; every day would be better. No one who has tried daily cleaning would go back to once or twice a week. The former keeps the house so much nicer and sweeter, and the work is so much more easily done that the little extra time consumed does not count. Clean the nests so often that the eggs will never be soiled. Short straw or hay will answer very well in the nests in winter when the lice plague is not to be feared and fought against, but in summer, little of any kind means lice, and then a nest of sawdust or fine sand with a sprinkling of carbolic powder or diluted carbolic acid will keep these pests out. With thorough cleaning out of the droppings, and renewal of the sand, or whatever is used on the floor and dropping boards, as an absorbent, if ventilation has been properly attended to, the house will always be sweet and clean, a pleasant place to visit, with noting to offend the sight or nostrils of the most sensitive.—*American Agriculturist.*

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THE BAPTIST.

THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

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

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XLIII. Memphis and Nashville, Tenn., May 25, 1889. New Series—Vol. II. No. 50.

OUR PULPIT.

DANGER OF PREACHING A FALSE GOSPEL.

BY HON. JOHN HARRAL.

"Woe is unto me, if I preach not the gospel."—1 Cor. ix, 16.

I am fully aware that this passage is understood to mean, that if Paul did not preach, he would become the subject of some great affliction, if not actually accursed, for "Woe is unto me, if I preach not the gospel," and those who choose to have it that way may do so, if it is to them a small matter whether the gospel be preached or not, so something is preached. But that does not embrace all that all that is in the text, for Paul was to preach the gospel," and he was not to preach anything but the gospel." Is it a light matter to preach untruths, and thereby damn thousands? If it makes no difference whether the gospel, or some man-made heresy is preached, then it seems to me that there is no need of a gospel at all. The Scriptures throw up a light that is now shining to the ends of the earth, by which all may see and know that sinners are to be saved by the preaching alone of Christ's gospel, and does it not follow, as a matter of necessity, that the preaching of a man, or devil-made gospel will drown sinners in perdition?

It makes no difference how exalted, or how respectable a man, or church may be, if they preach not the gospel of Christ they are to be destroyed. And it will not do that they preach some falsehood, and some gospel, for God has made no provision for saving such. We may stand in any place in this broad land, and every week hear another gospel than the one preached by Paul and his companions, and the great majority of such preachers think that, if they do presume to preach another gospel than that of Christ, they will have a good time in this life, and in the next world the worst that can happen to them will be that some of their heretical book or old manuscript sermons will be taken to some secluded place and quietly burned, but that themselves will be gloriously housed in heaven, while those they have led astray and ruined are suffering the torments of the lost. If that be so, there was no need of Paul to write: "Woe is unto me, if I preach not the gospel." Paul felt, and knew, that the woe would rest upon him if he preached any other gospel than Christ's gospel. for he says: "Though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be accursed." Gal. 1 8. Paul, do you mean to say, that if a man, or much more, an angel from heaven, should preach any other gospel than that, that you and the other apostles, and Christ preached, that he is to be destroyed, "accursed?" Is there not some mistake about that? But Paul repeats with emphasis: "As we have said before, so say I now again, if any man preacheth unto you any gospel other than that, which ye received, let him be accursed." The reason why Paul spoke the foregoing fearful words was, that some persons were preaching another gospel than Christ's, for he says: "There be some that trouble you, and would pervert the gospel of Christ," (Gal. 1. 7) just as many are doing now, troubling the Lord's Zion and perverting "the gospel of Christ." Will such persons be saved? Paul says not, they are to be destroyed, they are guilty of treason against God, by preaching a gospel that is "after man." What gospel do you preach Paul? "For I make known to you brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ." Gal. i. 11, 12. Such is the crimson hue of the crime of preaching another gospel than that of Christ's, that it is declared of them that so preach, that they are without God, their preaching is evil, and the doors of Christian houses are to be closed against them. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If anyone cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works." 2 John i. 9 11. Would God give such commandment in regard to those who teach a false gospel, if they are to be saved? But say many, does not Paul say, "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." 1 Cor. iii. 14. Yet, Paul says that, but from it take no comfort to your soul, for I will tell you what he means. If any man is propagating a heresy by writing heretical books or heretical sermons, or preaching them, should he be enlightened by the Holy Spirit, and abandon his false teaching, and repent of them, and do all in his power to counteract the evil that he has done, God will save him, for he says he will; but he will burn the man's works to his shame and loss; but, if the man persists to the end in his false teaching, God will burn him and his works too. To preach a false gospel is to be a great sinner against God, and God will not save a man in his sins. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. lv. 7. A preacher of a false gospel is a sinner against God, and God will not save a sinner, unless he repents and returns to God.

I suppose that all who have a divine call to preach, have such an earnest desire to preach that they are not happy unless they engage in the work, they are unhappy so long as they are out of the work; but will preaching a false gospel relieve them of their burden? Will preaching a false gospel save them from the curse mentioned by Paul? Would Paul himself have escaped from the "woe" if he had preached another gospel than Christ's? Paul says he would not have escaped, and not only so, but no angel from heaven could not have escaped utter ruin. Then is it possible that the thousands who are preaching another gospel than Christ's can escape utter ruin? The burden upon Paul then was not simply to preach, but to preach the gospel. "Woe is unto me if I preach not the gospel." So many false gospels are preached, that sinners are ruined by millions. On the authority of the Bible, every sect upon this earth and every preacher upon earth, no matter how respectable they are, or how powerful they may be, or how numerous they may be, if they are propagating and preaching another gospel than Christ's, are to be destroyed in hell, unless they repent, and turn from their ways. "Unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul that doeth evil." Rom. ii. 8, 9. The reason of their destruction is plain. They divide and distract the people; they render the preaching of the true gospel of none effect; they preach destroying heresies, and lead men to perdition. Who doubts for a moment that if there was only "one Lord, one faith, and one baptism" preached that the turning to God would be by a nation in a day! Does any sensible man believe that the two or three hundred Pedobaptist sects in the United States are all founded upon the Bible and their preachers preaching the gospel that Paul and the other apostles preached? No sensible man could believe so, when he hears their wranglings, sees their contentions, their bitterness, and hatreds, and wars upon each other, and all about each others faith. Well, if they are preaching another gospel than Christ's, are they not to be damned? Paul says they are. Take care Baptists, that you do not become "partakers of their evil deeds" by fraternizing with [illegible] them. They talk about their "World's Evangelical Conferences" to show how happily people of different faiths can live together for a week, and any observer can see that their articles of faith are never mentioned, or if they are, the unsanctified nature is seen in a moment, and sharp incisive cuts are made that peril their short peace. Take a hundred different kinds of serpents and put them together, and for a few hours they [illegible] live in peace, but they belong to the serpent family, have the serpent nature, and the sound of a rattle, the hiss and spread of an adder, would precipitate a battle, in which their poisonous fangs would be plunged into each other, and each do its best to crush its adversary. But let a man appear upon the scene, and they unwind from the deadly embrace, withdraw their deadly fangs, shoot out their forked tongues, their eyes dart fire, and they, with one impulse, spring at the object of their mutual hate. To take a hundred different Pedobaptist sects, and bring them together, and for a few hours they may live in peace, but they all came from Rome, all belong to the Roman family, all have the Roman nature, and any incident, or accident, may plunge them into a struggle fierce as the battle of Borodino; but let Baptists appear, and their hatreds subside, their swords are lowered, their wounds are forgotten, a truce is made, as false as their preaching, and forming a new line of battle they rush upon the Baptists to destroy them. Why is this? The Baptists preach the gospel that Paul preached, and the others preach a gospel of men. The gospel that Paul preached changes, softens, and sanctifies the human heart, and the "gospel of men" arouses the worst passions of an unchanged heart. The devil hates the truth, and he stirs up his followers and friends to destroy the advocates of the truth whenever he can. When the ship perishes in mid ocean, will not all on board perish

alike? Then let Baptists keep off the Pedobaptist ship, for it is liable to go down at any time, when all on board must perish. According to Paul, "woe" to any man who preached a false gospel. All Pedo baptism is preaching another gospel than that of Christ, and therefore they are all under the "woe." They may hail out with me for my plainness, but there stands the word of God, let them fight with it. "Woe is unto me if I preach not the gospel." Paul was the chief of the apostles; he labored more than they all; he endured almost intolerable persecutions; he flapped more than an angel's wing, and soared to the third heaven, and saw, and heard things not lawful to tell upon earth, and yet highly favored, and so highly honored as the friend of the everlasting God, he says, "Though we, or an angel from heaven, preach any other gospel than that which ye received from us, let him be accursed, destroyed in hell." Is not this enough to make every preacher tremble when he goes into his pulpit to preach? If Paul, or an angel, could not escape wrath if they should preach another than Christ's gospel, how can any other mortal hope to escape? Bishops and arch bishops, and all others of wealth and position, and eloquence, and learning, who preach a false gospel, a gospel not according to the New Testament will certainly be lost if they persist in it.

A LETTER TO THE REV C. H. SPURGEON ON THE ENGLISH DOWN-GRADE CRISIS.

BY WM. BURTON, D. D. ENGLAND.

DEAR MR. SPURGEON:—You are proposing to cleanse God's temple by driving out, as the Redeemer did, those who ought not to be there. I fear that, as you yourself bring into it, by a tradition of men, those who have no divine right to be there, that your process of cleansing will be based upon your own tradition, and will be a compromise, which tramples under foot the authority of the Son of God. Can you bear to hear a remonstrance from an old disciple, who has suffered something from daring, from love to Christ, to plead that his will is sacred; and who is second to none in the honor she yields to you for your defense of that salvation of which God is both the beginning and the ending. I venture to think that you will permit him to plead with him.

I cannot conceive by what process, you, who urge others to be faithful to God, come what may, can bring yourself to think that you commit no sin, by violating the divine law on which, in fact, namely, that Christ has barred the doors of God's temple against those who refuse to profess him as he requires—those who refuse to obey part of his will, who refuse to do whatever he commands.

You, as to your full church membership, obey the divine law. I may conclude, therefore, that you admit it to be a divine law. How is it, then, that you dare to violate it with as much recklessness as the Jews broke God's law by their traditions? If God excludes them from forming part of his temple, how can it be anything but an act of willful rebellion against his authority, for you by your own self-will to admit them for a time, and to a certain part of his temple? If he were present, and treated your tradition as he treated the traditions of the Jews, he would rather risk stoning or crucifixion than sanction your act of rebellion against God; for the chief reason why the self-willed Jews tried to kill him, and did kill him, was, that he dared to reject their rules, by healing on God's resting day. John v. 16; vii. 19 23; ix. 14, 16. This you know, no proof of it is needed.

You know also, but permit me to remind you, that God says it is a far greater sin to trample on any law which Christ came from heaven to earth, to give, and which he suffered death to ratify, than to break any command given by means of Moses. I under him, "every transgression and disobedience received just punishment, now shall we escape, if we neglect" what "was spoken by the Lord," (Heb. ii. 2, 3), to whom God has made subject this beginning of the world to come? "See that ye refuse not him who speaks. For if they escaped not who refused him who spoke on earth, much more shall not we escape if we turn away from him who speaks from heaven." (Heb. xii. 25) The commands of Sinai are probably treated by you as sacred. No one who violates the commands, "Thou shalt not steal, thou shalt not commit adultry, thou shalt do no murder," is, I suppose, permitted by you to enter God's new temple. But God says that the commands given by Christ are to be regarded and treated as more sacred than even those commands. "He who despised Moses' law, died without mercy. Of how much sorer punishment, suppose ye, shall he be thought worthy who has trodden under foot the Son of God? Can you deny that by every licentious act in which you make light of the divine law of Christ, you trample him and his authority under your feet?

Another difference which exalts the laws of the New Covenant far above those of the Old, which I have named, is, that those had for immediate object our good in this life, but the laws of God's new temple have for their direct object bliss for eternity. It is true that few persons have any idea that these have such intense importance. It is evidently Satans object to make men believe that they are of very little importance. Their real importance is that which God gives them. The manner which he has prescribed, is so marvelous that even some Baptists try to qualify or arrest his words from their true meaning. Can you deny, without doing violence to Mark xvi. 16 that a true profession of trust in Christ by being immersed, is one of the things on which the promise of salvation is there made to depend? so that he who does not obey as well as trust, cannot say that that promise applies to him? Can you deny that the command in Acts ii. 38. to be immersed "for the pardon of sins," that obedience to that command, if it springs from repentance and faith, receives from God the assurance that sins are forgiven. Can you say that the words "be immersed and wash away thy sins," can possibly mean less than that readiness to obey from the heart this command, is required as necessary to the enjoyment of God's full assurance that sins are purged away by the blood of Christ? Acts xxii. 16 Can you deny that the words "ye have been washed clean, (1 Cor vi. 11) must mean that your combined trust and obedience in being immersed into Christ, are one proof that ye are forgiven.

Can the words in Tit. iii. 5. stating that God saves by means of "the bath of new birth," (not of regeneration, that is, of new begetting, but of new birth, of new life made manifest) "and by the renewing of the Holy Spirit" mean less than that the due profession of faith in Christ, by being immersed, is part of the way by means of which God "saves?" Do you believe the truth of what Peter asserts in very plain words, that as the ark saved Noah, so immersion, as the means by which we seek salvation with a pure conscience, "now saved us?" (1 Pet iii. 23.). Will you deny the truth of this assertion, and say that instead of saving us actually, as the ark saved Noah, it is nothing but a picture of salvation. Will you dare to tell those who wilfully refuse to obey Christ in this part of his clearly revealed will, that, though no one was saved who did not enter the ark, a person who wilfully refuses to profess Christ as he has commended, may be as sure of salvation as if he was willing to obey this command?

Do not tell me that it is I who say these things. They are God's words, not mine. If you think that they have another meaning, tell me honestly what other meaning they will bear without being wrested from their necessary sense.

I am aware that your unlawful admission into God's temple of those who he debars from entering, gets for you the fame of being liberal, and no bigot; and gets for you also gain of gold. But if you can wilfully tread underfoot, God's law for the sake of earthly honor, or of gold, you are not what I believe you to be. We cannot serve two masters. I, who by God's upholding care, have sought for fifty years to know and do his will, ask you, who open the doors of his temple to those whom you exclude in part from it, to tell me is all kindness how I could act thus without gross inconsistency, and without trampling God's authority under my feet.

Those who go farther than you do, and admit the disobedient to all parts of Gods temple except to the pastorate, have made that temple a home, as you complain, of unclean belief; and, as I have found it, "a den of thieves." I pray God, by his supreme government, and in his mercy, to stop your design, if, in the present crisis of events, you would propose to found some new effort on a partial disregard of his will. Please to favor me with such information as will stand the test of God's book and God's bar

COMMENCEMENT EXERCISES OF S. W. B. UNIVERSITY.

Sunday, June 2nd.—Commencement Sermon. Rev. O. L. Hailey, Knoxville, Tenn. 8 p. m. Sermon before the J. R G. Society, Rev. J. P. Kincaid.

Monday, June 3rd.—10 a m. Contest for the J. R Graves Award. 8 p. m. Annual Celebration of the Calliopean Literary Society. Speakers: H. E. Powell, Eureka ton, Tenn, R. P. Mahon, Almo, Tenn.; H. F. Burns, Parkville, Tenn.; S. M. Bray, Lone Elm, Tenn. Contest for the "Meek Medal." President, Hon G. W Martin, Martin, Tenn.

Tuesday, June 4th.—9 a m. Annual Reunion of the Calliopean and Apollonian Societies 8 p. m. Annual Celebration of the Apollonian Literary Society. Speakers: J C Wilson, Jackson, Tenn.; Walter Dugger, Hatesville, Miss.; W. J. Spear, Texarkana, Ark.; W G Timberlake, Jackson, Tenn; W. C. Graves, Memphis, Tenn. Award of Medals President, Rev. W. G. Inman, D D, Humboldt, Tenn.

Wednesday, June 5th. 10 a. m. Annual Reunion of Former Students 8 p. m. Alumni Anniversary. Orator: Hon. Caleb H. Cooper, Bedford County.

Thursday, June 6th.—10 a m Graduating Exercises. Literary Address, Rev A. J. Dickinson, Memphis, Tenn. 8 p m. Elocutionary Contest for the "Eaton Medal" V. B. Humphreys, Somerville, Tenn; E. W. Emery, Lone Elm, Tenn; H. E. Powell, Haywood County; D. B. Jackson, Gadsden, Tenn; W. T Skipper, Lone Elm, Tenn.; Jerry Cook, J. A. Anderson, Jackson, Tenn; Z. G. Amerson, Toledo, Ala.

Note:—Friday, May 30th. Elocution Contest of the Appollonian Society for "Frank Jarman" Medal.

Enter ye in at the straight gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Wherefore by their fruits ye shall know them.

RESOLUTION OF RESPECT.

ADOPTED BY THE BAPTIST CHURCH AT GLADEVILLE, WILSON COUNTY, TENN.

WHEREAS, It has pleased Almighty God in his kind providence to remove from our midst our beloved brother, J. S. Haralson, who was born August 2nd, 1832, departed this life April 5th, 1889. Bro. H. professed faith in Christ, and united with the church when young, and was a faithful member up to his death, Therefore, be it

RESOLVED, That we revere the memory of our deceased brother,

Resolved, That we tender our heartfelt sympathies to his bereaved wife and children in this sad hour, reminding them that that he has gone before to welcome them to his happy home beyond the river,

Resolved, That a copy of these resolutions be spread upon our minutes and a copy be furnished for publication.

M. Owen,
J. W. Lanom,
T. A. Martin,
Committee.

FROM BRO. J. E. BUCHANAN.

DEAR BAPTIST:—Have just closed a most precious meeting with Collierville church. Dr. J. H. Boyet, of Honey Grove, Texas, did the preaching. I never in my life heard the gospel preached with greater simplicity and power. The town and community was moved as never before. The people thronged the house of God to hear the pure word. Scores indicated their interest. Fifteen or twenty professed conversion. Twelve were added to the church, eight by experience and baptism, and four by letter. Christians were revived and strengthened. God be praised for his kindness and manifested power. May his blessing attend Bro. Boyet as he goes to his home in the West. He carries with him the love and best wishes of our people. Yours in hope,

Germantown, Tenn. J. E Buchanan.

FROM BRO. WINDES

DEAR BAPTIST:—Old acquaintances, old scenes, old associations, do tire, worried and vexed Baptist preacher a world of good. According to previous arrangement with Eld. E B. McNiel, this scribe left his home and home work to be supplied by Eld. H B. Folk, of Brownsville, Tenn, and went to Mount Moriah, Fayette county, Tenn., to spend the third Sunday, May nineteenth.

On the way a night was spent in Jackson, where Prof. Jarman was visited with unmixed pleasure, and Eld. McNeil's hospitality was shared. Bro. McNeil is a school and class-mate of ante bellum days. I like to run with him. He is quite as dark complexioned as I am, with the trifling addition of hair and beard that is not quite so straight. He is a good talker, talks all the time, except when he is asleep. I suppose he would do a little of it then but for the fact he is bound to have at least seven and a half hours sleep in twenty-four. He has a number of interesting sons; one of whom holds a good position in Washington, another one of whom is very entertaining. His mother says he is spoilt. His father says he would look around and laugh when he wasn't two weeks old.

Mount Moriah is blessed in such a pastor as Bro. McNeil. And Bro. McNeil is blessed in having such a church. I tried that church a few years ago. It was a grand treat to be there again, to see some people whom I never expected to see again, to see others that had grown up from childhood to young manhood and womanhood, to see those whom I had baptised, the children that had been named for me. One of the great pleasures of the occasion was the meeting of a number of the Harmony brethren and sisters who had come to see their former pastor. I once preached for Harmony. How pleasant to humanity to be remembered! There was "dinner on the ground." That means a great deal at Mount Moriah. She never does things by halves. The neighbors of other denominations joined most heartily in the meeting. Many joined in the hand-shaking in the end. Sinners took part in that. I suspect some of them never did such a thing in a meeting house before. Some of the old people and some of the young ones had gone to their final reward, of whom I now remember. Bro. Coffey, who had preached fifty years in that neighborhood. Sisters Leinberger, Rhodes, Tripp, Averette, and Gates. But some of the old ones were still there in apparently better health than when I saw them last; others were not in so good health. All in all, the third Sunday in May, 1889, was a high day to us all at Mt. Moriah.

ENOCH WINDES.

THE RELIGION DANIEL HAD.

DANIEL must have been fully ninety years old when his jealous rivals concocted their plot against his life. Failing to find any flaw in his administration of public affairs, they attacked him through his religious convictions. The issue they made was a sharp one. Either renounce God, or face the lions! The issue was as clean-cut as Martin Luther had to meet when he entered the Diet of Worms, and old General Von Froudsburg, tapping him on the shoulder, said, "My dear little monk, you are taking a step such as I or no other commander has had to encounter on the field of battle." If Daniel had been willing to play the coward, there were plenty of plausible pretexts and side-doors of escape. He might have said, "My life is of great value, and prudence requires that I should not throw it away to please my enemies." He might have refrained from prayer—as do many sleepy and tired out Christians do—and relied on the efficacy of prayers already made. He might have closed the lattice and locked the door, and prayed to his heavenly father in secret. When a man wants to dodge his duty the devil will always show him a door of escape.

There are three things about Daniel's course that we wish young men to notice. First, the "Grand old man" did not send any apology to the king Apologies are dangerous and belittling procedures; they take off the grace from the best actions; the fewer you have to make in life the better. Secondly, he did not bluster about what he was going to do. I am always rather distrustful of people who unite with the church with very loud professions; they remind me of poor Peter's boastful "Though all men forsake thee, yet will not I." Daniel neither apologized nor played the braggart. He knew all about the ferocious lions out in the royal park, and made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house, threw open his lattice and faced his God "just as he did aforetime" Actions speak louder than words. There the old hero is, on his knees, three times a day; and the very sight of him is as eloquent as Martin Luther's immortal "Here I stand; I cannot do otherwise; God help me. Amen!" Daniel did not ask God to muzzle the lions, nor was there any intimation given him that such a miracle would be wrought. Martyrs, when they make up their minds to die for the right, expect that lions will bite and that fire will burn.

There are two roads for every young man in the journey of life. He must decide which he will take. The one is a smooth, easy path of convenience and compromise, with no lions to encounter. The other is by God's air-line of everlasting right; whoever treads that path must expect to be battered, and to have his name bespattered with ridicule and reproach. There are two kinds of church membership. In the one case Brother "Facing-both ways" stands with one foot over in the world and the other in the church; he is sorely despised by both. The other type of religion is that of him who comes out squarely and "separats from sinners," not as pleasing men, but God—which trieth the heart. This latter sort of religion is a premium in these days, for there is no superabundance.—Ex.

BRIEF ITEMS.

Pastor Swindall reports Dardenelle, Arkansas, church on a boom. Three were baptised last Sunday night.

Bro. Bostick, missionary to China, preached in First church last Sunday morning. Pastor Venable preached at night. Two joined.

Rev. J. M. Luck, of Virginia, remained over from the Convention, and preached two excellent sermons in Central church last Sabbath.

Eld. O. L. Hailey, editor of our Missionary Department, is attending the Northern Anniversary, hence we see his page for other matter. But be sure to give attention to that page next week.

Miss Durham who received so many thanks for her diligence and efficiency as Convention postmistress, has returned to the homes of the brethren all letters received since the Convention adjourned.

We are revising our mailing list and dropping every name at the expiration of time paid for. If any mistakes are made, please inform us at once, and we will cheerfully correct them. Be sure and get your renewal in before your time is out.

Bro. Powell called after the adjournment of the Convention and supplied himself with a large number of our best books. What time has this brother for study in the midst of so much preaching, traveling, superintending the work over such a large field! Powell is a rapid worker and a diligent student.

It has been said that the recent session of S. S. Convention was the most social meeting of the kind ever held. While many enjoyed the eloquent speeches in the audience room, the lecture room was well filled, and there was many a happy reunion, clam mates meeting after years of separation. I do not think that there were many in this social throng who felt disappointed because they could not get into the audience room.

Prof. Savage, President of Eagleville College, generously proposed to take the bright Cuban boy who came with Bro. Diaz and educate him thoroughly, free of cost but his education had been provided for in Greenville, S. C.

This boy was asked to repeat the Lord's prayer in his native tongue, at Rowan Memorial church, but he declined, saying, "to do so, merely to entertain the congregation, would be taking the name of God in vain." That impressed the congregation with his genuine piety and reverance.

The habit of preaching about the character of the dead in funeral services is reprehensible. It tends to flattery and sycophancy and untruthfulness (unintentional), because the whole truth cannot be told. It causes the careless hearer to remain satisfied with himself. "The preacher will make it all right, anyhow, when I die." "Where do they bury the bad people?" asked a little girl of her mother, after a walk in the graveyard and the perusal of the epitaphs. Simple child? If she had attended all the funerals she would have known that bad people do not die. A great deal is said about burial reform in three days, Let it begin with the funeral addresses.—Interior.

REPLY TO HON. JOBE HARRAL.

BY J. H. O'NEALL.

BRO. HARRAL assures his readers that he will make woman's right to suffrage "so plain that nothing but the most bitter and determined prejudice can fail to be convinced."

I fear my good brother is in the predicament of the jurer who labored all night to bring eleven men over to his views, and failing to do so, asked the court to relieve him from further duty, alleging as an excuse the unparalleled obstinacy and prejudice of those eleven men.

Now, in all seriousness, whether I have established a single proposition or not, I am confident that the intelligent Bible reader is painfully conscious of my brother's success in arraying Scripture against Scripture to the entire satisfaction of infidels and skeptics. These classes have delighted to quote the contradictory statement of the first and second chapters of Genesis as conclusive against the divine authorship of the Bible. Bro. Harral proves beyond question, if his interpretations are correct, that the divine record flatly contradicts itself. If I cannot harmonize the teachings of the word of God, I will not discredit it by quoting Moses against Moses, or Paul against Paul. Bro. Harral persists in quoting from the first chapter of Genesis text that are literally opposed to subsequent Scriptures and clearly indicate the practical interpretations of these Scriptures by the divine Creator himself. I do not understand the Hebraw language, but think there should be no serious difficulty in harmonizing the first two chapters of Genesis. Viewing the Creator as a great Architect and Builder, the inspired writer, in the first chapter, gives the general order and plan of creation and the physical laws that should prevail and forever preserve the identity of his creatures. Even the vegetable kingdom is placed under an inexorable and inflexible law of reproduction. The tree had its seed in itself and should perpetually reproduce its kind. The giant oak, in the germ of its acorn, contained a miniature monarch of the forest, and the process which we term germination and growth, is simply the unfolding and enlargment of what was perfectly shaped and organized by the divine hand in the acorn. Rising to the animal kingdom, the plan is varied from the self-propagating principle of the vegetable to pairs distinguished as male and female. And from the lowest and most insignificant, to the one most perfect animal, man, are subjected, without distinction, to the same law of procreation, which is to preserve the identity of each kind. The only distinction in this chapter, between man and other animals, is, that he shall exercise dominion over the rest. He is simply represented as the superior animal, and if nothing more was said of him, we would not know that the Creator had any higher purpose in his creation than the propagation of his kind like other animals, and the exercising, as an animal dominion, joint dominion, if you will, over the lower animals. This, I think, is clear.

In this general summary of the plan of creation, the expression, "male and female created he them," is simply the equivalent of the expression, "after their kind," applied to the lower animals, and was intended to identify man with the animal kingdom and the general laws that govern it. If the reader will ignore the unnatural division at the end of thirty-first verse and read to third verse of second chapter, he will see that his summary includes the entire and complete work of creation and the seventh day of rest. Assuming the fourth verse to be the beginning of seventh chapter, and looking backward and forward from the point where God blessed the seventh day and "rested from all his works which he had created and made," if it is not apparent that the first chapter is a summary of the facts and general principles, specific details being reserved for the second, I submit that infidelity is intrenching behind an impenetrable bulwark in the very beginning of revelation.

The generic use of the term, "man," and the plural pronoun, "them," in the first chapter, makes Bro. Harral's use of them very plausible, and were they not interpreted against him subsequently by the divine Author, I should not question his views. But no amount of sophistry can prevent the thoughtful reader seeing the irreconcilable antagonisms that are produced by Bro. Harral's views between different parts of Scripture.

Let the reader note the language of fourth verse: "These are the generations," &c. I ask special attention to the frequent use of this language in the Bible when a recapitulation or specific and important details are to be given. Bro. Harral ignores the specific and conclusive record of facts in this chapter, but I do not intend that he or his cause shall escape the force of them. The full force of Gen. i. 26, 27, 28, and Gen. v. 1, 2, is admitted, but my brother is, I think, clearly wrong in his use of them. From the use of the plural pronoun, "them," "he called their name Adam" "male and female created he them," he reasons that both were created at the same time and endowed with the same right of dominion, and in every respect made equal. We shall see. I admit that the term "man" is used in a general sense, and that "Adam" in Gen. v. 2, includes the woman, but I deny that it is the general use. The reader may gallop through the first five chapters of Genesis and see the utter fallacy of my brother's use of them. Let me again urge the reader a careful attention to the entire second chapter of Genesis, beginning with fourth verse.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Here we have one individual, one living soul only. My brother's theory demands plural terms, their "nostrils" and "living souls," but the context forbids any quibbling here. "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." Can any intelligent man believe for one moment that the explicit description in verse seven of the forming out of dust of one creature, the expressions, "his nostrils," "the man," "a living soul," refer to anything except the male animal called "man"? If so, let him read the direct testimony of God: "And the Lord God said, it is not good that the man should be alone. I will make him an helpmeet for him." Verse 18. There can be no equivocation here. The man referred to is the individual person named Adam in the nineteenth and following verses, and who received and exercised exclusive dominion while yet the rib of which Eve was made was in his side. Verses 19, 20. At this time Adam may have been five or twenty years old. It is certain that the garden had been planted by the Lord and kept and dressed by him, Adam, long enough to have fruit-bearing trees, had received the law, command, governing power, and had exercised it. After this indefinite period of special training for his position of monarch of earth, the "Lord God 'made' a woman and brought her unto the man."

Now, my dear brother, why, if you are right, did not the "Lord God" bring the man to the woman? or have them meet on half way ground, as equals, and form a copartnership and agree upon a plan of administration of their joint empire? It is clear that the Creator meant to teach the woman that man's official dignity could yield to no created being. Hence he brought her to the man, and in silence delivered her to him as his best gift. The man at once assumes his prerogatives, and himself, in the presence of God, performs the marriage ceremony, pronouncing himself and her one flesh. Verses 21 to 24. She, true to her nature and "woman's instincts," was pleased to accept her subordinate station, and from that day to this her true daughters have instinctively followed her example. My brother's theory is hopelessly crushed by these Bible facts. All that he can say, is, that during this time, when Adam was alone, Eve lived in him prophetically. This proves too much for his theory, for if she lived in him, she subsequently died in him, which is true, as Paul says: This theory merges her legal status with Adam's, and forever precludes her individuality from the seat of power and government. In and through her husband she may wield the scepter of universal empire. Independently of her husband she will prove to be the "curse of all curses," "the sum of all evils."

I have again proven by the plain word of God that Eve did not receive the law from God, unless that rib in Adam's side had ears. I have quoted the words of God, not those of Adam or Eve. Bro. Harral rebuts this with Eve's word to the serpent. I shall now show that his witness is not reliable. The Lord said to Adam, "Of every tree of the garden thou mayst freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. Eve said to the serpent, "We may eat of the trees of the garden," "but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die." Gen. iii. 2, 3. Now Adam was not forbidden to touch the tree. It was one of the trees of the garden, and doubtless he had often dressed and pruned it like other fruit trees. There is no shadow of proof that Eve received the command from God. If so, she failed to be impressed with its literalness and added to it. But if my brother will insist on quoting her, let him have the full benefit of her testimony. Eve being the witness, she was forbidden to touch the tree. God being the witness, Adam was placed under no such restrictions. So, we have one right, or privilege, granted the man, but denied to the woman, and away goes Bro. Harral's theory of perfect equality.

Bro. Harral has strange views, but he can never obscure the clear light that shines through the first and second chapters of Genesis by the use of a few general expressions and terms that confuse only the casual reader. In the history of the garden of Eden, the giving of the law and the trial of our first parents after the fall, the distinct personality of the two, and the subjection of the woman, is as clear as anything can be. It is equally clear that the law was given to man alone, and that joint dominion was not exercised, because it was impossible. My brother cannot find where Eve exercised authority for one moment. If the reader will go with me to the trial of the fallen pair, I will show that I have done no violence, as my brother charges, to a single line of God's word.

(TO BE CONTINUED.)

God always has reserve of goodness for his people. According to their need so is the supply. After conversion the joyful experience of a soul bidden with God in Christ Jesus, strength for the sunny days and greater strength in time of temptation, grace to live by, and not until the close of life, dying grace. And in heaven he is preparing great surprises for us, mansions are being fitted, crowns are laid up, inheritances that shall never fade away are being set apart, and the glory that is yet to be revealed is inconceivable.—Methodist Protestant.

FROM THE MEMPHIS APPEAL.

THE CONVENTION CLOSED

REPORT OF THE CLOSING SESSION.

Many of the delegates put in their appearance at the Southern Baptist Convention yesterday morning, with their gripsacks.

This appendage implied a prospective early dissolution of the body for the present meeting, and whether the adjournment came on not, these members at least were going home.

Devotional exercises were begun with prayer, led by the Rev J. B. Searcy, of Arkansas. Secretary Burrows then read the journal of Mondays proceedings, when, upon invitation, the hymn, "There is a fountain Filled with blood," was sung by the audience, at the close of which Dr. Fortestar led in another prayer. Dr. Thomas G. Teasdale gave a little of his experience as a Christian for sixty years or more, recommending the life to all, both young and old. "What a Friend we Have in Jesus," was at the close of Dr. Hatcher, one verse only being sung, and Dr. B. M. Miller made an appropriate address, referring to a few of the pleasures he had enjoyed in his relationships with Dr. Teasdale. He concluded with a fervid wish that when they left the convention for their respective homes, it would be with an inspiration to more complete consecration to the service of God. Dr. Hatcher then led in singing one verse of "When That Illustrious Day Shall Come," then spoke for a few moments, advising his hearers to build their own monuments. Dr. W. N. Fariah of Mississippi, succeeded Dr. Hatcher in a few words of admonition to Baptists to be careful and watchful in their lives.

Dr. B. W. M. Simms, of Texas, submitted a resolution that the secretary be instructed to return the thanks of the body to the unknown grandmother who donated the quilt, the disposition of which was noted in yesterday's APPEAL.

The report of the committee on time and place of next meeting was read by Dr. J. M. Wells, chairman. The place selected was Fort Worth Tex., First Baptist Church, Friday before the second Sunday in May, 1890 J. W. Carter, D. D., of North Carolina, was appointed to preach the convention sermon, J. Lipscomb Johnson, D. D., of Mississippi, alternate. This report was supplemented with an invitation to the American Baptist Educational Society to meet with the same church same time.

Dr J. M. Kifer, a missionary in Texas, addressed the convention to the report of the Committee on Foreign Population, urging the denomination to give his countrymen, the Germans, the bread of life.

Chairman J. M. Carron (Texas) on the committee on Vice President's Report read his report. It revealed a most gratifying state of unanimity, activity and liberality among the people of the denomination in all the States represented in the convention. The report was unanimously adopted.

The Commitee on Enrollment and Credentials submitted its report, which was adopted. It showed a total attendance of regularly accredited delegates of 694.

Dr. T. H. Pritchard, of North Carolina, chairman of the committee on Correspondence with the American Home Mission Society, read his report. The correspondence had been satisfactory, except in the determination of the American Board to canvass all the churches of Missouri in its behalf, no matter which body said churches had voluntarily affiliated themselves with. Dr Pritchard spoke to the report, setting forth the danger of reviving the old war issues through too much enthusiasm on the part of the rival agents. Otherwise the situation and prospects were all right. He was followed by Dr. W. G. Inman, who used pacific language, quoting the late Dr. J. B. Jeter, who said that "Mason and Dixon's line was never intended to run through the kingdom of Christ."

Dr. William H. Williams, of St. Louis, next addressed the convention on the report. He briefly detailed the situation and clashings, which he deemed calculated to perpetuate sectional feelings and also causing a waste of power. He earnestly hoped some happy adjustment would soon be reached.

Dr. J. W. Waters, of Kentucky, was next accorded a hearing, and referred to the first conference between the two elements at Lexington, Ky., in 1868. It was a conflict such as he never before witnessed, in which brethren spoke under influence of passion engendered by the war, but, as a result, a great victory was gained for harmony. Here they were, twenty years later, wrangling over the same question. If a man in his church wished to send his contribution to Boston or New York for expenditure in mission work, he would not for a moment undertake to dispute his right and privilege to do so.

Dr. M. B. Ely followed, stating that the agitation was not over the right of individuals or churches to send their contributions through any channel deemed best, but simply to remove everything calculated to revive questions he fondly hoped had been dead for all these years.

Dr. Pritchard interposed for a cessation of the discussion on something that did not call for it, and Dr. T. T. Eaton submitted a strong protest against even an intimation that any member of the convention was sectional. The previous question was called, debate cut off and the report adopted.

Dr. A. J. Holt offered a resolution allowing the convention secretaries the usual and proper compensation.

Dr. B. Hatcher offered the following Whereas, The American Sabbath Union is laboring to secure such national legislation as will allow to all employes of the National Government one day in seven as a day of rest; therefore.

Resolved, That we fully sympathise with this important object of the American Sabbath Union, and request our brethren to promote its work so far as may be practicable.

The Rev. C. E. W. Dobbs, of Mississippi, opposed the resolution or any action looking to the curtailment of personal liberty on the Sabbath. Rather would he sign a petition to Congress not to pass the bill now before that body looking to that end. The Sabbath did not belong to Cæsar, but to the Lord, and He would take care of it.

The Rev. W. W. Landrum sailed into Dr. Dobbs on his reference to the bill now before Congress, insisting that the word "Sabbath" was not in the bill, but merely sought to give Government employes one day in seven on which to rest.

Dr. J. B. Hawthorne expressed himself being surprised that there should be any opposition to the resolution offered Dr. Hatcher. The Sabbath principle was as old as the world, and the convention was merely called upon to recognize the principle, and lend influence to its maintenance. He thought the policy of the Government should be such that every man in its employ should be allowered one day in seven for rest.

Dr. M. B. Wharton was in favor of properly observing the Sabbath, but this could never be done by legislative enactment. The resolution was, in effect, asking the Government to aid in a work that was manifestly that of Christian people. The question before the body was similar, so far as its appropriateness was concerned, to those of temperance and polygamy, both of which had been ruled out of order at former meetings.

He was succeeded on the floor by Dr. J. L. Carroll, who had no sympathy with the clamory ing "We have no Sabbath," because it was a class of people who had gone around using their money and their influence to get the office, and were now enjoying the emoluments of the same.

Dr. J. B. Cranfill, Texas, favored the resolution, but Dr. S. H. Ford had no cooperation for the Government in any movement to "provide for the better observance of the Lord's Day." Congress had no right to even call the Lord's Day, when there were people who did not consider it such.

Dr. Wharton raised the point of order that the question under discussion was foreign. The point was decided not well taken, whereupon Dr. J. L. Burrows secured the floor and warmly advocated resolutions. Dr. James L. Pollard did likewise, paying his respects more particularly to the arguments advanced by Dr. Carroll. He was in favor of having the officers of the Government open to the truants and best people of the country. The convention owed it to the civilized, Christian sentiment of the country to vote for the resolutions.

Dr. J. William Jones moved to lay the whole matter on the table, but it was overwhelmingly voted down.

A great deal more discussion, pro and con, was indulged by the chair, who over-ruled any and all points of order looking to its check. Finally, on motion of Dr. Cranfill, the previous question was called and the resolution adopted.

Dr. Cranfill then moved the adoption of the temperance resolution introduced by him the day before.

Whereas, The liquor traffic is a most powerful hindrance to the gospel of Christ and an aggressive enemy to social order; and

Whereas, This traffic is steadily encreaching upon all that Christian men revere and the human heart holds dear; and

Whereas, It seeks to destroy the Christian Sabbath and annihilate public morals and public conscience; and

Whereas, All Christian bodies should speak out in no uncertain tones on this question. Therefore

Resolved by the Southern Baptists in convention assembled, That we favor the speedy and entire prohibition of the liquor traffic;

That we oppose license for this traffic in any and all of its forms through which men buy the right to destroy human hope and happiness and blight human souls as an offense against public morals and a sin against God.

This was the resolution that Dr. Boyd decided was out of order last session, and refused to allow to be read or discussed.

These resolutions passed with a universal, tremendous aye, scarcely one voted negatively.

Dr. T. T. Eaton submitted the following, which was unanimously adopted:—

Resolved, That the thanks of this convention are due and are hereby tendered to the citizens of Memphis for their cordial and munificent hospitality to the delegates of the Southern Baptist Convention; to the newspaper reporters for their full reports of proceedings; to the hotels and different railroad and steamboat companies for courtesies extended, and also to the pages who have so actively attended upon the wants of the members of the convention, and to the churches for courtesies, and to Miss Durham, who has superintended the mails.

Dr. J. A. French, of Kentucky, moved to adjourn sine die, it was carried with but two dissenting votes, the thirty-fourth annual meeting of the convention being closed by the reading of the final session minutes by Dr. Lansing Burrows, secretary.

Never mind your difficulties. You have nothing to do with them. Your business is to trust and go forward.

THE BAPTIST.

[illegible]

GRAVES & MOODY, Proprietors and Publishers.

[illegible]

SUBSCRIPTION PER ANNUM IN ADVANCE:

[illegible]

[illegible]

[illegible] Rest Bill, now pending [illegible] Congress [illegible] Temperance [illegible] Convention. [illegible] of Southern Baptists on the prohibition question. [illegible]

* *

We have been asked our opinion of the Rest Bill by several earnest brethren. We have replied: As we understand the purport of the bill, it petitions Congress to grant to all its employees, to its President and its Cabinet officers, its Representatives and Senators and Government employees in Washington, to all the employees in all the Departments of Government, one day's rest in seven, so that if they wish to observe the day for their religious improvement, they can do so, and not as now, be compelled to desecrate it by work, or be driven out of the service of the Government. Tens of thousands of our brethren have now to meet this alternative. One day's rest in seven is a law of our nature as well as of our God.

* *

The last delegate has now left the Bluff City, and we can safely give the verdict of the body, viz.:—

"The Memphis Convention has been an immense success in every respect." The members enrolled was the largest since its organization, the contributions to the two Boards by far the largest of any previous year. The contribution for the Home Mission Board in Memphis was six thousand dollars larger than it was to that Board in Richmond last year. The accommodations were ample, and the feeding sumptuous, the hotels winning golden opinions. The proceedings were perfectly harmonious. The only disagreement among the delegates we heard, or heard of, was as to which had the most pleasant quarters and the best table. They were, one and all, extravagant in the praise of their president, Judge Haralson, of Alabama. The vexed question touching the Sunday-school publications by the Home Board was settled without a speech for two years, and we opine for this generation. We pity the man, or the men, who will re-open it. The size and rapid growth, and the already immense and increasing trade of Memphis was a wonder to all. The Temperance Report was considered and settled to the satisfaction of all.

* *

There are no less than three distinct churches (?), religious organizations, in a formative state at the present time, and we think our readers should be apprised of the fact and closely watch their gradual or rapid development as the case may be. Since we were old enough to observe, no less than ten organizations have arisen, each claiming to be a true church of Christ, when we have known them to have been originated and set up by man. The new religions now in a formative state and already attracting considerable attention, are—

1. The Second Probationists and Annihilationists.

This forming church teaches that to all who have died or may die impenitent, and to all heathen, there will be offered a probation after death; and if the offer of salvation is rejected, annihilation will be the final penalty.

2. The Christian Science Church, or sect. Fourteen hundred preachers of both sexes are now preaching the new Christianity.

3. The Beekmanites.

We have engaged Dr. Frost, of California, to examine the tenets of the Post Mortem Probationists, and his articles will appear in this paper, commencing the first week in September proximo. The Christian Science Christianity will be examined by an able pen in the month of August prox., a history of the author and finisher of the last faith claiming church we commence this week, copying from the N. Y. Herald.

The teachers of these faiths will ere long trouble every community in the South, indeed, those of the last and second are now among us. A Christian Science minister is now operating in this city and making converts, and strange to say, was not not long since received into the full fellowship of the First church!! His system of religion is tenfold worse and more destructive of the fundamental doctrines of Christianity than that of the Post Mortem Probationists and Annihilationists. A man can believe the former and be a Christian, but not the latter, if we understand it, since it rejects every article of evangelical Christianity.

We trust our readers and Baptist ministers generally will read and save the expositions of these destructive heresies that will appear in this paper. We wish to post our readers upon the living and rising issues of the age.

THE HEAD OF THE BEEKMANITES.

The Man Who Claims To Be Christ the Lord.

His Remarkable Success in Deluding Men and Women.

His Religion Rapidly Growing—A Strange Community.

His House a Heavenly Harem—Meek and Lowly, But He Knows the Value of a Dollar.

Christ lives. He has come to earth the second time. Behold the Savior. He is the pure one, the perfect one. He has no guile. He is God, become man. By believing on him we are made pure and sinless as he is and our salvation is assured. Oh, how grateful and happy are we who are redeemed. Blessed be God, that we have found him.

Such were the expressions delivered in a quiet but intensely earnest tone of voice to a Herald reporter this morning by one of the "angels" of the Schweinfurth Community.

What is the Schweinfurth Community?

It is the head center of the newest and most remarkable religious sect, of all the queer theological schools, that has found an existence and a company of believers. And the woman whose utterance was quoted above expressed briefly, but honestly, the sum and substance of their beliefs.

ORIGIN OF THE SECT.

The sect has been in existence for about fifteen years, but Schweinfurth has not been revealed to them as their Lord and Master until within the last half dozen years.

Mrs. Dora Beekman, the wife of a Congregational minister, originated the body of strange believers. She preached that in her own person were the attributes of the risen Lord. She was the woman Christ inspired and made sacred by the indwelling of Christ's spirit. The band of believers grew slowly and steadily. They located their central church at the little hamlet of Byron, south of Rockford, and by dint of besieging the meetings of all the other churches, and, jumping up, declaring their doctrines at all seasons, kept the poor clergymen and their faithful flocks in continued hot water. Her husband did not believe the new faith, and as a result he is now in the insane asylum.

The Rev. George J. Schweinfurth was at that time a Methodist minister, a young man of prepossessing appearance. He had auburn beard, a white brow, with veins plainly indicating refinement, and a very sharp eye, that could look as meek and pathetic as a Delaware river shad's when circumstances demanded humility.

Schweinfurth preached in the country churches hereabouts and gathered good audiences. He preached well, and he had especially successful seasons with the young ladies of his several flocks. It is related that they often pretended conversion merely to kneel at the altar where he could fondle their brows and sweetly whisper: "Dear sister, have faith; only have faith."

Suddenly it was announced that Dominie Schweinfurth had renounced Methodism and become a disciple of Mrs. Dora Beekman. Very shortly afterward he was installed as Bishop of the Beekmanites, as they were called, with a roving commission to visit the different localities where the creed had gained a footing to exhort and proselyte and orate and be the mouthpiece and confidential attache of the woman Christ.

But, alas! for the faith of the little band. Mrs. Beekman died and became cold clay like any ordinary mortal. Her broken hearted believers kept her body for a week, expecting that she would rise as she had promised and prophesied. They placed her body on a raised platform and worshipped about it hourly. There were expectant disciples standing about it every moment, in hope that life would return and they would witness the resurrection. The remains were never left alone for an instant, but the corruption of the body grew so great that at the end of a week the interment was ordered by the public authorities.

THE NEW MESSIAH.

At this juncture came forward to the comfortless little band the shrewd Schweinfurth. He declared to them that just as she was dying he saw a glimpse of heaven "through the window of her soul" and from her lips came the words, "You are Christ the holy one. My spirit passes into thine, and by this act transforms thy whole being. Go forth pure and sinless, the only son of God. Thou shalt bring all nations to worship thee and put to rout the evil one and all the hosts of darkness."

The credulous company believed and rejoiced in the real savior brought to them as from the dead.

From that day the growth of the organization, both in financial resources and membership, has been simply wonderful. The new Christ has displayed business sharpness and a keenness in the study of human nature that has brought forth fruit.

A good old farmer named Weldon, who was possessed of 800 acres of fine land, became infatuated with the new sect and made over his entire property to Schweinfurth as head of the church. Here the central community is located, and here I found my way early this morning.

SCHWEINFURTH'S TABERNACLE.

The home of Christ is a large mansion standing in a spacious inclosure amid a number of large forest trees some distance back from the main road, about five miles south of this city. It has spacious barns, carriage buildings, sheds and other appurtenances of a prosperous country manse. The members of the community make the breeding of blooded horses a specialty. Schweinfurth has three imported stallions and a large number of brood mares. He also has about eighty head of fine cattle. The house is very roomy and with its wings easily accommodates 100 persons. There are usually about fifty females there and a dozen or fifteen men. The male do the heavy work and are drudges. They live on the plainest food and sleep in the attic. Most of them having become infatuated with the new religion, count themselves happy to suffer and labor for the cause, and have given up all their earthly possessions to the Christ.

RELIGION AND WEALTH.

Schweinfurth possesses in his own name property which has been given him outright to the amount of $500,000 at the lowest calculation. Whenever a member of the "Church Triumphant" is found they set aside a tenth of all their earnings as tithes for the Lord, and the Lord deposits it in different banks in his own name.

When the Herald reporter called at the Community he was met by a young male servant and ushered into the front parlor. This room was commodious and elegantly furnished. The feet sank into a velvet carpet, leopard and wolf skins were spread about, and added to the beauty and richness of the surroundings. The house is furnished in antique oak, and light comes through large plate glass windows, surrounded by many hued colored glass. From the snowy ceiling hung large and glittering chandeliers. The reporter was introduced to the richly dressed and quite pretty young ladies, who gave every evidence of refinement and culture. They answered a few immaterial questions politely, but appeared to be reserved, and were evidently relieved when an inner door opened and the "savior" Schweinfurth appeared. A very bright eye and bright red English cut whiskers were the first things one noticed and commented on. His natty feet were encased in patent rubber shoes; a heavy gold fob chain hung upon a watch pocket; a very high clerical collar and a brilliant blue and gold tie surrounded his neck. He was dressed throughout in good taste, and there was an air of gentlemanly ease and elegance from the crown of his head to his shiney footgear.

When informed that the visitor was in search of information as the representative of a great newspaper which is read throughout both continents, it seemed as if a slight shade passed over his countenance, and there was a momentary hesitation before his reply. But it was only transitory, and in a moment he said: "Will you kindly follow me to my study. I have no objection to answer any reasonable questions you may propound, if of proper character."

He led the way into the hall and, thence to the two-story wing and up stairs into a room which bore the appearance of a literary man's comfortable retreat. It was lined with books in solid walnut cases, tastefully veneered with French varnish and elaborately carved. Motioning the visitor to a Sleepy Hollow chair, he followed suit and awaited the interrogatories.

[TO BE CONTINUED.]

The only speech Bro. Crandall made in support of his Temperance Resolutions was the remarks made by Sam Jones in a "revival sermon" (?) in Georgia, viz: "It has been said by an observer that the Methodists and dog-fennel is destined to take this part of Georgia. How to get rid of the Methodists he could not tell, but he could how to rid the country of dog-fennel; just pour whiskey over it, and the Baptists would eat it up." Is it not time for the Baptists of the South to shut the mouths of such gainsayers?

They answered by one aye that shook the rafters of the old First church. We favor the speedy and entire prohibition of the liquor traffic.

* *

We think the time has fully come for all true Christian womanly women to dissolve their connection with the W. C. T. U. It has become a disgrace to the womanhood of America. The following we clip from the Appeal:—

"Our sisters of the W. C. T. U. are up to their ears in personal difficulties, which are only profitable in scandal, serve to bring ridicule upon the principals and invite the contempt of the groundlings who still class women with infants and idiots. Mrs. Hobart and Mrs Foster, being Christians, should at once put themselves in the way of accommodating their difficulties and putting an end to the unwomanly quarrel, during which they have bandied epithets that are, to say the least, unladylike and offensive to the ears of the general public. Such an exhibit in men would be deplorable; it is doubly so in women claiming to be Christian Temperance Unionists, who have evidently forgotten every Christian precept of peace and are in words at least the very opposite of temperate."

MINISTERIAL EDUCATION.

HELP FOR THE SELF-HELPERS.

Only twenty five dollars needed to carry four of them through this collegegiate year—until June 10th.

M. Frader, $1; Mrs. M. Canfield, $5; Monim Canfield, $1; J. A. Jack, $2; H. Hall, $2.50; E. A. Cole, $3.

THE DICTIONARY PRIZE ESSAY.

The subject of the ecclesiastical essay for the dictionary (Webster's Unabridged) by the J. R. Graves Society of Religious Inquiry next June is—the Lord's supper—its symbolism and relation to a church. A spirited contest is expected.

The essay that wins the prize will be published this paper.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor [illegible], all questions, to receive attention, must be signed by the name of a subscriber to THE BAPTIST, for our protection.

Question 1025. If a wife elopes with another man, and afterwards comes back and assures her husband that God has forgiven her, and she will hereafter live a virtuous life, and he should continue to live with her, what should the church of which they are members do with them?

J. H. FULLER.

Exclude them both, and promptly. The wife is an adultress and the husband is as guilty as the man would be who might marry her.

Question 1026. Does a prayer by a Christian for a dead person avail anything? If not is it not sinful to offer such prayers?

Fla. W. B. G.

It is not warranted by the Scriptures, and contrary to the revealed purpose of God, for as the tree falls at death, so it lieth. The state of both the righteous and unrighteous dead is a fixed state. Let him that is holy be holy still, and he that is filthy be filthy still. See Revelations, last chapter.

Question 1027. Please explain the thirty-second verse of twelfth chapter of Matthew. "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

It appears to me that there is a forgiveness for some sins beyond the grave from this passage.

To blaspheme the Holy Spirit was an unpardonable sin, in the last, the Jewish dispensation, is in this, the Gentile dispensation, and will be in the millennial, the dispensation to come. The gospel will continue to be preached until the close of the millennial age as now, and as it has been in every dispensation past. The mistranslation of the term, aioon, is the cause of the confusion in the mind of our brother, and thousands of others. It never means world, but a period of time, age, or dispensation. We commend "The Seven Dispensations" to our brother.

Question 1028. When a church administers closed communion, and her pastor preaches a denomination sermon, and brings all that he can to bear to provoke, and denounces church communion? has he not censured the church with eating and drinking unworthily, and what course should the church pursue. Please answer through your worthy paper. J. M. HUDDLESTON.

Pine Top, Hardeman County, Tenn.

He should be dealt with for contempt of the church. A minister, a servant of the church, denouncing the church! What wicked presumption! A pastor has the right, and it is his duty, to teach his churches, but to denounce them, never. Christ has made each one of her churches a judicial, as well as an executive body, but he has not clothed a minister, or pastor, with these functions. Alas! that so many of our pastors have a little if not a full size pope in their stomachs.

Question 1029. I want you to advise me what to do. In 1876 the Clay Hatchie church expelled me for voting against the resolution of John Griswell. Griswell stated when he was expelled, that he was deceived about his conversion and lived a bad wild man for fifteen years, and then came back and asked to be restored. I took the position that the church could not restore him on his former baptism, and the church excluded me. Was I right or not? The church at Ozark Ala., received me. Is it right, or not, for me to go as a delegate to the Association, and sit with such a church? Please give this your earliest attention, as the Association is close at hand. H. M. W.

That church did an egregious wrong in expelling you for voting against the restoration of that man in his old hope and baptism, or on a new hope without baptism. You will in no sense endorse the expelling church by attending the Association as a messenger.

Substantial truth, when combined with circumstantial variety, in narratives given by different writers, has always been regarded as a strong internal mark in favor of their credibility. This is precisely what we find in the four Gospels that give the history of Christ's life. Any one who carefully and candidly reads these gospels, will find it exceedingly difficult to resist the conclusion that they must have a basis in fact, saying nothing at all about the question of their inspiration.—The Independent.

BRANCH OFFICE.

J. R. HOODY, ... Proprietor

[illegible] street, near Union, Nashville, Tenn.

A good stock of the best Baptist books and tracts. Agents to collect for the Baptist and Baptist Book House wanted. Address, J. R. Hoody, Nashville, Tenn.

"The principal point of antagonism between the Methodist and Campbellite church is in the power which produces the great spiritual result of regeneration."—Correspondent in Southwestern Watchman.

"This places the Methodist church in a very heretical position, for the people designated as the "Campbellite church" hold, unwaveringly, that "the power which produces the great spiritual result of regeneration" is God's power, divine power, the agent being in the Holy Spirit, and the gospel the instrument. If the above statement, therefore, be true, Methodism denies that the power which regenerates is divine, or of God. This is really too bad. This is a worse charge against Methodism than we would dare to assert. Indeed, we do not believe it to be true. It is a slander on Methodism."—Christian Evangelist.

This, you say, is held "unwaveringly" by your people, and you propose to set the Methodists to disadvantage by your words. You state the Methodist position exactly, and yet you are as far apart as the poles. They are honest enough to mean what they say, and you know that your people don't mean what you try to make people believe you mean. To put your meaning in those words would be a slander to Methodism. You mean that the word, like dynamite, contains power, and is of God, hence the power of dynamite, when exerted, is God's power exerted. Your people unwaveringly hold that God's power was exerted in producing the word, and that he put his power in the word, and the power of the word being felt, is, you say, the power of God, but no exertion of God, since he pendened the word. The Methodists, on the other hand say, that divine power was exerted in producing the word, and that the word contains power that may be felt, and that will accomplish that whereunto he has sent it, but that in regeneration, a divine power is exerted, as was in inspiration, and that this divine power is in addition to that that resides in the word. So the difference between you is the difference between the power of the word and the power of God. One is vital truth, the other is fatal error.

1 JOHN 1:8 AND 3:7.

"Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God."

Or according to the new version, "Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin because he is begotten of God."

We must not allow ourselves for a moment to doubt the truthfulness of this Scripture, nor of those which seem to be out of harmony with it, and with our own consciousness. Their discrepancy is only apparent and it is our duty to seek and to find their harmony, else the unlearned may be led to doubt the inspiration of "all Scripture," and thousands who feel painfully conscious of sin may be led to doubt their regeneration or acceptance with God. "For if we say we have no sin, we deceive ourselves, and the truth is not in us," says the same apostle in the same epistle.

Perhaps no passage of Scripture has given more trouble to God's dear children, and perhaps no interpretation will give universal satisfaction; but this should not deter us from diligently searching the Scriptures to see what the mind of the Spirit is; for if so, we must close the book forever, since no interpretation of any Scripture has ever given universal satisfaction.

Difficulties and differences tend rather to excite them to suppress investigation, and no doubt are thus overruled, and in this we have a striking illustration of good coming out of seeming evil, and of God making all things work together for our good.

Difficulties necessitate investigation, and discussion is the use of it; and if you would effectually paralyze the development of any truth you have but to ignore its difficulties and surpress its discussion.

But this by way of introduction and encouragement.

Before giving our own view of this difficult passage it may be well to state a few of the most popular and plausible interpretations from which we humbly take the liberty to dissent.

The first we will mention gives to the verb translated "commit"— the sense of apostatize.

It is argued that John introduced this idea in the nineteenth verse of the preceding chapter, which reads, "They went out from us but they were not of us; for if they had been of us they would have continued with us; but they went out that they might be made manifest that they are not all of us."

This is certain apostasy. Then it is suggested to carry this idea into the context, beginning with the sixth verse, "Whosoever abideth in him apostatizeth not, (certainly true) whosoever apostatizeth hath not seen him neither know him" (certainly Scriptural) Then the eighth verse, "He that apostatizeth is of the devil, for the devil apostatized from the beginning. Then into the text, "Whosoever is born of God apostatizeth not, for his seed remaineth in him, and he cannot apostatize because he is born of God."

The above sentiment is doubtless Scriptural, but surely it is not the correct interpretation of this passage. The word translated "commit" is made the pivotal point of the above interpretation, and that word is never used in the Scriptures when apostasy is certainly meant, and it never means apostasy. To test the incorrectness of the above we have but to apply this rendering in the fourth, seventh and tenth verses surrounding the text, where the same word is used but which were omitted in the reference of our esteemed author.

Take the seventh and tenth verses as examples, and substitute apostatize as before, and they will read, "He that apostatizeth righteousness is righteous even as he is righteous." Or in the tenth verse, "Whosoever apostatizeth not righteousness is not of God."

These two verses are thus made to express absurdities, and to our mind make the error of the interpretation apparent.

The verb translated "commit" occurs in the new Testament some five hundred and fifty times, and in no case perhaps will it admit of "apostatize" in a literal translation.

The author further substitutes apostatize for both "commit sin" and "cannot sin," which are different expressions and ideas both in English and Greek.

This to our mind is too much latitude in a critical exposition of a difficult Scripture, and with becoming modesty and humble independance, we beg leave to dissent, even from Andrew Fuller.

Another popular interpretation is to give "practice" as the meaning of the verb.

The text would then read, "Whosoever is born of God doth not practice sin for his seed remaineth in him, and he cannot sin (habitually) because he is born of God.

It is conceded that this idea of continuance is often admissible in the usage of this verb, and sometimes even required, as in the 7, 10, and 22 verses.

In the 7th verse, as example, it is not the man who "doeth" one righteous act, for the wicked man may do this; but we must recognize his practice of righteousness or his continuance in it as his habit; and so of the other two references, but this is by no means the prevailing idea of the verb. While it sometimes admits the idea of continuance in motion, yet fully as often perhaps it expressly limits to one action, as in 1 Pet. 11;22, "Who did not sin, neither were guile found in his mouth."

Peter did not mean to say that Christ did not practice sin or did not sin habitually. So this far from Peter or anyone else, for it would certainly imply that Christ did sin a little, but not enough to amount to a practice or a habit. Peter said he did no sin, that is no one sin, not even one time. No guile in his mouth, no fault in him. He did nothing amiss, and as we think John said of the child of God,—he doeth no sin; and more he cannot sin; that is, not able to sin. We were once charmed with this "practicing" theory, and when we first heard it or read it, anon with joy we received it, and more than once we have thus expounded it.

But difficulties arose concerning it, and we endured it only for a while. For when we say that a child of God may, yea, even will, and by force of circumstances must sin a little in order to harmonize with i, 8, and yet will not, can not sin enough to amount to a habit or practice, the question arose in our mind of more practical importance than the sum total of all other knowledge; how much must we sin according to one statement, and when must we stop according to the other? For according to the first, we must never say we have no sin; i. e., we must have some, i. e., commit some, but must not practice it.

The enquiry spring up in the enquiring heart with groanings that cannot be uttered, where is the limit?

The question of our divine sonship can be, and must be definitely settled. But how can we settle it under this "practicing" theory, unless we can draw the line between sinning or committing sin, and practicing sin. Is not that a dangerous doctrine which grants indulgence to sin a little, as we do not continue in it long enough to amount to a practice. Nay, let us rather exhort to shun the very appearance of evil—"to sin not at all."

"For whosoever is born of God doth no sin, for his seed remaineth in him, and he cannot sin because he is born of God."

"Whosoever sinneth is of the devil."

"Whosoever sinneth hath not seen him neither known him."

"Being then made free from sin ye became the servants of righteousness."

"How can they that are dead to sin live any longer therein."

"For he that is dead is freed from sin."

If a man say he loves God and hates his brother he is a liar, says John, and more, he is a murderer, and no murderer has eternal life abiding in him; yea, he that loveth not his brother abideth in death.

(CONTINUED SIXTY WEEK.)

Bro. John Gardner, of Eureka Springs, Ark., has been appointed by the Baptist church of that place to raise funds for a monument to the grave of Bro. Judson Taylor. We trust his many friends will contribute at least one dollar, and forward the same to the above address. Judson Taylor was appreciated by but few, and we trust these few will show it by this little act. Let there be a good response to this.

Dr. P. S. Henson will deliver the annual address at Clinton College, Kentucky, May thirtieth. His subject is, "The Other Half."

Let us begin our heaven on earth, and being ourselves tempted, let us be pitiful and considerate and generous in judging others.

AN APPEAL.

DEAR BROTHER:—In our little town of one thousand inhabitants, it has become urgently necessary to build a new Baptist church; our old one is about falling in at the age of nearly fifty years.

Our denomination here is therefore about to be turned into the street entirely homeless and comparatively penniless.

Our male membership is less than twenty-five, and nearly all of us work for moderate salaries.

Our home territory has been thoroughly canvassed, and we are still far short of that which involves so much to us as an organized church at this important point

Will you please read this our earnest appeal to your church, and after reading, raise a collection for our benefit, thus giving way for us one Sabbath only perchance by your effort making success possible for us.

We fervently pray that our appeal may be graciously received, and that God will touch your heart with sympathy for our needs.

Please remit amount of your church donation by postoffice order or by registered letter, less fee and postage to H. B. BOWLING,
Church Clerk and Treas. of Building Com.

I am acquainted with Clinton, and they need a Baptist church there very much, and they are not financially strong. O. L. HAILEY,
Knoxville, Tenn.

I can state that I am familiar with the condition of the Baptist church at Clinton, and the statements set forth in the foregoing, represents the facts as they are, and say that feel able to assist a struggling band of noble-hearted brethren, and to lend aid to the cause of the Master cannot find a better opportunity.

M. D. L. BURNETT,
Pastor Clinton church.

I am sorry that I have no acquaintance with Clinton, but I will endorse anything that brethren Hailey and Burnett say about it.

EDGAR E. FOLK,
Editor Baptist Reflector.

I desire to say I am thoroughly acquainted with the Baptist cause at Clinton, Tennessee, and know the appeal of the brethren there to the brethren abroad for help to build their new house of worship is a worthy one. Their old house is about ready to fall, and is illy situated, being on one side of the town, while the town is building up on the other, hence the population is constantly going away from the church. Again the brethren have, and will do everything they can to raise every available dollar in their community. They have a beautiful lot, well situated, and have the foundation partly laid, but have not the money to go forward to the erection of their house. Who will help? Let every one to whom this appeal is sent send the brethren a donation.

R. C. MEDARIS,
Editor Mountain Pioneer.

CHAIR TALKS AT HOPEWELL.

FOR weeks the brethren and sisters of Hopewell church and adjoining country, had been anxiously awaiting the coming appointment of Dr. Graves, which fell due May the fourth. Dr. Graves has a large number of admirers in old Enon Association, and very great was their desire to see his face once more in the flesh. Finally the long looked for day arrived, on Saturday. This scribe having arrived in the neighborhood the evening before was on hand early. By 9 o'clock could be seen, buggies and those on horseback, coming in all directions. By 10 o'clock a large audience had gathered. Then came an hour of suspense, all eyes, ever and anon, being turned to the door, when a noise was heard. At half-past nine the choir commenced singing, and while they were singing that sweet piece, "Beautiful Home," Dr Graves entered, borne on the arms of two of the brethren. To see him they had once loved and known in health, now half dead, was too much, and many burst into tears.

The crowds increased from the first appointment, there being two houses full on Sunday. There were representatives there from the various adjoining counties, and several from Kentucky.

THE LECTURES

were simply grand. They were simple, yet profound, meeting the demands of the most tasteful, while they furnished food for the most humble and devout. To say that it was a spiritual feast, is but to simply describe it. Men stood in the aisles for three hours spell-bound. Friends were delighted, and enemies were forced to say, "There has never been anything in Hopewell like it."

MINISTERS.

There were thirteen ministers in attendance. Three of the number were from the State of Kentucky, viz: Brethren, W. T. Jackson, of Scottville; J. R Hunt, of Rapids and J S. Thompson, of Newsoe. The ministers were Gilliam, Lambert, Fitzpatrick, Smith, Wilks, Jackson, Overton, Hunt, Stone, Thompson, Pardew, Dickinson and the writer. And as far as the writer could learn, they all were church communionists in theory, if not in practice. There were also two Methodist preachers in attendance.

THE RESULTS

it is believed will be glorious. Brethren were stimulated to a greater degree of activity. Those who knew nothing of experimental Christianity, were made to see their mistake, and sinners were led to a higher appreciation of what Christ had done for them. I was made to ask myself the question: Is he not accomplishing more in his afflictions, than ever before?

Is was indeed a season of rejoicing among the Lord's children. J. H. GRIME.

BIOGRAPHICAL.

ONE of the most helpful things for an old person is to study the lives of the young, and a young man can find few things more helpful than the study of the lives of the old. This oft repeated truth has been verified by this youthful scribe by some study in the life of Bro. J. B. Canada, lately deceased. He was born in Halifax county, Va., June 19th, 1817, and lived to enter his seventy-third year. Being converted in August, 1842, he was baptised into the fellowship of the Riceville Baptist church by Eld. Hubbard, and on the following year was licensed to preach Feeling the need of better preparation for his great work, he immediately set about obtaining an education. Lack of funds, together with other difficulties, faced him; but nothing daunted, he boldly determined to overcome all obstacles, and by his own efforts obtain the coveted education. For six years he worked and studied, making his own way through Columbia College, and was graduated with the degree of A. B. in July, 1849, and two years later the degree of A. M. was conferred upon him. Immediately after his graduation he emigrated to Tennessee and took charge of a school in Shelby county, teaching during the week and preaching on Sunday to Prosperity, now known as Bartlett, church. At the call of this church, he was ordained in August, 1850, by a presbytery consisting of Eldars Peter S. Gale, A. L. Wynne, J. L. Cross and Martin Hodges. In the following October, he was united in marriage to Miss Caroline J. Dennis, who still survives him, and by whom he had nine children, six of whom are now living and three have gone hence. In 1851 he was made the missionary of the West Tennessee Convention to organize and strengthen the churches. His success in this laborious position largely laid the foundation for the prosperity that has attended our denomination in this community. Since then his labors have been confined to West Tennessee and Northern Mississippi in mission and pastoral work. His labors have been greatly blessed, both as a missionary and as pastor of Bartlett, Macon, Fisherville, Collierville, Cold Water, Oakland, New Hope and Galloway churches. He raised the necessary money to build three Baptist churches, contributing largely from his own purse. While he sacrificed much of his own temporal well being to be useful in higher spiritual advancement, yet he was blessed beyond the ordinary in accumulating property. He was not guilty of the folly so common among preachers, of more sentiment than prudence, of looking with contempt upon secular prosperity, but he wisely provided means "in hard times" to educate his children and add to the comforts of his home. He was always ready to give of his substance to the cause of the Master.

As a preacher he made no effort to be sensational or soar into airy realms of nothingness, but was plain, clear and earnest, striving after truth and wooing souls to Christ. In his doctrine he was one of the many excellent men who held the principles of Landmarkism together with the other well-known principles of Baptist belief. To these principles he was devoted, and advocated them with power. Being large in body, with long sandy hair, large mouth, powerful voice, and excellent mind, he was commanding before any audience, and seldom failed to impress his thought upon them. He has fought his fight, and kept his faith, and gone to his reward. A man of good "practical sense, commendable zeal, tempered with knowledge," he represents that large class, among whom are some of our most useful ministers, who boldly do what they consider their duty, and make no fuss about it. Such characters cannot be held up too much to the view of the many young ministers of Christ in our country, who like the writer, need the influence of such a life in bringing their own to its highest perfection. Such are some of the helpful ideas I have gathered from that excellent book of sketches by Rev. W. A. Borum, and from Bro. L. T. M. Canada, a son of the subject of this sketch, and a member of the church of which I am pastor.

A. J. DICKINSON.

Bro. W. H. Smith, of Willet, Tenn., has written an excellent tract on Missionary Baptist churches being the church of Christ. It will serve a good purpose, especially in those neighborhoods where the Anti-missionaries hold forth, and also where Anti-missionism is in practical operation among the Missionaries so-called. Order from him as above.

THE GATES MEMORIAL.

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

We will take pleasure in forwarding any amounts to the Committee.

CONTRIBUTORS.

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The Young South.

MRS. NORA GRAVES HAILEY, Editor.

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

KNOXVILLE, TENN., MAY 25 1899

DON'T YOU LIKE

The girl who always makes you conscious of her appreciation of a kindness done her?

The girl who whether it is cold or warm, clear or stormy, finds no fault with the weather?

The girl who is attired in such a way that men wonder who that modestly dressed girl is?

The girl who answers an invitation immediately, and knows perfectly whether she can accept or not?

The girl who having declined an invitation does not immediately impart the information to a friend who has accepted?

The girl who appreciates the fact that one cannot always have the first choice in this world?

The girl who does not shed her boot buttons, and really takes pride in wearing a well buttoned glove?

The girl who whether she has much or little money understands, when in the company of lady friends, that unless arranged differently beforehand it is a question of honor for each to pay her own share?

The girl who when on a special diet of some kind refrains from dining away from home, or else forgets the diet for the time being?

The girl who is not too bright and good to be able to find cause for merriment all over the world?

The girl who when she feels mopy retires to the seclusion furnished by her own room?

Who is not aggressive, and does not incite other aggressive people?

Who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to arise and rattle its bones?

Who compliments your invitation by looking her best?

Who is really sensibly to look at and listen to, and who does not strike you as a poor imitation of a horse jockey?

Who finds life pleasant, flowers sweet, children very nice, and the world a good place to live in?

Who makes it a pleasant place because she is pleasant?

Who likes you?

HOW HE SUCCEEDED.

"I'm going to be a rich man."

"That's an easy thing to say, Tom. I've heard other people say so. But how are you going to do it?"

"I'm going to keep a sharp lookout until I find a good place, and then make myself so useful the firm can't do without me."

He did. In ten years from that time he was a partner in one of the largest mercantile establishments in Boston. But I must tell you of his early life. He desired to have a collegiate education and afterward to study law. Having no money but some ability as a violinist he obtained a position in a theater orchestra, where he played every evening during the college term and in vacation furnished music at summer hotels. As he was a student in the true sense of that word his sleep was confined to the wee small hours. His constitution was not equal to the strain. In the beginning of his junior year he had nervous prostration, and was threatened with softening of the brain. Obliged to give up for that year he returned the next, hoping to make up back lessons and finish with his class. Again he broke down. Going then to his home in a country village he made shoes, worked on a farm and at whatever else that presented itself for four years, studying the latter part of the time, after which he returned to college, was examined, and received his diploma. Being however in no condition for further study he was obliged to relinquish his cherished plan of becoming a lawyer, and turned his attention to active business. When he made the remark at the beginning of this article he was on his way to Boston. Not wishing to call upon friends for help he inquired in one store after another if a clerk was wanted but was continually answered in the negative. Finally entering an establishment which impressed him more favorably than any of the others and receiving the usual answer he said, with his accustomed courtesy, "Will you allow me, sir to come here for a week without any pay, and busy myself with what I can find to do?"

This novel proposition was pleasantly agreed to. At the end of the week he received five dollars and a request to remain. Each week his salary, duties and privileges increased, until within the time before stated he had reached the summit.

This is not a fancy sketch. The subject of it is still a young man, and may be seen any day on the streets of Boston or in his delightful suburban home.

"Seest thou a man diligent in business? He shall stand before kings."

HOW SHE MADE HIM DO IT.

Harry was standing in the road on the way home from school. There had been a heavy shower an hour before, and there was a large puddle in the road. He had a switch, and was switching the water from side to side. Nettie came along, and looked very cross at Harry.

You stop that, she said.

Harry did not like the way she spoke nor the look in her face.

Say please and I will, he said.

I'm not going to say please.

Then I shall do it as long as I like.

I can't get by till you stop.

Yes, you can. I'm not hindering you.

You are. I shall get all splashed.

Then stay where you are. You can't make me stop.

Now the truth was Harry did not care a bit about switching the water any longer. If Nettie had spoken pleasantly he would have stopped at once; but now he felt as if he would stay there all day just to spite her.

I shall tell your mother, you mean boy, if you don't stop, went on Nettie.

Harry laughed louder as Nettie tried to run by. He gave a harder switch, and laughed more loudly than ever as he saw Nettie's white apron spotted with mud. She scowled back at him as she went on.

Nettie had just turned a corner when Ruthie came up. Harry looked at her a little sourly; for he did not feel half so pleasantly as he had before Nettie came. Do you wonder why? Was it because Nettie had been cross? Partly so; for no one can speak or look cross without leaving a shadow behind. But Harry felt that he had been wrong too, and that is worse than to suffer wrong from others.

Stop a minute and let me get by, Harry, said Ruthie.

I don't have to stop, growled Harry.

But I can't get home till you let me pass.

I don't care. You can't make me stop.

Oh yes, I can, said Ruthie with a laugh.

I should like to see you try, said Harry, holding his switch tighter than before while he looked at Ruthie. You're as big as I am but who cares for that?

I can though, said Ruthie.

How do you think she did it? She came nearer, still smiling, and said, Harry, please let me pass. You wouldn't be ugly to me I know.

Harry never thought of an attack of kind words. If Ruthie had tried to take away his stick or to push him out of her way he would have made a good fight. But what could he do now? He gave a little laugh as he stood back to let her pass, saying, —

Well, if that's the way you're going to make me I guess I'll have to give up.

Try it, little children. You have all seen how one angry word or look will bring another, and how little good they do but how much harm. Try how much power there is in a gentle word and a smile. —Sydney Dayre.

ANCIENT TOYS.

Which of you is not interested in toys? What boy is there who does not possess his tops, his marbles or his cricket or tennis bat? And what girl is there who does not own a doll, a perambulator, a skipping rope or something of the sort? But have you ever thought how the little children who lived more than a thousand years ago fared in this respect? Perhaps not. Then let me tell you of something which has just been brought to light with regard to the toys of Egyptian children at a time when England was inhabited by rude barbarians comparatively unacquainted with the arts and manufactures of civilized life.

In a vast cemetery now buried beneath the sand, discovered by Mr. Flinders Petrie, many curious things have been found, amongst them the toys which I am going to speak about.

First let me tell you that this cemetery, the existence of which was previously unknown, is pronounced to have been the necropolis, or burying ground, of a town built at the time of the Roman occupation, near what is now for the first time proved to be the celebrated structure mentioned by the old Greek historians Herodotus and Strabo, called the Labyrinth. This burial place is not far from the Hawara pyramid.

Here Mr. Petrie has discovered mummies differing greatly from any found before, some of them most beautifully made and decorated with lifesize colored portraits in wax, looking much like oil paintings. It is possible that these mummies were in their lifetime well-to-do Greeks or Romans, who were about that time masters in Egypt. The Roman coins found and the Greek manuscripts and inscriptions as well as the portraits, which are distinctly of the Greco-Roman epoch, all go to prove this. Yet it is singular that the Greeks and Romans were never known to have been made into mummies, but although, as a rule, strongly opposed to the practice they must in this case have adopted the customs of the people with whom they lived.

One of the Egyptian customs was to bury with mummies slave images, evidently to wait upon their masters and mistresses in a future state; and so following the same notion it comes about that with some of the mummies of children were buried their toys, with the idea no doubt that they would at a future time be of service to them: and thus we are now able to see the very toys which the children of that town in Egypt played with more than fifteen hundred years ago. Quite a collection of toys was found with the mummy of one child, and as a list of them will be interesting I give them all. There was, to begin with, a broken terra-cotta doll, a doll's stool and bedstead of wood, together with several bottles of opaque and colored glass, alabaster and wood, apparently for toilet purposes, a turned wooden box, two boxes with sliding lids, something like boys' paint boxes of to-day, a little basket with cover, a comb, part of a set for the hair, a bead necklace, a small terra-cotta jug, a little Sphinx of the same material, and a colored image called a cynocephalus, which belonged to a much earlier period, the Ptolemaic, and which was evidently old and chipped when buried.

The collection affords a wonderful insight into the childlife of those far-away times, and shows how much one age resembles another in those matters.

THE ICICLE.

He hung by the bevis
On a cold winter's day.
He had dropped on the roof,
Not expecting to stay,
But had crept to the eaves
Just to look at the town.
And was seized with a chill
With his head hanging down
And there he had hung
Quite as stiff as a stake,
Till the winter's backbone
Was beginning to break;
And though he appeared
To be lifeless and dead
All at once perspiration
Ran down o'er his head:
And that more in his veins
Such a tingling he felt
That he said to himself.
I'm beginning to melt!

AMUSEMENT FOR THE WISE

Amusement is not an end but a means, a means of refreshing the mind and replenishing the strength of the body. When it begins to be the principal thing for which one lives, or when in pursuing it the mental powers are enfeebled and the bodily health impaired, it falls under just condemnation.

Amusements that consume the hours which ought to be sacred to sleep are therefore censurable.

Amusements that call us away from work which we are bound to do are pernicious just to the extent to which they cause us to be neglectful or unfaithful.

Amusements that rouse or stimulate morbid appetites or that cause us to be restless or discontented are always to be avoided.

Any indulgence in amusement which has a tendency to weaken our respect for the great interests of character or to loosen our hold on the eternal verities of the spiritual realm is so far an injury to us. —Golden Days.

THE STOLEN CUSTARD.

In haste I bore the tidings,
My darling, I'm afraid
Your pussy cat has stolen
The custard that you made.

I feared a burst of weeping,
But saw with glad surprise
A look of joyous rapture
Light up the childish eyes,

O auntie, I'm so flattered
To have dear pussy feel
That I can make a custard
That's good enough to steal.

SAFETY IN JESUS.

Ah when we had him and while we will not let him go there is safety, progress, happiness, usefulness, for us. Satan cannot lay hold on us. A little child who was told by her mother that the tempter could not get her because Jesus was with her answered, "Why, mother, I am in Jesus."

Take your directions from your Master, and pay no heed to other voices if they would command. Live to please him, and do not care what other people think. You are Christ's servant, and should only look toward rendering to him loyalty and efficient service. Let no one intimidate you

FOR CUBA

MAY 1899.

Jesse Canfield, $1; Fuller Canfield, $; Corrie Canfield, $1; Elmer Canfield, $1; Eunice Canfield, $1; Clara Canfield, $1; Mrs Holb - Barrette, $1; Laurie Chapman, 70, Albert Atkins, 20; Lizzie Chambers, 80; Carey Longmire, 10c; Mrs Byers, 50; Mrs Roberts, 50; Cummings Byers, 10c; Neal Sinclair, 10c; Mary Ethel and Howard Wood 25; Waverly Smith 10; Beulah Green, $1; Lela Cadwell, $1, Lenita Cadwell, $1; Mrs. B [illegible] Norman $1; Mrs Thompson, $1; Mamie Gardner 25; Mamie Browning 1c; Babel Belton 25; D S Callaway 25; Issie and Irma Ayres 10.

FAMILY READNIG.

IS IT ANY USE?

ABOUT fifteen years ago, on a cold and rainy day, I was called into the vestibule of my house, to see a man who looked like the worst kind of a "tramp." His clothes were insufficient to cover him, they were ragged and rotten. His feet were swollen and bleeding, and a pair of old soles tied on with rags were their only protection. His face was bloated, and the odor of rum was strong on his breath. He asked my help, on the ground of having once been employed at a hotel in a distant city, where I had been at one time a boarder. He professed to know men whom I could not fail to know in that place, and he assured me that he had been a trusted employee and had good vouchers in a trunk in a pawn-shop.

I did not believe his story, but he was sick and full of sores, and wet to the skin, and penniless, and but for my help, apparently helpless. So I sent for an officer, and got the poor fellow into Bellevue Hospital, where he lay for eight weeks until he was sobered, healed, and strong again. Then I clothed him, and found him a situation, where he could and did earn a living.

I had forgotten all about this case, for it was only one of many that come to a city clergyman every month. But about a year after, one bright day, as my children were playing croquet out upon the lawn, they suddenly stopped, and one rushed in crying out, "Oh such an awful tramp!" the other said, "Papa, there's a poor man out there, can't you help him?" The different utterances marked chiefly a difference in experience of this wicked world. The older one had learned something of the deception and trickery of the procession of applicants for aid at her father's door; the younger one saw only the evident misery and poverty of the individual.

I went out to the lawn, and there, as badly off as before, stood the man whom I had helped to decency and support, a year ago. He was ragged and bloated and sick and sore. Of course, he was sent to the hospital again, and in due time started afresh in an honest business. He was willing to work, he wanted to be a sober and respectable man, but he could not keep from drinking. There was a fire in his bones, and it craved more and more fuel continually when once it began to burn.

The interval was longer, but he came the third time, broken down, wretched, good for nothing, so it seemed to me. He plead, and promised, and was so desperate in his entreaties for one more trial, that in spite of my experience, and in spite of my judgement, I determined to trust him once more. I told him that it would be of no use to start him again, but he protested that it would, and as he almost kneeled before me, I bade him promise to ask God's help to keep his word, if I helped him again.

Once more clothed and in his right mind, he was started at the work which he could do and had done successfully. He had promised to come and report to me now and then how he got on.

It was with small faith that I saw him start for the third time to live a sober life. His past gave no ground for hope, his business was within easy reach of temptation, he had no family and no friends in the world except myself. At the end of six months he called on me and he had kept his promises. He asked my permission to go for a little vacation to a place where he could be treated for rheumatism, the result of his drinking. He came back and resumed his work. A year passed, and at Christmas he came and reported to me that he was still sober, had paid all that he owed, and had a decent suit of clothes, besides those which I had given him. Two years passed, and at Christmas he came again, and asked if I would tell him of a savings bank where he could put a little money he had earned and saved. I went with him and he made his deposit. Every year since then he has come to report himself to me, and to assure me that he has kept his promise faithfully. Last Christmas he came into my office, a handsome ruddy, white-haired Englishman, whom no one could have identified with the poor drunkard who first called on me fifteen years ago for help. He had more than a thousand dollars in one savings bank, and an account with nearly as much in another; he was well and industrious and contented.

There was a wedding in the household not long since, and the little girl who years ago had come running in from the lawn, saying: "Papa, there's a poor man out there, can't you help him"—was the bride. About a week before the wedding, the "poor man" came into my office, and after apologizing for the call, modestly inquired the day when the young lady would be married, and also her name. On the wedding day, among many gifts, there came a beautiful package of silver, marked with the bride's name, and with it a letter of gratitude, which only one could write who knew that he had been rescued from the mouth of hell. He was at church, in a new suit, with a rose in his buttonhole, and told me the next day that it was the happiest day of his life. I am sure that he spoke the truth, and am ready to believe that he will be steadfast to the end.

Is it any use to persevere in the effort to reform the intemperate, to reclaim the vicious, to raise the fallen and degraded? How often this question comes up for answer in our experience. Many failures depress and dishearten us, many cases of ingratitude and deception are hardening in their influence upon us, many obstacles confront and many hindrances keep us back; but one success in such a desperate case gives us heart of hope, one grateful man wipes out the record of a score of ingrates, one sinner saved gives joy in heaven, and if these things be so, we may answer the question, "is it any use," in the affirmative always, and do with all our skill and power the work which God throws athwart our path in the journey of life.—N. Y. Observer.

SO MUCH TO THINK OF.

DEAR me! I didn't know there was so much as that to it," said Archie.

"So much as what?" asked his grandfather.

The old gentleman had just been saying grace at the dinner table, and Archie was looking soberly at him as he finished.

"Why, so much as you put into it, grandfather. Into your grace, I mean."

"It isn't a very long one, is it?"

"No, but somehow there's more to it than to most graces."

"Do they grace at your school?" asked his little sister Hetty.

"Yes, but it sounds different. One of the teachers says it, and there's some noise most always, and —I guess I don't listen very well," he added, frankly.

"Let us see what there is in saying grace," said grandfather.

He repeated the words he had used before, and Archie felt half inclined again to bow his head at the reverent tones.

"Bless us, O Lord, in the moderate use of these thy bounties, that in body and mind we may be fitted to serve others and thus glorify thee."

"Yes, it's only a few words, you see," said Archie; "but I never heard a grace before that told me not to eat more than I really want, and that's what that means."

"Yes," said grandfather, "we who profess to desire to serve our Lord in our every day lives are not expected to use the good things he has given us in a greedy gluttonous way."

"I see," said Archie. "That's one of the things I never thought of before. But it isn't wrong to like good things, is it?"

"Not at all, my boy. When God made so many good things for us to eat he gave us the taste for enjoying them too. Did you ever happen to think what a tender Father he is to his children? He might have made only the common things for us to eat—things to nourish our bodies and keep us strong without anything which we could really enjoy the eating of."

"Just bread," said little Hetty, "without a bit of jam or jelly to put on it."

"Exactly," said grandfather, smiling.

"Just think," said Archie, "what a lot of good things there are! Peaches and apples and berries—"

"And nuts, and oranges, and bananas," suggested Hetty.

"You couldn't begin to tell them all," said Archie. "See how many things there are on this table."

"Yes," said grandfather. "Every country in the whole world is busy raising things for men, and women, and boys, and girls, to eat and drink. Our tea comes from one side of the world, and coffee from the other. Our bread and butter we find near home, but our sugar and spices travel a long way before they are set on the table for us. Beautiful fruits come from every part of the earth. The fowls of the air are ours to make use of, and even the great ocean is full of gifts for us. All bringing their blessings of enjoyment, health, and strength —if only we make right and moderate use of them."

"I don't believe I'd forget about the moderate use if I heard your grace every day, grandfather," said Archie, shaking his head very soberly.

"But we should not need to be told of our duty every day, my boy. You surely ought to be able to remember that it is a sin to turn the good gifts of the Lord into things of evil."

"I'll remember it, grandfather," said Archie. "And that makes me think of the other part of your grace. That we may be able to do things for other folk, and to glorify God—or something like that."

"That is a good thing to keep in mind too, isn't it? The good food gives us strength so that we may be able to use our lives in doing for others, because that is the truest way to glorify God."

"That's the way you do, grandfather," said Archie, "but it doesn't mean boys and girls. We don't do much for other folk. We just study, and play, and tear 'round. But we eat all the same as folk that do things."

"Yes," said Hetty, "we play most all the time. I don't do anything, except water mamma's flowers."

"You are just like a little flower yourself," said grandfather, patting her pretty head. "Don't you know it is your work to grow, and get strong and learn? What is it all for? You are getting yourselves ready to work. An apple or a peach isn't good for anything till it has lived through a great many days of summer sun and wind; yes, and storms and nights, too. So all these days of play and exercise and study, and the good things to eat, too, are fitting you to serve others, and to glorify God."

"H'm," said Archie. "Plenty and plenty of things to remember about your grace, grandfather. It wouldn't do to take in all the good things, and then let ourselves be good for nothing, would it?" —N. Y. Observer.

COVETOUSNESS.

BEWARE of growing covetousness, for of all sins this is one of the most insidious. It is like the silting up of a river. As the stream comes down from the land, it brings with it sand and earth and deposits these at its mouth; so that by degrees, unless it be carefully watched, it will block itself up, and leave no channel for ships of great burden. By daily deposits, it imperceptibly creates a bar that is dangerous to navigation. Many a man, when he begins to accumulate wealth, commences at the same moment to ruin his soul; and the more he acquires, the more closely he blocks up his liberality. Instead of doing more for God, he does less, and the more he wants of this world, the less he cares for the world to come.—Spurgeon.

"Let every one, and especially every youthful one, take hold. There is much in a good, honest grip. To think well of work, and to intend sometime to do it, are good as far they go, but it is only by heartily doing it that right results are secured, whether in character or for the object in behalf of which the labor is given."—Morning Star.

BROWN'S FRENCH DRESSING

— FOR —

LADIES AND CHILDREN'S BOOTS AND SHOES.

Awarded Highest Honors of

Trade Mark on every bottle. Beware of Imitations.

—Colonel James A. Wood died recently at his home in Bloomfield, Ky., aged seventy-four years. Old Colonel Wood went to Texas in 1835 and took part in the revolution against Mexico. He was at the massacre of the Alamo and, with two others, escaped, they being the only survivors of the bloody affair. Colonel Wood, in his account of his escape said that when Santa Anna ordered the prisoners to be shot he dropped to the ground, as if he had been killed at the first discharge. He began to roll over and continued rolling until the river was reached, when he sprang to his feet and got away. He never stopped traveling from the Alamo until he reached Kentucky.

CONSUMPTION SURELY CURED

To the Editor—

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

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

—A gardener of Sullivan, Ga., lately found a vicious little rattler in a head of cabbage he was cutting.

—When bees do not work, when they are seen running around over the hive in an apparently unsettled state, with but few guarding the entrance, it invariably indicates the absence of the queen.

—As a rule, a mixed peck of nice selected apples will sell for as much as a peck if the other half is made up of small, crooked, wormy apples mixed in among them. Save the expense of sorting the interior fruit.

From Rev. Dr. R. Anally, editor of the St. Louis Christian Advocate.

"I have tried J. A. C. Maguire's Cundurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary."

D. R. McANALLY.

Man's free will stops with up to a certain point only. he may choose what he will think, say or do, but he can not choose what the consequences of these things shall be—these are fixed by a law at once immutable and gracious.

There is a burden of care in getting riches, fear in keeping them; temptation in using them, pulls in abusing them, sorrow in losing them; and a curse—worst of all—to be given to curse them.—O. M. Henry.

The Close of the Week.

Blessed be Saturday night! when the labors of the week are ended, and humanity takes, or should take, one long breath of repose; when the noise of the anvil and loom is still, and silence reigns for one day where Mammon and busy care have set enthroned. With the dust washed from his brow, the son of toil sits a king, with his baby subjects on his knee. All the week he has obeyed orders; this day he gives them. Here by the hearthstone, master and operative stand in a sense independent and equal. It is blessed and soul-saving that the latter has time to cherish this soothing influence one day in seven. With these heartthrobs and responsibilities, he takes those dependents upon him by the hand, and walks proudly forth with the proudest, on this blessed day of rest. One's satisfied eyes follow such little home groups with a benediction.—*N. Y. Ledger.*

—Whenever they have a fight in the French Senate, the true humorist is impelled to speak of it as an apropos bouffe.—Harper's Bazar.

—A Chicago man claims to be living on eight cents a week. Nothing is said of the mother-in-law he is probably living on also.—Buffalo Express.

—A fellow in Chester, Pa., has found out why a dog sometimes turns around three times before he lies down for a snooze. The reason is: A dog thinks that one good turn deserves another.

—Leadpipe (meditatively)—"Yes! I was a wild one when I was a boy. My fondest dream as a youngster was to grow up and become a red-handed pirate." Householder (sighing)—"But you didn't, did you?" Leadpipe (placidly)—"No; I became a plumber."—Lowell Citizen.

I have had catarrh for twenty years and used all kinds of remedies without relief. Mr Smith, druggist, of Little Falls, recommended Ely's Cream Balm. The effect of the first application was magical. It allayed the inflammation and the next morning my head was as clear as a bell. One bottle has done me so much good that I am convinced its use will effect a permanent cure. It is soothing, pleasant and easy to apply, and I strongly urge its use by sufferers.—Geo Terry Little Falls, N. Y.

—Sunday-school Teacher—"Now, Archie, can you explain to us the cause of Adam's fall?" Pupil—"Yes'm. He didn't have any sabas to throw on the office fire."

—Judge—"I wish to ascertain if the witnesses are all here, and I will therefore read out the list. Those that are present say Ayes; the contrary, No."—Buck for Alls.

—"Cant," said Emerson, "is useful to provoke common sense." Yes, it is good for that. It is also useful as a handy word to fill in an embarrassing gap in the conversation when a man asks you to loan him five dollars.—Exchange.

If you would have a desirable head of hair, use Hall's Vegetable Sicilian Hair Renewer, the most wonderful discovery of modern times for the hair and scalp.

—The little shop-girl in Washington who made sure that Mrs. Cleveland was a "real lady" by seeing her carrying a bundle on the street had not studied humanity in vain. It is only people who are doubtful about themselves who think it is not safe to carry a little package for a few blocks.—N. Y. World.

The Best Cure for Catarrh is Ayer's Sarsaparilla. It eradicates the virus from the blood, and thus removes the cause of the disease. Begin treatment at once, before the nasal tissues are destroyed and the whole system poisoned.

"I have been more or less troubled with scrofula, but never very seriously until the spring of 1867. At that time, I took a severe cold which, notwithstanding all efforts to cure, grew worse, and finally became a chronic catarrh. I tried many of the so-called specifics, but obtained no relief until I began the use of Ayer's Sarsaparilla. After using nearly two bottles of this medicine, I noticed an improvement. When I had taken six bottles, all traces of catarrh had disappeared and I was restored to perfect health."—A. B. Cornell, Fairfield, Iowa.

"I was troubled with catarrh for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I commenced taking

Rheumatism, Which is caused by an acid in the blood, is cured by Ayer's Sarsaparilla. Hundreds have found relief in the use of this wonderful remedy, when every other treatment proved worthless.

"I suffered from rheumatism in my side and shoulders for several months. Ayer's Sarsaparilla has entirely cured me."—Ellen Connaghton, A st., Lowell, Mass.

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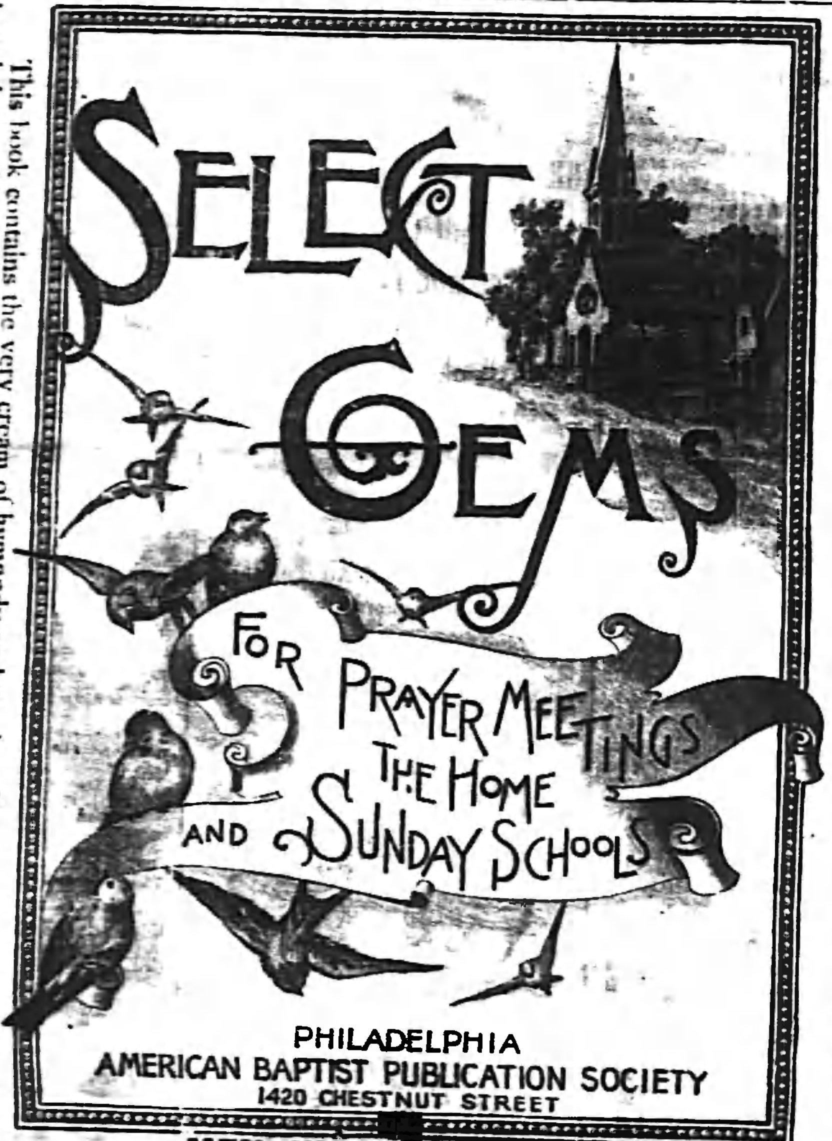

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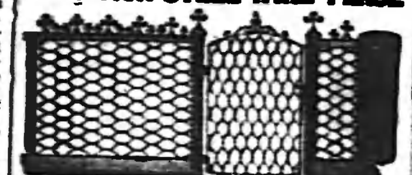

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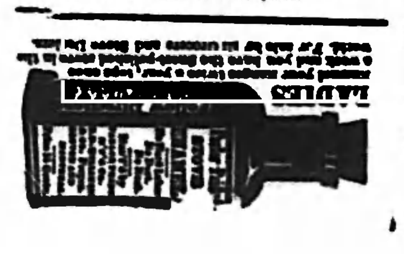

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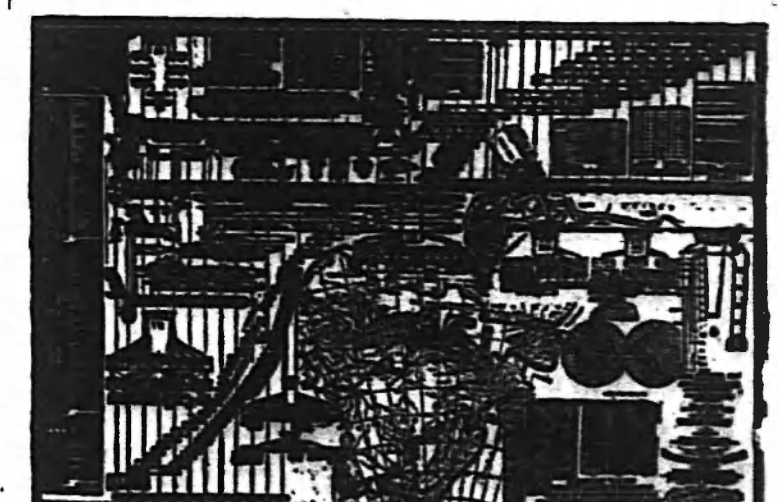

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—Every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power, and its value depends on its application.—*Church Union.*

—It is very true that precepts are useful, but practice and imitation go far beyond them; hence, the importance of watching early habits, that they may be free from what is objectionable.—*Sir William Knighton.*

—Always reason up, never down. Give the greater advantage to the moral element, benevolence, conscience, humanity. The grander the pattern a man is made upon, the better can he control the elements of success.—*Beecher.*

—There is a vast amount of religion, so-called, even in the Church of Christ, that never gets beyond the confines of a profession, and is never heard of outside of the circle in which the profession was originally made. That certainly is not the sort of religion which the Bible requires, and to which, as a condition, the promise of salvation is made.—*N. Y. Independent.*

—Early responsibility is almost equivalent to early sobriety. If a stick of timber, standing upright, wavers, lay a beam on it, and put a weight on that, and see how stiff the stick becomes. And if young men waver and vacillate, put responsibility on them, and how it straightens them up! what power it gives them! how it holds all that is bad in them in restraint! [illegible] is develops and puts forward all that is good in them!

—The chief value of scientific study is not merely in furnishing facts, but in teaching the methods by which facts may be discovered and principles settled. According to Sir James Paget "some great truths are taught by scientific study, to-wit: those of the power of observation; of accuracy; of the difficulty of getting a knowledge of real truth; and of methods by which we can pass from that which is proved to the thinking of that which is possible."

—Our true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings and in the smile of whose countenance alone is any created being safe. Let us cling to our Father in Heaven, as a child walking in the night clings to his father's

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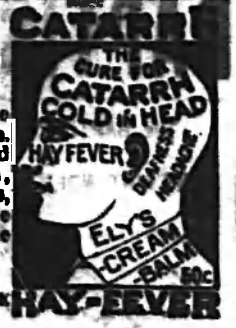

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