

put into the crucible, and the streams of burning heat are turned upon it, squirms and spurts and trembles. The process to which it is subjected is severe, but it is the only one that will effect a transformation. Above the furnace there sits the refiner, watching with intense interest every stage in the process, and when at last the crude mass dissolves and becomes a molten sea, looking into which he can see his image, he turns the streams away. In like manner does the Holy Spirit put the believer in the furnace of affliction, and turning upon him the fierce fires of suffering, holds him there, not forever, but until a transformation is effected and the divine image is entombed in the soul.

Wonderful work—wonderful transformation! Now a child of earth, a creature of depravity—now a child of God, a fit companion for the angels! Now a child of wrath, an enemy of God—now an heir of heaven, a child of immortality, presented unto God without spot or wrinkle, or any such thing. Every vestige of his former degradation is now removed, every reminder of his former sin is left behind. The body itself, touched by death, drops into the grave and is there subjected to the same regenerating process, and is under the control of the same divine Refiner. There it rests until the resurrection morning, when it will be raised in incorruption, be re-united with the sanctified spirit, and lifted to a place with Christ. Then will the glorious work of transformation be completed. Then the divine Redeemer, looking upon it as it reflects his own glorious image, "shall see the travail of his soul and be satisfied." Faith will then be merged into sight, and hope into glad fruition. The soul will then experience divine satisfaction. All its faculties and powers being brought into harmony with God, perfect conformity to the divine will attained, it will then meet and embrace the infinite, and be forever satisfied.

What a future of growth and development will then be opened up before it! What accumulations of divine knowledge, what attainments in purity and holiness, what developments in dignity and grandeur! "I shall sweep onward along the highway of immortality!" Behold, now are we the sons of God, and it doth not appear what we shall be, but we know that when he shall appear we shall be like him.

My brethren, beloved in the Lord, mighty joys await you. All this greatness, this glory, this dignity of being shall yet be yours, if you are truly the children of God, by faith in Christ Jesus. The work of God's Spirit in your hearts, imparting the divine image, is an earnest of your redemption. Your inheritance is already prepared for you; you only need to be fitted for it, and the Holy Spirit is at work in you, carrying on that blessed work. Then co-operate with him, as you can, in hastening forward his glorious mission. He is in you to fit you for heaven.

You cannot destroy a single wicked impulse, you cannot eradicate a single unholy desire, but the Holy Spirit can, and you can aid him by looking to Jesus. You can aid him by tearing away every screen that intercepts the light, and "with open face beholding as in a glass the image of the Lord." Let not cares and pleasures, worldliness and unbelief, as so many screens, turn away the genial rays of your soul's eternal sun. Rather say,—

"Sins of my soul, my Savior dear, It is not right if thou art near. Oh! I may an earth-born cloud arise To hide that Savior from my eyes."

SCIENTIFIC FALLACIES

BY REV. A. J. FROST, D. D., CAL. No. 1.

PRAYER and natural law must be shown to be in harmony with the fact that it is natural for man to pray. If prayer then is a law of human nature, it cannot be contrary to nature to pray, unless it can be shown that human nature is contrary to nature, which no one has ever attempted. If prayer is a natural law of our being when in distress, it cannot be a violation of any other natural law. If it is a universal law of mankind, in all times and places to pray, and no man can

deny this historic fact, then it cannot be shown to contradict other universal laws of nature. But, says one, it may not violate any natural law to offer prayer, but prayer cannot be answered without violation of law. It is a scientific fact that all forms of life are in harmony with their environment when they come from the hand of God. The fish was made for the sea, the bird for the air, the lion to eat flesh, the ox to eat grass. The organic functions of each animal were made to harmonize with their sphere of action. The eye was made for light, the ear for sound, the tongue for taste.

Now if it is a universal fact that men have resorted to prayer in times of great need, and yet it is not possible for God to answer these wants of humanity, then God has created millions of forms of life entirely out of harmony with their environment, which is in contradiction of exact science. Has God envired every animal with the means of satisfying the cravings of appetite, and not provided that man shall gratify the hunger of his soul? Man to be in harmony with his environment must have something to feed the hunger of his soul as well as his body, and therefore it is in perfect accord with the scientific method to affirm that God answers prayer from the fact that it is natural for man to pray. Prayer is fundamental in all religions. It is found in the lowest forms of Fetichism as well as in the most intellectual and spiritual form of Christianity. The sculptured slabs of Ninevah and Egypt, the mysterious ruins of Stonehenge, the rock temples of India and the pyramids of Mexico all testify to the fact that it is natural for men in every form of religion to pray. Prayer wells up in the bosom of the red man of the forest to-day as truly as it did in the hearts of the Aryan progenitors of the nations of Europe ages before they left their home in Central Asia. It is offered in the interior of Africa, in the islands of the southern seas. The big Veda of the Hindoos and the papyrus scrolls of the Egyptians bear testimony to the natural law of prayer.

The first architectural structures were memorials of prayer. The temples and churches, cathedrals and chapels, synagogues, mosques and pagodas, sacred groves and mountains all bear testimony to the universality of the natural law of prayer. Man never acts more in harmony with nature than when it is said of him "Behold he prayeth." Prayer then belongs to the phenomena of human nature, but since human nature is included by the scientist in the term nature, it likewise becomes a part of the phenomena of nature and so cannot be out of harmony with the laws of nature, or man's environment. Now the question arises, whence comes this recognition of prayer and its efficacy, in all times and in all places among all people? The scoffer say it is an imposition; there are others who say it is a superstition. But if prayer is an imposition, who was the impostor that foisted this delusion upon the world? Neither history, nor tradition, nor fable, nor song, nor myth make mention of his name. But if prayer and its answer are delusions, how wonderfully adapted these delusions are to the wants of mankind! The ignorant are most generally the victims of imposture and the subjects of delusion, but the wisest and profoundest intellects have believed in prayer. But if prayer is a superstition it is either natural or supernatural in its origin. If superstition is natural it belongs to nature, and hence if prayer is the result of superstition, it is simply a part of the phenomenon of nature and so cannot be contrary to nature.

But, to say superstition is supernatural or divine, is a contradiction in terms. It is to use words without meaning, since superstition is a misdirection of religious feeling, a perversion of the religious sentiment. But modern scientists reject the notion that anything foreign or divine has been grafted on nature, be it superstition or anything else, so we come back to nature. But to say that men are naturally superstitious and so believe in prayer, is to use words without meaning, since nature is direction and not misdirection of feeling, as these scientists most stoutly contend.

Prayer may or may not be superstitious, that is, a perversion of the religious faculty, but the faculty itself is a part of nature and cannot be a superstition. Are men naturally superstitious? Then what an outrageous cheat nature is! And yet we are told to surrender prayer and listen to nature! Prayer is superstition, and superstition is nature! In other words, I am to reject superstition, i. e., nature, and yet listen to nature, which teaches me it is folly to pray. Nature teaches me to do what she at the same time admits it to be a folly to do! Man could not pray unless he possessed a religious faculty given him by nature, any more than he could love or hate. He may improve or pervert, but he cannot create a faculty, and so a religious faculty.

The religious faculty manifests itself in prayer. No induction rests on a wider basis, for prayer is universal. The only explanation is this, man possesses, as part of his nature, a religious faculty and of this, prayer is phenomenal. Man has been called a religious animal, because prayer is such a universal characteristic of his nature. Prayer has efficacy, or nature has given us a faculty for which there is no use. What a cheat nature is again! Why should I listen to Huxley and Tyndall and others, concerning the teachings of nature, when my religious nature which is a part of nature has so often deceived me? But if prayer is a superstition, all abnormal development, pray what is its normal or natural development? If prayer has at all times, in all places, among all people manifested itself through the religious nature, the naturalness of prayer is positively proved by the widest induction and takes its place among the phenomena of nature, since our religious natures are a part of nature and are the conditions of natural religion. Hence a scientific objection against prayer is equally an objection against nature.

No man is scientific who willfully rejects any phenomena of nature. Here are phenomena of the religious nature, not only facts, but universal facts of human nature, and so of nature. To reject the well known facts of human nature, is to reject the facts of nature and the foundation of all natural religion. Even Prof. Tyndall admits that it is not unphilosophical to suppose that God may employ the phenomena of nature for the purpose of answering the prayers of his children. "The theory" he says, "that the system of nature is under the control of a Being who changes phenomena in compliance with the prayers of men, is in my opinion a perfectly legitimate one. It may of course be rendered futile by being associated with conceptions that contradict it, but such conceptions form no necessary part of the theory. It is a matter of experience that an earthly father, who is at the same time both wise and tender listens to the requests of his children, and if they do not ask amiss, takes pleasure in granting their requests. We know also that this compliance extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena, a universal Father, who in answer to the prayers of his children, alters the currents of those phenomena." "Thus far" says Prof. Tyndall, "Theology and science go hand in hand." The concessions alone of this eminent scientist dispose the assertion that there is a conflict between prayer and natural law. And our foregoing argument exposes the fallacy of such an assumption, by showing prayer to be a phenomenon of nature, since nature includes human nature and the religious nature. Unless nature is a house divided against itself, contradicting itself, prayer and natural law are not incompatible, for prayer itself is a natural law. Strictly speaking, prayer is not distinctly a Christian doctrine, for men prayed ages before Christianity, it is a doctrine of natural religion as well, and so cannot be contrary to the nature of which it is a part. Even Prof. Tyndall says, "The facts of religious feelings are to me as certain as the facts of physics."

It is not joy or repose which is the aim of life. It is work, or there is no aim at all.

HARMONY OF THE GOSPELS.

AND the first day of unleavened bread, when they killed the passover, his disciples said unto him, where wilt thou that we go and prepare that thou mayest eat the passover? (Mark xiv. 12). "And he said unto Peter and John, go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him into the house where he entereth in." (Luke xxii. 8-10; Mark xiv. 13). "And ye shall say unto the good man of the house, the Master saith unto thee, where is the guest-chamber, where I shall eat the passover with my disciples?" (Luke xxii. 11). "And he will shew you a large upper room, furnished and prepared; there make ready for us." (Mark xiv. 15). "And they went, and found as he had said unto them; and they made ready the passover." (Luke xxii. 10). "And in the evening he cometh with the twelve." (Mark xiv. 17). "And when the hour was come he sat down, and the twelve apostles with him." (Luke xxii. 14). "And he said unto them, with desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." (Luke xxii. 15, 16). "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." (Luke xxii. 17, 18). "And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish." (Mark xiv. 18-20). "The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born." (Mark xiv. 21). "Then Judas which betrayed him answered and said, Master, is it I? He said unto him, Thou hast said." (Matt. xxvi. 26). "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples and said, Take eat; this is my body." (Matt. xxvi. 26). "Which is given for you; this do in remembrance of me." (Luke xxii. 19). "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." (Matt. xxvi. 27). "And they all drank of it." (Mark xiv. 23). "And he said unto them, this is my blood of the New Testament which is shed for many, for the remission of sins." (Matt. xxvi. 28; Mark xiv. 24). "But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." (Matt. xxvi. 29). "But behold the hand of him that betrayeth me is with me on the table." (Luke xxii. 21). "And they began to inquire among themselves, which of them it was that should do this thing. And there was also a strife among them which of them should be accounted the greatest. And he said unto them, the Kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors, but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve; for whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 23-30). "And supper being ended, * * * he riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with

me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him, therefore said he, ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do, as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent, greater than he that sent him; if ye know these things, happy are ye if ye do them. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, he that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. When Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord who is it? Jesus answered, he it is to whom I shall give a sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then said Jesus unto him, that thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or, that he should give something to the poor. But he, having received the sop, went immediately out; and it was night. Therefore, when he was gone out, Jesus said, now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come, so now I say to you. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 2-35). "And when they had sung a hymn, they went out unto the Mount of Olives." (Matt. xxvi. 30; Mark xiv. 26).

- From the above we gather the following facts:—
1. That Jesus told Judas before Supper that he it was who should betray him, which remark none of the disciples seemed to hear, except Matthew.
 2. That Judas remained and partook of the Lord's supper.
 3. That Jesus washed his disciples' feet immediately after he had instituted his Supper.
 4. That feet-washing is a symbol of the perfect equality which exists in the church of Christ, the humblest, poorest member being of equal rank, and possessing equal authority, with the greatest D.D. it contains—"all ye are brethren."
 5. That feet-washing is a church ordinance.
- A fair criticism of the above harmony, or a discussion of the fifth fact, is respectfully invited.
- J. M. CALDWELL.

Jasper, Fla., March, 1880.

Remarks.—Bro. C. is really anxious to discuss this question with some one, and as we have given our harmony of these passages—quite different from the above—we invite Bro. Jarrell, who has paid no little attention to the subject, to give his harmony and conclusions.

TOO MANY BRAKEMEN.

IN THE BAPTIST of Feb. 21, I see an article headed, "Too Many Brakemen." Now I don't mean to say that the points are not good in

this article, for, alas! they are too true. But is there not more than one side to this question? Are all brakemen? If the foot shall say, "Because I am not the hand, I am not of the body," is it therefore not of the body? Suppose the passenger train from Little Rock to Memphis was behind time, so that some one should consider himself damaged, and complain to the superintendent; would the superintendent blame the brakemen and not question the conductor? Now, I don't see why the conductor should say, "Because I am not a brakeman I am not of the train." Is he therefore not of the train? Brother, if you are a conductor or engineer, do blow off brakes according to the plan of the general superintendent, (Jesus), and see if we don't get off and let her run. A BRAKEMAN.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers send five cents; all over and of all non-subscribers, ten cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

IN MEMORIAM.

The subjects of this notice was born in Wilson county, Tenn., September 30, 1811. He was the son of Edmund and Nancy Finie Borum. He professed religion at the early age of fourteen years, and was baptized by Eld. Paschal L. Towns into the fellowship of Enon church, Morgan county, Ala., soon after his conversion. He married Sallie Hillman Walker, in 1832, in Wilson county, Tenn., who only lived seven weeks. He next married Nancy S. Thomas, September 1836, by whom he had six children; she dying November 3d, 1846. Two only are now living; Mrs. Sallie Hillman Shelley, of West Point, Miss., and Mrs. Eliza J. Williams, of Newbern, Tenn. After her decease, he next married Miss Mary Reinbolt, who died in about one year, leaving one child. He next married Miss A. E. Moon, who still survives. They were married in 1849.

The fruit of this marriage was five children. He was a deacon for thirty years. I copy the following item from the West Point Echo, in regard to him:—"We regret to chronicle the death of Mr. R. M. Borum, who recently died at his home in the northern part of the State, from the effects of kick by a mule. Mr. Borum was long a citizen of this place, and is remembered as one of the most upright men who ever lived here. We sympathize deeply with his bereaved family."

The following from the Baptist Record:—"Obituary. Departed this life, R. M. Broum, at his residence in Itawamba county, Miss., from a hurt, February 1st, 1880. 'Uncle Dick,' as he was familiarly called, is gone. For over half a century he was a devoted Christian. Although a layman, but few preachers have been more consecrated. He died as he lived."

He felt that it was best for his family that he should not be taken, but for himself, he was ready to depart and go to Christ. In his last moments he spoke of rest; and sang 'Sweet land of rest, for thee I sigh.' May our last end be like his."

He was a member of the Baptist church for more than forty years—nearly fifty. His conduct through life was remarkable for his piety and zeal, charity, and service to his maker. He was a devoted husband, a kind and affectionate father, an obliging neighbor, a steadfast, faithful friend, a good citizen, a social companion, a just merchant, an accomplished gentleman, and God's noblest work—an honest upright man. So writes a friend and brother, who knew him well.

JOSEPH H. BORUM.

The Baptist Reflector, will please copy. Died at his residence near Galloway, on the 13th, of January 1880, Samuel H. Wiggins. He was born in Franklin county, N. C., on the 23d of May, 1805. Was married to Mary Broom on the 30th of September, 1823. Moved to Fayette county, Tenn., in the autumn of 1832. For more than thirty years he was a worthy member of the Missionary Baptist church. A noble man, full of years and good works, has fallen, countless friends, a widowed wife, an only son mourn their irreparable loss, but he is at rest; safe at home. A FRIEND.

Raleigh, N. C., Baptist please copy.

ON THE FLY-WHEEL.

COME weeks back, I wrote you concerning the Mission work of the Board of the Clinton in the beautiful Powell's Valley. Perhaps it will be of interest to your readers to know, that notwithstanding, the stronghold and headquarters of Methodism has been located and held in this part of the Valley for a quarter of a century, that truth has so far succeeded that ample means have been secured, and the workmen under contract to have a neat and commodious house finished against July next, at which time they want a meeting of days. The galling yoke of Methodism, in this country, is fast being torn off, and thrown to the moles and bats where it belongs. Indeed, all it likes of being thrown off everywhere, is just to show to the people how desecrated and subversive it is to the whole genius of New Testament Christianity. The people soon find that the message that has been delivered them from Methodist preachers for their good is *aggravated*, *enlarged*, *enriched*, the remedy is worse than the evil. One instance I must relate of one of the leading men in Powell's Valley, who is now doing more than any one in building a Baptist church-house, (he is a wealthy man.) Sometime ago one of his daughters died, and he of course was much grieved and troubled about it. The Methodist preachers thought this an opportune moment to get him into the society. His wife was already a member, and they principally owned the old house, *do better*, and the Methodist society was the very place to ride him into port, etc. At length he let the class-leader put his name down. Soon they were calling for corn and hay for the preacher's horses, and the message must be kept up, etc. After a time he became wearied of such calls, and felt unfit to be trying to do Christian duties, and he a sinner, and so he went to the class-leader and told him to scratch his name off his book. The class-leader refused to do it, he then began to study seriously how he would get out. He concluded to drink out, and so stated to the class-leader, "I reckon you will let me off now." "No," was the answer. And the distinguished gentleman arose to the dignity of his unregenerated nature, and said he guessed he could cause out, and so swore a little. "Now," said he, "I will let me off." "No, no," said the class-leader, "I cannot let you off." "Well," said our friend, "I see but one more chance, and that is to get religion and join the Baptist; and then him if he did not intend to do it, for the Methodist would not let a dog off as long as he could pay his quarters." This was told me by his neighbors; and I have heard him say similar things myself. I do hope the Lord will convert his soul, and bring him into the church. But I started to say something about flying around on the wheel, or like a wheel, and my space is not large enough. I wanted to say something about one preacher preaching to four churches, and ask if it was not apostolic for every church to have its own pastor—is this not Scriptural? JIMMY.

THE MENNONITES.

A RECENT inquirer in THE BAPTIST desired to know if the Mennonites were Baptist. As I have some facts at hand I will give them. The Mennonites had their rise from Simon Menno. He was born in 1496; became a priest in 1523; and in 1530 he was induced to examine the New Testament. Menno after diligent search could not find infant baptism in the Bible, and consulting a minister of that persuasion, conversion was made, that it had no foundation in the Bible. In a short time he joined the Baptist and was immersed. Menno's baptism: "After we have searched ever so diligently we shall find no other baptism besides dipping in water, which is acceptable to God, and mentioned in his word." He adds, "Let who will oppose, this is the only mode of baptism that Christ Jesus instituted, and the apostles taught and practiced." Menno soon became the most famous leader the Baptist had, and hence his followers were called, in many places, Mennonites. The practice of the people, according to Mosheim, was the same as their

leader. "They baptized only adults, and immersed totally in the water." The Waldenses are now generally conceded to be Baptist; but writers of the highest repute state that the Mennonites were the descendants of the Waldenses. Dr. Mosheim says, "In the first place I believe that the Mennonites are not altogether in the wrong, when they boast of a descent from those Waldensians, Petrobrusians and others, who are usually styled witnesses for the truth before Luther." The principles which they held that the "visible church, is an assembly of holy persons" "were approved some centuries before Luther's time" by this people. In an "account of the origin of the Dutch Baptist" by Dr. Ypeij and Rev. J. J. Dermont, two learned Pedobaptists, it is stated that "the Mennonites are descended from the tolerably pure evangelical Waldenses who were driven by persecution into various countries."

Mosheim expressly calls the Mennonites Baptist. "The origin of the sect, who from the reputation of the baptism received in other communities, are called Anabaptist (Baptist) but who are also denominated Mennonite, from the celebrated man to whom they owe a large part of their present prosperity is hid in the remote depths of antiquity," or as Ypeij and Dermont say, "we have seen that the Baptist who were formerly called Anabaptist, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin." Such were the ancient Mennonites; but the modern sect of that name have sadly departed from the faith of their fathers. They still hold that infants ought not to be baptized, but they practice pouring or sprinkling. So wide has been their departure that they can, with but little propriety, be called Baptists. I will refer to Mosheim once more, "But in regard to the modern Mennonites, as they have departed in very many things from the views and institutions of their fathers, so they have abandoned, nearly altogether, this principle respecting the nature of the Christian church." Benedict in his history of the Baptist says, "But the Mennonites in Pennsylvania, and in other parts of the world, have somewhat deviated from Menno, in matters of faith and practice; particularly in that of baptism."

The following statement from Backus history of the New England Baptists is in point: "The Mennonites are also from Germany and are of the behavior, but they are not truly Baptists now. Their fathers were so in Luther's day, until confinement in prison brought them to pour water on the head of the subject, instead of immersion; and what was then done out of necessity is now done out of choice, as other corruptions are." I hope this answer will be satisfactory. West Point, Miss. J. T. CHRISTIAN.

RESOLUTIONS.

AT a regular meeting held at New Prosperity church, in DeSoto county, Miss., on the second Sabbath in March, 1880, the following resolutions were adopted:— Whereas, Our dearly beloved, brother in Christ, and pastor, Eld. J. W. Harris, has served us as spiritual guide for the last Associational year, at this place, with much acceptance, faithfulness and zeal in the cause of Christ, wielding the sword of the Spirit with restless force and power, against error in doctrine and practice, as well as comforting and encouraging the people of God and faithfully, and successfully warning the unconverted, and,

Whereas, He has given us timely, though an unwelcome notice, of his determination to return to school at Jackson, in February last, that the relation that exist between him and this church, as pastor, dissolved. He advising at the same time, the engagement of another pastor. Therefore be it

Resolved, That though our relation (at least for a time), are sundered as pastor and church, the hand of Christian love and affection shall never be dissolved or weak, and that our prayers be

offered for the success of the great cause that God has committed to his hands.

Resolved, That we return thanks to God for having in his providential goodness, sent one in our midst so profitable and faithful in the discharge of his ministerial office. And to Bro. Harris our grateful acknowledgement for his zeal and labor among us.

Resolved, That we recommend his services when they can be procured, to any Baptist church needing a spiritual guide, as one whose ministerial and pastoral qualifications, and character, has been marked by more than ordinary ability, and devotedness to the cause of Christ, and the church.

Resolved, That a copy of these preambles and resolutions be sent to THE BAPTIST at Memphis, for publication.

Done by order of the church in conference, second Sabbath in March 1880.

J. W. COLLINS, Church Clerk.

FROM JACKSON, TENN.

THE annual celebration of the Calliope Literary Society, Southwestern Baptist University, took place, March 28, 1880.

The Society assembled at a place previously designated, and marched to the Baptist church. The members, wearing their motto "Nil Desperandum," entered the church in double file while Miss Maggie Jarman played a beautiful march. After prayer by Dr. E. E. Hamilton, the following programme was taken up:

Declamer:—Ewel Noel, Tennessee.

DEBATES.

Question:—"Which is the higher proof of merit, to have many enemies; or to have many friends?"

Affirmative.—E. B. Miller, Mississippi; W. H. Griffin, Tennessee.

Negative.—Frank DeCourcy, Germany; A. P. Bowland, Arkansas.

Declamer.—G. J. Jarman, Jr., Tennessee.

The discussion was quite animated, and elicited repeated approval from the large audience. It was said by many leading citizens of Jackson, that the young orators showed thorough preparation. It was pronounced by the citizens to be a success. The question was decided in favor of the negative.

CHURCH MUSIC AGAIN.

DEAR BAPTIST:—Permit me to say that I have been highly entertained with the article, "The Massacre of Church Music," in your issue of Feb. 14. Let every one read it—it will pay you to do so. It hits the nail square on the head. It is from the sublime to the ridiculous. I have seen nothing lately touching church music that can come up to it. The truth is, our city churches are gradually falling into any policy to please young America. Yours in Christ, Old Foot, Shreveport, La.

INTER-COMMUNION.

SOMETIMES silence my friends who hold to inter-communion by stating this fact, viz.: "You cannot find in the lids of the Bible where any one was ever invited to commune, but in all cases it comes in the form of a command, and had the custom been kept up of meeting every Sabbath inter-communion would never have been thought of." J. R. McLENNON.

You are right, one departure breeds another.—Ed.

PARAGRAPHS FOR PREACHERS.

There is no lack of preachers; but Christ says laborers are few.

Many theologians of to-day are called "broad," and as a consequence very shallow.

Stability out of the pulpit often speaks more eloquently than ability in the pulpit.

He who preaches most of Christ to sinners, may expect to preach most sinners to Christ.

A man must reach God's truth in his experience before he can teach it in his doctrine.

When the standard bearers are fighting among themselves, they cannot be doing much execution in the enemy's ranks.

The Baptist.

YOU HAVE GIVEN A BANNER TO THEM THAT FEAR THEM THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.—Ps.

J. R. GRAVES, Editor and Proprietor
J. R. HENRY, Arkansas Editor, Annover, Bradley Co., Ark.
T. W. GRUBBART, Office Editor.
JAS. S. MAHAFFY, Book-keeper and Order Clerk.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as canonized, all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in words, in order, and in symbolic meaning, unchanged and unchangeable, to all time.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into its membership or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as scriptural churches by abolition, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being applied or logically extended to our members or their churches, and a recognition of ecclesiastical or ministerial equality with Baptist churches.

THE ACTIVITY OF ERROR.

WE have often been impressed, and forcibly, how much more the devotees of error were willing to do and to sacrifice to spread their pernicious doctrines, that are calculated to ruin souls, than Christians are to propagate the truth as it is in Jesus, for the present and future welfare of men. Think of the immense sums the believers in Swedenborgianism expend yearly in the gratuitous circulation of his works, the multitude of tracts sent forth gratuitously by the Advent-Soulsleepers and Annihilationists to disseminate their unscriptural doctrines, while scarcely a dollar is contributed by the two millions of Southern Baptists for the free circulation of books and tracts advocating or defending the true teachings of Christianity as held by them, and to oppose the rapid increase of infidelity! It is astonishing—it is a shame! How true the words of Christ, "The children of this world are wiser in their generation than the children of light."

These impressions were quickened in us while traveling from Jackson to Vicksburg, Miss., by the news-man placing in every passenger's lap an eight-page tract, ingeniously written to destroy the faith of the reader in the divinity of Christ and the necessity of regeneration of heart. This is put forth by the American Unitarian Association. We heard old brethren in Louisiana lament the sad fact that Unitarianism was on the increase in Louisiana, and in the Baptist churches of Louisiana. We preached to one Baptist church of which one of its senior deacons was an openly avowed Unitarian, and to another where one of its most intelligent and useful members was recently excluded for declaring his disbelief in the divinity of Christ. While the good man slept the enemy industriously sowed tares.

Do not these facts call upon us as Baptists "to awake to a lively sense of our duty?" Why can we not organize a tract society, the one object of which shall be to distribute tracts upon all railroad trains in the South, as well as in our own neighborhood, to antagonize the infidelity that is being diffused throughout the land? We should be delighted to hear from the brethren on this proposition.

IMPORTANCE OF DOCTRINE.

J. B. S.

IN these days of liberalism and theological slush, the public mind has been very much prejudiced against what they call "doctrine." It is true, doubtless, that many use the word without any definite idea of its signification. They say to the pulpit and the press, "Let us have something practical—something that will make men and women better, and not so much doctrine." Such requests only show the importance of doctrinal preaching and writing. The sickly sentimental-

ism of trine-serving pulpits, and presses which pander to the popular wish, and seek to exclude doctrine from their preaching and publications, tend to increase this morbid state of the public mind. Hence it is the more necessary for the advocates of truth to speak the things that become sound doctrine. It is a fact that no system of religion can be taught only as a doctrine. Men might as well undertake to build a house upon the air as to teach religion without doctrine. Men act in accordance with their belief, or doctrine. Men's practice is shaped by their doctrine. He whose practice is correct either holds true doctrine or his practice is a contradiction of his profession. False doctrine never leads to correct practice, nor does correct doctrine lead to false practice. "Either make the tree good and its fruit good, or else make the tree evil and its fruit evil." The practice of our lives is the fruit of the doctrine we believe.

This fact is susceptible of ample illustration: Take the case of the heathen mother as she dashes her tender babe into the turbid waves of the Ganges, and wrings her hands in agony while her infant perishes in the flood. Why does she act thus? Because her doctrine requires her thus to do in order to appease the wrath of her imaginary God. Change her belief and she ceases her practice, as is the case with those Hindus who have been enlightened and Christianized.

Confessional is a Romish doctrine, which leads the young lady or the young wife to hasten, at early morn, into the presence of an unmarried father, and there reveal to him even the domestic secrets of their life, which practice has led many to disgrace and ruin.

Priesthood is also a Catholic doctrine, and it leads men and women to depend upon the mass and the absolution of a Catholic priest, instead of the blood of Jesus and his intercession before the mercy seat in heaven. Multitudes are perishing in the belief of this false doctrine.

Baptismal regeneration is a doctrine held by Catholics and Protestants. Mr. Campbell says, in his Christian System, pp. 210, 211: "To call the receiving of any spirit, or any influence or energy, or any operation upon the heart of man regeneration, is an abuse of all speech, as well as a departure from the diction of the Holy Spirit, who calls nothing personal regeneration except the act of immersion." (His italics.) This doctrine places the water of baptism in the stead of the Holy Spirit. The doctrine is false, and those who suspend their hope of heaven upon it are lost.

Infant baptism had its origin in the belief of baptismal salvation. John Wesley says: "By baptism we enter into covenant relations with God, an everlasting covenant, are admitted into the church, made members of Christ, made the children of God. By water as a means—the water of baptism—we are regenerated or born again."

This is but a sample of Pedobaptist doctrine on this subject. In the belief of this doctrine a Presbyterian man, in the town where we lived a few years ago, sent for a Methodist minister to come and baptize his infant son, who was dying from a burn. The Methodist preacher put a few drops of water upon the head of the dying child, in the name of the Father, the Son and the Holy Spirit. Our blood runs chill and we shudder to record such facts, but they are the natural outgrowth of false doctrine, and before the practice is abolished the doctrine must be demolished.

The doctrine of Arminianism leads men to depend upon their own efforts for salvation, and they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of Christ. This same doctrine embraces the belief in the final apostasy of true believers. Men who have tried to save themselves and failed, often become ready victims of infidelity.

Antinomianism is a doctrine that leads men to disregard the law of God and good works, and depend upon fate to fix everything. The man who believes this doctrine is content to sit down upon the stool of do-nothing and forever preach the decrees of God, forgetting that God has ordained the means as well as the end. Such doc-

trine destroys missions and saps the life of our churches.

Thus have we, by referring to false doctrine, shown the great necessity for doctrinal teaching. The truth is, the world is filled with false doctrine, and it is our business, under God, to counteract it by teaching the doctrine of Christ. As Baptists we do not deny that others teach some truth. In this we rejoice. But we claim to hold and teach all the truth that others do, and some important truths that none others hold. Hence the importance of our preaching and writing our doctrine with no uncertain sound. While we claim this right ourselves, we cheerfully accord it to all others.

BREVITIES.

It is stated upon good authority that the American government has spent twice as much every year, for forty years, in fighting the Indians, as all the missionary societies in the world are spending in sending the gospel to the heathen.

Dr. Montgomery is vigorously prosecuting his work as pastor of the First church, and thus far with the most marked results. He is rapidly bringing order out of chaos, and with the active co-operation of the brethren, and the blessing of God, will soon have the church in excellent working condition.

The Poultry World, for April, is replete as usual, with valuable information to all who are interested in poultry raising. In its columns will be found the methods adapted by the most successful fanciers in producing fowls of the highest perfection. Its low price, \$1.50 per annum, places it within the reach of all. Address H. H. Stoddard, Hartford, Conn.

Rev. J. K. Fant, of Sardis, Miss., paid us a delightful visit this week. His work as pastor at Sardis and Batesville, has been signally blessed, and these churches are now among the most active and progressive in the bounds of the Cold Water Association. Bro. Fant used the new baptism of the Sardis church last Sabbath, baptizing two young men who professed a good hope. He is doing a solid and substantial work.

The meetings at the Central church continue with unabated interest. There have been some forty conversions and thirty additions to the church. The congregations are large and many anxious inquirers came forward at each service. Pastor Rowan is still assisted by Rev. E. A. Taylor, of Grenada, Miss. These brethren have great reason to rejoice in the glorious results that have attended their efforts for the conversion of sinners. The meeting will doubtless continue through the coming week.

"Multitudes in China are gradually becoming convinced that the Christian religion is from heaven, and that it will one day, not far distant, take the place of idol-worship. Recently Rev. Mr. Ching, of the English Baptist Mission, baptized one hundred and thirty converts in the Ching-Chow-Foo district, which had suffered greatly from the famine. Of the number baptized, sixty-four were women. There are now several hundred hopeful inquirers. This work has extended to twenty-four towns and villages."—Foreign Mission Journal.

The attention of pastors and churches are especially directed to the article in reference to the Seminary, by Dr. Boyce. The munificent donation of ex-Governor Brown, of Georgia, has been supplemented by a Louisville Baptist who proposes to give \$10,000, towards the endowment, provided \$150,000 more can be secured in a given time. Dr. Boyce feels assured it can be raised within the next Conventional year. But in the meantime the annual support of the Seminary must be provided for, or else its doors will have to be closed. To secure this annual support, Dr. Boyce appeals to every church in the South.

"The Lord pitieth them that fear him." When sick, he comforts them; when they have fallen, he raiseth them; when they have offended, upon their submission he forgives them; and when they are wronged, his power rights them.

WORDS FROM BRO. J. T. HEPLIN, OF CROCKETT, TEXAS.

HIS JOY, HIS PAPER AND ANNIHILATIONISM IN CROCKETT—BRO. HENDRICKSON AND THE EDITOR OF THIS PAPER CLAIMED TO BE ANNIHILATIONISTS.

UNDER date of Feb. 5, Bro. Heplin sends me a new subscriber and orders a Brace for a suffering sister, because the Brace has proved such a signal blessing to his own wife, and he now proposes to procure new subscribers enough to send his prize paper to his old and loved pastor, Eld. W. D. Beverly, who has but recently visited him and held a meeting of days with his church, and baptized into its fellowship nine persons, and one of them Bro. H.'s only daughter and only child over nine years old. His heart is full and his cup is running over. He says:—

Bless the Lord, O my soul. The Lord has now given me all my children of mature years to be Christians and B. passes, and I do believe much is due to the Old Banner in their conversion to God. I have been converted between eleven and eighteen years, never in all. They never danced nor attended horse-races, card tables nor grog-shops. Do you not think I have great reason to prize my favorite paper, whose columns have been my children's constant companion from their youth up, and that has given them such good Christian advice? I do thank God for ever putting it into the heart of Frank Owen to place THE BAPTIST into my hands, and calling my attention to its superior excellencies as a Baptist paper. I exert myself to repay to God his goodness by doing as Bro. Owens did—place it in as many hands as possible.

Most joyfully do we congratulate Bro. H. in the salvation of his only child of mature years, and for having gathered seven already into the ark. What thing earthly can give a Christian parent's heart more intense and permanent joy than the salvation of their children with Jesus Christ? He has blessed us with the salvation of four out of seven, and the remaining three are not subjects of gospel address. Bro. Frank Owen, though dead, yet speaks and acts to me. Why will not every Christian reader, encouraged by his example, do likewise—work for Christ by circulating sound religious papers, books and tracts?

Bro. H. states that a Mr. Phelps, Annihilationist, was brought to Crockett by the solicitation of some Baptists, and has already subverted the faith of some. Is it not strange that Baptists will thus run after false teachers and aid them in propagating their pernicious doctrines? This Phelps, it seems, has written several Baptist ministers for their private views of inherent immortality of man in the abstract, and the views of these brethren he uses as authorities to prop up his heresy that all sinners are annihilated at death, or are raised, judged and then annihilated, not one word to support which can be found in the word of God, explained in connection with other Scripture.

Bro. H. informs us that this Phelps quotes Dr. Hendrickson, of Jackson, Tenn., to sustain his untenable and dangerous positions, having received private letters from Bro. Hendrickson, and quite as probable that we agree with his views. If this be so, we publish this Phelps as an arrant impostor and fraud, and we open our columns for him to offer his proof that Eld. Hendrickson or ourselves ever held or propagated such views, or to publish any letters he has received from either of us. We have ever held that no created being is inherently immortal, or he would be a divine being; for immortality is one of the incommunicable attributes of the Godhead, and no being possesses, by virtue of his creation, immortality any more than omniscience, and omnipotence, for these attributes belong to the Godhead alone. And were this so, the inevitable conclusion would be that the Creator cannot destroy the thing he creates, which is too absurd for a rational man to entertain for a moment. God created this physical earth to be immortal, but he who called it, by his oracular word, into being can annihilate it by the same word—it has no power to exist contrary to God's wish, and in spite of his endeavors to destroy it. So man, we learn from God himself, was created, not immortal, not a God, but to be immortal; and whether that immortality will be a supreme joy or curse to him depends upon his own

volition in obeying the will of God made known to him—but whether obedient or disobedient, God has decreed that he shall live forever, in bliss or woe, as he has decreed that his earth shall abide forever.

As an early day, perhaps before the close of this year, there will appear in this paper a thorough discussion of the modern doctrine of Annihilationism by Dr. Frost, of California, and twelve syllogisms in disproof of it from our own pen, and then we intend to publish in a small tract, as this heresy is gradually spreading.

We trust Bro. Hendrickson, of Jackson, will let his position be known, since he is claimed by Mr. Phelps and his school.

QUERIST.

- 1. Was feet-washing ever practiced previous to the split between the Missionary Baptists and the H. O. ones as a church ordinance?
2. If church A. grants Bro. B. a letter of dishe ever did, as long as he keeps said letter?
3. Should a church allow her members to join and run in tournaments?
4. In Matthew xii. 43, was it the man or the unclean spirit that walked through dry places and found no rest?
Martins City, Texas.
B. A.

Answer.—1. The regular Baptists never did, so far as we can learn. A Catholic monk first suggested the observance as an ordinance. Some of the Mennonites practiced it, but not as a church ordinance. It is confessedly, as a church ordinance, or to be used in the church at all, or in connection with the supper, a human tradition. It was observed by Christ before he ate the Passover supper, and not in connection with the supper.

2. Bro. B., until he joins some other church, is still a member of the one giving him a commendation. Read the letter—it says, "He is a member," etc. He is under the discipline of the church at all times, and it is his duty to help support the pastor as before, and to attend worship, and if he is a Christian he will desire and love to do so. 3. We do not know enough about them to judge—if only the practice of horsemanship, it is no sin, surely.

4. It was the evil spirit, and not the man, who went out of the man and wandered about, and finally went back.

In making out what is commonly called a minister's license or certificate of his ordination, is a certified copy of the records of the council ordaining and setting him apart to the full work of the gospel ministry sufficient, or should the whole of the presbytery assisting in said ordination sign said license? Please answer in THE BAPTIST, and give us a blank form for such license, and oblige, J. P. B.

Answer.—A minister's commission is a copy of the church record of his ordination, signed by the moderator and clerk, nothing more and nothing less. Ministers cannot ordain, the church only can, and she may call in as many ministers as she pleases to assist her in the examination of the candidate, and to unite in the services, but it is the act of the church, as such, that is the ordaining act. In her record she may, and it is very well to mention, the names of the ministers advising and approving the act. The propriety of this can be seen at once. B., a strange brother, presents me his credentials to secure my confidence. They are signed by Breth. C., D., F. and G., and given twenty years ago. I do not know these ministers, nor can he tell me where they now live, if alive, and what service are those credentials to me? But if given by a church, that church can be written to, and I can learn all I wish about the brother. But the grand reason is, that a church alone has the authority to ordain, and therefore she should give credentials, and the church record of the proceedings is that document.

Is it lawful for a woman to marry a man that holds a divorce? You will please answer: this in your next issue. Mount Vernon, Texas. I. V. J.

Answer.—If he has a living wife, no. But if he left her for the one cause, and obtained his divorce upon that ground, yes.

ANNOTATED PARAGRAPH BIBLE.

IN looking over the shelves of the Baptist Book House of J. S. Mahaffy & Co., of this city, I was glad to find the above book for sale. I thought to myself, "If everybody had a copy of it, how much more comfort there would be in the study of God's word," and I resolved to ask space in THE BAPTIST to call attention to it.

We all remember the woman that "suffered many things of many physicians," told of by our Savior. Her case was a sad one, but she was a happy woman compared to some of us who have suffered many things of many Biblical quacks, usually called commentators. Sancho Panza described himself as having a memory that retained everything with the utmost particularity, but, having one little disagreeable peculiarity, it managed chiefly to forget what he wanted principally to remember. I have sometimes thought of this in connection with the ponderous tomes of commentaries on the Bible. The real difficulties of the Word are what they manage "principally to forget" to solve. Oftimes one is tempted to loudly celebrate saying, "Millions for defence, not a cent for a tribute;" then, "Millions for platitudes, not a word for information." If the Lord should speak from heaven as he did to Job, he would doubtless say to many of them, "Who is this that darkens counsel by words without knowledge?" I have often been reminded, when I have attempted to study a passage of God's word by means of the commentators, of a friend whom I asked what he thought of a sermon preached by a learned D. D., on the existence of God. "I never doubted his existence before," said he, "and I am still somewhat hopeful of it." The plainest truths are sometimes so obscured by the explanations as to leave us, at the end, only hopeful of their verity. This has produced the effect of causing many to discard the use of commentaries and notes altogether; yet every one feels the need of some helps to understand allusions to manners and customs, and to clear up obscure passages, made so by faulty translation, or from the words used by the translators having changed meaning, or become obsolete. Indeed, there are many not very important, but still interesting, things one would like to know, and which only the most learned among scholars can call up at once in explanation.

These things, and just these, the "Annotated Paragraph Bible" gives. Its notes are brief and confined to explaining things that need explanation. I have been using it for Bible study now for thirteen years, and the longer I use it, the more indispensable it seems to be to me. It is critically accurate, and just full enough to answer the demands of a correct understanding of what God says. Its only aim—and it reaches it well—is to make clear the mind of the Spirit by giving his exact language. Being in paragraphs, instead of verses, very much facilitates this object. Many a passage is made obscure by being broken up unnaturally into verses.

I would earnestly urge upon every preacher, and every lover of Bible study, to procure this Bible. I do not feel, after my own experience of its helpfulness to myself, I can urge this too strongly. I believe every minister who has one will join in this recommendation. Some years ago a young preacher wrote to twenty distinguished Baptist ministers, asking this question: "If a young minister had only \$100 to invest in books, what should he buy?" If I remember rightly, all but one had the Annotated Paragraph Bible on the list, and thirteen headed the list with it. This shows the estimate our ablest men put upon it. If I could not get another copy, one hundred dollars would not buy the one I have. I write this in the interest of Bible study, and of the comfort of those who may be induced to procure a copy. Price, in sheep, \$5.00. W. A. M.

Memphis, Tenn., March 30, 1880.

ABOUT REBAPTIZING.

IS it Scriptural or customary for regular Baptist churches to receive persons who have been immersed by the United Brethren, the Methodists or any other Pedobaptist ministers, without rebaptizing them?

Alexander Campbell soon became chiefly and prominently known as the recognized head of a new religious movement, the object of which was

to restore primitive Christianity in all its simplicity and beauty. Out of this movement has grown a people, who choose to call themselves Christians, or Disciples, now numbering not less than five hundred thousand members in the United States. Surely, those that compose the movement of which Mr. Campbell was "the recognized head," are very appropriately called "Campbellites." Mr. Campbell, in the year 1847, made a tour to Europe, and, on going, he received a recommendation from Henry Clay, the well-known statesman of Kentucky. In that recommendation we have the following language, (vol. ii. p. 547, of Memoirs of Mr. Campbell):—

PRAYER-MEETING.

Our prayer-meeting opens on each Sunday afternoon at three o'clock; and it is proposed that every Christian who reads this will consecrate that hour to prayer for objects presented in this column.

"There is a place where spirits blend.— Where friend holds fellowship with friend. Though sundered far, by faith we meet Around one common mercy-seat."

When you give alms, there are two that know all about it—the Master of the Treasury and the giver.

"No one will blow a trumpet in his own praise. What we will well the Lord will report to all the world."—Carlyle.

SPIRITUAL APATHY DENOUNCED.

Woe to them that are at ease in Zion.—Amos vi. 1. (Judg. xviii. 7; Is. xxxii. 9-11; xxxiii. 14; Jer. lxxviii. 11; xlix. 31; Luke vi. 25; xii. 20; Jam. v. 5.) This verse points to professors of religion, "Woe unto them that are at ease," not in the world, but in Zion,—in the church. I. The state of heart and mind here described, is opposed, (1), to spiritual-mindedness, (2), to holy activity, (3), to generous liberality, (4), to fervid zeal. II. This evil may arise (1), from mistakes as to the true nature of religion, (2), from the feeble influence which the doctrines of the cross produce within us, (3), from unnecessary intercourses with the men and things of the world, (4), from forgetfulness of our responsibility. III. This evil is deeply deplorable, because (1), it is displeasing to God, grieves his Spirit, and perverts his mercies, (2), because of the bad influence it exerts, (a), upon the persons who are at ease, rendering their souls barren, robbing them of peace, and leading them to inaction, (b), on the brethren—it is withering in its effects, infects others, and lulls them into the same state of lethargy, (c), upon the church—taking away its beauty and vigor, rendering its influence almost powerless, and casting it into the shade, (d), on the world. Men will see that such apathy is not the religion of the New Testament, of Christ, and the Apostles, and thus the conversion of souls will be hindered, skeptics be hardened, and the adversaries be made to rejoice.

Dear Lord, and shall we ever live At this poor, dying rate. Our love so faint, so cold to thee. And Thine to us so great? Come, Holy Spirit, heavenly Dove, With all thy quickening powers, Come, shed abroad a Savior's love, And that shall kindle ours.

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it. We request valuable contributions from all.

Standard Baptist Histories. Orchard's History of Ancient Baptists 1.50 Orchard's History of English Baptists 1.50 Ray's Baptist Successor 1.50 Origin and Historical Succession of Baptists .50

THE ORIGIN OF CAMPBELLISM, AND THE PROPER NAME OF THE SECT.

FIVE more intelligent Disciples know that Jesus Christ had nothing to do with the establishment of the Reformation of the nineteenth century. A prominent historian of Mr. Campbell's church, Mr. Charles V. Segar, (Life of A. Campbell, p. 26), says:—

to restore primitive Christianity in all its simplicity and beauty. Out of this movement has grown a people, who choose to call themselves Christians, or Disciples, now numbering not less than five hundred thousand members in the United States.

Surely, those that compose the movement of which Mr. Campbell was "the recognized head," are very appropriately called "Campbellites." Mr. Campbell, in the year 1847, made a tour to Europe, and, on going, he received a recommendation from Henry Clay, the well-known statesman of Kentucky. In that recommendation we have the following language, (vol. ii. p. 547, of Memoirs of Mr. Campbell):—

Dr. Campbell is among the most eminent citizens of the United States, distinguished for his great learning and ability, for his successful devotion to the education of youth, for his piety, and as the head and founder of one of the most important and respectable religious communities in the United States.

Mr. Campbell admitted the truth of Mr. Clay's statement by using this very document to obtain the objects of his mission to England. Must we call a religious community, having Mr. A. Campbell as its "head and founder," "the Christian church?" No greater religious fraud was ever attempted to be palmed upon the deluded people, than to try to make them believe that the Campbellite church is the church of Christ.

For an individual or religious society to reject the name of its father is to throw suspicion upon its own history. The name Campbellites has been applied, by friends and foes, to the Disciples of Mr. Campbell from the very beginning of the Reformation of the nineteenth century. This very appropriate name has become a part of the religious literature of the present century. Webster's Dictionary says:—

Campbellites, (from Alexander Campbell, of Virginia). A sect of Baptists who consider all other Christians as having departed from the simplicity of the gospel through their formularies and books of discipline. There has been much dispute as to their distinct sentiments, and probably no small diversity of opinions, and different individuals who have borne the name.

The Disciples of Mr. Campbell are called Campbellites in the Unabridged Dictionary. Mr. Campbell, "the head and founder," recognizes the same fact. In the Religious Encyclopedia, Mr. Campbell says:—

Disciples of Christ, (sometimes called Campbellites, or Reformers). The rise of this society, if we only look back to the drawing of the lines of demarcation between it and other professors, is of recent origin." (p. 462).

Mr. Hitchcock, in his Analysis of the Bible, has appended an account of the rise of denominations, in which he says:—

Disciples of Christ, commonly called Campbellites, from Alexander Campbell, the founder of the sect, who seceded from the secession branch of the Presbyterian church in Western Pennsylvania, in 1812.—American Flag.

A REGISTER OF TIME.

IF the earthly history of some of our brethren were written down; if a faithful record were kept of the way they spend their time; if all the hours of idle vacancy or idler occupancy were put together, and a very small amount of useful diligence deducted, the life of a bird or a quadruped, would be a nobler one, more worthy of its powers and more equal to its Creator's end in forming it. Such a register is kept. Though the trifler does not chronicle his own vain words and wasted hours, they find their indelible place in that book of remembrance with which human hand cannot tamper, and from no erasure save one can blot them. They are noted in the memory of God. And when once this life of wondrous opportunities and awful advantages is over—when the twenty or fifty years of probation are fled away—when mortal existence, with its facilities for personal improvement and serviceableness to others is gone beyond recall—when the trifler looks back to the long pilgrimage, with all the doors of hope and doors of usefulness, past which he skipped in his frisky forgetfulness, what anguish will it move to think that he has gambolled through such a world without salvation to him-

self, without any real benefit to his brethren, a busy trifler, vivacious idler, a clever fool!—James Hamilton, D. D.

WALL ROLLS; OR, DAILY BIBLE READINGS.

Do you have at your home one of those folding collections of texts of scripture arranged for every day of the month? Is it where you are sure to see it each morning? And is its leaf turned each day, so that its timely suggestion or its encouraging promise comes home to you with its peculiar appropriateness, in all freshness of inspired and inspiring help? There is comfort in the words thus brought to the mind, and there is counsel also. Hearts that were aching with the burden which the restless night had not removed, have been soothed with the sweet assurances of the unfailing love and the matchless tenderness of the divine Friend, as the morning light shone on the daily text. When the troubled soul has questioned, "Is there no relief from this burden?" Is there are three of these Wall Rolls, viz.: "Thoughts for the Day," with Bible readings for a year—price, 75 cts.; "Light on Life's Path"—price, 75 cts.; "Morning Sunbeams," selected by Mrs. E. Prentiss especially for the younger members of the family—price, 75 cts. Sent by mail on receipt of price. Address Baptist Book House, Memphis, Tenn.

THE STORY OF THE BIBLE, from Genesis to Revelation. Told in simple language, for young readers. Octavo of 704 pages; 272 splendid illustrations. School Edition, bound in plain cloth, \$1; Home Edition, in cloth, with black and gold stamp, \$1.50; Home Edition, in cloth, with black and gold stamp, gilt edge, \$2. Specimen pages free. Sent, post-paid, on receipt of price. Address BAPTIST BOOK HOUSE, Memphis, Tenn.

SOUTHERN BAPTIST CONVENTION, LEXINGTON, KY., MAY 4, 1880.

THE Local Committees of Arrangements respectively, for the Convention, request those who are contemplating attending the Convention, whether as members or visitors, to communicate their intention, certainly, prior to May 1. Those proposing to visit kindred or friends on the occasion are especially urged to do this, that the committee may be saved embarrassment.

Delay in obtaining and publishing reduced hotel rates is caused by the incomplete condition of the new Phoenix Hotel, now building on the site of the one destroyed by fire since the last Convention. Two other large meetings will be held in Lexington during the time of the Convention, consequently the accommodations of this class will be limited; but applications for reduced rate at the four hotels will be received, filed and attended to in the order of their receipt until the limit is reached.

While we have effected arrangements with many lines, we are hopeful of making even a better arrangement in some cases in a few days. We are authorized to make the following announcements:—

From Maryland, District of Columbia, Virginia, and North Carolina: Richmond to Cincinnati, via Chesapeake and Ohio R.R. and return, \$22.50; Washington to Richmond and return, \$5.75. We hope to announce a rate from Richmond via C. & O. R.R. and Marysville (Kentucky Central R.R.) to Lexington in a few days. The North Carolina roads have made no reduction, but promise to do so.

From South Carolina, Georgia and Florida: The Charlotte, Columbia and Augusta R.R. 2c per mile each way to Augusta; Georgia R.R. (Augusta to Atlanta), 2c per mile each way (round-trip tickets good only for ten days); Central R.R. of Georgia (Savannah and Albany to Atlanta) full fare going, and return free on certificate of Convention.

From Alabama, Mississippi, Louisiana and Texas: Louisville and Great Southern R.R. (Mobile to Louisville), 1 1/2 fare for the round trip. Selma, Boone and Dalton R.R. one rate, 1c per mile between all stations. Western R.R. of Alabama, and Mobile & Ohio, 2c per mile each way. C. & F. O. R. R. full fare going, return at half fare. On the W. R. of Alabama, delegates must be identified by a certificate from Hon. J. M. Harrison.

From Missouri: Ohio & Mississippi R.R. and Cincinnati Southern R.R. (St. Louis to Lexington via Cincinnati) 1 1/2 fare for the round trip.

Kentucky and Tennessee: Present made over the L. N. & G. R. R. and Cincinnati Southern roads, 1 1/2 fare for round trip. Louisville & Lexington R.R. 1 1/2 fare round trip. (Local travel return at 1/2 fare on certificate of the Convention). Cincinnati to Lexington, on all roads, 1c round trip. E. & P. R. R. has made no rate.

Further announcements may be expected. Correspondence during the session of the Convention may be addressed to Lock box 267. Other information cheerfully furnished on addressing as below.

Send names as early as possible to— LAMAR BURNETT, Lock box 267, Lexington, Ky. March 15, 1880.

"DEBATABLE LAND."

ONCE there lay on the borders of England and Scotland, a "debatable land," with regard to which many wars were waged to decide whether the sovereignty over it vested in the Saxon or the Celt. Is there not some such land in these modern times, between the church and the world? Through a low standard of experience in the reception of members, and a lax-administration of discipline in the subsequent oversight of the brotherhood, many professed Christians lead lives which sadly tax our charity to avoid the conclusion, that church claims them but the world rules them. The Congregationalist mentions one of that class of whom it was said that "his standing was good and regular, but by no means high." This was designed to reflect discredit on his character; but does it not cast far deeper reproach on the church which was charged with the functions of training and discipline in his case? What we tolerate we warrant, and we must share the blame of it. Oh, for the coming of the day, when all dwellers in the ecclesiastical "debatable land" shall be gathered truly into the church or thrust out openly into the world!

JEWS BIDDING FOR PALESTINE.

AN English society journal says: "A negotiation is on foot between members of the house of Rothschild and the venerable Sir Moses Montefiore on the one hand, and the Ottoman Government on the other, for the cession, under certain conditions, of the Holy Land. The Ottoman Empire is almost at its last gasp for want of ready money. The Jewish race wish a *habitat* of their own. As the Greeks, though a scattered people, living for the most part in Turkey, have a Greek kingdom, so the Jews wish to have a Hebrew kingdom. This, it will be remembered, is the leading idea of George Eliot's 'Daniel Deronda.' Few persons, I fancy, and probably the gifted authoress herself not more than others, imagined that the dream of the Mosaic of those pages was in the least degree likely soon to be realized. I am not possessed of any information as to the nature of the new Jewish State—whether it to be Theocratic or Royal—but I am told that the arrangements with reference to it are all but completed. Prophecies have a way of fulfilling themselves, more especially when those who believe in them are possessed of the sinews of Government. The day, 'when the dispersed of Israel shall be gathered into one' is confidently looked forward to, not only by Hebrews, but by multitudes of Christians; and it seems at hand. Lord Beaconsfield, the author of 'Alroy,' would be gathered to his fathers in the greater peace were he permitted, under his administration, to see this day and be glad."

PAPACY AND METHODISM.

WE do not believe that the Papacy the Mystical City—is designed to be, or ever will be reformed, but with her daughters, "the cities of the nations," Protestant organizations—to fall, to be ruined and utterly destroyed, as opposing powers from off the face of the earth—prior to which destruction, the people of God will be called out of them. (See Rev. xviii. 1-5.)

They are the principles and practices of Papists and Protestants that we oppose and hate, not Christian: for them we pray, and them we exert ourself to convert and lead out of the mazes of error into which they have fallen.

Regarding Episcopal Methodism as the most towering and popular form of Protestant error, and its doctrines and influence as positively pernicious—as *Arminianism* always was and always will be—our opposition to it will be, during the present, as past years, unceasing.

For the system—Methodism we have no more sympathy than for Romanism; it is as thoroughly opposed to the Scriptures, to the inalienable rights of a Christian, as the Papacy. An Episcopal bishop and a Pontifical bishop are one and the same to us—they are alike unscriptural offices, and they both represent Anti-Christian and impious prerogatives. In a word, we agree with Judge Loggstreet, himself a Methodist, and formerly the

distinguished President of the University of Mississippi, who asked the preachers of Methodism this question: "In all the essentials of Christianity, do they (the Catholics) not agree with you? Wesley thought so, and I think so." Methodism, then, is essentially another form of (the usage?) the Papacy—the Protestant form of it.

NEWS FROM THE STATES.

MISSOURI.—"We are moving along here [St. Joseph] surely but slowly. Our city is growing very fast, and the Baptist cause ought to be keeping up with the growth. There is room here for two more strong Baptist churches. Dr. Dulin's college is growing in favor and patronage, and his life is spared it will be established upon a firm basis. The First Baptist church has good property, splendidly located, and a membership of over three hundred. The congregations keep up finely, and the Sunday-school is one of the best to be found anywhere. We are planning for a forward move all along the line of Baptist operations here, and with more piety and grace and consecration we hope to do great things for Christ. Baptized one young man recently, and expect to baptize another next week. One of our very best members, L. W. Towale, has recently entered William Jewell College as a student for the ministry."—*Wm. Harris, in Central Baptist*.—A discussion is to take place at Aurora, between Eld. Isaac Standlee, Baptist, and J. B. Fly, Presbyterian. The church at Moberly is languishing under a heavy debt. Efforts are being made to secure a pastor, and to provide for the gradual liquidation of the indebtedness.—Eld. W. F. Shackelford reports, from St. Clair county, that the four churches for which he preaches have cause of rejoicing. He says: "I have baptized thirty-four within the last two years within our bounds."—*Flag*.—Several Catholics have joined the Lebanon church, St. Francois county.

KENTUCKY.—Dr. S. W. Marston will hold a Ministers' and Deacons' Institute, for the special benefit of the colored Baptists of Lexington, beginning May 7th, and continuing four days.—Rev. W. T. Campbell, pastor of the Portland-avenue church, has resigned, and will return to his old home in Missouri. The church at Caverna, Hart county, enjoyed a precious revival season last month. Forty were added to the church by experience and baptism, and seven by letter.—The resignation of Rev. C. E. W. Dobbs leaves the Bowling Green church pastorless.—There will be a debate between Rev. Miles B. Hoiman, Baptist, and Rev. Thomas G. Boaley, Methodist, at Shady Grove, Crittenden county, commencing May 19, and extending over six days.—"There is quite a religious interest at Groom's school-house, about fourteen miles out from Louisville, on the Salt river road. Rev. J. T. Maynard has been preaching there of late. The pulpit was occupied on last Sunday night by Rev. W. E. Powers."—*Recorder*.—The *Recorder* says this in reference to Dr. S. W. Marston's contemplated visit: "The Baptists of Kentucky will give Dr. M. a cordial welcome to the State, and will cooperate with him most heartily in the great work in which he is engaged, in the education and development of the colored ministry."

TENNESSEE.—Dr. S. W. Marston, who is sent out by the Home Mission Society to hold Institutes for the benefit of colored ministers and deacons, announces that he expects to give considerable attention to Tennessee during the early summer. He will be cordially welcomed by the brethren, and will receive every encouragement in the prosecution of his important mission. There are several thousand colored Baptists in Memphis who need to be instructed, and we trust Dr. Marston will not overlook this point.—A revival at Smithville, not long since, resulted in sixteen additions to the church. Rev. J. J. Porter is the pastor, and also preaches to Greenwood church.—From the *Beacon*: "The Clinton Association is doing some good Mission work on her borders this year. At Fincastle, in Powell's Valley, a place that has long been neglected, they have secured regular preaching once a month, by

an able man. The citizens there have become interested, and gone to work to build a house. They have it under contract, to be completed by the 4th Saturday in July next. It is the calculation to organize a church there before our Association meets again."—*W. C. Ball, Jackboro*.—We are glad to note that this State is among the number that have contributed the quotas allotted for Foreign Missions. Still the Board is in pressing need, and any excess over the quota will be gladly received by Dr. Tupper. Churches that have not contributed should do so before the meeting of the Convention in May, so that it can be credited to this year's work.—Bro. W. A. Clark is holding special meetings at Bristol. There have been several converts, and the interest is growing. He baptized five on the 4th inst.—Dr. W. W. Worley has moved from Bristol to Johnston City, and will engage in the practice of medicine. He will also preach at Johnston and Union.—Eld. A. Ruth is meeting with his usual success at all his churches, and as evangelist.

LOUISIANA.—"Eld. George Tucker, at the close of his second month's work, is compelled to give up his appointment as missionary, in consequence of continued sickness. His heart is in the work, but his physical ability will not let him continue. Eld. E. B. Fortson is recommended to the Board as a suitable man for the field occupied by Bro. T., and will doubtless enter upon the work immediately. He will fill the regular appointments in April at Longworth and Mooringsport."—*G. W. Hartfield*.—"Eld. J. B. Graves preached two magnificent sermons at Rayville, on Thursday night and Friday of last week, and one at Bastrop on Sunday. I had the pleasure of bearing him at each place. His subjects were as follows: 1. 'Blessedness of the Saved.' (Rom. iv. 6-8). 2. 'Rejuvenation.' (John iii. 5). 3. 'Salvation.' (Acts ii). These discourses were substantial feasts to both the head and heart. He broke the bread of life most bounteously, and supplied copious measures of the sincere milk of the Word. His congregations at Rayville were large, notwithstanding the bad weather. People came over twelve miles in the rain. I would like to describe the interest manifested by the people in his sermons, but language is unequal to the task. At Bastrop, it rained until very near the hour for service, and consequently the congregation was small. It was, however, a glorious day. The truth of Jesus was ably and earnestly preached, and if close attention and tearful eyes are a criterion, I look forward to an abundant harvest from the seed thus timely and happily sown."—*L. C. Kellis, in Record*.

MISSISSIPPI.—The Gulf Coast Baptist Association will meet in New Orleans, with the Coliseum Place Baptist church, on Friday, April 23, 1880. Delegates are requested to send their names as early as practicable to J. R. Juden, P. O. Box 1,849.—Bro. Wm. B. Lowrey, who lived near Booneville, died on the 23d ult., aged sixty-two years. He had been a member of the Baptist church from his youth. The deceased was a brother of Eld. M. P. Lowrey, of Blue Mountain.—There are sixty students attending the Natchez (colored) Seminary.—"Six young ladies were baptized by Eld. L. Ball, at this place, yesterday. Five of them were pupils of Blue Mountain Female College, all boarding in the family of Bro. Ball. Quite a number of our pupils have been converted this session, and yet we have had no 'protracted meeting.' The Lord be praised."—*M. P. Lowrey, in Record*.

NORTH CAROLINA.—Rev. F. H. Jones, assisted by Rev. J. E. Hutson, began a meeting at Beulah on March 20th.—"The Baptist church is going on to completion. Mr. James M. Pennington, with his helpers, is pushing on the work rapidly. It will be pretty comfortable and an ornament to the place, and we congratulate our good Baptist brethren upon the success of such an achievement."—*Rockingham Bee*.—Dr. W. A. Nelson, president of Judson College, Hendersonville, is assisting Rev. W. R. Gwaltney, of Raleigh, in a series of meetings.—The new chapel of Shaw University has just been completed, and has capacity to

accommodate three hundred student boarders.—The Missionary Baptists in this State number 167,699.

FLORIDA.—Eld. McGlon has resigned the care of the Bethlehem church, Valusia county. An excellent field for a minister who will work and teach school.—At a recent union meeting of the Manatee Association, at New Zion church, sixteen were received into the church, all by baptism but one.—Eld. W. F. Malphura is laboring as missionary again this year in the bounds of New River Association.

GEORGIA.—The Baptist church building in Milledgeville is to be enlarged, improved and a new steeple is to be added.—"Rev. George B. Moor has pastoral charge of the Seventh Baptist church of Atlanta. He will preach twice a month to this church."—*Index*.—The *Orrington Times* says: "At a church meeting of the Baptist church of this place, on last Saturday, the entire debt of the church was paid off."—Several hundred dollars have been subscribed, and a lot donated, for the purpose of erecting a Baptist church in Eastman.—The *Waynesboro Expositor* says: "On the first Saturday in March the Green Fork Baptist church was dedicated by Rev. Mr. Murrow. Special trains were run by the Messrs. Perkins Bros., from both ends of their railroad to the church, thus enabling the people along the entire line of the road to attend the services. A very large congregation assembled, and the day was greatly enjoyed."—Rev. J. S. Patterson, of Augusta, has taken charge of Hopewell Baptist church.—The new Baptist church at Bowman, on the Elberton Air Line railroad, was recently blown down.—The *Augusta Evening News* says: "A remarkable revival of religion is in progress at the Baptist church in Bidge Spring. About thirty members have been added, and the work is increasing. Rev. A. J. S. Thomas, of Batesburg, is officiating."—"Rev. E. R. Carswell, Jr., of Stellaville, has care of the Thompson church this year, and preaches on every third Sabbath to large congregations. He is an able preacher. A correspondent says: 'The church here is nearer united than it has been for many years. Seems to be more interest manifested by the members—in other words, I think the church is on the road to prosperity.'"—*Index*.

TEXAS.—The church at Corsicana is without a pastor. Rev. G. A. Coulson is preaching as a supply.—Eld. A. R. Griggs, pastor of the colored Missionary Baptist church of this city, is a real live working pastor. He will soon have completed one of the best looking churches in the city. On last Wednesday night his membership gave an entertainment, and raised \$96 for his church. Would that our colored brethren had more such workers as this pastor."—*Texas Baptist*.—"We understand that Dr. Rogers will remain at Marshall, instead of going to Arkansas. His church refused to give him up, and increased his salary to make him more comfortable. Now let them send him to the Convention at Lexington, and we will call them 'first-class.'"—*Baptist Herald*.

VIRGINIA.—Jas. Thomas, Jr., Esq., has been elected president of the Board of Trustees of Richmond College.—It has been decided to erect a Memorial Hall in Richmond College to the memory of Dr. Jeter.—A new Baptist church was recently organized at Lynch's station, in Campbell county. They have a new and handsome house of worship.—"Rev. J. R. Hawthorne, D. D., has been elected president of the Board of Trustees of Richmond Female Institute, to fill the vacancy made by the death of Dr. Jeter. No wiser selection could have been made."—*Herald*.

SOUTH CAROLINA.—The *Courier* states that the Baptists have recently built a commodious house of worship in the new town of Cowpens, and are making steady progress in the community.—"The special services at the First Baptist, Charleston, which began Thursday night, the 18th of March, was continued until Sunday night last. The preaching of Bro. Strickland, twice a day, was interesting and impressive more and more as he grew in acquaintance with the people and they with him."—*Courier*.

A PROBLEM.

FOR THOSE BRETHREN TO SOLVE WHO DEEM SUPPLYING DIVINITY IN THE ATONING WORK OF CHRIST.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John vi. 14.

LOVE—the length, and breadth, and height, and depth, and infinity of the divine love—in conceiving, and devising, and achieving the scheme of man's redemption. Love is the burden of all we say, or hear, or sing, and in all our appeals, love is the all-controlling motive. "We love him because he first loved us."

But assuming that only the humanity suffered, will any one, or all together, of those who occupy that position, please answer me just one question: Was it the whole extent of God's great love to fallen man that he provided an innocent man to suffer the penalty due to the guilty race? Or I put the question in another form: If only man endured the suffering, how can it be made to appear that it was God who exercised the loving? God loved the world—so loved me—that he gave another man to suffer what I deserved, does not, I confess, come up to the height of my faith, or my hope, or my gratitude.

A WORSHIPER OF CHRIST.

We commend the above questions, from a standard Baptist minister, to the consideration of every Christian. To deny that divinity, the second person in the Godhead, the fellow—i. e., equal—of God, suffered for us, is to make the atonement valueless. We care not what the schools and school-men believe, it was the mighty Maker who died—

"For man the creature's sin."

THE SEMINARY AGAIN.

GOV. BROWN'S DONATION BEARING FRUIT.

I LAST week announced the gift of fifty thousand dollars for a professorship by Gov. Brown of Georgia. This has given a new stimulus to our friends. I have the pleasure now of stating that a Louisville Baptist proposes to be one of fifteen to give ten thousand dollars each in cash or good Government, State or corporation bonds, bearing at least six per cent interest, or to give the ten thousand dollars if I can raise one hundred and fifty thousand dollars within a limited time in such bonds, or cash, contributions of any amount, the said contribution of one hundred and fifty thousand dollars to make a permanent fund, of which the income alone shall ever be used. An amendment has been procured to our charter from the Kentucky Legislature which establishes the permanency and safety of this fund. I shall use vigorous efforts to secure the amount.

But meantime what? Our income this past year, with all exertions made, has sufficed for only half of our expenses. We must not get any more of the endowment fund. But our professors must have an assurance of their support for next year, otherwise the Board will have to close the Seminary, or the professors will have to resign. What remedy is there for this? But one that I now see. Let each church in the South notify me at once what amount it will certainly send us for annual support for the year beginning May 1, 1880. At the same time we might also be made happy by something sent immediately for the deficiency of the past year.

How many churches will respond? How many will pledge five hundred dollars?—how many two hundred and fifty, how many one hundred, fifty, twenty-five? Let some action be taken at once, and let an answer be mailed to me. These answers will be filed and reported to the Board at Lexington. State in the letter at what time of the year the money will be paid,—the earlier the better.

I ask this, for one year, during which I expect to raise the one hundred and fifty thousand dollars for endowment above referred to. If my request be granted and this new endowment fund be raised, the Seminary will be upon a permanent basis, and whatever else may be needed can be gradually added. Address

JAMES P. BOYCE, 810 Fourth Avenue, Louisville, Ky.

LETTER FROM BRO. BARKSDALE—STATE MISSION WORK.

BRETHREN OF THE BAPTIST:—Having received an important letter from Bro. Williams of Nashville, I desire to call out our brethren of the Big Hatchie Association, as to their understanding how their contributions to the State Board is to be raised. Will you therefore please publish a copy of the letter to Bro. Williams, which I enclose; for there are many readers of THE BAPTIST, who will not see the letter when published in the *Reflector*, and it is very desirable that we should all act in concert. As Dr. Graves is absent, I would suggest a call meeting of the Executive Board on his return, with the request that he make that call through THE BAPTIST.

REV. G. S. WILLIAMS, Dear Brother:—Yours of the 31st ult. was received yesterday evening, and as it may serve to remove from some minds a misapprehension as to why West Tennessee has not responded as churches, to the call made by the State Board, I ask the privilege of responding through your columns in the *Reflector*. First, let me congratulate you on the warmth of soul in State missions, which in your own forcible language is "high and burning—increasing."

Would that all the brethren could say the same! But we can but hope that your noble Board with such men as Anderson, Jones, Waters and Williams, will eventually succeed in imparting that same commendable spirit of "communitating and forget not" referred to by Paul, (Heb. xiii. 16), to the entire denonination of our State, to whom Paul's complaint "that no church communicated with him concerning giving and receiving," seems now too prevalent. (Phil. iv. 15.) You are right in saying "the pastors are to blame" in not bringing this subject of missions to the attention of the churches. In some localities they take little or no interest in it, and how can we expect better success as long as this fault continues with their leaders. "Like priest, like people."

I have urged Bro. Anderson's plan, let every member give something, if it be only a nickle a month to the cause of missions. The rains have prevented the meeting of our Executive Board, (Big Hatchie Association.) Dr. Graves, the chairman is now absent and has been for weeks. Hence I cannot give you the information you desire. I do not know what they will do, nor how much the churches have pledged. The Big Hatchie understood, or at least such was my understanding at our State Convention, that the various Associations would collect and carry forward their own missions, contributing one third, or a fourth to the State Board, which that Board should use according to their own discretion, to aid feeble churches throughout the State. It was not my understanding that the churches should divide their contributions by taking up separate collections, one for their Association and another for the State. This would be impolitic. It would bring disintegration, divide the interest and destroy the unity. No, let us adhere to the plan proposed. Each Association work up the collections from their various churches, through the pastors, if possible and such noble spirited laymen as Deacon Senter, of Trenton, (I envy Bro. Hillsman such a deacon), and when collected, send the promised portion to your Board. I would further suggest that the Executive Board of each Association should remit quarterly, which would enable your State Board to settle with your missionaries quarterly. What think you of this plan? Speak out brethren, and let us understand each other before we get things confounded. I am gratified to hear of your success, and of the prosperity of our cause in the "City of Rocks." You enquire if I desire to go to the Southern Baptist Convention? Such is my intention if possible. May God bless your noble efforts. Fraternally yours,

W. H. BARKSDALE.

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Warner's Safe Remedies are an immediate stimulus for a Torpid Liver, and cure Constipation, Dyspepsia, Biliousness, Headache, Malaria, Fever and Ague, and are useful at all times in nearly all instances to cure a true and regular action of the bowels.

NOTICE

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No Cure, No Pay.

Knowing that there are multitudes in different portions of our land who are afflicted with that terrible disease called Gravel, and having spent vast sums of money in vain, I have decided to offer a special remedy for this disease, which has never failed in a single instance. We have cured subjects who have come to our treatment from all parts of the world, and have been cured of their disease, and have been able to enjoy the pleasures of life.

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"We know of no man that is doing more to-day in show the reasonableness of Christianity, and the unreasonable blindness of unbelief; nor do we know of any one who is doing it with such admirable tolerance, yet dramatic intensity." - The Independent.

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THE MEDICAL ADVISER, A FULL AND PLAIN TREATISE ON THE Laws of Health and Disease, AND THE Theory and Practice of Medicine, for Family Use.

By Dr. REIN THOMPSON, of Nashville, Tenn.

Member of the American Medical Association, and Author of "Thompson on Fever," etc. The positive necessity of a thoroughly comprehensive and reliable household medical work is so apparent and its great value so generally understood, that the present volume was written, and it is confidently believed that this demand is now, for the first time, fully met. The author of this work is a distinguished physician of more than forty years successful practice, and a medical writer of undoubted ability. The work embraces the results of his long experience and varied practice, and is a full, accurate, and complete treatise on the laws of Health and Disease, written in language adapted to the comprehension of the non-professional reader.

From Prof. W. A. Bowling, M.D., University of Nashville, Tenn.: "Every capable, honest and unprejudiced mind that examines this work will award to its author the recognition of talents of the highest order, an intellect conspicuous for the power to grasp and analyze the mysteries of man's organism in disease, and often to light up, in a regular manner, its darkest and most in accessible recesses. The work is an admirable adviser, and far the best extant for the object contemplated."

The above book will be sent, post paid, to any address on receipt of price. Address THE BAPTIST BOOK HOUSE, Memphis, Tenn.

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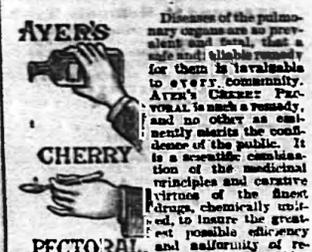
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THE BAPTIST.

MEMPHIS, TENN., APRIL 17, 1880. New Series Vol. XXVI. Old Series—Vol. XXXVI.

Our Palpit.

TALENT-HIDING.

THESE words are a part of what is commonly called the "Parable of the Talents." Important spiritual truths are in this parable illustrated...

TALENT-HIDING.

I call attention to the following points: I. GOD GIVES TO EVERY PERSON A TALENT. To some he gives a plurality of talents, but to every rational being not less than one.

II. TALENT-HIDING IS A COMMON SIN. The example of the slothful servant is copied everywhere. "I hid thy talent," that is, he made no use, and therefore no improvement, of it.

III. EXCUSES FOR TALENT-HIDING ARE VAID. There can be no valid excuse. This will appear if we consider: 1. The talent is in possession. The servant was not required to improve that which he had not.

2. The talent is in possession. The servant was not required to improve that which he had not. He had the talent, and it was as much trouble to bury it in the earth as to put it into the hands of the exchangers.

you have never exercised your capacity to love God. This important talent, the crowning glory of your nature, you have hidden till now. 2. Influence. This is a very valuable talent. It is a great power for doing good. If you had no influence what good could you do?

of the talent I gave you. Thus the slothful servant was not required to improve that which he had not. He had the talent, and it was as much trouble to bury it in the earth as to put it into the hands of the exchangers.

2. That it is one talent is no excuse. Many make this excuse. They, in the exercise of their ability, say that as they have but one talent it is not so important to improve it as if they had two or five talents.

IV. TALENT-HIDING IS A VERY DANGEROUS THING. It must be so, for— 1. It is rebellion against God. It is an attempt to defeat his creative purpose. Why did he endow you as he has done? Why did he give talents, whether five, two or one? Was it not that they might be used?