

by the culpable practice of talent-hiding? There must be danger in such a life. For in the man who goes into service with the guilt of an unprofitable life resting on his conscience.

It shuts out of heaven. "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." The pieces in which these were anciently given by night were brilliantly illuminated, and the intense splendor within made the darkness without more fearful. The words "outer darkness," therefore, conveyed a most startling idea. For this reason, "outer darkness" is a suitable symbol of the darkness of the world of woe. Heaven is the realm of light; hell is the region of darkness.

"As the Sun God and light of heaven
As from the centre shines to the stream pole."

"Outer darkness!" Out of the world of light and out of the glorious presence of God! "There shall be weeping and gnashing of teeth." Weeping is the natural expression of sorrow, and hell is a place of sorrow. In sorrow is exercising, and calls forth the bitterest lamentations. Alas, how deeply deplored will be the hiding of talents by unprofitable servants! There will be weeping, but this is not all. There will also be "gnashing of teeth." This term of expostion most probably had its origin in the fact that wild beasts in a state of rage and fury gnash their teeth. While therefore the weeping is expressive of sorrow, the gnashing of teeth is expressive of exasperation and wrath. Who can describe the sufferings of a lost soul? These indescribable sufferings await those who are guilty of the sin of talent-hiding. Is there any danger connected with this sin?

REMARKS.

- 1. Have you been hiding your talent?
2. Bring it out from its place of concealment.
3. Begin to use it to-day.

WAY-NOISES IN LOUISIANA.

BRO. MCGEE pressed an extra service upon us—an appointment for Monday night at the Baptist church house, and pecked it was to its utmost with the best citizens and brethren from the country, who had come up for the soccers' services. Learning that Spiritism was the existing standpoint. It was universally admitted the next day that it was a most subtle form of downright infidelity, repugnant to the whole system of Christianity, and denounced by God with his most fearful curses, as an abomination in his sight. We felt assured that good was done by that service.

The next day the Music Hall was filled by 11 o'clock by brethren from far and near, the city of Minden generally turning out. We saw but few old faces. We thought of the first time we stood on that platform, twenty-five years ago, when the great Hall was crowded. We called for all present at that time to raise their hands, and less than a dozen were raised! We thought of ten years ago, and called for the hands who were then present, and only some twenty hands were raised! How like shadows are we passing away!

At the request of brethren we tried to preach from the same text we had preached from, that their children might hear and remember it, "Jesus Only." It was our last sermon to many an aged brother and sister, who listened, with melting eye and heaving breast, to us that day, and testified that they rested their souls' salvation on the perfect righteousness of a Divine Christ. It seems to us that our brethren are becoming dearer and dearer to us yearly; does this indicate a growth in grace or only in age? The prayer of our heart was that same soul should be lead to Christ by the sermon.

Our affection for Bro. McGee increased day by day. He is pious and all devotion to his work, and beloved by all his brethren. He preaches to the Homer, Mt. Lebanon and Minden churches, when Minden should have his services all the time. His work is blessed. What valuable assistance to his ministry Louisiana has received from Mississippi the last few years—Hambrett, McGee, Friley, Kallis, and Fressena, at Shiloh, and another whose name escapes me!

Can it be that infidelity is gradually invading

our churches? The fact that one of the most devoted brethren of the Minden church has been recently excluded for denying the divinity of Christ, and that one of the deacons of the church at Homer openly avows his disbelief in the deity of Christ, provokes the question. That there is an infidelity only second to this tainting our so-called captured ministry, i. e., a denial of the verbal inspiration of the Sacred Scriptures, cannot be denied, and how many scores of the Seminary boys Prof. Toy poisoned with this infidelity, time alone can reveal. His resignation was requested too late by several years. Destroy the faith of mankind in the verbal inspiration of the Bible, and you might as well or better blot the Bible from the world. Christianity will not survive one generation. It is either a veridically inspired Book or a wholly unreliable revelation. We predicate this of the sacred writings.

Minden is anxiously expecting the railroad from Monroe to Shreveport, and it promises her much. It is beautifully located and outfall for a city.

Bro. B. H. Burnett, the old veteran Baptist of North Louisiana, readily accepted the offer of Bro. McGee's horse and buggy to take us to Arcadia, as he desired to hear the Lectures, and Tuesday evening we set forward six miles on the way, and spent the night in Bro. B.'s pleasant family. He is one of the oldest, if not the oldest, subscribers to THE BAPTIST in Louisiana, and has been a true and tried worker in every department of Christian labor—a deacon who has "purchased to himself a good degree and great boldness in the faith." God has blessed him with a Christian family and the love of his brethren.

The Arcadia meeting did not reach its "crowd" until Saturday and Sunday, when the large houses were insufficient, and wagons were drawn up under the open windows. The Lecture on "Church Communion" was listened to by ten or twelve ministers, and several of them veterans in the cause, among whom were Eld. Moreland, Dr. Courtney, of Mt. Lebanon, Burt, and the venerable Ardis, and at the conclusion every Baptist present, by a rising vote, endorsed the positions and the policy as sound and Scriptural, as they did at New Orleans. This is another "Old Landmark" that will soon be read. Every kindness and comfort were administered to us by Bro. B. and his family, with whom we made our home. He has been a great sufferer from chronic disease and sickness, and yet has lost no interest in his work, and preaches to three or four churches, and his love for THE BAPTIST has never grown cold. It was through his untiring effort that we were induced to visit Louisiana this spring, and if good results from our visit, he must be considered the immediate cause of it.

Many of Bro. Ardis's friends in Florida will be pleased to hear that he is still in vigorous health, and pastoring four churches. He came a day's journey to be with us on Saturday and Sunday, and it was a feast of fat things to meet with him. Florida comes and friends were all talked over, and the messages with which we were charged were delivered.

It was another pleasure of this meeting to meet with Bro. Moreland, now pastor of Arcadia church, but when we first preached to him in Homer, twenty-two years ago, he was a Methodist preacher—the next time a Baptist minister, when we learned to love him. His serious ill health for years past has crippled his labors and circumscribed his influence. No minister in North Louisiana is better qualified by personal piety and natural endowments to wield a larger influence than Bro. M., and we hope and pray that his health and spirits may soon be restored.

Our good Bro. Graubling, from near Vienna, was present to convey us to his home, which we reached for dinner, Monday, visited and rested with his family until the hour for preaching the next day, when we met a fine congregation and a goodly number of ministers and deacons from a distance, and at their request we delivered our Lecture on Communion, which was likewise to with the profoundest attention, and endorsed by a rising vote. Bro. Tatum, an intelligent deacon of many years service, remained standing, and

remarked, that when he came there he was prejudiced against the policy he understood us to advocate, from what he had seen—he did not say in what paper—but after listening to this day's discussion he saw "it was Scriptural and consistent, and he wished to own himself its warm advocate. Bro. Davis, a merchant in the place, who keeps the Baptist Hotel, extended to us a generous hospitality. No man is more devoted to wife, home and children than Bro. D., or happier in them. We spent all day Wednesday in the stage-back on a rough road without a dinner, and reached Monroe sick. The railroad to Vicksburg being overflowed we had previously accepted Bro. Fawcett's invitation to visit Hamburg, Ark., from whence we could reach the Mississippi river, via Montecello. So the next morning we took the hack for Beazrop and spent another day on a muddy road in a pouring rain—reached our old home at Bro. Bussey's, and went to bed for sleep and rest, until awakened by the unwelcome bell for night services. We found a packed house, and we did our best to enforce the declaration of the Savior to Nicodemus, "Ye must be born again," and we hope the gospel preached that night, in weakness, may prove the power of God unto salvation, to some soul in that congregation. This closed our labors in Louisiana.

We never expect to visit Louisiana again in March. It is the month of rains and high waters. The Cause, so far as we could learn, is advancing in North Louisiana.

PATRIARCHAL DYNASTIES, BY CRAWFORD.

ONE of our missionaries to China, Rev. T. P. Crawford, has a little book, beautifully written and, in the main, logically constructed, on Patriarchal Dynasties, in which he undertakes to show that men in ancient times did not live to the great age of several centuries, as we think the Bible teaches, and that the world is a great deal older than the present computation of Bible chronology estimates. I give his language. He says:—

1. That the antediluvian patriarchs did not live as individual men to the marvelous length of over eight and nine hundred years, but as a race, only one hundred and twenty years, possibly less.

2. That the two tables of Genesis present, in regular succession, nineteen patriarchal houses, dynasties or governments, covering a term of at least ten thousand five hundred years duration.

From Adam to the Flood... 2,250
From the birth of Abraham to Christ... 2,500
From Christ to the present time... 1,750

Making a sum total of... 6,500

For the existence of man on the earth, beginning with Adam, the father of Seth, instead of only six or seven thousand, as generally supposed.

These conclusions are reached in this way: In regard to the first, he says that the only recourse for the long-life theory is in the two tables of Genesis, one in the fifth and the other in the eleventh chapter. He insists that the same, in substance, is said of all these patriarchs that is said of any one of them, hence he makes his argument on the 8rd, 4th and 5th verses of the 5th chapter of Genesis. He interprets the 3rd verse, after making some lengthy arguments, to teach that Adam, as an individual man, lived one hundred and thirty years, at which time he died, and that prior to his death Seth, his successor, was born. The name Adam, in the 4th verse, he sees in its generic sense, as applying not to the first man, but to a line of kings living after him. He thinks the teaching of the 5th verse is, that the personal lifetime of Adam is added to the period of the dynasty, and that the Adamic dynasty now becomes extinct, while that of Seth begins to reign. So on he would go through both tables.

In regard to the second, it is readily seen how he gets a very long period of time. He adds the entire time of Seth, both in its specific and generic sense, nine hundred and twelve years in all, to the entire time of Adam, both specific and generic, nine hundred and thirty years in all, and so on through both tables. The reader can estimate if it is desired.

Now in reference to these bold positions, I wish to say,—

1. The subject is neither vital nor practical, and should not be a source of alarm to any one. It can never affect practical religion. Let the world be six thousand or fourteen thousand years old, or let Adam have lived one hundred and thirty or nine hundred and thirty years, and what, dear reader, has all this to do with our preparation for death?

2. Though this author is generally fair and clear in his arguments, yet he depends upon some misinterpreted Scripture for proof. An instance of this is seen in his use of Gen. vi. 3. Here is what he says:—

That the life of the antediluvian patriarchs was, on an average, only one hundred and twenty years, is substantially asserted in the 3rd verse of the 5th chapter of Genesis itself. It reads thus: "And the Lord said, My Spirit shall not always strive (dwell) with man, for that he also is flesh; yet his days shall be one hundred and twenty years."

It is evident that he understands the "one hundred and twenty years" as applying to the individual lives of the "antediluvian patriarchs." Is this correct? Three theories are held in reference to the passage, viz.: 1. The average length of life was at this time reduced to one hundred years. This is objectionable for the reason that we have mention of these long lives after this, in the 11th chapter. 2. The one this author holds to, that one hundred years was the average life-time or man prior to the flood. This, too, has its difficulties, but as I cannot give his argument in this short article, I desist from making any criticism. 3. That though the Lord had determined to destroy wicked man with a flood, yet that dire calamity should not come within the lapse of one hundred and twenty years. This appears to me to be the meaning of the verse. Taken in this sense it agrees with the context, and the facts as they afterwards occurred. The reading public most judge of the true meaning of the verse, but if I am correct in suggesting a meaning other than the one he gives, may we not suspect that his interpretation is also defective in other points, altogether vital to the position maintained?

3. Not only is our author depending upon Scripture misinterpreted, but he is unfortunate in his statements. A striking example of this is to be found on p. 81 of his book. He says:—

Outside of the tables, the meaning of which is now in dispute, there is not in all the Bible the most distant allusion to any such ages as eight and nine hundred years.

Remember the two tables referred to are one of them in the 5th, the other in the 11th chapter of Genesis. I now turn the 7th chapter of Genesis and read from the 6th and 11th verses as follows: "And Noah was six hundred years old when the flood of waters was upon the earth." "In the six hundredth year of Noah's life." These Scriptures are not in the tables, and yet there is not only "the most distant," but a very striking, "allusion" to the long-life theory. Explaining away the tables does not explain this. What will Bro. Crawford do with it? This, too, adds to our incredulity while reading his book.

Mention might be made of other things in this book, but the present will suffice.

Minden, La. W. H. MCGEE.

UNION MEETINGS.

I NEVER have held or helped to hold one. A few times in my life I have preached in Methodist pulpits, but I never felt right or at home. Last summer, at the close of a good meeting with Enon church, in which the membership were greatly revived, and four received by baptism, and several others for baptism, and one received from the Antislaverys, or Hard Shells, as they are sometimes called.

I was earnestly solicited to hold a meeting at what is called the Young school-house, in the neighborhood of Bro. James Young, a prominent member of Enon church, and so we went. When we arrived and went in, we found a small congregation and, sitting by the table, an old gentleman with a Bible in his hand, whom I found to be a Methodist preacher. Breth. Carson and Savage were with me. Bro. C. preached. After preaching I made some inquiry as to how we

would conduct the meeting, whereupon the Methodist preacher arose and said that it was his intention to give out the meeting for the next day at 11 o'clock and at night. Some of the leading Methodists replied that they did not so understand it, but thought it was to be a neighborhood or union meeting. This was the first intimation of the kind I had that it was to be a union meeting. We Baptists brethren all had the congregation that we did not want any disturbance, but would withdraw; but as there seemed to be a great anxiety for us to go on with the meeting, the Methodist preacher said he would not preach any, but would labor in the meeting. The meeting went on for two or three appointments, but a Methodist preacher; finally, however, he came, but did not come in the house. Before service Bro. Young told me that he thought it would be best, for me, at least, to let the meeting stop, in order to save hard feelings among the Methodists. Bro. Savage and I left for Chestnut Bluff, where Bro. S. K. Tigrett was holding a good meeting.

Now had we staid and labored in that meeting, it would have been necessary for us to have kept back everything contrary to the teaching of Methodism, recognized Pedobaptist societies as gospel churches, and their preachers as Scripturally authorized ministers by papist affiliation. Therefore I am of the opinion, as I have ever been, that it is not only a bad policy, but unscriptural and injurious to the cause of truth, for Baptist preachers to thus engage in so-called union meetings, at the dear cost of truth and principle, publicly endorsing error that we do not believe. Consistency is a precious jewel, and should ever be cherished as near and dear to every Baptist heart.

My paper comes regular, filled with good things, and it is ever regarded as a welcome visitor by us all.

A. M. O'QUIN.

PROGRAMME.

The following is the programme of the fifth Sabbath meeting of the second district of the Red River Association, to be held with Blountsville church, the fifth Sabbath and Saturday before in May next, which is published by request.

To preach the introductory sermon.—Eld. W. H. McGee.

- 1. Church music.—Eld. W. H. McGee.
2. What are we to understand by "He shall baptize you with the Holy Ghost and with fire?" Eld. W. Z. Ardis.
3. For what objects are we authorized to pray? Eld. D. F. Head.
4. The importance of faithfully interpreting the Scriptures. Eld. J. A. Walker.

P. H. L. HARGROVE, Secretary of meeting.

OBITUARIES.

Obituaries and Resolutions of Churches, if not subscribers receive them gratis; all over and of all non-subscribers, 10 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Sister Jennima (Hooker) Butler was born April 10th, 1812. She professed religion in 1833, under the preaching of Eld. William Dopy, in South Carolina, and was baptized by Eld. John Culpepper, Sr., into the fellowship of Cedar Creek church, Anson county, N. C. Moved with her husband, Deacon Wm. M. Butler, to Dyer county, Tenn., in 1856, and united with him, to the Enon church, by letter, in the latter part of the same year; continuing her connection with said church up to a few months of her death, when she, together with her husband lettered off to unite with the Dyersburg church.

In all the relations of life, as neighbor, wife, mother, she exemplified all, in a high degree.

She was married to Bro. Butler, May 2nd, 1833, and departed this life March 16, 1880, in Dyer county, Tenn., where she had lived for about twenty-four years. She died, (as she lived, a Christian), suddenly of meningitis, not being able to talk; being speechless nearly all the time to the hour of her death. Her husband still survives her, upon whom we pray the blessing of God, in the midst of his affliction in the heavy bereavement.

JOSEPH H. BORTM.

April, 1880.

Died at his home in Clinchfield, Tenn., February 17, 1880, of dropsy of the heart. Houston McNight, in the fortieth year of his age. Bro. McNight professed religion at the age of sixteen, and united with the Hiwassee Baptist church, near Charleston. He became overpowered in 1870, and again in 1878, which brought on the disease of which he died. He was a great sufferer, but illustrated "the patience of the saints" in "meek and unceasing spirit, with which he bore his afflictions. He was a quiet, earnest, Christian and so lived, that, though death came without a moment's warning, it did not find him unprepared. He was of that type of Christians, whose lamp is always trimmed, and who is always ready to hear the cry "The Bridegroom cometh, go ye out to meet him." We cannot weep for him; but for his aged mother, and large circle of devoted relatives, we sorrow. May the Lord comfort where he has bereaved.

A. FAIRBANKS.

Index and Register requested to copy. Died March 19th, at the residence of her husband, Jas. C. Drew, in Oniscida parish, Mrs. Amy Laura Larche, aged sixty-eight years two months and twenty days.

Sister Drew was born in this parish and was married to Bro. Drew May 8, 1828. She professed religion in 1838, and was baptized by Eld. John Williams into the fellowship of a church near Galatin, Tenn. She leaves a loving husband, seven children, and many grand and great-grand children to mourn her loss.

Sister Drew was a great sufferer for years. "To die was gain" to her. Her hope was in Christ. She now rests "Where sickness, sorrow, pain, and death are felt and found no more."

PASLOR.

SPECIAL REQUEST.

Will the pastor or clerk of each church in Mississippi send me answers to the following, so that I can use it in compiling the History of Baptists in Mississippi:—

- 1. Name and location of your church.
2. When was the church organized?
3. Names and years of service of its pastors.
4. Names of ministers, if any, who have been ordained in the church, with names of the presbytery, and date of organization.
5. Number of members at organization.
6. Remarks upon anything of interest connected with the church history.

I also request that every minister now in the State will answer the following:—

- 1. When and where were you ordained?
2. Names of the presbytery.
3. What churches have you had charge of?
4. Any additional information you think proper regarding yourself.

And any minister who has lived in, but has left, this State will please, in addition to the foregoing, state,

- 1. When you came into the State;
2. When you left it.
Brethren will please attend to this and not lay it aside, as I am pushing ahead with the History of Baptists in Mississippi.

JOHN T. BUCK, Jackson, Miss.

SAETY FROM SMALL TROUBLES.

HE has turned all the schooling of his life to some account who has learned not to be disturbed by small matters. Great ones do not come every day, few require the patience of Job; but the equanimity that is not shaken by spotted diapers or petty impertinences, which endures the ravages of the landiness and the devastations of the tailor, which holds out in spite of being caught unawares in a thunder shower, or finding no button on when there is no time to lose—that is the article to travel this world with. Thereby a man is enabled to live in peace, whose pious neighbors make greater havoc on our days than the more formidable but rarely recurring evils, which, if not all ways single, at least come seldom.

The Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE NAME.—Ps.

J. B. GRAVES, Editor and Proprietor. J. B. GRAVES, Associate Editor, ARROW, BRADLEY CO., ARK. G. W. GRANBERRY, (Circulation Editor), JARVIS, MISSOURI. Book-Keeper and Order Clerk, JARVIS, MISSOURI.

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Distinguishing Principles of Baptists.

1. As Baptists, we are in 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 opposed to all human traditions in matters both of faith and practice, we most claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are in stand for the ordinance of Christ as an essential step upon his followers, the means in order, and in no other manner, unchangeable and indispensable to be received into the church, and that none shall be received into Christ's church, or be admitted to its ordinances, without possessing a personal faith in Christ, and giving credible evidence of piety.

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

AN UNSCRIPTURAL AND PERNICIOUS PRACTICE.

IT is stoutly claimed by some few brethren, contrary to the universal practice, that the rite of baptism does not initiate into the church, entitle one to all its rights and privileges, but simply qualifies him to be so initiated by the hand of church fellowship, which exalts this uncommanded and unexampled act into a church ordinance, thus adding to the ordinances of God's house. This claim is set up by those who would rob the churches of their inalienable right to control the ordinance of Christian baptism by placing that control in the hands of the ministry, claiming that by virtue of their ordination to be the official servants of the churches, they have authority to administer Christian baptism when, where and to whom they please, without consulting the church or admitting her right to act upon the applicant's qualification for baptism, only for admission into the church, upon their certificate of baptism. Thus they add to the church an ordinance the apostles never appointed, and take away one they did, in contravention of the divine order and the express teaching of the Holy Spirit, which says, "In [not by] one spirit"—that of love and obedience to Christ—"we are all baptized into one body"—one church, not into the denomination in general—and have been made to drink into one spirit"—i. e., the spirit of love and unreserved submission to Christ. (1 Cor. xii.)

That this one body is a church of Christ, the reader will be convinced by reading Paul's own explanation in the verses following. A principle cannot be divided. If one of the ordinances belong to the ministry, in any sense, and founded upon any conceivable ground, they all equally do, and then should Paul have written, "The ministry, which order is the pillar and the ground of the truth," but we know he did say the house of God, which is the church of the living God, the pillar and the ground of the truth, which means that to each church is committed the sole guardianship of the gospel she preaches and ordinances of God's house. If these brethren who are attempting to set up a "new landmark," which Christ never recognized and the fathers never acknowledged, will find one example where the hand of church fellowship was given by the New Testament churches to initiate, or even when one is received into a church, we will acknowledge our ignorance of the Divine Word.

Since planning an article upon this subject, our eye has fallen upon the following in the Watchman, from the pen of P. A. Nordell, which so fully coincides with our own views that we give it in place of what we had intended to write:—To receive baptized converts into the communion of the church is always a delightful service. The welcome is usually extended in a formal way by the pastor, who, in behalf of the church, gives the hand of fellowship to those whom the church has

voted to receive. There is hardly a service, aside from the ordinances themselves, which appeals so strongly to the quickened sympathies of Christians as that of extending a loving and tender greeting to those of like faith and hope, who now desire to walk hand in hand with us toward the heavenly Jerusalem. What more fitting recognition of a common life and love than this hearty grasp of the hand, tendering to the young convert the loving and watchful sympathy of Christian hearts? It is so entirely in harmony with the genius of Christianity that, though not prescribed in the New Testament, it will doubtless prevail in some form so long as believers continue to be received into the church.

But there is a widely prevailing tendency to pervert this simple and beautiful act to a purpose altogether foreign to itself. It is looked upon as the last, but essential, step by which the candidate comes into full membership with the church. He may have repented, believed, and been baptized, and thus complied with every requisite for membership imposed by Christ, but so long as he has not received the hand of fellowship, he is in a kind of ecclesiastical limbo, neither wholly in the church, nor wholly in the world. This interpretation is both unfortunate and pernicious—unfortunate in that it exalts an expression of goodwill, an act of simple courtesy, into a matter essential to full membership. It makes this dependent on a prescription which neither Christ nor his disciples imposed. It leaves the person entering the church in a position where he is entitled to enjoy all the privileges of the church, and amenable to its full communion. Should anything transpire before the hand of fellowship is given, making exclusion necessary, he is expelled, and a scandal dodged under the plea that he was not a full member, even though he had shortly before publicly professed Christ in baptism. This interpretation is pernicious, for it robs the ordinance of baptism, not indeed of its essential symbolism, but of its legitimate position in respect to entrance into the Christian church, and thus degrades it into one step, instead of the step, by which a convert must enter the church. This misinterpretation arises, probably, from the ambiguous formula by which the church votes to receive a convert after baptism. This may be made to imply that he is received, not in baptism, but by the hand of fellowship, which is a reversal of the truth. After baptism the candidate is a member of the church in full standing, and neither the giving nor the withholding of the hand of fellowship increases or diminishes his standing.

While churches do well to retain this appropriate expression of welcome and good-will, it is also well to guard against an improper and mischievous interpretation of it. It would be better to dispense with it altogether than to have its true purpose so widely misrepresented. What has been said applies, of course, to those received by letter or experience as well as to baptized converts.

We suggest to all our churches that the handshake be given only after baptism, when the church covenant is read to the new members, and as a mutual pledge of good will and love.

A NEW FIRM.

WE have also commemorated our sixtieth birthday by forming the third partnership in our life for the publication and sale of sound denominational and choice and healthy religious literature. We commence for the third time with "a ground start." The war ruined the first and the grandest publication house in the South. The financial crash of 1867-8 swept away the fortunes of the partners of the second, Graves, Jones & Co., and not mismanagement, which ruined the Southern Baptist Publication Society, in which we had no voice whatever. The only capital we now commence with is the good will of our brethren at large, and the personal credit our strict business integrity in the past may have won for us. The character of the publications we have edited, written and published for the last thirty years we offer as an "earnest" of what we propose to provide and circulate in the future. We ask only the prayers and generous patronage of our friends and the friends of a sound Baptist and healthy religious literature throughout the South and we will give in return good books and generous discounts. We do not begin to fail. We propose to do a strictly cash business, buy for cash and sell for cash—large sales and small profits—"Trust in the Lord and do good" are our mottoes. Bro. J. S. Mahaffy, who has for years past so faithfully managed our business, will be the Business Manager of the new company, which will continue under the

style of The Baptist Book House. Every good book published in America will be sold by us at publishers prices. All the publications of the American Baptist Publication Society, Philadelphia, will be sold by us at their discounts.

We solicit the patronage of the Baptists of the South and West to aid us in rebuilding a mighty barrier against the influence of Romanism, Ritualism and Infidelity in this centre of the valley of the "Great West."

BREVITIES.

Dr. Montgomery, of the First church, will commence a series of meetings, beginning with the services to-morrow. Both pastor and people are earnestly praying for a glorious outpouring of the Spirit upon the city. Will not brethren elsewhere unite with them in their petitions in this behalf?

The meetings at the Central church will close to-morrow. Some forty-five have been added to the church by experience and baptism. We trust the Master will still more abundantly bless the labors of Pastor Rowan. He was assisted through the entire meeting by Bro. E. A. Taylor, of Grenada, Miss.

Rev. J. H. Weaver, of Texas, call to see us this week. He has resigned the care of the church at that place, and returns to his old home and charge at Barnesville, Ga. He has done a good work in Texas, and may like results attend his labors at Barnesville. We were glad to extend him a cordial welcome.

Dr. Hendrickson, of Jackson, noticing the letter of Bro. Heflin, of Crockett, Texas, remarks that his views of man's immortality are in accord with our own, so often set forth in this paper—inherent immortality implies divinity—all of God's creatures depend upon the will of the Creator for continued being—a continued well being is promised to each through Christ—a continued ill being is denounced upon all who reject Christ.

Rev. E. W. Henderson, near Sardis, Panola county, Miss., called to see us Wednesday last. Bro. Henderson is the pastor of Peach Creek church, the model church in Cold Water Association. They contributed \$2.28 per member last year to missions, and other benevolent objects fostered by the denomination, and besides, to use Bro. Henderson's own language, "pay their pastor all he wants." He has served the church for ten consecutive years.

We notice with pain that the editor of the Battle Flag has dragged up from oblivion an unpleasant remark made by the Central Baptist, concerning us while in California, in 1878, for which Bro. Ferguson made the most ample apology and one that endeared him to our heart. Did not Bro. Ray see our acknowledgement of the amende honorable made by the Central, and, if so, what could could warrant him in desecrating the grave of a dead and forgotten offence?

Dr. Wm. L. Slack, of Pontotoc, Miss., who came up to attend our sixtieth birth-day re-union, occupied the pulpit of the First church last Sunday morning, and discussed the subject of Prayer. Seldom has a sermon been preached in this city that elicited more praise. The heart of many Christians seems to have been quickened, and his faith in the efficacy of prayer strengthened by the sermon. We never expect to lose the good influence of it.

The re-union of family and friends on the 10th was to us a truly delightful and will be to the close of life a remembered occasion, and the expressions of kindness received from so many who could not be present will be preserved among our treasures. It sweetens the thought of death to know that we shall not die friendless, but that our name will be cherished by a few at least of the very best, noblest and purest Christians of earth. Bro. J. H. Borum was compelled to leave before the collation was served to meet his boat, which hastened its departure. Bro. W. H. Barksdale was prevented by a previous appointment, and Bro. Lowrey, of Mississippi, our old associate editor, could not leave. The venerable Dr. M. W. Phillips, of Mississippi, (now 74,) was the eldest brother present. The cause of Christ

and education in Mississippi never had a stauncher friend, and before the reverses of war, a more liberal patron than Dr. P. We have ever esteemed his unwavering friendship and felt honored by his presence to and in commemorating our sixtieth birth-day. We have marked the epoch by commencing the revision of "The Great Iron Wheel," written by us in 1852-3, of which some fifty or sixty thousands were sold, and for which there is still a demand, but the stereotype plates were melted up, during the war, by our Northern "friends" (?)

SUMMARY.

J. B. G.

"Our Bro. Searcy wishes to know if we are correct in our conclusion about the whereabouts of departed newspapers. We think so, and conclude they have for their companions in that musky locality such General Associations as take the same chute. How about this, Bro. Searcy?"—7. B. Esby, in Reflector. We are not sure we understand Bro. Esby, but if we do, we think that he intends to indicate by this bit of pleasantry that the General Association of Southeast Arkansas, which we assisted in organizing, has gone the way of the Western Baptist, which he and others established. If so, his joke has no point; for the General Association of Southeast Arkansas is in good working order. It was established for the sole purpose of education and Home Mission work. Centennial Institute, of which Rev. W. E. Paxton is the efficient and successful president, is the school of this Association. This school has been constantly on the increase ever since Bro. Paxton's connection with it. Rev. Hogan Allen is General Missionary in the General Association, from whose labors we are hoping for good results. So you see the General Association still lives. We are sorry an Arkansas editor does not know it. We are the Secretary of the Association, and we send you a copy of the minutes by this mail, Bro. Esby, and hope you will find time to be with us at our next meeting in June.

The latest railroad news we have heard is, that a large quantity of iron and rolling stock had been ordered, and that the road would be put through immediately from Monticello to Texarkana. We will be glad if this turns out to be true—it will build up Warren rapidly, and assist our school.

Our esteemed Bro. Gambrell, of the Mississippi Baptist Record, in connection with a great many other funny things, says we are "something like the negro's rabbit, good for everything, * * * and now it turns out that he is a good editor, too." We thank you very kindly, Bro. Gambrell, for your compliments, but hope you will not spread them on so thick hereafter. We can make out with a few at a time.

Early in the morning on the first day of April, we left home for Hamburg, a distance of fifty miles, to meet the editor-in-chief of the Old Banner. We reached Monticello at noon, and found the old town clock ticking away, just like it used to when we preached there, though some years have passed away since, and with these years a number of dear ones whom we were wont to meet. The Baptist church has had a nice plank fence put up since we were there. The row of buildings in front of the church have been reduced to ashes, but a kind Providence spared our church house. We dined with Rev. B. C. Hyatt and his esteemed family. The railroad gives new business life to Monticello, and it is rapidly competing with Pine Bluff. Though Bro. Hyatt preaches to the church at this place, he does not sustain the relation of pastor. There are many good brethren and sisters in this church, and they ought to have a pastor. A ride of some twelve or fifteen miles brought us into the midst of the beautiful prairie just as the sun was sinking behind the western horizon. The grass on this prairie looks like a wheat-field, and large droves of cattle are to be seen in every direction, grazing upon it. The sight is beautiful. In the midst of this prairie, in a beautiful grove, we found the nice residence of Bro. J. E. Riggs, recently from Michigan. This brother, with his wife and mother, are Baptists. They are culti-

vated, nice people, and, under the preaching of Bro. Callahan, they, with others, were gathered into little church last year, which they called Pleasant Union. Steps were taken to build a meeting-house, and several thousand feet of the lumber hauled; but the interest waned, the pastor has moved away, and the work seems to have been abandoned. We hope our missionary will look after this place. There are a number of immigrants from the North here, who seem to be cultivated, enterprising people. We are glad to have such occupy the broad uncultivated acres of Arkansas. We enjoyed the kind hospitality of Bro. Riggs through the night, and next morning, through a drizzling rain, we rode eighteen miles to Hamburg, just in time for dinner at the Preachers' Home, with Bro. S. T. W. Meek. Hamburg is a nice little inland town, and the county site of Ashley county. The place is inhabited mainly by men who have farms on the Bayou and other places. We saw some nice new buildings going up. The people here are anxious for a railroad from Monticello to Bastrop, La., and thence to the road below. Baptists constitute an important element of the town. At 5 o'clock p. m., on the second day of April, amidst a torrent of rain, Breth. A. J. Fawcett and J. R. Graves drove in from Bastrop. Bro. G. seems to have become inured to rain. He seemed in fine spirits, notwithstanding his clothes were thoroughly wet. He was soon domiciled at the residence of Bro. Fawcett, bishop of the Hamburg diocese, and, through the kindness of Sister F., these preachers were soon hung out to dry. The incessant rain prevented any service at the church on Friday night, as had been announced. On the morning of April 3d the sun rose in his luminous brightness, and poured a flood of rays upon the submerged earth, and in a short time the streets were dry and clean, the birds sang sweetly, and the people seemed cheerful. Now comes our veteran brother of sixty-four winters, who rode sixty-five miles to hear Bro. Graves preach. This is like Bro. Craig. We met Bro. J. V. B. Waldrop at Hamburg. He is one of the coming men of Bartholomew Association. He is a good preacher, and is doing extensive pastoral labor. Nor does he forget to work for the Old Banner, as the subscribers he furnished us testify. We expect to hear from him frequently. The Lectures of Bro. Graves opened with a full house on Saturday morning, April 3. Although the rain the night before had put the creeks up to swimming, yet many brethren from the country plunged in and came anyhow. Some rode twenty-five or thirty miles out of their way to head streams, and did not get in till late in the evening. There were ten Baptist preachers present to hear the Lectures, all of whom seemed to be highly interested. Bro. G. was exceedingly happy in his discourses here. He spoke with tolerable ease, notwithstanding the amount of cold contracted. He used soft words but hard arguments—in fact, his positions were generally conceded to be demonstrations. His discourse on Sabbath was to show that the Lord's supper is "a church ordinance," rather than "a denominational ordinance." From his definition of "church"—"a local congregation"—it seems hard to escape his conclusions. The Lecture was approved by a rising vote—none opposed it. While many approved it, Baptists are not the people to take any man's bare word in matters of faith or practice, hence they will take time to think, and this is what they should do. "We can do nothing against the truth but for the truth."

"They are slaves who will not choose hatred, scoffing and abuse. Rather than in silence shrink from the truth they needs must think. They are slaves who dare not be in the right with two or three."

HONOR TO WHOM HONOR IS DUE.—The Religious Herald gave us credit for managing the this paper during Bro. Graves' absence in Florida. This honor belongs to our efficient office editor, Bro. G. W. Granberry. He puts in the spice, we the pepper.

It is easier to be a Christian than to be a sinner; and of all the yokes ever imposed upon man, that of the Redeemer is the lightest.

BRO. GRAVES'S SIXTIETH BIRTH-DAY.

DEAR BAPTIST:—It was my happy privilege to attend the anniversary of Bro. J. R. Graves's sixtieth birthday, at his handsome residence, two and a half mile east of Memphis, on the 10th. There I met Bro. Graves in fine health and spirits, and his kind, gentle and attentive wife, Sister Marks, Miss Nora Graves, James and George Graves, Bro. Phillips and wife, Bro. Job Harrell, Bro. Granberry of THE BAPTIST, Bro. Montgomery, the able pastor of the First Baptist church, Bro. E. A. Taylor, of Grenada, supplying, for the time, the place of Bro. Rowan, pastor of the Central Baptist church, Bro. Craig and wife, and Bro. Calvin Harbert and wife. After much very pleasant conversation, and mutual congratulations, we were invited to a splendid and sumptuous dinner, to which we did ample justice, enjoying heartily, at the same time, the rich feast of soul, brought up to our remembrance, from the well stored minds and memories of those dear friends present. When the repast was over, which we had enjoyed so much, amid smiles and tears and gentle words from long tried friends and lovers of Jesus, Bro. Harrell drew from his pocket a paper and gave us, in a feeling manner, a very appropriate relation of the labors, self-sacrifices and arduous duties of our Bro. Graves, through his long and energetic career of usefulness at Nashville and Memphis, as editor of THE BAPTIST, as a religious journalist and defender of the truth.

All were impressed with the good and gentle words of Bro. Harrell. When Bro. Graves arose at the foot of the table, and in a few eloquent, and well timed and pointed remarks replied. Your writer then arose and presented from Mrs. A. S. Slack, of Pontotoc, Miss., to Bro. Graves, a gold pen, with the sentiment, "more glorious than the sword of Alexander or Napoleon, the pen of genius wielded in defence of God and truth." Bro. Montgomery, of the First Baptist church, arose and in a most appropriate, pleasant and elegant manner, made the application of the sentiment. Miss Nora Graves, by request, in her own handsome style, then read very interesting and feeling letters from Bro. J. M. Pendleton, of Pennsylvania, and Bro. M. P. Lowrey, of Mississippi, who both greatly regretted not being able to be in attendance on this occasion; also, a letter from old Bro. Rodgers, of Pontotoc county, Miss. The sweet and beautiful poem written for this occasion, Bro. Graves's sixtieth birthday, by Mrs. Z. C. Graves, of Winchester, Tenn., was then read by Miss Nora, and very greatly appreciated. Our hearts were cheered and delighted by the many remembrances of the past, and by that sweet and firm friendship, which had so long bound us together. After this refreshing of the body, but especially the soul with gentle remembrances of the past and kind words of affection, we retired to the front gallery, where with varied conversation we remained till the time arrived for separation. We accepted the kind invitation of Bro. C. Harbert and his estimable wife, to spend with them our remaining time while in Memphis. It was, to us, very pleasant to renew our old friendship with the son and pupil of thirty years ago, which we held with his parents at Denmark, and see him so happy and comfortable with his gentle and loving wife and children. God bless them, and all the dear brethren and friends, it was our privilege to meet at Memphis on this occasion. To our Bro. Graves: may God give him long life, continue to him vigorous health, and strength of mind, that he may be prepared in the future as in the past, to work for Jesus and his cause; and when his sun shall set on earth, and he may arise to a glorious immortality, may he hear from the Master, the cheering words, "well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many." Yours truly, W. L. SLACK. Memphis, April 22, 1880.

MEETING OF THE EXECUTIVE BOARD.

The Executive Board of the Big Hatchie Association is requested to meet at the office of THE BAPTIST, 227 Second Street, on Tuesday the 27th, at 2 o'clock p. m. Members from the country are especially requested to attend. J. B. GRAVES, Chairman of Board.

NEW LANDMARKISM.

THE Mississippi Record has found a "new Landmarkism" in the two doctrines of non-communication...

As to the other, under ordinary circumstances ministers should not baptize without the voice of their church...

This is from Bro. Renfro, one of the editors of the Alabama Baptist. We have a high esteem for his opinion...

If one Baptist church cannot claim it as a right to commune with another, it is simply because Christ did not confer the right...

We have not space or time to discuss this here—our little book, "Old Landmarkism—What is It?" is now ready for orders...

But the standard writers on communion agree with us upon this mark. Notice a few:— A. P. Williams says:—

Now here [Acts II. 41, 42; xx. 7; 1 Cor. x. 16, 17.] it is plainly argued that this joint participation in one cup and one bread...

Dr. Curtis says:— These it is clear [1. e., from 1 Cor. xv.] that the Lord's supper is given in charge of those visible churches of Christ...

Prof. W. W. Gardner, of Bethel College, Kentucky, says:— The Lord's supper being a church ordinance, as all admit, and every church being required to ex-

ercise discipline over all its communicants, it necessarily follows that no church can Scripturally extend its communion beyond the limits of its discipline...

Will Bro. Renfro copy, in justice to an old friend and a present one?

"TIME OF FIGS NOT YET."

THE passage in which the caption of this article occurs is found in Mark xi. 12-14, and reads as follows: "And on the morrow, when they were come from Bethany, he was hungry, and seeing a fig-tree afar off having leaves, he came if haply he might find anything thereon, and when he came to it he found nothing but leaves, for the time of figs was not yet..."

We have waited some weeks to see if any of our correspondents would attempt to answer Bro. Lea's question, or, in other words, give an exegesis of the passage...

To the first question, "Did our Savior approach the fig-tree in the distance expecting fruit thereon to relieve his hunger?" we would say: While Jesus as a man hungered as a man, he seems to have approached the distant fig-tree in search of fruit to satiate his hunger...

"If so, why did he seek the fruit when it was not the time for figs?" This at first view seems to be a puzzling question; but we learn from history that there were two kinds of fig-trees growing in Judea, one that only had ripe fruit once a year, in midsummer, and as the incident referred to in the text must have been about the first of April...

"As it was not the time for figs, why rebuke the tree with a curse blighting it forever?" This question is partly answered in the foregoing one. The leaves indicated that this was an ever-bearing tree. And when Jesus drew nigh "he found nothing but leaves," he saw the tree betrayed his reasonable expectation—that while its full leaves so early in the spring indicated that it was an ever-bearing tree, its having "nothing but leaves" showed it to be a barren tree...

We might close just here, having answered Bro. Lea's questions. But we wish to indulge a few reflections upon the lesson this incident discloses. Whether we can find the counterpart of that class of fig-trees that only bear fruit once a year, and that in midsummer, or not, (sometimes we think

we have seen them), yet we know the true Christian should be like the ever-bearing tree, "By their fruits ye shall know them;" so shall ye bear much fruit if ye are the disciples of the Lord, ever developing the growing fruit and shedding forth that which is matured...

Reader, are you an ever-bearing tree, loaded with good works, or do you contain nothing but leaves of profession? Have you been a church-member for years, and yet have made no sacrifices for Christ? Have not sacrificed your time to read God's word and learn his will, so you will be able to instruct others? Have not taken an hour from sleep, that you might attend the weekly prayer-meeting? Have not given of your means to support your pastor, that he might preach the word with more power? Have not helped to build and furnish a comfortable house in which to worship God? Have not contributed to send the gospel to destitute places at home, and to those in heathen lands? The leaves of profession that you bear winter and summer cause men to look to you for good works? Will the Master say, "Let no one eat fruit of thee henceforward forever?" Can you be content thus to live? Do you not fear the blight of God? Lord help us all as Christians to be ever-bearing trees.

Since writing the above, Bro. Davis's article has been received. But our readers may see both.—S. J. B. S.

THE WINE QUESTION.

THERE is a class of fanatical abstinence men in the North who believe and teach that it is sinful to use wine—they say "fermented wine"—in the celebration of the Lord's supper, claiming it will promote drunkenness. They are bold to assert that Christ never made any liquor that would intoxicate, or drank any, or authorized any such to be used, and we hear that some churches are substituting "molasses and water" for wine.

It is our impression that the "Good Templars" discourage the use of wine at the Lord's supper, if they do not forbid it. It is true that some of their members so understand the force of the obligation imposed. We know a member of the "Good Templars" in this city who has never taken the Supper since he joined the Order, and he regards himself forbidden by his oath of total abstinence. Deacon Stas of Winters, Cal., resigned his office as deacon after he joined the Templars, because he felt himself forbidden to "handle" the cup containing wine at the Lord's supper! If this be the attitude or influence of this Order the sooner Christians leave it the better; they cannot serve it and Christ.

Here are a few facts touching this question. 1. Paul, taught by Christ and directed by the spirit, expressly prohibited any leaven to be used at the Lord's table. "Purge out the leaven." If not allowed in the loaf certainly not in the cups. But unfermented wine is but a mass of leaven, which no one easily purged can drink with safety.

Eld. A., a Baptist minister and Good Templar, requested Bro. R., his deacon, to let him know when he expressed his grapes as he wished one Scriptural drink or goblet of such wine as Christ made for the guests at the marriage at Cana of Gallilee. On his way to his Saturday conference meeting he stopped at Deacon B.'s. Just as he was expressing his grapes, and was at once provided with a goblet and caught it full from the press, and holding it up said "this is the wine for Christians to drink, and to use at the Lord's supper," and drank it down! He did not keep his appointment that day or the next! What a lovely drink for the wedding guests at Cana!

2. Unfermented juice of the grape is but a mass of leaven. It is this property in the juice that causes it to ferment. It is the energy of nature throwing off the impurities in the juice—to clarify itself of leaven, and it renews the effort until all leaven is thrown off or precipitated to the bottom

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 as to the history of the world, and we hope to do it. We request valuable contributions from all.

Table listing historical books: Orchard's History of Baptist Churches, Orchard's History of English Baptists, Ray's Baptist Succession, Origin and Historical Succession of Baptists.

THAT "OLDEST ORTHODOXY."

DR. REEVES asserted in his letter of resignation, and reiterates the same in his communication of this week, that the recent open-communication movement represented "the oldest orthodoxy of our denomination," by which he now says that he meant the oldest orthodoxy of our denomination in America. And this orthodoxy, he asserts, is "the old basis of mutual toleration, set forth in the Articles of Faith of 1689."

In the London Articles of Faith there is not a word about open-communication; they can be found entire in the volume of "The Hanserd Knollys Society" entitled "Confessions of Faith." The Articles are thirty-two in number. After there is "An Appendix" as it is properly called. The "Appendix" is partly explanatory, but chiefly a defence of the Baptist principles preceding it. The Appendix is no part of The Articles, as the name given it by the authors of the Confession sufficiently indicates. In this light it has been viewed in England. Dr. Rippon, at the close of the volume of the Annual Register, ending with 1793, gives the Minutes of the Assembly which composed the Confession and the Articles, but not the Appendix. In the Historical Society's library there is another English copy of the Articles, probably nearly the age of Rippon's without the Appendix. The Articles are thirty-two in number, and occupy fifty-two pages. The Appendix covers sixteen.

In the explanations of the latter it is stated, "Divers of us that have agreed in this Confession cannot hold church communion with any other than baptised believers, and churches constituted of such; yet some others of us have a greater liberty and freedom in that way." Here then is a frank acknowledgement that some out of the whole body were open-communicants. This was true of the English Baptists, though the Articles give no hint of it.

The Philadelphia Confession of Faith is composed of thirty-four Articles, the twenty-third and thirty-fourth of which are not in the London Confession; they are not placed at the end of the Articles of 1689, but among them; and then, instead of the long Appendix, we have an admirable treatise on Church Discipline. This entire work was "adopted," as its title page tells us, in September, 1742. It was not the London Confession, except in thirty-two of its thirty-four Articles, and it was otherwise improved, as we have stated.

The first edition was printed in 1743, by the celebrated Benjamin Franklin, a copy of which is among the treasures of the Baptist Historical Society; ten other copies of various editions, including the Pittsburgh, belong to the Society. The Appendix of the Confession of 1689 is not in the first, nor in the Pittsburgh edition, nor in any other edition of our oldest American Confession of Faith. The compilation of the Philadelphia fathers was the creed upon which nearly "all the original Associations of this country were founded."

Open-communication never existed in any form in the Philadelphia Baptist Association. Two years before its Confession was prepared, the church at Cohasset, near Bridgeton, N. J., sent a "query" to the Association, asking if a pious Pedobaptist, who refused to have his children sprinkled, might be admitted to their communion without baptism. The Association unanimously gave their verdict against such a step, as may be seen in the Minutes of 1740. The Cohasset church was one of constituent members of the Philadelphia Association, and never would have sent such a "query" if open-communication had been practiced or even tolerated by that body. In 1740 the Association was comparatively small, and its members exceedingly jealous of any departure from the faith, and it had been in existence only thirty-three years, so that the sending of the "query" by such a community, and the answer returned, settle the strict-communication character of the Philadelphia Association; nor has its orthodoxy ever been impaired since that time.

Dr. Reeves asserts that "That movement (his

open-communication effort) represented the oldest orthodoxy of our denomination." This charge, for to us it is an accusation, would need evidence not yet at Dr. Reeves's disposal to prove it. There was not a single founder of the Philadelphia Association of the open-communication order. Dr. Manning, Dr. Heskiah Smith and Isaac Backus, who organized the Warren Association, established it on the same principles as the Philadelphia, whose Confession of Faith they adopted. Other Associations followed the same example.

As the sweetest things put into sour vessels sours them, or put into a bitter vessel embitters them, so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands. The murmurer writes Marah upon all his mercies, and reads and tastes bitterness in them all. As to the hungry soul every bitter thing is sweet, so to the murmuring soul every sweet thing is bitter.—Thomas Brooks.

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 6, 1886.

HOSPITALITY will be freely tendered to the members and visitors who forward their names and postoffice address to the Committee before May 1. Those who desire to stop at hotels and prefer to pay a reduced rate will be accommodated on commencing with the Committee; no reduction can be had but through this means.

Do not embarrass the Committee by sending word to your friends here that you are coming to their houses; write us that you are coming, and that you desire to be assigned with such friends, and we will conform to your wishes, or inform you if it is impracticable.

Cards of assignments will be sent out about April 25. The Local Committee have concluded arrangements for an excursion to Cincinnati at a figure within the means of all. Facilities for visiting the Zoological Gardens and other points of interest, and reduced hotel accommodations in the city over which will be tendered. This excursion will be under the control of the Local Committee.

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

From Maryland, Md. tract of Columbia, Virginia, and North Carolina: Richmond to Cincinnati, via Chesapeake and Ohio R.R. and return, \$2.25; Washington to Richmond and return, \$3.75. We hope to announce a rate from Richmond via C. & O. R.R. and Mayaville (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. 3c per mile each way to Augusta; Georgia R.R. (Augusta to Atlanta), 5c per mile each way (round-trip tickets good only for ten days); James R.R. of Georgia (Savannah and Albany to Albany) full fare going, and return free on certificate of Convention. E. C. R. R. return free on certificate.

From Alabama, Mississippi, Louisiana and Texas: Louisville and Great Southern R.R. (Mobile via Louisville), 15c fare for the round trip. Selma, Rome and Dalton R.R. one fare, 5c per mile between all stations. Western R.R. of Alabama, and Mobile & Ohio, 3c per mile each way. C. & F. R. R. full fare going, return at half fare. On the W. R. R. of Alabama, no baggage is to be identified by a certificate from Hon. John Harless. C. F. O. & E. M. L. R. R. return at one-half fare on certificate.

From Missouri: Ohio & Mississippi R.R. and Cincinnati Southern R.R. (St. Louis to Lexington via Cincinnati) 5c for the round trip.

Kentucky and Tennessee: Present rate over the L. N. & O. R. R. and Cincinnati Southern roads, 15c fare for round trip. Louisville & Lexington R.R. 5c fare for round trip. Local travel return at 1/2 fare on certificates of the Convention. Cincinnati to Lexington, on all roads, 5c round trip. E. & F. R. R. has made no rate. Memphis & Charleston R.R. return at one-half fare on certificate. Memphis & Little Rock R.R. 5c round trip.

Further announcements may be expected. Correspondence during the session of the Convention may be addressed to Lock box 37. Other information cheerfully furnished on addressing us as below. Send names as early as possible to—

LAWRENCE BRADDA, Lock box 37, Lexington, Ky. HOTEL RATES AT THE CONVENTION. For a limited number, applying through the Committee, the following rates of board at Hotels in Lexington will be made:— St. Francis Hotel, (per diem) \$2.50; St. Nicholas Hotel, (per diem) \$2.00; Ashland House, (per diem) \$1.50; Southern Hotel, (per diem) \$1.00. LA SALLE, DUBROWS, CHAIRMAN LOCAL COM-

of the cake. Can it be supposed that Christ appointed a mass of leaven to be drank as a symbol of his blood at the table?

3. There never was a drop of unfermented wine, nor can there be, the unfermented juice of the grape is must, and not wine. Must is never called wine, *unos*. *Unos* is the term used throughout the New Testament, denoting the liquid which Christ was charged with drinking, which he made at the weddings to be drunk by the guests, which he used at the passovers he observed, which he appointed to be used at his Supper, which Paul exhorted Timothy to use for his stomach's sake, and *unos* denotes the fermented juice of the grape, and is never used to denote *must*, the unfermented juice, in any form.

4. That Paul appointed fermented juice of the grape, *unos*, to be used by the church at Corinth, is evidenced by the fact that it would intoxicate, for the members drank to intoxication. (1 Cor. xi.) And when Paul corrected their irregularities he did not tell them they used the wrong element, but that they drank too much of it.

The fanatielam upon this subject is to be deplored, it is operating powerfully against the temperance movement.

We clip the following offer from the New York Examiner, and we will add another \$10 to the one offered by "S. C. B.," for the information sought:— A TEN DOLLAR QUOTATION.

In Dr. Samson's book of Wine there is a thicket of allusions to ancient authors, but where is the nointoxicating wine? A good quotation is wanted. The first person who will give, through The Examiner, within one month, a sentence from a prose Greek or Latin author between B.C. 500 and A.D. 500, which mentions a drink called simply *unos*, or *vinum*, as used on some occasion, or as in customs, use, which the writer describes as destitute of intoxicating properties, shall receive ten dollars for his trouble. The Bible is not included.—S. C. B., Philadelphia, March 6.

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 meet— Where friends hold fellowship with friend— Though scattered far, by faith we meet Around our common heavenly goal.

PERSONAL RESPONSIBILITY.

"Lord, what wilt thou have me to do?" (Acts ix. 6; Rom. xiv. 7-12; Heb. xiii. 16; 1 Cor. iii. 8; 1 Cor. vi. 20). This inquiry is, 1. Personal in its aim—me. We should think of ourselves in divine things, and bring home every truth to our own business and bosoms. Lord Nelson saw the importance of individual influence when he said, "England expects [not the whole fleet] every man to do his duty." So did John Wesley when he said that the true way for Methodism to flourish was to have each Methodist employed at something, and always employed. 2. Practical—not to know, to hear, to believe, to talk of, but to do. Practice is essential to religion. 3. Impartial in its desire. The true convert says not to Jesus, if the service be honorable or profitable, that is, carrying worldly credit or profit in it, then will I do it; no, but whatever it is, if it be thine, and thou appoint me to it, here am I. (Isa. vi. 8). Five principles demand, and more than justify, the absolute surrender of ourselves to Christ. 1. The righteousness and excellence of his requirements. 2. The endearing relations in which he stands to his people. 3. His greatness—he is Lord of all. 4. The obligations he has laid us under by his kindness. 5. His engagement to reward our devotedness to him: The recompense must be of grace, and not of works, but it is real. He is not unrighteous to forget our work of faith and labor of love.

A charge to keep I have, A God to glorify, A never-dying soul to save, And fit it for the sky. To serve the present age, My calling to fulfil; O, may it all my powers engage To do my Master's will. Arm me with jealous care, As in thy sight to live, And O, thy servant, Lord, prepare A strict account to give.

THE EDITOR'S SIXTIETH ANNIVERSARY.

WE accepted the invitation of the "Chief" to participate, on the 10th inst., in the celebration of his sixtieth anniversary, and the thirty-fourth of his connection with this paper.

The editor's father, Z. C. Graves, died in 1820, and left three children, Z. C. GRAVES, LL. D., now sixty-four, who has been for thirty years the president of the Mary Sharp College, Winchester, Tenn., and by his indomitable energy and superior educational talent has made that College pre-eminently the first female school in the nation.

Mrs. L. M. Marks, now sixty-two, widow of Prof. W. P. Marks, who for years was professor of mathematics in the Mary Sharp, and subsequently partner in the well-known firm of Graves, Marks & Co., Nashville, Tenn. She devoted her early life to teaching.

The Chief, who passed the line of "Middle Life" on the 10th, would readily pass for forty or forty-five, is still full of the fire and vigor of his early manhood, and promises many years of hard work for the Master. The united ages of these are one hundred and eighty-six. Certainly few families have been a greater blessing to the world.

The editor saw gathered around him seven children, the four eldest members of the church with himself. There are seven Baptists in his own family.

After an hour or so spent in the most pleasant social intercourse, dinner was announced, and the guests were seated to a magnificent collation of five courses, rendered all the more pleasant by the graceful and dignified manner in which Sister Graves presided as "our hostess."

The following were the guests: Eld. Job Harrell, of Mississippi; Eld. J. H. Bornm, of Tennessee, (who was compelled to leave the dinner to meet his boat); Dr. Wm. L. Slack, of Mississippi; Dr. M. W. Phillips and lady, of Mississippi; Dr. W. A. Montgomery, of Memphis, pastor First church; Eld. E. A. Taylor, of Mississippi; R. G. Craig and lady, C. Harbert and lady, Memphis.

The several courses were discussed with the most evident satisfaction, as the "Old Folks" called up the reminiscences of years gone by, and it impressed us that the young couple nearly in front of us were more interested in the impressions of the present.

As the last course was removed, Eld. Harrell, of Mississippi, asked permission to submit the following as expressive of the sentiments of those present:

The sixtieth return of the anniversary of our friend's birth furnishes a pleasant opportunity to speak of him as a Baptist minister, public journalist and author. Others of unquestioned ability have already numbered him among the great men of this country, and I shall not, therefore, be considered singular when I say that superior qualities of mind, unflinching devotion to the noblest principles, unswerving fidelity to truth, and certain victory in the best interests of man, achieved over the most alarming odds, certainly give him a just title to very high distinction. As a minister, he has been heard from New York to California, and his reputation as a pulpit orator of the first rank is fully established. With a heart that knew no fear, discouraged by no difficulty, devoted to the truths and principles of the gospel, and a mind to forge great thunderbolts of thought sufficient to purify the moral atmosphere of a nation, and throw abroad a light that is even now guiding men into the broad liberty of free men in Christ, he has given himself, with all his great powers, to the cause of God and his crucified Son, and asked for no other reward than the love of his brethren and the "well done" of his Master. Possessing talents that would have elevated him to the highest places of an earthly distinction, gifted with eminent powers of oratory, he has willingly and cheerfully devoted all to the cause of truth, and for forty years stood as the break-water against the flood of errors that threatened the extinction of the Baptist denomination. As a public writer, he has impressed himself upon the religious history of the age, and given a prominence to Baptist faith, principles and practice that mark the period of a new era in Baptist history. To him, more than to any other living man, the

Baptists of this country are indebted for the soundness of their faith, preserving pure the doctrines of the Bible, the democracy of their church polity, and their exact conformity to the New Testament requirements in matters of church discipline. By his efforts, often unaided and still oftener opposed, that spirit of false liberalism which even now seeks to destroy the peace and permanency of the Baptist denomination, has been rebuked, crippled, held at bay, and, we may hope, rendered powerless for harm in the future. As an author, his works must ever remain as solid Baptist history, and marked as the power that has crushed more than one "Iron Wheel" of priestly despotism. Eld. J. R. Graves has given forty years of his life to the service of the Baptist denomination in this country, and Baptists will not cease to love, honor and pray for him who has thus honored, loved and served them.

This was cordially received, and the editor called upon for a speech:

BRETHREN AND FRIENDS: I was not prepared for just this; I did not dream that a speech of any kind would be expected of me—I prepared none; and, in fact, I do not know just what should be said upon such an occasion. I never was sixty years old before in my life, and I will assure you that it gives a thinking man peculiar feelings in crossing the line that separates forever Young Manhood and Old Age, as several before me can testify—to be compelled to acknowledge an acquaintance with Age, whose introductions we have treated so lightly. I thought to mark this epoch by the reunion of my family, and with them I wished the presence of a few of my old and valued friends. And here let me relieve my heart by thanking each one of you for the honor you have conferred upon me and mine by your presence, and the inexpressible pleasure you give me this day. May each one of you, who has not, not only see your sixtieth, but your three-score and tenth anniversary, in the full enjoyment of health, peace and prosperity.

I know not how to reply to the sentiment just uttered by my brother. I feel that I am not entitled to a moiety of the praise he has so kindly accorded to me—to the noble friends, among whom you, brethren, and one who is here only in spirit, were first, foremost and unflinching, is the great work that has been accomplished attributable. When I was called, thirty-four years ago, by the voice of my brethren, from the pulpit of a city church to take the pulpit of the whole denomination in Tennessee, to take charge of its Book Depository, I traveled for a whole year throughout the State to learn its greatest needs and form the acquaintance of the brotherhood. I found an utter degradation of religious, and especially of Baptist, literature. Beyond the Bible and a copy of "Mercer's Catechism," or "Dove's Choice," in a majority of families no denominational book could be found, and absolutely nothing for children. In this day Sunday-schools with libraries were quite unknown. This determined me to devote myself, body, soul and spirit, to do my utmost to provide a religious literature for our people and for their children, and to cultivate in them a taste for reading. This effort resulted in that greatest of Baptist institutions ever operated in the South, the Southern Baptist Publishing House, from which have gone so many millions of copies of the best Baptist books for the masses were issued, books which today rank the first and the best on Baptist catalogues. The whole denomination in the South and West felt the influence of that Publishing House, and feel it to-day. To the eminent financial skill of one whose widow is with us to-day was the success of that institution indebted, and it is meet that the name of W. P. Marks should be mentioned in this connection.

The mighty revolution in denominational sentiment and policy is indeed astonishing! Thirty years ago nothing was more common with Baptists than union Sunday-schools, and union meetings, and union pulpits—the fullest recognition of human institutions as Scriptural churches, and of their preachers as duly baptized and ordained ministers of Christ, and the reception of their impositions as valid. To find an instance of these to-day in the South is an exception, and but the other day a converted Presbyterian minister was ordained by the almost unanimous voice of the Baptist ministers of Philadelphia, thus declaring that Pedobaptist societies could neither baptize nor ordain a minister of the gospel! Thirty years ago it was maintained in high places that the vote of a church personal offences could be made general offences, and treated as such; that the acts of one church, whether right or wrong, bound every other church in the world, thus indicating the tendency in our denomination to a destructive Centralism, but no intelligent Baptist in the South will advocate these absurd positions. The revolution in denominational sentiment and practice is indeed a matter of grateful astonishment, and that I have been permitted to aid largely, perhaps, in its accomplishment is a matter of the profoundest gratitude to me. More than this, attribute the meed of praise awarded me by my esteemed

Bro. Harrell, to the partiality of personal friendship. They were the trenchant blades of Pennington and the Lord-sainted Dayton that fronted the battle upon the high places of the South and turned the tide of battle, and conquered the seas we this day enjoy. Their names will forever be cherished by all true Baptists.

There is one more serious and hurtful error in our practice as a denomination, that should be speedily corrected. We have thoughtlessly lapsed from church into denominational communion. Our faith is correctly formulated in all our articles, but our practice is in open violation of it. We have suffered fearfully, and we are suffering fearfully and more and more year by year, by the increasing dissatisfaction within and the unnecessary prejudice without. But the issue has been joined, and it is the desire of my heart to live until I can see church communion universally observed by the Baptists of America, [several voices, "You will live to see it!"]

I have already spoken too long. God bless each of you, my brethren. I cannot express the pleasure your presence gives me. I love each one of you, and anticipate with delight that next meeting of all who are here to-day in the "rest that remaineth," where all the struggles, and conflicts and victories endured and won by the grace of God can be recounted together, and may they all be "with joy and not with grief."

Dr. Slack on behalf of his wife presented the Chief an elegant gold pen with this sentiment, "Mightier than the sword of Alexander or Napoleon is the pen of genius, wielded for God and Truth."

Dr. Montgomery was called upon by the editor to reply for him, which he did in substance as follows:

"I feel keenly my inability to respond suitably to a sentiment so true and noble, and worthy of this occasion. And while I regret that this is so, I recognize some appropriateness, and feel the honor of being thus called upon. To-day I see an illustration of the wondrous mysteries of the workings of God's providence in human affairs. After the revocation of the Edict of Nantes, the unrelenting hand of civil and religious oppression drove from the soil of "sunny France," the torn and shattered remnant of the noblest people that ever stood up in the defence of the rights of man to think freely, and act freely, in matters of conscience and religion. No manner men ever shed blood in the altar of sacred human rights, no richer life currents ever watered the tree of human freedom. Naked, bleeding, friendless and homeless, cast out as unworthy to breathe their native air, or tread their native soil, they must seek a home, as best they could, in foreign lands—some admit their consciences to a bloodier despotism, a fiercer hierarchy, than had ever before cursed the fair face of the world. Submit they could not a loyalty to God forbade. They fled a wreck and a ruin. The years roll by. To-day we come around this social board in honor of the descendants of those who were the noblest of the noble, those whose one of the noblest, those who might be, for more than thirty years, have moved this land, as the forest is stirred by the whirlwind's tread, in defence of those great principles of truth and right, the basis of all possible freedom, civil, or religious—principles for which his Huguenot ancestors so freely bled. Stern and unrelenting for the right, with no compromise to make with error, truly he has wielded "the pen of genius" and truly has it been more glorious, as it has maintained "the cause of God and truth" than ever was sword of warrior, pen of poet, or tongue of statesman. To-day one, who in his feeble way has stood by our honored host for thirty years in the use of tongue and pen in the same great cause, himself a descendant of the same Huguenot ancestry, stands in the name of a common, and a noble, blood, a worthy descendant of such worthy sires. May his "pen of genius" be still more glorious "in defence of God and truth" as ripper years add to the wisdom that yields it.

Dr. Wm. L. Slack, of Mississippi, formerly of Denmark, Tenn., in a speech of some length recounted the events of the years 1847-50, and the memorable debate held at Denmark in 1848 between the then youthful editor of the TENNESSEE BAPTIST and the renowned champion of Cumberland Presbyterianism, Dr. Reuben Burroughs.

That discussion grew out of his (Dr. S's.) recent conversion from Presbyterianism. Thousands were present on the ground for four or five days. It was like the meeting of David with Goliath. The presiding moderator of that debate was Jao. Harbert, a prominent merchant of Denmark, but an avowed sceptic. At the close Bro. Graves held a meeting of two weeks at the request of outsiders, and the result of that meeting was not less than one hundred and twenty-five professions, some

eighty of whom were baptized on one Sabbath by Bro. G. and the pastor. Among them was John Harbert who dated his conviction to the debate, as did some twenty others. Bro. Calvin Harbert, who is with us to-day, at that time a youth of fifteen was converted and baptized with his father by Bro. Graves, and it is indeed an added pleasure to me to meet Bro. H., my old pupil, after twenty-five years separation. We cannot recall this interesting speech. He said in those years it cost something to be a consistent Baptist.

"TO OUR HOSTESS,"

Was responded to by Bro. Craig in a very appropriate and felicitous manner, the speaker paying a high compliment to the self-sacrifices and toil of the noble women of the land, who are laboring to enoble and better the race. Upon them devolve in a large measure the training of the youth of our country. He concluded as follows: "May our Sister so direct, train and develop the minds and hearts of her sons that some one of them may rise up to take the place of their honored and distinguished father, whose long and useful life has been spent in the cause of truth and right."

The following congratulatory letters were received from absent friends, and were read by Miss Nora Graves in the most pleasing and graceful manner:—

UPLAND, PA., April 2, 1880.

ELD. J. R. GRAVES—My Dear Brother:—You inform me that on your approaching birth-day you "propose to secure the re-union of the family, the attendance of a few old friends, etc." You kindly extend to me an invitation to be present. I am much obliged to you for thinking of me, and if I were near you I would certainly accept your invitation. But I am far away, and do not expect ever again to go to any place so distant from my home as is Memphis. You will have the kindest of me to consider me, though "absent in body present in spirit." Please present my cordial regards to all who make up the peasant company. I doubt not it will be to them a day of much interest, and a day they will long remember.

Nearly thirty years have now passed away since we became acquainted with each other. Many, many pleasant hours have we spent together, and the number would, so far as we can see, have been greatly increased, if, as the result of the war, we had not been thrown so far apart. I often think of the past. I remember the departed Dayton. He and I wrote many a line in your defence when you were passing through a fiery ordeal. We received many a thrust because we stood by you, but he, I am sure, never regretted his position, and I know I never did. What we all three insisted on, in regard to "the treatment of personal offences," is now recognized as the Scriptural teaching among all Baptists. There is no man now, so far as I know, who will dispute what we then advocated with all the energy of earnest argumentation. Great principles were established. I will not enlarge.

God bless you, my brother, and crown your remaining days with great usefulness. May the "everlasting arms" be underneath you, and when called from labor to the rest that remaineth, may you know by blessed experience how much better it is to depart and be with Christ. With best wishes, affectionately yours,

J. M. PENDLETON.

BLUE MOUNTAIN, MISS., March, 18, 1880.

DR. J. R. GRAVES—My Dear Brother:—Your kind invitation to attend the re-union of your family and a few of your friends on the 10th of April, prox., has been received. My first impulse was to go, although it might cost me a considerable sacrifice. But, referring to the almanac, I found that the 10th comes on Saturday before the second Sunday, and I have an appointment for that day, which my regard for my brethren will not allow me to miss for my own pleasure. I deeply feel even now, the self-denial that it will cost me to be absent on that happy occasion. I have been a constant subscriber to and reader of your paper from my boyhood; and I admired and loved you for the truth's sake from my first acquaintance with the TENNESSEE BAPTIST. My pleasant association with you six years as associate editor greatly strengthened the bonds of confidence and friendship already strong by many ties. Please present me specially to every member of your family, and very kindly to all the dear brethren who may be present. And may our kind Heavenly Father crown the day with many sweetest pleasures. The Lord grant you many more days of usefulness, and then give you the mantle to noble sons. Thanking you for the place assigned me among your special friends, I am, faithfully yours, as ever,

M. P. LOWREY.

St. Louis, Mo., April 9, 1880.

REV. J. R. GRAVES, LL. D.—Dear Brother:—I much regret that circumstances prevent me from being at your sixtieth birth-day family dinner. It would certainly afford me great pleasure. Permit me to congratulate you on your arrival, with such robust health, undiminished energy, with a hopeful outlook, to a period of life, a mile on the hill-tops, where you can look calmly back on the pilgrimage and the conflict, and at the same time catch a view with an experienced eye of what remaining battle triumphs await you.

It is thirty years since we met in public life—thirty years of incessant work and grapple and I trust of advance with both of us. Of those, then in the race with us, few are left. Not an editor, that I can think of, is now living, who at that time guided the columns of any of our denominational periodicals. Peck, Hinton, Meredith, Buck, Baker, Crowell, Waller, Sands and Haynes, have one by one dropped the editorial pen and passed into rest. Others rose to fill these places and have passed away—the pure and lofty Jeter among the rest.

We have been spared through all those years of changes to continue at our posts. A merciful providence has dealt kindly with us; and I presume either of us could do, as much hard work as we could the day we met in Nashville, thirty years ago.

I cannot but feel grateful that, running with you on the same line, each of us so long editing weekly papers—I the Western Recorder, at Louisville, and you the TENNESSEE BAPTIST, at Nashville—that we lived and labored for eight years in Memphis, with our distinct utterances, in all visibility, and, I may add, positiveness, in all matters of conscience and faith, we have always been personal friends, and have never, that I remember, had an unkind word in public or in private. It is pleasant to remember this, when I reflect on the fact that we were about the same age, with somewhat rival personal interests—some differences in our views, and neither of us destitute of ambition. Thank God, Bro. Graves, you and I have no old scores to wipe out, and no bitter words against each other to condone.

I have stood beside you and have seen you part with your aged, ailing mother, have been with you when the fearful epidemic swept alone with you when the fearful epidemic swept the city of its population, and bowed beside you, as our angel wife gave you her loving farewell, and passed to her home on high. We have prayed and wept together in sorrow, as well as battled and smiled together in duty and joy. And here we are, my brother, aged with sixty winters, and waiting for the coming of the Lord.

God bless you and yours in the wish and prayer by me and mine. Affectionately,

S. H. FORD.

Most heartily do I join Dr. Ford.

S. R. FORD.

AUBURN, TENN., April 6, 1880.

DEAR BRO. GRAVES:—Your of the 9th ult. received. May you have a happy time in reunion with your family and the enjoyment of the presence of your old friends on your sixtieth birth-day. It would afford me much pleasure to be with you on the occasion, but it is out of the question. I am much afflicted with rheumatism. I well remember to have heard you deliver your first sermon before the old Concord Association. Many have been the changes since then. Your trials are distinct in my recollection. Your friends (my noble self among the number) contended for the right, and you came off victorious. May God still sustain you, and may you live many years more to labor in the Master's cause. Your brother in Christ,

J. J. MARTIN.

The following beautiful poem was contributed by Mrs. A. C. Graves:—

THE TRUE LIFE.

Written for my brother, J. R. Graves, on his 60th Birth-day. A winsome resting-place it was of tenderest green; o'er-spread With half-formed buds, and spreading leaves, and rosy o'er-head. No care crept in to vex the hours, no sorrow dared invade. Nor Fear could, from its perfect trust, have power to make a way. "Why should young Life not linger here? Why should it ever long To see the buds burst into flowers, the leaves grow broad and strong?" "Let childhood's eager feet press on; too tender is the green Of early dawn; too soft the buds; a grander, richer scene. Its gaze is seeking, as the mounting sun perfects the bloom, And sets fair germs of luscious fruitage 'mid the rich perfume." "O, youth! enthused with glowing promises, born of the rosy spring. Clasp'd hand in hand with Hope, child of the tireless wing. Tarry thou here, with pulses light, resting contentedly. The Future hath no gladder hour waiting in store for thee." "Not here I'd rest 'mid buds and blooms; the wooing harvest calls. And I must haste to gather the ripe fruitage ere it falls. Man would know all, France to Flew read; the palace brave Observe from deep foundation stone to loftiest architrave;

Note the gray dawn; high noon and dextr eye, leaf, bud and flower. And group the varied aspects of each swiftly passing hour. "Thou hast had all—the bud, the bloom, the perfect fruit— and now Youth's smiling hope is gone, with childhood's loving trust; thy brow is seamed, thine eye grown dim; thou'rt braced one, what wilt thou do now? Seest thou not an open grave?—hast thou heaved thy door? The night is falling, go not forth, lest thou shouldst fall therein. And in the daily walks of life shall never more be seen." "Ah! know'st thou not that yawning grave is but the open door Through which I do but step to find me on a fairer shore? No perished hopes, no blighted buds, no blasted fruits are there. This vestment-body laid aside, life knows no grief or care. Hope, even hope, shall stay behind; blissful fruition hath No need of such a friend to cheer a never-ending path. And clinging trust abide with hope, for knowledge hath not need. Of either, and from all that shackled, snail fall living freed. Mounting, I'll wing my starry way when God and love shall lead."

Brother and friend, accept this try I send thee on thy natal day. Six decades past, they do but seem The fleeting vision of a dream. Forgive this serious strain—my pen Would write no other, and I can Ye'll read it with a shadowed brow. For life, with us, is waning now. Many returns I wish these yet Of this good day, with loved ones met. Fair sons and daughters' round thy board, And for life's needs unshaken heart, Till that last birth-day maketh thee Harbinger of Eternity. Winchester, Tenn., March 21, 1880.

ONE HUNDRED DOLLARS WANTED WITHIN THIRTY DAYS.

WE have not called upon our patrons during the twelve months past for one dollar to aid our young ministers at the Southwestern Baptist University. We should not now, but a prominent young minister writes us that he will need \$100 to carry him through the present session. We know him to be heart and soul devoted to his calling. He has struggled long and manfully. We call not leave without finishing his course. We call upon every brother and sister who reads these lines to send us at least \$1, if possible, and it is if your heart is in it, and the money shall be acknowledged under this request, and as often as \$10 is sent in we will forward it to the treasurer, to be applied to this brother's assistance, who proposes to refund it to the Ministerial Board.

AMOUNTS CONTRIBUTED. J. R. Graves, Memphis, \$1 00; Tatum Anderson, Memphis, \$1 00.

SKETCHES OF TENNESSEE BAPTIST MINISTERS.

BY ELDER JOSEPH H. BORNM.

THIS work is now in the hands of the publishers, Rogers & Co., Memphis Tenn., who will put it through, by the first of July, next. It will contain between six and seven hundred pages. Price, \$2.00, in cloth; \$2.50, in sheep. Canvasers for each Association in the State wanted. Correspond with the author, Elder Joseph H. Bornm, Dyersburg, Tenn., upon the subject, and remittances can be sent, either to him or Rogers & Co., or Baptist Book House, Memphis, Tenn. Those who send in their orders and make remittances earliest, will be first supplied. No orders entered without the remittance.

OUR VISIT TO EAST TENNESSEE.

Our proposition is to visit and preach one day to as many churches in East Tennessee, as desired, a one day's meeting, and if any church should wish to engage the five Lectures on

THE CHURCH AND ITS ORDINANCES.

We will try to find time to deliver them. We should be pleased to hear, at once, from every church, through its pastor or deacons, desiring a visit, so that we can arrange the time, and meet as many as possible.

Gen. Grant, by special invitation of the city authorities, and citizens in general, visited Memphis on the 14th.

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Our Pulpit.

A MISSIONARY SERMON. PREACHED BEFORE SAETHOLOMEW BAPTIST ASSOCIATION, OCTOBER 5TH, 1873, BY ELD. W. E. PAXTON, WARREN, ARK. PUBLISHED BY ORDER OF THE ASSOCIATION.

I WAS appointed at the last meeting of this body to preach a Missionary sermon at this time; but the resolution assigning me this duty does not specify what particular phase of the subject I am expected to notice.

The history of Missions would no doubt interest many but the history of Missions would be the history of the church. If I should confine myself to that portion of the history which embraces the operations of Missionary societies as first organized by Baptists more than a hundred years ago, the subject would be too comprehensive to be included in a single discourse.

Here is the missionary clause in the Constitution of the Church. He who obeys it in its spirit is to all intents a missionary. The word missionary means one sent, and apostle is the Greek word for the same thing. Every apostle was a missionary, and every one, in all ages, sent to preach the gospel, was a missionary.

The missionary spirit, which is the divine extension of the knowledge of Christ, is the very spirit which should glow in every Christian heart. It is the fountain of heavenly joy from which the Christian draws all the world's conversion to Christ, and feels it his duty to labor in the use of the appointed means to give the gospel to others.

There is no blinking this question, my brethren. Christ said, "Ye are my friends, if ye do whatsoever I command you;" and one of the things he has commanded is to go into all the world and preach the gospel to every creature. Now it is a sound principal of law that what one does through another he does himself; and though each may not be able to go in person, he who remains the preacher and enables him to go is obeying the command. But he who wraps about him the mantle of selfishness, and feels no yearning in his spirit for a perishing world has never been made partaker of the spirit of Christ; and Paul says, "If any man have not the spirit of Christ he is none of his." Every Christian is of necessity, in spirit, a missionary, ready by all means in his power to extend the knowledge of Christ.

1. Every disciple, whatever his station in life, realized that he was in possession of a knowledge which he was bound to impart to others. "No man lighteth a candle and putteth it under a bushel, but on a candlestick that it may give light to all in the house," was the teaching of Jesus. Every individual was regarded as a center of light, and each gathered church was described as "a city set upon a hill," and each was commanded to let his light shine. Thus, whenever a Christian went, he became the center from which radiated the knowledge of Christ; and he was born into God through that knowledge, gathered around him and became a church. Every church was continually sending out colonies to become

whole tenor of the Scriptures that the preaching of the gospel, enforced by the Holy Spirit, is the chosen instrumentality by which men are called unto salvation—as Paul says to the Corinthians, having "chosen you to salvation through sanctification of the Spirit, and the belief of the truth whereunto he called you by our gospel." Just as the Thessalonians were chosen, as are all others chosen: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

This then being the chosen instrumentality, the Lord Jesus entered upon his mission by beginning to preach the gospel, and soon ordained the twelve to go forth and preach. To these were afterwards added the seventy who were specially set apart to the work of the gospel ministry. And when about to ascend to the Father, he gathered his disciples about him and gave them the commission: "Go ye into all the world and preach the gospel to every creature; and lo! I am with you always, even unto the end of the world."

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new centers of the gospel, and these in their dispersion, went into new neighborhoods and settled, not with special reference to worldly advantages, but with a view to the extension of Christ's kingdom. And those who remained, labored, not to build up their private fortunes, but for the good of the Master's cause. To this end their property, their energies, their lives were consecrated.

2. But in addition to this general work, a particular class were set apart to the work of the gospel ministry, and required to give their time, as far as circumstances permitted, to the study of word, to private instruction and to preaching, or the public proclamation of the gospel. These were chosen from those who were called of God, and were best fitted for the duty and that they might not be encumbered with temporal affairs the rest of the church contributed to their support. Hence we hear such precepts as these: Gal. vi. 6. "Let him that is taught in the word communicate unto him that teacheth in all good things." 1 Cor. ix. 7-11. "Who goeth a warfare at his own charge? Who planteth a vineyard and eateth not of the fruit thereof; or who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same thing? For it is written in the law: Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care of oxen? saith he it altogether for our sakes? For our sakes no doubt this is written that they should plow in hope, and that they should sow in hope."

3. While the pastors were generally supported by the church which received their services, as we learn from Paul (1 Cor. ix. 6,) provision was made for sending the gospel where there was no churches. We learn from Luke viii. 2-3, how Christ and his apostles were supported. They were not miraculously fed by manna from heaven, but certain women ministered unto them of their substance. Paul, while a prisoner at Rome for the word's sake acknowledges a contribution from the church at Philippi, and we learn from his acknowledgement that this church at the very outset of his ministry in Europe communicated with him "concerning giving and receiving," for says he, "even in Thessalonica ye sent once and again unto my necessity." The acknowledgement of Paul clearly imports that other churches afterward contributed to his support while laboring as a missionary, sent out by the church at Antioch.

Having preached at Corinth without charge, he subsequently reproached them saying (2 Cor. x. 8,) "I robbed other churches, taking wages of them, to do you service." He also expresses the hope (2 Cor. x. 15-16,) "When your faith is increased that we shall be enlarged by you abundantly according to our rite, to preach the gospel in the regions beyond you." Here we see that it was the apostolic rule to require the

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