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Old Series—Vol. XXXVI. MEMPHIS, TENN., FEBRUARY 28, 1880. New Series—Vol. XII. No 37.

Our Pulpit.

CHRIST THE FRIEND OF SINNERS.

BY ELD. A. G. PARROT, GERMANTOWN, TENN. "This man receiveth sinners and eateth with them."—Luke xiv. 15. MAN, in his wickedness and corruption, often despises the riches of God's goodness and mercy to his creatures. His proud heart is not prepared to enter into sympathy with that deep humility that led the Son of God to stoop lower than the grave to save fallen man. His perverted nature would bedim the brightest star in the crown of Christ's glory. His blinded eyes refuse to see the rays of the brightest light that ever broke the darkness of man's wandering from God, from heaven, from immortality. He would cast reproach upon the arm of heaven that is outstretched to save him from the doom of the lost. He would mock the efforts of him who came to— "Restore to earth lost Eden's faded bloom, and singe hope's halcyon halo o'er the wastes of life."

But above the storm of his maddened fury, eternal wisdom reigns, and makes some of his bitter execrations the brightest enunciations of heaven's truth, as when he exclaims of Christ, "This man receiveth sinners and eateth with them!"

Earthly kings admit into their association lords and nobles, and sometimes condescend to sit with them, but criminals, traitors, rebels, even though deeply penitent and truly reformed, are not admitted to such familiarity. Even the self-righteous Pharisees would have felt themselves polluted by such association, and would have sought a cleansing at the fountain of their ritualism. But the Son of man came to seek and save the lost, to restore the fallen, to lift up man from the degradation of sin to a higher plane of thought, feeling, emotion and aspiration. He came to regenerate, to enliven, to ennoble, to refine, to exalt, all that is God-like in man. He came to reconcile rebellious man to his Creator, to offer him communion and fellowship with God. Hence his mission to earth was in the interest of sinners. He became poor that they might be made rich; was treated as a sinner that they might be treated as righteous. He died for their sins, arose for their justification, ascended to the Father to intercede for them; and is now exalted a Prince and Savior to grant repentance and remission of sins to the lost and ruined of earth. He receiveth sinners and sinners only. "He came not to call the righteous, but sinners to repentance." One to be received must divest himself of all his righteousness, (which is but filthy rags that cannot hide his sins), and go in his true character as a sinner.

An artist once met a man whom he thought a perfect representation of poverty, wretchedness and vice. He was clothed in rags, his hair was uncombed, and dirt covered his person. For a stipulated sum the artist engaged the man to come at a certain hour to his gallery, and sit for his picture. The man went home, washed and dressed himself, combed his hair, and at the appointed hour went to the artist and asked the fulfillment of the engagement. The artist eyed him from head to foot, and denied making any engagement with him. The man reminded him of the time and circumstances under which the engagement was made. "Oh!" said the artist, "you are not the man now that you was then; you have quite a different appearance, and cannot serve my pur-

pose now." Sinners need not dress up in their own righteousness to go to Christ; he will not receive them in that garb, and such is only an effort upon their part to hide their real character, which cannot be done. Christ knows them in whatever style they may be dressed, and will only receive them in their true character.

The fact that Christ receives vile sinners, and admits them into his association, has ever been a stumbling block to the self-righteous. The man who prides himself on his honesty, integrity and respectability in society, cannot understand why he is not the especial favorite of heaven; he thinks this character should secure him a place among the people of God, and the thought that he must be admitted in the same way and on the same terms with the vilest of sinners, is too humiliating for him to bear. Of all the deceptions that seize upon the human mind, there is none, perhaps, more fatal than that of moral goodness; it produces a feeling of security that lulls its possessor into a quiet repose, from which it is always difficult to arouse him.

Inherent moral goodness exists on earth only in name. Men of the world may lead lives that will be commended, and their own pride and vanity be flattered thereby; they may rise above the low, degrading vices of the world, but still they are not good. God has declared that "there is none good." A proper insight into the motives and principles that produce the seeming fruits of goodness among men, will utterly disrobe them of all their glory. Pride, selfishness, worldly preferment, and their kindred principles will often be found to be the source of seeming goodness. It is impossible for a corrupt tree to bring forth good fruit, or an impure fountain to send forth a pure stream. God has declared that "the human heart is desperately wicked and deceitful," and that the carnal mind is enmity to him. Until this truth is accepted in all its reality, there is no hope of salvation; the whole scheme thereof rests upon it, and would be utterly useless without it.

The salvation that the Bible reveals is that of sinners. "Thou shalt call his name Jesus, because he shall save his people from their sins." The glory of Calvary is the glory of redemption. The song of the saved is, "Unto him that loved us and washed us from our sins in his own blood, and bath made us kings and priests unto God, be power, and glory and dominion forever."

But how does he receive sinners? Joyfully, like the father received the returning prodigal, who came with penitence in his heart and confession on his lips, believing that he would be received. Although they may have wandered long and far from him, and wasted his mercies and blessings in sinful indulgences, until vice and crime have left their hideous pictures deeply engraven in every lineament of their features, yet will he receive them. The receiving of sinners is the chief joy of Christ—it is the deliverance of the travail of his soul, it is the receiving of the purchase of his blood, it is the adding of stars to his crown, it is bringing in the members of his Father's family. All heaven rejoices with him in receiving a sinner. This joy is real, it is genuine, there is no deception about it. Earthly friends sometimes receive us into their homes with many expressions of love and kindness and demonstrations of joy, but a knowledge of the deceitfulness of the human heart may excite within us suspicious thoughts to mar all our happiness; but the sinner whom Christ receives need not be troubled with such thoughts. Christ

died to save and lives to intercede for them, and they may know of a truth that he loves them. He admits them to a sacred nearness. He gives them a place in his great heart, and puts his spirit into their hearts. He casts the robe of his righteousness around them, and from thenceforth treats them not as sinners, but as righteous.

Sinner out of Christ, your condition is a wretched one; you are morally diseased, and the tendency of your disease is to sink you lower than the grave. Christ is the only physician who can heal you. He has the only antidote known to heaven or earth for your disease. He offers you his service without money or price. Your highest interest demands that you make personal application to him at once.

Again, you are like one living in poverty and wretchedness, in a miserable habitation ready to fall to ruins. Christ will give you eternal wealth, and admit you into an everlasting habitation. But whether you come to Christ or not, I would have my text proclaimed everywhere. I would that it were borne on the wings of the wind, that it were lapped by every tongue, and written upon all hearts.

HINTS FOR YOUNG PREACHERS.

AN old preacher says that "no man is fit to preach who does not covet a pulpit more than a throne, and who does not sit down to sermon with more enjoyment than a hungry man sits down to his dinner. When you lose your interest in your work, your people will very soon lose their interest in you. If the ministry is not the highest of enjoyments, it will soon become the dreariest of drudgeries. Doth not the Master love those who love his service? The most valuable hint I ever received came to me from a baker at Saratoga. I had been preaching there during my ministerial boyhood. The baker met me the next day at the railway station, and said: 'I believe you are the young man who spoke in our church yesterday.' 'Yes, I am.' 'Well,' said he, 'I felt sorry for you; because I thought you did not know what cultivated and critical people there are here in summer. But I have noticed that if a minister can convince the people in the first five minutes that he only aims to save their souls, he will kill all the critics in the house.' That was one of the wisest things ever uttered. It ought to be written on the wall of every theological seminary and every pastor's study."

We agree with the Alliance when it says: Some hymns and tunes are wedded together. To separate them is to divorce what God hath joined. "Nearer my God to thee," for instance, must be sung to the tune of "Bethany;" "All hail the power of Jesus' name" to "Coronation;" "When thou my Righteous Judge," to "Merrillah." We have witnessed the attempt to join some of the old hymns to new-fangled tunes sometimes until we have felt like rising in our seat and saying, "We forbid the banns."

The great question of life is the suffering we cause, and the most ingenuity of metaphysics cannot justify the man who has pierced the heart that loves him.

For the efficient prosecution of business of any kind have application, observation, method, accuracy, punctuality and dispatch.

Discussion on Universalism.

The Scriptures teach the final purity and happiness of all mankind.

LETTER VI.

"He not overcome of evil, but overcome evil with good."—Rom. xii. 21.

DEAR SIR:—My late tour through Georgia has caused the delay of this letter. I am sure impartial minds will be disgusted with the insolence, abuse and misrepresentation which you so freely indulge in, and their verdict will be, "the poor fellow has run aground, and knows not what else to do."

1. You deny that God's desire will ever be accomplished. Here, you plainly contradict the Bible; for it says, "He is of one mind, and who can turn him, and what his soul desireth, even that he doeth."

2. "The desire of the righteous shall be granted." Prov. x. 24.

3. Therefore, all mankind will finally be saved. You may bluster and cavil, but you might as well attempt to pluck the sun from the heavens, as to try to overturn this great truth.

Concerning rebellious Israel, God says: "I will put my law in their inward parts, and write it in their hearts, and they shall be my people. And they shall not teach every man his neighbor, and every man his brother, saying, 'know the Lord; for all shall know me from the least, even unto the greatest.'"

7. Ps. ii. 8-12.—The destruction spoken of here, refers clearly to that which is destructible, but as the spirit of man is immortal, the destruction alludes to that which is destructible, which is sin. It is this that constitutes man an enemy to Christ. Destroy sin, and you destroy his enemies. Hence, we read, "For this purpose was the Son of God manifest, that he might destroy the works of the Devil."

8. It is true, that no drunkard as a drunkard, shall inherit the kingdom of God, but you add the word ever, where the Bible does not. The apostle after speaking of the characters that shall not inherit the kingdom; adds, "and such were some of you," &c. See 1 Cor. vi. 11, from which we learn that these characters are not stereotyped for eternity.

9. You tell us if future retribution ends in the recovery of the sinner, then is the penalty of sin a blessing. Well, when a father chastises his wayward boy, is it intended to keep him in a state of disobedience, or to reform him? "The law," says a divine writer, "was our school-master to bring us to Christ," Gal. iii. 24. It is not therefore intended, as you suppose, to keep us from him.

10. I am next told, that if in the resurrection, all will be glorified, the Restoration theory is not true. To me, this is very strange. What is the resurrection—the ANASTASIS of the dead? Is it not the raising up of all mankind—exalting them, and bringing them into harmony with truth and goodness? The Saviour must have meant this when he said, "I am the resurrection and the life"—the great exalter and purifier; for "he shall sit as a refiner of silver, and shall purify the sons of Levi." (10)

11. The application of the language—"that God may be all in all (1 Cor. xv. 28) to Christians only,

Jeremiah are the subjects of endless misery, nor is there any proof that Judas is. Even your own Dr. Gill, says—"This is a Rabbinical phrase, frequently used in one form or another, and sometimes as our Lord spoke it. It is applied to such as speak false and lying words, and regard not the glory of God." Hence, there is no passage, correctly understood, that contradicts the great truth, that of polloi, all men, shall be made righteous. (5)

4. You simply assert, (re-marking on my second argument) that it is only "a play upon words;" yes, and such a play upon words as you can do nothing with. The idea that reptiles, snails and snakes, were made for Christ, will not be believed even by intelligent Baptists. The Bible and Christ, concern man, not reptiles! Such criticism from a man of such pretensions, surely will humiliate your own friends. But then, with you, Universalism was to be dodged, and as mariners say—"any port in a storm." To assert that I disjoint the Scriptures, and put a lie in the mouth of Christ, is one thing—to make good that assertion, is quite another, which you feel your inability to do.

5. Your assumption, that God has two wills, is simply false; for the Bible is plain in declaring that he has but one. "He is of one mind, and who can turn him." Job. xxxiii. 13. So it is as plain as the shining of the sun, that you contradict the Bible by saying God has two wills.

6. You tell us Christ did pray for the world; and refer us to where he said, "I pray not for the world." He was then praying for his disciples only. Why did you not follow him in that memorable prayer to the end? He says, "neither pray I for these alone, but for them also which shall believe on me through thy word, that the world may believe that thou hast sent me." John xvii. 20. Is not this praying for the world? And did he pray for that which could never be accomplished? He says—"The Father heareth me always." Then it is plain, that in God's own time, the world will believe and be saved. And what man, of benevolent impulses can object to this? (6)

7. Ps. ii. 8-12.—The destruction spoken of here, refers clearly to that which is destructible, but as the spirit of man is immortal, the destruction alludes to that which is destructible, which is sin. It is this that constitutes man an enemy to Christ. Destroy sin, and you destroy his enemies. Hence, we read, "For this purpose was the Son of God manifest, that he might destroy the works of the Devil."

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11. The application of the language—"that God may be all in all (1 Cor. xv. 28) to Christians only,

will not do, for Christians are already subdued unto Christ. Paul is evidently speaking of such as were not subdued unto Christ. The last enemy of man is to be destroyed, as Paul declares, and we know there can be no enemy later than the last. This embraces everything that has ever cursed man. After this, all things shall be subdued unto Christ—he delivers up to the Father, the reconciled kingdom, and God becomes all in all! The resurrection spoken of in Dan. xii. 2, refers not to the final, glorified resurrection of the dead, but to a moral or spiritual resurrection, in this life; which commenced at the abrogation of the Jewish polity. See how Jesus speaks: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand), Matt. xiv. 15. In verse 21, the Saviour speaks of great tribulation, such as never had been, or should be, and Daniel uses the same language. Those that had not had the light of the gospel, should now be aroused from their benighted condition—some approved, and others condemned by the gospel standard. Daniel and Christ are against you. (11)

12. You speak of enemies after the resurrection. Give us the proof, that is what is required in this discussion—not mere assertion. When all become reconciled to Christ, (as we learn in Col. i. 20, not one will then be an enemy. (12)

13. You confine all probation to this life. I demand the proof—the onus probandi devolves upon you, who limit the operation of God's grace to this fleeting span. It is not my business to prove that Christ will accomplish his work, either before or after a particular time. If the work is going on, it is your business to prove that it will cease at death, as you assume. It is the doctrine of interruption, that must be proved, not the continuance of a work that gives no indication of ceasing. Prove the interruption, and then you displace the burden of proof, but not till then. (13)

14. You have repeatedly quoted Hedge and Dewey, Unitarian writers, as Restorationists. What will candid men think, when I tell them, that these authors were not Restorationists, but Annihilationists, which you must have known, if you have their writings. To parade them before your readers as Restorationists, is a palpable fraud. And because such men say they cannot find Restorationism in the Bible, therefore the proof to you, is clear as mud (!) that it is not there. Now I ask all thinking men, if such a position is not superlatively weak? Remember, you are writing a record for posterity, for I fully intend publishing this discussion in book form. (14)

15. The rebellious Jews who rejected Christ, are yet to say, "blessed is he that cometh in the name of the Lord." And Paul enquires, "have they stumbled that they fall? God forbid; but rather through their fall, salvation is come unto the Gentiles. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Rom. xi. 15. (15)

16. You enquire, concerning unbelievers—"does Christ say they will ever believe on him?" We have the promise, that all shall know him from the least even unto the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." Heb. viii. 11, 12. No proof of endless misery here. And, as above shown, Christ prayed that the world may believe, and he says—"The Father heareth me always." (16)

17. What you say of the lost sheep, is simply absurd. You gravely tell us, it means this world, and not its inhabitants. How will this do? Let us see. The hundred sheep then, must mean a hundred worlds which the man owned! Rather a large land owner, one would think! But one of these worlds went astray—i. e., inert matter went astray!!! Why waste words upon such an idea? But then when the shepherd findeth his lost sheep, (world) he layeth it on his shoulders rejoicing. Rather a strong man, one would think, to carry a whole world on his shoulders! Such nonsense! (17)

18. You ask me to explain Matt. xxiii. 37, where Christ says of the Jews, that he would have gathered them as a hen doth her brood, and they would not. Other similar passages you name.

This language is not said of God, but of Christ, and he never claimed to be God, but the Son of God. "He doeth according to his will, in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand." Dan. iv. 35. Your dispute is with Daniel, not with me. It is only a question of time, as to God doing his will. Because he does not will the child to become a man suddenly, shall we say that therefore he does not will him to become a man at all. That surely would be a very shallow view of the subject. The child is progressive, and so is God's government. (18)

19. THE WILL OF MAN.—You are certainly very self-contradictory, for you take Acaculian ground when pushed, and predicate all upon the will of man. This surely looks badly in a Calvinist, who believes the elect were ordained to be saved from all eternity—without consulting their will at all; yea, before they had a will—before they were born!!! To mount the Arminian pony, and seek to gallop away, and hide yourself under the dust which it kicks up, will not do, and your Calvinistic friends will say the same. I do not intend that you shall ride your Calvinism with its raw head and bloody bones, even if the last one gets crushed. (19)

20. CREATION—KTESIS.—All your floundering about the meaning of this word, and my criticism upon it, only shows that you are badly gored. I said the phrase "every creature," in Mark xvi. 16, comes from ktisis—i. e., is translated from kt. I say so still, and the evil you raise, is a poor subterfuge, intended to cover the wound I have given you. Suppose I say hell in connection with the rich man comes from hades. Would not every one capable of judging fairly, know I was correct? The explanation you give ktisis, the word rendered "creation," in Rom. viii. 21, will be laughed at by the intelligent of your own church; for the context shows clearly, that this creation is something that has hope—something that has been subjected to vanity, not willingly—something that is to enjoy "the glorious liberty of the children of God." You tell us, this creation is "the physical earth." Now as the earth has no vanity—no will, no hope, I ask every reflecting mind if your interpretation is not demonstrated to be false? This word ktisis, is rendered "every creature," in Mark xvi. 16, to whom the gospel was commanded to be preached. It is *passive* to ktisis, and not *active* ktisis, as you have it. Now don't every thinking man know, that our Saviour never commanded any one to preach to the physical earth, which your interpretation necessitates. Your verbiage about saving snakes and lizards, only shows the extremity to which you were driven. Every Bible reader should know, that the Scriptures are addressed to mankind, and not to reptiles. Poor Graves! It really looks unkind for me to press on a fallen foe, and as I believe in a merciful God, I will show mercy. A few words however, before I leave this branch of my subject. That eminent Scotch divine, Dr. McKnight, insists that the true meaning of ktisis, is every creature—i. e., every intelligent creature. Hence it follows, that the same number which were made subject to vanity, (which surely embraces all mankind) shall be delivered from the bondage of corruption into the glorious liberty of the children of God. This adamantine pillar of Universalism, can never be shaken. As well might a poor blind mole attempt to uproot the majestic Andes, as for any man to try to show that this luminous language does not teach Universalism. (20)

You tell us, the Emphatic Diaglott, reads—"preach the gospel to the whole creation." "Whole creation" of what, I would enquire! Evidently to the whole creation of mankind; for it is with sinful, wayward man, the gospel has to do, and not with snakes and snails! What you say about ktisis, rendered "every creature," in Rev. 5. 13, is only intended to divert the attention of the reader from the cogency of my argument which is still pressing against you. I am sustained by Donnegan, in his Greek Lexicon, who declares, that ktisis means "a created thing—a creature." Meaning of course, an intelligent creature, for with such only the gospel has to do.

Every Bible reader knows this. Then it follows, that it means every human being, as Mark xvi. 16, evidently does. No cavil can invalidate this truth. (21)

The "skin" under which you have been traveling, is not only "slipping," but has been stripped from you, and your nakedness is apparent. 21. Your allusion to "filthy still," (Rev. xx. 11,) does your cause no sort of good. Everybody knows that it simply means for the time being, and nothing more. Of itself, it neither proves endless sin, nor endless holiness. The book of Revelation begins by speaking of things that must shortly come to pass; and closes by saying, "surely I come quickly!" To apply such language, to the final state of man, is clearly wrong.

22. AS IN ADAM, ALL DIE," ETC.—Why do you not give me a manly criticism on this passage, instead of asking me to prove that it does not mean what it says! Thinking men will put the due estimate upon such glibberish. You had stated, in a previous letter, that it refers only to the just. I asked if only the just die!! And you now wish me to prove that the passage does not mean what it says! Your readers will be as named of such trifling.

All that die in their earthly, or Adamic nature, shall be made alive in Christ; and to be in Christ, is to be a new creature. See 2 Cor. v. 17. The life in Christ, is as universal, as the death in the earthly or Adamic nature. Hence says Paul, "as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49 (22)

23. FALLEN ANGELS.—You cannot divert me from my purpose—I engaged to prove that the Scriptures teach the final purity and happiness of mankind, and I shall stick to the question. I have nothing to do with angels, fallen, or otherwise. Before you lug in foreign matter, you had better dispose of that which is pressing upon you. If your conscience will allow you to say, I throw the book of Jude overboard as a myth, and with it the New Testament, you certainly have a very poor conscience. I have neither said nor intimated any such thing. I said in a former letter, that Jude in speaking of fallen angels, alluded to a tradition among the Jews on that subject, (without endorsing it) to show them, that if, (as they believed), holy angels sinned and got punished, how could they, (the Jews) expect to escape the just judgment of God. No well-informed theologian will argue, that there was ever sin in heaven (23)

24. REPENTANCE.—You inform us that God requires repentance now, not hereafter. What is eternity before Jehovah, but a continuous now? And if he is an unchanging Being, as the Scriptures declare; if he desires the repentance of all now, will he not ever desire it? And if so, will he ever interpose a barrier to prevent it? If the soul is valuable in time, will it become valueless in eternity? If the means of grace are confined to this short life, all should have the same opportunities, the same light—the same length of time to live. But we know that such is not the case, and knowing this, we are constrained to believe that the work of redemption is continued beyond the grave. Hence, we read in 1 Pet. iii. 18, that Christ was put to death in the flesh and quickened by the Spirit, by which also he went and preached unto the Spirits in prison. All of which teaches most clearly, that the mission of Christ is continued in the spirit world, and will be, until every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father. Phil. ii. 10, 11. We also read, that "the gospel was preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." 1 Pet. iv. 6. Such testimony proves most conclusively, that the means of grace extend beyond this fleeting life. (24)

25. HADES.—I am invited to name the passage in which hades means "hell." Well, this is cool! The attentive reader will remember that in the early part of this discussion, you quoted hades in connection with the rich man, in proof of endless misery. You also quoted Ps. ix. 17. The wicked shall be turned into hell, (hades) the synonyme of

hades), in proof of endless misery, after stating in your book, Middle Life, that these words mean no such thing!! A man of your turn of mind, should have a better memory. You will find hades in the following places. Matt. xii. 28, Matt. xvi. 18, Luke xvi. 28, Acta ii. 27-31, (mentioned twice,) 1 Cor. xv. 56, Rev. i. 18, Rev. vi. 8, Rev. xx. 13-14. After admitting as you do, in your Middle Life, that this word never signifies a place of endless misery, you could still parade it before your readers in proof of that which you had said it did not prove! The intelligent reader will appreciate the candor of such a statement. A man who can thus stuff himself, is not to be depended on in handling the Scriptures. (25)

26. To put words into my mouth which I never said, and call them blasphemous, will help to fill out your space, but nothing more. I have never held God responsible for the acts of men, but I have held him responsible for our existence, which he would not have given, knowing to most, it would prove an endless curse. I say so still, for every candid man knows that infinite love could never confer existence upon such terms. The most Pandemoniac fiend could do nothing more.

27. SUBDUING ALL THINGS. 1 Cor. xv. 28. The passage reads as follows: "And when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be ALL IN ALL." The attentive reader will see, that you have not taken this argument from me—it is still against you. This universal subjection, I informed you, is spoken of as being the same. No hint is given that some are subdued by love, and others by force, but all are subdued alike, and in such a manner, that God is all in all. If the subjection is coerced, it is so to all, and if it is of love, it is so to all. There is no way to avoid this conclusion. Parkhurst, on the original word rendered subdue, says it means "to set or place under, to subject; subdue, hypotassomia, passive or middle, with a dative following, to be subject or in subjection to. Leigh, says it signifieth an orderly subjection. The same original word is used expressing the subjection of the universe to Christ, and Christ's subjection to the Father. What Christian believes that Christ's subjection to the Father is coerced? And yet the same word expressing his subjection, is the one used expressing the subjection of the universe to Christ! Will you explain this matter? or candidly confess your inability to do it?

The word, hypotasso, and the derivative, hypotage, will be found in the following places. The word is used to express the subjection of Christ to the Father—1 Cor. xv. 28. The subjection of (ta panta) the universe to Christ. 1 Cor. xv. 24-27, Heb. ii. 8, Phil. iii. 21, 1 Pet. iii. 22; to the carnal mind, Rom. viii. 7, and to the righteousness of God. Rom. viii. 3. It is used to express the subjection of Christians in divers ways. Their subjection to God, James iv. 7; to Christ, Eph. v. 24; to his gospel, 2 Cor. ix. 13; to civil rulers, Rom. xiii. 1-5; Titus iii. 1; 1 Pet. ii. 18; the subjection of wives to their husbands, 1 Pet. iii. 1-6; Col. iii. 18; Eph. v. 22; Titus ii. 6; 1 Cor. xiv. 34; Eph. v. 24; 1 Tim. ii. 11. To the subjection of children to their parents, Heb. xii. 9; 1 Tim. ii. 4; Luke ii. 51. Of youth to the aged, 1 Pet. v. 5; of servants to their masters, 1 Pet. ii. 18. Christians are exhorted to be subject, one to another. Eph. v. 21; 1 Pet. v. 6. Let any man (not bound to a creed) turn to these passages, and he will find that the usage of this word is not a forced, but a willing subjection. And be it remembered, (ta panta) the universe of intelligences will be thus subdued. Well did the apostle say that Christ is able to subdue all things unto himself. Any thing short of this, would be an ignoble failure. (26)

28. PROFA. SEARS AND STUART.—I quoted these eminent scholars on Rev. v. 13, which reads: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying; blessing, and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever." Stuart in his discussion with Channing, the Unitarian, says—"If this be not spiritual worship, and if Christ is not the object of it here, I am unable to produce a case where worship can be called spirit-

ual and divine, and where the universe are said to be the worshippers." Prof. Sears says, "by things in heaven and things on earth, and things under the earth, the apostle means to include the whole rational creation." Stuart, in quoting this language, to prove that worship is ascribed to Christ, did not seem to be aware of the fact that it also proves universal salvation; and Prof. Sears, like him, had too much candor to affirm that the language means less than the universe of intelligences. I invite any minister who thinks he can invalidate my argument on this, and the subjection of all things to Christ, and on Rom. v. 13-19; Rom. viii. 21, to address me at Notasulga, Ala. The columns of my paper are open to such, for it is plain to every impartial reader, that you have not taken these arguments from me. It is much easier for you to indulge in insolence and abuse, than to answer me. (27)

20. HOW YOU ARE ESTIMATED.—The editor of the *Gospel Advocate*, (Disciple) says—"Bro. Lard writes: 'If we are to have a debate with the Baptists, let some man like Dr. Hackett, or Broadus, be selected. Anything short of this will not meet the demands of the case. We are well aware that Mr. Graves falls far below the two mentioned, as a scholar; in thorough close and critical scholarship, and powers of Scriptural exegesis.'" The editor of the *Reflector*, a Baptist paper of Tennessee, says:

"The sermon the other Sunday before the Big Hatchie, by Dr. Graves, was the weakest production we have ever heard from this great man. The speaker undertook to prove that there should be no inter-communion between the members of coequal Baptist churches. The sermon was full of sophistry, appeals to human prejudices, and repulsive illustrations. The interpretations of the Scriptures were in keeping with the rest of the sermon."

This testimony, be it remembered, comes from an eminent Baptist editor. "The sermon was full of sophistry, and appeals to human prejudice." Precisely, and this is the game you have been playing in this discussion. The editor of the *Reflector* continues—"the interpretations of Scripture, were in keeping with the rest of the sermon." And by such interpretations of Scripture, you have been trying to blind the eyes of your readers to the luminous truths I have been hurling against you. (28)

30. "NONE is able to withstand thee." 2 Chron. xx. 6. The Lord will not cast off forever. Lam. iii. 31. He will not contend forever. Isa. lviii. 16. He will have all men to be saved, 1 Tim. ii. 4. He doeth according to his will. Dan. iv. 35. Christ died for all. 1 Cor. v. 14. Has he died in vain? But Dr. Graves says all will not come unto him. Christ says they will. "If I be lifted up from the earth, I will draw all men unto me." John xii. 32. But the hearts of many, are hard and stony. "I will take away your stony heart, and I will put my spirit within you." Eze. xxxvi. 25. "I will consume thy filthiness out of thee. (the Sodomites.) Eze. xxii. 14. "All they that go down to the dust, shall bow before him." Ps. xxii. 29. How plain this is! And this agrees with the oath of God on this subject. Hear him. "I have sworn by myself, the word is gone forth out of my mouth in righteousness, and shall not return unto me void, that unto me every knee shall bow, and every tongue shall swear, surely shall say, in the Lord have I righteousness and strength." Isa. xlv. 23. See also Phil. iii. 10, 11, where the same grand truth is enunciated.

"(Grace, all the work shall crown, Through everlasting days; It lays in heaven, the topmost stone, And well deserves the praise."

Respectfully, J. C. BURRUS.

BRO. W. L. SLACK ON DEAN STANLEY.

BRO. GRAVES.—While many have been quoting Dean Stanley, as to his admissions of apostolic baptism, and well satisfied that one so learned and gifted should express himself so decidedly on the practice of immersion, they have entirely overlooked his utter want of consistency in advocating infant sprinkling.

If immersion was the apostolic baptism, and

this, confessed by him, continued for many centuries, where is the consistency of advocating and supporting a rite, of which the Bible knows nothing? Let us compare the Dean's sentiments; first, on one side, and then, on the other, and see how they look to careful readers of the Word of God. He says:—

"What, then, was baptism in the apostolic age?" "In that early age the scene of the transaction was either some deep wayside spring or well, as for the Ethiopian, or some rushing river, as the Jordan, or some vast reservoir, as at Jericho or Jerusalem, whither, as in the baths of Caracalla at Rome, the whole population resorted for swimming or washing. The water in those Eastern regions, so doubly significant of all that was pure and refreshing, closed over the heads of the converts, and they rose into the light of heaven new and altered beings." Now look here and compare.

"Every time that we see the drops of water poured over the face in baptism, they are signs to us of the cleanly habits which our Master prized when he founded the rite of baptism, and when, by his own baptism in the sweet soft stream of the rapid Jordan, he blessed the element of water for use as the best and choicest of God's natural gifts to man." Again:—

"Baptism was not only a bath, but a plunge—an entire submersion in the deep water, a leap as into the rolling sea or the rushing river, where for the moment the waves close over the bather's head, and he emerges again as from a momentary grave." "So St. Paul compared it to the Israelites passing through the roaring waves of the Red Sea, and St. Peter to the passing through the deep waters of the flood. 'We are buried,' said St. Paul, 'with Christ by baptism at his death; that, like as Christ was raised, thus we also should walk in the newness of life.'" Now compare:

"This, too, is a lesson taught by baptism which still lives, although the essence of the material form has gone. There is now no conscious and deliberate choice made by the eager convert at the cost of cruel partings from friends, perhaps of a painful death. It is but the few drops sprinkled—a ceremony undertaken long before or long after the adoption of Christianity has occurred." Look again:

"For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water. That practice is still, as we have seen, continued in Eastern churches."

Compares the above with this: "The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. Not by any decree of council or Parliament, but by the general sentiment of Christian liberty, this great change was effected."

Where will we find in the New Testament, about baptism being suitable for some and unsuitable for others? Can we deduce by any fair induction from baptism, that the "general sentiment of Christian liberty," has the authority to change from immersion to sprinkling, and extend the positive law of Christ from believers and adults, to unbelieving infants? Baptism depends upon the will of Christ, not on the general sentiment of mankind. No man or convocation has the right to change, alter or amend his laws. If baptism is positive, how can general sentiment change it? In this way we can set aside the whole Word of God. Is baptism, immersion, designed for Southern and Eastern countries, and not the West and North? What havoc may men make of the commands of Christ, when they advocate their right to substitute and change them! Alas! how many martyrs have fallen for this! How have the ordinances of Jesus been changed and degraded! The teaching of Jesus and his inspired apostles, in his blessed word, is the only safe guide and instructor of changing mortals. Again he says, "But, speaking generally, the Christian civilized world has decided against it, [immersion.] It is a striking example of the triumph of

common sense and convenience, over the bondage of form and custom." "It remains an instructive example of the facility and silence with which, in matters of form, even the greatest changes can be effected without any serious loss to Christian truth, and with great advantage to Christian solemnity and edification. The substitution of sprinkling for immersion, must to many at the time, as to the Baptists now, have seemed the greatest and most dangerous innovation."

The main reason urged by the Dean of Westminster why the practice of infant sprinkling continues is, that "it lay deep in early Christian feeling that the fact of belonging to a Christian household consecrated every member of it. Whether baptized or not, the apostle urged that, because the parents were holy, therefore the children were holy. They were not to be treated as outcasts; they were not to be treated as heathens; they were to be recognized as part of the chosen people. This passage, whilst it is conclusive against the practice of infant baptism, in the apostolic age, is a recognition of the legitimate reason and permanent principle on which it is founded." How absurd such reasoning!

But we have made comparisons enough. Here we have a wonderful mixture of sound doctrine and human invention. Learning and high position are no proof, at all times, of correct and just opinions. A man be learned, but not always wise. We gain much by closely following the divine plan, by consulting for our faith and practice, the plain, straightforward teaching of the New Testament. This departing from what is revealed, and resting on the teachings of men, has filled the world with strange doctrine. The old paths are safest. The divine command is the answer of a good conscience, and satisfies the soul. We are happy when we can open the Bible, and read the reason why and how we obey Christ's ordinances. May we all become wise unto salvation, and when time has brought us down to death, may our spirits pass to the blessed repose of everlasting habitations. WM. L. SLACK.

The above will be read with interest by all our readers, and thank Bro. S. for the trouble of collating the salient passages from the Dean's lengthy article. We propose at as early a day as our other engagements will permit to put Dean Stanley's article into tract form, with "notes of application," and some other standard admissions that will make the tract a campaign document.

FROM KENTUCKY.

DEAR BAPTIST.—We held a meeting of nine days, commencing the 3rd of January, and closing the 21st, with the Middle Fork church, which resulted in the conversion of some twenty five or more—twenty-four united with the church. The church was greatly revived—such a revival we have not experienced here for years. It was no union meeting with other denominations, but a union with the church, the only kind of a union meeting we believe in. Among the number added to the church, was one Methodist about sixty years of age, which the writer baptized, the first person he ever baptized. During the meeting, Breth. Wesley Wright, T. J. Ham and T. W. Meguire, preached three and four sermons apiece, which were well received by the church and vicinity. The pastor, S. H. Pope, and the writer did the remainder of the preaching and the baptizing. To God be all the praise and glory. F. P. DONSON.

New Roe, Ky.

THE GRAVES-DITZLER DEBATE.—We would inform our readers in California and the Territories, that this work can be sent by mail, post-paid, for \$3 50; also Dr. Graves's work on Spiritualism, The Middle Life, post-paid, for 75 cents. Send for catalogue. Address Baptist Book House, Memphis, Tenn.

To forgive our enemies, yet hope that God will punish them, is not to forgive enough. To forgive them ourselves, and not to pray God to forgive them is a partial piece of charity.—*St Thomas Browne.*

The Baptist.

YOU HAVE GIVEN A ANSWER TO THEM THAT FEAR THEM THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.—19.

GRAVES, Editor and Proprietor
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G. W. GRAVES, Editor
JAS. S. HARRIS, Book-keeper and Order Clerk.
Business Office: 227 Second street, Memphis, Tenn.

TERMS, \$2.50 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptism.

- 1. As baptism is to stand for the supreme authority of the Word of God, and the Bible only, as opposed to all man's tradition in matters both of faith and practice, all man's tradition is being distinguished doctrine of baptism—a doctrine for which we are called earnestly to contend.
- 2. As baptism, we are to stand for the ordinances of Christ to be enjoined upon his followers, the same in name, in mode, in order, and in symbolic meaning, unaltered and unchangeable as he so.
- 3. As baptism, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to his ordinances, without confession of a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptism.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or their parishioners into a recognition of ecclesiastical or ministerial equality with Baptist churches.

A WORD ABOUT SUSPENSION.

It has no doubt been suggested to many of our subscribers that since this paper is liable to be suspended several months every year, or every few years, it would be better to take a paper published without the yellow fever belt, and therefore not liable to suspend. We wish to make this statement to our patrons:—

- 1. Though we have been thrice compelled to suspend while the yellow fever has been an epidemic in this city, and while our subscribers have failed to receive, they have not lost a single number, for we have commenced to complete the volume at the number we left off, as we now do. This volume would have expired February 14th, 1886, had we not suspended; but now this volume will not close until May 20th, 1886.
- 2. We wish to say, and have every friend and brother say it for us, that we shall make the needed preparations in advance, so that should the fever reappear next year, or any future year while we publish the paper, that we shall temporarily remove to some point, and issue the paper regularly. There will be no more suspensions on account of epidemics. We are assured of that. It came upon us so unexpected that when the Board of Health was satisfied it would be an epidemic, it was too late to think of moving.

EDITOR AND PUBLISHERS.

GOING UP THE ST. JOHNS.

FEBRUARY 2nd.

SOON as we could get our coffee we left our hostelry "The Grand National," with the greatest relief and pleasure, and took the swift and beautiful river boat, Sylvester, for a trip up the river to Pilatka. It is for a few days rest from work and relaxation we seek.

THE ST. JOHNS RIVER.—This magnificent and capacious body of water, characterized by its wildness by the Indians as "We-la-ka," meaning that "it has its own way," flows through East Florida, almost due northward, for four hundred miles, until Jacksonville is reached. It then runs directly east into the Atlantic Ocean. It seems to be formed by the numerous small streams from the unexplored regions of the Everglades, though its real source is unknown. There are but a few streams in the world that present a more tropical appearance along their whole course. We find orange groves—bitter and sweet—dipping their gold-dappled boughs into its tepid waters. On its bank rises the stately magnolia, in all its pride, steeping the atmosphere in its rich perfume. The waters of this noble stream are of a dark hue, and slightly brackish in taste, as far up as Lake George.

The banks of the St. Johns are the principal attractions to invalids in search of pleasant surroundings. Thousands of visitors are scattered among its towns and villages every winter, while some few bring camp equipages and pitch their tents in the picturesque forests.

The means of access to all points on the river are easy and comfortable. One of the many well-appointed steamers leaves Jacksonville daily (except Sunday), on arrival of the Northern trains for all landings on the St. Johns river.

MULBERRY GROVE, on the west bank of the

river, twelve miles from Jacksonville, is the first landing. There is a beautiful grove here—a very pleasant resort for picnic parties.

MANDARIN, Duval county, Florida; fifteen miles from Jacksonville, on the east bank; post office. Population, two hundred and fifty. A convent has been recently established here by the Bishop of Florida, and is now inhabited by the Sisters of Mercy. Mrs. Harriet Beecher Stowe resides here; she has a pleasant cottage surrounded by forty acres of land, several of which are planted with orange trees. Not attractive from the river.

This was once the scene of a dreadful massacre by the Seminole Indians. Just beyond this place can be seen the wreck of the Federal transport "Maple Leaf," destroyed by a torpedo during the war.

ORANGE PARK, Clay county, Florida; on west bank of river; fifteen miles from Jacksonville.

HIBERNIA, Clay county, Florida; twenty-three miles from Jacksonville, on the west bank; post office. A pleasant and convenient resort for invalids. Boarding house; Mrs. Fleming, proprietress.

MAGNOLIA, Clay county, Florida; twenty-eight miles from Jacksonville, on west bank; post office. This is one of the most pleasant places on the river. Having fine hotel accommodations, it is much frequented by Northerners. Near this place, to the northward, is Black Creek, which is navigable for small steamers as far as Middleburg. A pleasant walk of one mile brings you to—

GREEN COVE SPRINGS, Clay county, Florida; thirty miles from Jacksonville, on west bank; post office. The principal attraction here is the fine spring, from which the place derives its name. The waters of this spring are strongly impregnated with sulphur, and have a temperature of about seventy-five degrees, well adapted for rheumatism and dyspepsia. The bathing facilities are well arranged.

This place boasts of two fine hotels and a number of boarding houses.

HOGARTH'S WHARF, St. Johns county, Florida; thirty-five miles from Jacksonville, on east bank; post office; wood landing.

PICOLATA, St. Johns county, Florida; forty miles from Jacksonville, on east bank; post office. This is the site of an ancient Spanish city, with a fine church and monasteries, erected two centuries ago by Franciscan friars; all that remains at this historical point now is a cabin and field-grown up with weeds. This was formerly the landing for St. Augustine, having been used as such until the completion of the St. Johns Railroad, opposite Picolata are the remains of Fort Poppa, erected during the Spanish era.

TOCOR, St. Johns county, Florida; forty-nine miles from Jacksonville, on the east bank; post office. Here connection is made by the St. Johns Railroad with St. Augustine, distant fourteen miles. This road has been rebuilt with iron rails, and the run is made in thirty-five minutes, twice per day, each way.

FEDERAL POINT, Putnam county, Florida; fifty-eight miles from Jacksonville, on the east bank of the river; post office; wood landing.

ORANGE MILLS, Putnam county, Florida; sixty-three miles from Jacksonville, on the east bank; post office. A beautiful orange grove here.

DANCEY'S LANDING, one mile further south, has one of the oldest orange groves on the river, the fruit from which is always sought after.

At three o'clock p. m., the port of Pilatka was reached, and the rival porters of the Larkin and Putnam Hotels made things lively. The Larkin House attracted our eye and we gave our baggage to the porter and leisurely strolled up the pleasant walks towards it. It is a large well built structure, one hundred and seventy-five feet, fronting upon the bank of the river, three stories and double piazzas the whole length, commanding a fine view of the river north and south, which is a mile in width here. This house is kept with the most scrupulous care, and the table is all the most fastidious can wish. We strolled around for hours in the afternoon. We were now most assuredly

AMID THE ORANGE GROVES.

If we were ever in an Eden, save when at home, it is certainly here. It is a beautiful little town of fifteen hundred inhabitants; regularly laid out, streets level, and side-walks shaded by rows of orange trees loaded with their golden fruit. Every house embowered in an orange grove—some trees in bloom, some fruit in its green state, but the most luxuriously ripe. This place fills our beau ideal of a town in Florida. The weather is "as pleasant as in May."

Directly across the river are two large orange groves, and that owned by Col. Hart is the largest on the river, containing over one thousand trees. Seven hundred bearing, which yield an annual income of from twelve to fifteen thousand dollars. There is a large packing establishment which ships the fruit to all markets. Mr. Bowen, formerly of East Tennessee, is at the head of it, and Collector of the Port.

This is the head of ocean steamboat navigation, and at this point passengers take steamers to the Ocklawaha river. No visitors to Florida should fail to spend a few days in Pilatka, the garden spot on the St. Johns, and we advise all to stop at the Larkin Hotel.

AN ENCOURAGING OFFER FOR NEW BAPTIST SUNDAY-SCHOOLS.

THROUGH the thoughtful liberality of a Philadelphia Baptist, the American Baptist Publication Society is enabled to make the following offer to the first hundred new Baptist Sunday-schools that may be organized among any class of people—white or colored—foreigners, or Indians, that are really unable to fully help themselves.

To any minister, missionary, Christian brethren or sisters, who will organize a new Baptist Sunday-school during the year from March 1, 1886, to March 1, 1887, the American Baptist Publication Society will make a donation of \$10 worth of Bibles, Testaments, periodicals, or books—as the school may prefer—provided the school gives such promise of permanency and efficiency as is evidenced by raising in their neighborhood \$10 or more, with which to procure an additional outfit. This offer holds only for the first hundred new schools organized.

Remit money, and statement of facts pertaining to the school, and the publications desired, to B. GRIFFITH, Sec'y.

1420 Chestnut St., Philadelphia.

Now if there is a community in Tennessee, which will confess itself really unable to fully provide ten or twenty dollars worth of literature for their children, the above means them. But if the parents of the children use tobacco, coffee and whisky—luxuries—they cannot say in truth that they are really unable to help themselves. We candidly regard such offers as demoralizing in their practical workings. God knows there is not a white or black congregation or neighborhood in the South—if there is in the North, that is really unable to help itself to a twenty dollar Sunday-school library. Point out that church or congregation, or community, that claims to be, and we will engage to prove that the professed Christians of that church use three or four times twenty dollars worth of tobacco, coffee and whisky per year, to say nothing of other luxuries. And yet a hundred, or five hundred of just such churches will apply for the ten dollars, and falsely declare that they are really unable to raise twenty dollars for their children. It is also requiring a confession of pauperism that does not exist—offers a bribe of ten dollars to confess it!!!

SAREPTA, MISS.

WE have received a communication from A. McDonald, signed by seven others, asserting that Rev. W. W. Finley lied in intimating that Sarepta was in a worse condition, religiously and morally, than before the visit of Mr. Burrus, the Universalist. If there are eight more men in Sarepta who are capable of writing such a letter as this, the morals of the place are bad enough, certainly. Will Mr. McDonald answer the following questions?—

- 1. How many Universalists were there in Sarepta before Mr. Burrus first visited the place?
- 2. How many are there now?

AM I A CHRISTIAN?

J. B. S.

THIS is a question of vital importance. The question is not have I shed tears on account of my sin, or have I made a public profession of religion and been baptized and formally received into the church? All these things I may have done and yet be ignorant of true Christianity. It is worth nothing for a man to keep his religion unless his religion keeps him. In this fast age of the world we need to examine the ground upon which we stand. All is not Israel that is of Israel. Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity." How fearful this sentence! Brother, sister, are you a Christian, or are you deceived?

Better settle this question now. A gracious state is susceptible of Scripture proof. "By their fruits ye shall know them." If there are no good fruits, do not solace yourself that there are no bad ones.

The barren fig tree was cursed because it bore "nothing but leaves." Have you nothing but the leaves of profession, brother? The disciples of Christ should bear "much fruit" unto holiness and the end will be everlasting life. "As many as are led by the Spirit of God they are the sons of God." Those claiming to be the sons of God ought to love their Father, and like their elder brother, be about his business.

His vineyard needs your labor, and he says, "Occupy till I come." Saving faith works by love. It does not prompt a desire to sit all the day idle. Dear reader, examine yourself; and if you are not a Christian, seek the Lord while he may be found, call upon him while he is near."

BREVITIES.

The Fenton (Baptist) Seminary, Michigan, has been sold to the State for \$5,000.

The average age of the Baptist ministers who died last year in the United States was sixty-eight and one-half years.

Dr. Peddle, of Chicago, accepts the call of the First Baptist church, New York, and enters upon its pastorate in March.

We are requested to state that a new edition of "Baptist Succession," by D. B. Ray, is now ready, and can be obtained of the Baptist Book House. Price, \$2, post-paid.

Rev. C. H. Spurgeon writes to his congregation, from Metone, France, whether he has gone for his health, that he is "altogether laid aside, without either brain to work or heart to write."

"The Old Banner has many friends in East Tennessee. It seems to me the last number was full of richness—more than usual."—W. W. Grace. That is what we are trying to do, and to have our efforts appreciated encourages us.

The March number of Ford's Christian Repository will contain a full reply to Dr. Toy's position on "Inspiration," by one of the ablest Biblical expositors of the age. Send 25 cents and secure a copy. Address S. H. Ford, 2706 Chestnut street, St. Louis, Mo.

The time for the annual meeting of the Southern Baptist Convention is near at hand. All our contributions for Foreign and Home Missions should be sent in during the next six weeks, so as to enable the treasurer to forward the amounts to Dr. Tupper in time for his report.

We invite the attention of all our readers in search of cheap denominational literature, to the advertisement of Denominational Library, published in our advertising columns. The library is composed of eighteen standard works, in cloth, and is sold at the very low price of \$18. Order immediately of Baptist Book House.

"The subject of the inspiration of the Scriptures is attracting considerable attention just now; and I feel that in requesting your views on that important subject that I utter the sentiments of more than one of your many readers. Shall we be

gratified?"—N. N. Burton. We will give it personal attention unless we can employ an abler pen.

Bro. L. M. Shofner of Tennessee, in sending his renewal also sends two new annual subscribers, and says, "This much, though small it may be, I do for your encouragement, and the high appreciation I have for the dear Old Banner, which gives no uncertain sound." Who could help feeling encouraged after this? We can only say, we thank you, Bro. S.

"Were I able I would send a copy of THE BAPTIST to every member of the churches to whom I preach, for there are so many in this county teaching for doctrine the commandments of men, and others following Baptist usage, instead of the commandments of Christ."—A. P. Ashurst, Florida. Ministers will find THE BAPTIST a great help to them if they would but use it. Glad to hear from you.

Several of our friends, in remitting their subscriptions for the paper, enclose funds for books, and ask us to please hand same to Baptist Book House, and make excuses for troubling us. To one and all we will here state that there is no trouble at all, as Bro. Mahaffy attends to both, and only asks that letters intended for the Book House be written on separate sheets; but in sending post-office money orders or registered letters, one order will answer for both.

We return our thanks to Bro. J. R. Sample, of the Summit church, Mississippi, for his kind invitation, on behalf of the church, to deliver the five Lectures before that body. We have a particular affection for that church more than for any other in Mississippi—we had something to do in its being planted there, was its pastor for one year, and baptized our wife into its fellowship. We can only say to Bro. S., at our earliest convenience we will visit them, but we cannot indicate the day.

"Please find my renewal. THE BAPTIST I regard as the best religious paper in the world. I would not be without it for five times the price. I thought I was a Landmarker before I commenced to read your articles, but am far better grounded in the faith than ever before."—J. T. Shannon, Texas. What will you say after you read Old Landmarkism—What is It? soon to be issued. We trust each Landmarker will try and dispose of one dozen at least.

"THE BAPTIST still has some circulation among East Tennessee Baptists. The former services of Dr. Graves, in their interest, are not forgotten. He has many warm friends among them."—Eld. Mayard, in Examiner and Chronicle, New York. We have never ceased to serve our East Tennessee brethren, and that our present services are not forgotten, we are receiving the most gratifying evidence. They have become quite tired running after "fox fire," and are returning to the Old Banner their fathers loved and fought under, that can be relied upon.

"I am much interested in your 'Seven Dispensations,' and shall look with pleasure for your 'Notes on the New Testament.' You once said something about a work you had in progress, 'The Seven Churches of Asia.' What has become of it? I should like to see it."—C. H. Matton, Oregon. We give all our spare time to the completion of the Seven Dispensations and hope to finish and bring it out this year. If God spares us to see seventy, we shall commence our Notes and Expositions of the New Testament, and so soon as we finish the Dispensations we shall commence on the Seven Churches in Asia. Help to circulate our new and ablest work "Old Landmarkism—What is It?" Will not Bro. Baker order a lot?

STRANGE IMPRESSION!

THE Boston Watchman, alluding to "the principles and policy known as Old Landmarkism," declares "they were never heard of until within those few years past. The whole theory of 'Landmarkism' was invented by a man now living, and at no very advanced age!" And the editor of the Journal and Messenger, Ohio, affirms

that "Rev. J. R. Graves is the father of the heresy!"

We simply reply that those brethren are either ignorant of what Baptists have believed and practiced for eighteen hundred years past, or they are utterly ignorant of what Old Landmarkism is. We send to each a copy of our little book, "Old Landmarkism—What is It?" and trust they will read it and do us simple justice.

OUR APPOINTMENTS IN LOUISIANA, COMMENCING MARCH 11.

BRO. GRAVES:—The Arcadia Baptist church asks the fulfillment of your promise in March next—day lectures, to embrace the fourth Sabbath. Of course this begins your work on Wednesday. We prefer the appointment on your return from Rocky Mount. I here append a list of day appointments on the way to Rocky Mount. I give good time, for it may be needed:—

- Rayville, Thursday night, March 11. Oak Ridge, Friday, 11 o'clock, March 12. Bastrop, Sunday, 11 o'clock, March 14. Farmersville, Monday, 11 o'clock, March 15. Shiloh, Tuesday, 11 o'clock, March 16. Homer, Thursday, 11 o'clock, March 18. Rocky Mount, Friday, 11 o'clock, March 19—Lectures.

- Minden, Tuesday, 11 o'clock, March 23. Arcadia, Wednesday, 11 o'clock, March 24—Lectures.

- Vienna, Tuesday, 11 o'clock, March 30. Arcadia, La., Dec. 31, 1879. D. H. BURT.

We accept the list, and will promptly fulfill—D. V. The brethren will all unite in securing as large congregations as possible at each point. Let us have mass-meetings. This visit is not on an agency, but to preach Jesus and him crucified, and the things pertaining to the kingdom of God. Come out, brethren, if possible, and let us meet once more this side the "rest that remaineth."

J. R. GRAVES.

COMMUNION SET.



PRICE, \$22.00.

For sixteen new yearly subscribers at 2.50 each, we will give this beautiful Communion Set, manufactured by one of the best houses in Philadelphia. It consists of one two-quart tankard, two ten-inch plates, two cups, gilt bands, TRIPLE-PLATED.

Fourteen new subscribers at 2.50 each, we will send a smaller set. Price \$20. Consisting of five pieces, same quality,—three pint tankard, eight-inch plates.

Where the full club cannot be raised, we will allow \$1 from the price on each subscribers sent.

We would call special attention to this Communion Set, which has found its way into a large number of churches in all parts of the country, and has been most enthusiastically received. We consider this the best offer ever made to our churches, owing to the very liberal terms given us by the manufacturers. If your church is in need of a communion set, you could not do a better thing than to appoint some good agent to work for THE BAPTIST, and thus to secure it.

INVITATION OF NEW SALEM CHURCH.

BRO. GRAVES:—We respectfully invite you to attend the next meeting of Boulah Association, which, as you will see from the minutes, meets with our church, and also to preach your series of sermons at that time. Done by order of

the church in conference on Saturday before the fourth Lord's day in December, 1879.

A. J. HALL, Moderator.

J. L. THOMPSON, Clerk. New Salem church, Obion county, Tenn.

We appreciate the kind invitation of the New Salem church, and if life and health are spared, we will be with the church, and commence the Lectures on Friday night before the first Sabbath in September next.

WALL ROLLS; OR, DAILY BIBLE READINGS.

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

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. The Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, \$1, clubs of ten or more, each 60c. Semi-monthly, single copy, 50c; clubs of ten or more, each 35c. Monthly, single copy, 25c; clubs of ten or more, each 15c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

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.

Historical Department.

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

Standard Baptist Histories. Orchard's History of Ancient Baptists \$1.50 Orchard's History of English Baptists 1.50 History of Baptist Succession 1.50 Origin and Historical Succession of Baptists .40

BAPTISTS IN FOREIGN COUNTRIES.

WE have frequently made comments on the progress and numerical strength of Baptists in this country. We will give you this week a summary of Baptists abroad. We are indebted to Free Gold for this historical scrap.

For North America the figures are:—Grand Ligne Mission, 861 Manitoba, 40 Mexico, 160 New Brunswick, 12,664 Nova Scotia, 28,267 Ontario and Quebec, 26,401 Prince Edward Island, 1,840 West Indies, 25,634

Europe reports 812,857. Of these England has 190,000, Wales, 65,000, Germany, 23,000,

Asia turns out 85,000, of whom Barmah furnishes 20,000.

Africa musters nearly 2,000, mostly in Liberia, and Australasia about 7,000.

The total for the world is, in round numbers, 2,478,000, which is a net gain over the preceding year of above 120,000. While there are Baptists almost everywhere, they are peculiarly flourishing in the United States. It is also true that the Foreign Missions of American Baptists have been more successful than those of any other American denomination, in fact, all of them combined. While other denominations together give vastly more money than we, as they are able to do; the surprising fact remains that numerically at least the result on our mission fields surpasses the total of them all. If success calls to work then we are called to Foreign Mission work as none of our neighbors are.

Fifty years ago the first Burman convert to Christianity was immersed. He had been a highway robber and said he could not tell how many men he had murdered. It has been said of him that "he was a wonderful man before his conversion and wonderful after his conversion." Long and faithfully he preached the grace that had saved him and passed away in triumphant peace. Last month the fiftieth anniversary of this man's baptism was celebrated by a two days meeting, at which were assembled the representatives of twenty thousand Burman Baptists, not counting those in heaven. Who can tell what the first full century will show?

One of our missionaries in Southern India has recently had fifteen hundred applicants for baptism; all advised to wait till the famine is past lest some may be insincere. The work throughout the East seems not to abate but gather momentum from year to year. The future of Baptists abroad is secure and grand if only they are true to God.—Exchange.

THE QUEEN OF THE COOK-BOOKS.

The Fiftieth Thousand of that best of books on Cookery and Housekeeping—Buckeye Cookery and Practical Housekeeper



is now in press. It has blessed thousands of homes, and will bless thousands more. Common sense, practical, suited to the needs of plain people as well as the rich, and in every way a treasure to the household. Price, in waterproof binding, with red edges, \$1.75. This book is sold only by agents, but we have made arrangements with the publishers to ship it with THE BAPTIST. Anyone sending us \$2.50 will get both the paper and book.

MISSION AGENTS OF BIG HATCHIE ASSOCIATION.

The following brethren were appointed by the Executive Board as agents in the churches following their names to collect mission funds.

The Board earnestly urge the churches to make special collections for Associational missions in January and June. All collections for this purpose to be forwarded to the Treasurer of the Association, J. W. Justice, Memphis, Tenn.

- S. M. Provence—Brownsville. J. R. Graves—First church, Memphis. J. W. Justice—Central church, Memphis. J. W. Lipsey—Germantown, Collierville, New Hope, Eudora, and Prosperity. S. H. Phillips—Ebenezer, Alexandria, LaGrange and Grand Junction. T. J. Hunt—Antloch. J. W. Shelton—Arahat. J. B. Canada and W. R. Wall—Beaver Creek. L. H. Milliken—Bethel, Bolivar, Bethlehem and LaFayette.

M. Davis—Egypt. J. B. Canada—Fisherville, Oakland and Hebron.

G. W. Griffin and J. J. Tharp—Maeou. W. L. Anthony—Fulton.

N. H. McFadden—Mt. Lebanon. W. H. Barksdale—Chelsea church, Memphis.

J. H. Borum—Elon, Enon and Dyersburg. W. G. Stamper—Grace, Pleasant Plain, Society Hill, Walnut Grove and Bethesda.

J. P. Kincaid—Woodlawn. E. C. Faulkner—Elam, Ripley and Hermon.

A. J. Kincaid—Salem, Big Creek, Mt. Pligah, and New Bethel.

A. G. Parrott—Covington, Ridge High, Bethel and Brighton. Jas. W. Curlin—Westland, Denmark, Zion and Maple Springs.

THE BAPTIST FOR 1879-1880.

4000 Workers Wanted!

THE SERIALS that will appear through the coming six months.

The Letters on Universalism will appear regularly until finished.

"Popular Scientific Fallacies Exposed." By Dr. Frost of California. These will be a rich feast to every thinker. Every minister should be posted, for he will have them to meet.

The 7 Dispensations, by the Editor. This series has entered upon by far the most interesting part of this Dispensation, the Friday of the World's Great Week. There will now be considered all the prophecies that remain to be fulfilled before the coming of the Lord.

All the events predicted to take place in connection with and immediately following the Coming. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that age—who will remain upon the earth—the employment of the wicked.

The Apostasy at the close, and the fate of the wicked. The final Judgment—who are to be judged, and the end of the wicked. The Confederation.

The new heavens and the new earth—the home of the Redeemer. The consummation of Christ's Redemptive Work and Covenant with the Father—the giving up of his kingdom to God.

The 7th Age, Age of Ages, the World's Eternal Sabbath OUR HEAVEN.

A valuable Historical Article in each number of the paper.

The Pulpit will be filled each Sabbath by some one of our ablest and soundest preachers, and this feature alone will be worth many times the subscription price of the paper to every subscriber.

The Family Department and Children's column will receive especial attention.

News from the States, which for the past year has been so prized, will be continued.

In the Editorial Department all the great issues and questions which agitate and deeply concern the welfare of the denomination will be discussed, and the Educational and Missionary interests of the State will be advocated.

Able correspondents will be engaged throughout the South-west, and a Semi-Monthly Letter from California from Dr. O. O. Wells, will interest every reader, and no reasonable effort or expense will be spared to make THE BAPTIST both valuable and interesting, while it will continue to be, as for thirty years past, a sound exponent of the "faith once delivered to the saints." No ability, no transcendent excellencies can compensate the lack of this one feature in a religious paper.

Reduction in the Price. The subscription price of the paper will be reduced from \$2.70 per annum to \$2.50.

To all who will renew, and to all who will subscribe during the month of JANUARY.

Six months subscriptions will be taken at \$1.25. A Double Effort Proposed.

We should be disheartened indeed, if after working upon this paper for thirty-three years, we had not secured at least 1000 warm friends. Would it be too much to ask one of these to procure us 5 new subscribers before the year 1880, and thus secure their own papers gratis? Then are there not at least 1000 more who will secure each 5 new subscribers and receive a credit of three months, or any one of the 30-cent books advertised by the Baptist Book House. Then the last 1000 on our list certainly can secure each one 5-month subscriber at \$1.25 and receive a 25 cent book. We know that we propose only what can be done, if the friends of the "OLD BANNER" will only exert their consent to work a month to extend its circulation. All papers are loudly calling upon their friends to work in aiding their circulation, and none offer more liberal remuneration. Every Baptist who desires to see this paper survive these hard times—the blighting effects of the pestilence, and "hold the fort" here in the center of this Great Valley will help now.

DEATH OF DR. JETER, OF RICHMOND, VIRGINIA.

WE have just received the Richmond *Dispatch* announcing the sudden death of Dr. J. B. Jeter, of Richmond. He died on Thursday at 4 o'clock a. m., of stricture of the heart, an old complaint. Truly "a prince and a great and good man has fallen, fallen this day, in Israel."

At the time of his death Dr. Jeter was the senior editor of the *Religious Herald*, to which he had devoted the last fourteen years. He was the President of the Board of Trustees of the Southern Baptist Theological Seminary, at Louisville, Ky.; President of the Board of Trustees of Richmond College, President of the Board of Trustees of the Richmond Female Institute, Vice President of the Board of Foreign Missions of the Southern Baptist Convention, and Vice-President of the State Mission Board of the Baptist General Association of Virginia.

While with respect to one or two points of Baptist polity we disagreed with Dr. Jeter and have freely expressed that variance, yet for our departed brother, we have ever had the highest veneration. It is gratifying to us to record the fact, that since the last Southern Baptist Convention he, on his own accord, sent the *Herald* to our office for exchange.

The death of some men is truly a loss to their families, that of others to their immediate neighborhood, or district Association, but Dr. Jeter's loss will be deeply felt by the whole denomination. The following from the *Dispatch* is a just tribute to his memory:—

"He was certainly a remarkable man in many respects. Self-taught, he had mastered a style which was superior to that of almost any other writer of his day. Destitute of early advantages, he lived to be one of the most honored and influential of the many distinguished clergymen in the large denomination of Christians to which he belonged. Without any of the graces of oratory, he for nearly fifty years occupied acceptably the pastoral relation to large, intelligent, cultured, and wealthy churches. His counsel was sought by his associates in all sections of the country. His voice was potent in all assemblies of his brethren. He was incapable of seeking his own good at the expense of another. He had a more humble opinion of his abilities than anybody else had. He was not too proud to acknowledge a blunder, or a mistake, or an error, if he saw that he had committed one. But he was almost never wrong, and almost always right."

Dr. Jeter was born July 21st, 1802, and his last end was that of a good man—peace. His last triumphant words were, "The Lord reigneth."

DEATH OF OUR FATHER.

WITH a sad heart we record the death of our dear father, Reuben Searcy, of Annover, Ark., in his seventy-second year, who died this evening at 5 o'clock Feb. 23rd, 1880.

It does not behoove me to speak eulogistic of my father. To me he was a father indeed. Always ready to counsel or assist me in any laudable undertaking. Near fifty years ago he became a member of the Baptist church, in the fellowship of which he remained till the day of his death. This evening he gently fell asleep—as I firmly believe—in Jesus. I now bid him farewell till we meet beyond the river. With a sad heart and I trust one more firmly resolved to live nearer to God, I take up my line of march, for the first time in life, in the rank of orphans.

BREVITIES.

A No. 1. Kentucky pastor wishes to remove to Tennessee. Testimonial excellent. Any church wishing to engage a pastor can have the address.

"In the rapture of the saints will all children and infants be taken from their parents if their parents are impenitent?"—*Dees*. A living infant is not saved.

We say to Bro. Shields, Texas, that we know nothing at all about the plays called "egging" and "twistification," and could give no opinion about their tendency and moral qualities.

"I love to circulate the 'Old Landmark,' for I think open communion to be Satan's brightest shaft with which to fight the churches of Christ."—*A. Montague, Tennessee, eighty-one years old*. And denominational communion is the very next thing to it, to get Baptists to fight among themselves.

"I have been reading THE BAPTIST so long I am lost without it. The Dispensations are of so much interest to me. The idea of the saints rising before the coming of Christ to the earth, was a new thought to me."—*J. Spurgeon, Texas*. But not because it is not clearly taught in the Scriptures, but because they are not studied.

Annie Eiler will find our views on feet washing in a former number of this paper, editorial article. It is useless to attempt to convince those who cannot be convinced by that article. We cannot do it. The washing of the Apostles' feet had no conceivable connection with the Lord's supper, as we have time and again demonstrated.

"About a year and a half ago, I sent you some money for an 'Old Landmark Reset.' Your clerk or book-keeper informed me you had none at that time. If you have any I would like very much to get one."—*A. H. Durham, California*. So did several others send fifteen cents for an Old Landmark Reset, but on strict search it was found that the plates had been melted up. We have just finished a complete setting up of all the Old Landmarks in a larger book of near three hundred pages. Send for it.

We are in receipt of the minutes of State Line Association, Arkansas. It seems to be an active and efficient body, for its membership, is six hundred and nineteen. It employed six missionaries, who raised their salaries on the field, and did effective work. We cannot report baptisms and growth because the clerk did not add up his columns, and we have no time to do it, or inclination to reward so manifest omission of duty. This body recommended THE BAPTIST in favor of the brethren. Thank you, brethren, will you not accept it as your State organ?

Eld. H. J. Inman, late pastor of the Baptist church, Nashville, now pastor of Fox Lake church, Wisconsin, proposes to publish a small book entitled "Sketches of the Baptists of Middle Tennessee." He greatly wishes the minutes of the General Association for the years 1845-46-47-48-49-50 and 51. To any brother having and loaning the same to Bro. I. he will return the same. We have them not. We suggest to Bro. I. to unite with Bro. Borum on this matter, who has the History of Tennessee Baptists and sketches of all the ministers of Middle Tennessee, as well of the rest of the State, now ready for publication. The two books will conflict.

"You ask for suggestions in reference to your articles on the Lord's supper. Your harmony of the passages relating to events connected with the Supper seem to me clear; and the principle upon which you base the order of events indisputable in your condensations. You say "Feet washing belonged to the Paschal feast," etc. What I suggest is that this statement be fortified. It is certainly a new argument against "feet washing," and if clearly established, is conclusive."—*W. E. Paxton, Arkansas*. You will see it fortified, in our little book, now in course of preparation, on Inter-Communion Among Baptists, Inconsistent and Unscriptural. Your opinion encourage us to go forward.

We learn from a private letter from Bro. A. J. Holt, late missionary to the wild tribes, that he has been missionary for the General Association of Texas, and working mostly on the extreme border, that in the two hundred and seventy-five days of his work, he has traveled three thousand seven hundred and sixty miles, preached three hundred and fifty-three sermons, delivered fifty-three exhortations, seen two thousand seven hundred and nine penitents come forward for prayer, three hundred and nine additions to churches, prayed with one thousand three hundred and seventy-five families, and distributed twenty-two thousand three hundred and eight pages of religious tracts. Who can estimate the

value of such labor, or the worth of such a minister?

Joel Crane, California.—I do not presume to oppose my opinion to yours and Bro. T's. but I do know that neither you nor Bro. T. do not know that it was the real kingdom of God any more than you know that Aaron was a real priest, and his atonement was a real atonement. Paul declared that the Jewish kingdom was a shadow of something—of what? John and Christ both declared that "the kingdom of heaven is at hand." Had it been present two thousand years or was it not to be set up for two thousand years, or was then and there? If it was the theocracy established by God through Moses, then all those Jews who rejected the counsel of God against themselves were already in it, and no Jew needed to have sought to enter it. How is that?

A NEW MAP.

WE have received from the office of the *Baptist Review*, Cincinnati, Ohio, a new map, entitled, "The Travels of Jesus in Chronological Order, and New Map of Palestine," by Rev. A. P. Stout, which we regard as especially deserving of the attention of Sunday-school superintendents and teachers. It is designed to trace the travels of Jesus through all his earth-life, from the flight from Bethlehem to Egypt, to the ascension at Mt. Olivet. There is also a chronological chart, by the aid of which it can readily be told from which point Jesus came to any given point, and to which point he went. All the cities and towns of the New Testament, and most of those in the old, are given very distinctly. The size of the map is 6x24 feet, and is admirably executed. Now that the Sunday-school lessons are in Matthew, this map will be found a valuable aid in their study. The price of the map is \$5.00, with all charges pre-paid. Address orders to *Baptist Review*, 178 Elm street, Cincinnati, Ohio.

NEWS FROM THE STATES.

MISSOURI.—Eld. M. L. Bibb becomes pastor at Warrensburg.—January 15th, we commenced a series of meetings at Balerlar, which still continues. [Feb. 9th.] Dr. E. H. Sawyer arrived on the 20th, pursuant to promise. He did good work and we regretted that previous arrangements necessitated his departure before the close of the second week. Since he left, the preaching has been done by several of us in turn. The Lord has been with us in saving power. In all forty-six have been received—ten of these by letter and relation. Brethren B. L. Mitchell and T. L. Lewis, our beloved pastor, buried thirty with Christ in baptism yesterday. The others await baptism. It is useless to say that some were gathered from the Pedito and Campbellite ranks, as this is generally consequent on preaching the truth.—*A. S. Ingman, in Battle Flag*.—If half the preachers who write to us about "fields" of labor would go out in Southeast and Southwest Missouri they would find fields. Just as long as young men fresh from college, and old men fresh from old States, imagine they can only live in towns and cities where one church will employ them all their time, editors will continue to receive such letters as almost every week come to us from brethren who wish to change their location. Within a month we have had letters from two counties in Southeast Missouri begging for preachers, and assuring us that the people will not let a Baptist preacher suffer for the necessities of life.—*Central Baptist*.—Dr. G. A. Lofton, of the Third church, St. Louis, baptized four converts Sunday the 16th inst.

TENNESSEE.—"The Baptist cause is prospering in our hill country. I have been engaged with others holding revival meetings, since the middle of July, nearly all the time. Have witnessed seventy-three conversions, most of whom have joined the Baptists. Shelton's Grove, Tarrall Bluff, Cedarfort, Union, McMinn and Martial Hill have all had meetings with good results.—*A. J. Shelton, Erie, Loudon county, Tenn.*" The new pastor at Bristol is just well in harness. The congregations are large—over one hundred in attendance at the prayer-meetings. Thirty candidates are now await-

ing the ordinance of baptism. The baptistery has just been completed, and they are now waiting the Lord to send the floods.—Bristol Female College is booming, with one hundred and five students. Good health, cheap board and careful training, is assured to all who attend.—"I was pastor of Indian Creek church, the past year, and baptized into its fellowship between twenty-five and thirty members. I am in charge of four churches this year, and they are very liberal in ministering to my necessities. My greatest persecutions are from Pedobaptists, caused, I suppose, by my uncompromising principles.—*J. M. C., Waynesborough*.—A Ministers Institute for colored ministers and deacons was conducted by S. W. Marston at Mt. Zion church, Knoxville, on Wednesday, Thursday and Friday, the 20th, 21st and 27th inst.—Rev. W. M. Burr has been called to the care of the church at Murfreesboro. He will probably accept.—A concert, given by the Central church of this city, on the night of the 20th inst., for the purpose of raising the indebtedness of that church, netted something over \$3000. It was a success in every respect.—The First Baptist church, of this city, in conference Sunday, the 22d inst, unanimously elected Rev. W. A. Montgomery, of Leadvale, as its pastor. It is understood he will accept.

KENTUCKY.—Bro. Tupper, of Paducah, is assisting Dr. Burrows in a series of meetings at the Broadway church, Louisville.—"The Baptist cause is at a low ebb just now in our bounds. Pray for us."—*J. A. Graves, Arlington, Gleaner*.—The *Baptist Gleaner*, a sprightly sheet, published at Fulton, thus speaks of our editor-in-chief and his Doctrinal Lectures: "Eld. J. R. Graves is visiting the State of Florida, delivering his five Doctrinal Lectures. These lectures are said to be invaluable. We should be pleased if some churches in this section of country would secure the services of Bro. Graves in delivering them to our people."

GEORGIA.—"Eld. M. V. B. Lankford has been called to Roswell church, to preach on the first and third Sabbaths in each month—to Dahlonega to preach on the fourth Sabbath and to Clear Spring to preach on the second Sabbath in each month. Altogether he has one of the most important fields of labor in the up-country. We wish him great success.—*Baptist Banner*.—Eld. J. H. Weaver has declined the call of the church at Burnesville.—The Georgia Female Seminary is reported in a flourishing condition.—Our Sunday-school numbers 114 pupils, 10 teachers and 20 or more visitors every Sunday. We take and pay for 125 copies Lesson papers of *Kind Words*—keep our treasury well filled and make our school very attractive.—*W. Gainesville, in Banner*.

TEXAS.—Dr. Burleson says he still has room for four hundred students in the Waco University—and he hopes to have that number before the close of the term.—The people at Eagle Lake have invited Bro. Penn to hold a camp-meeting with them in June.—Bro. Jos. Mays, of Louisiana, has been induced to take charge of the church at Beaumont.—Eld. H. B. Pender has located at Texarkana as missionary pastor. His correspondents will please address him at that point in future.—A Sunday-school Convention was organized in the Shiloh Association on the 7th inst.—The ladies of the "Memorial Circle" of the First Baptist church, Dallas, are vigorously at work, and much good will no doubt be accomplished.—The Ministers' and Deacons' meeting of the East Fork Association will be held with the Rockville church on the fifth Sabbath in this month.

ARKANSAS.—Eld. W. D. Mayfield is visiting Little Rock, with a view of permanently locating there.—The First Baptist church, Texarkana, is holding a series of revival meetings, assisted by Bro. Moses Atkins.—The Camden church house of worship is about completed and paid for. They are in a flourishing condition.—The State Mission Board has elected Rev. G. W. Rogers, of Marshall, Texas, State Evangelist, at a salary of \$1,200 a year.—The Lake Village church is the only one that has contributed anything in re-

sponse to the appeal of Dr. Boyce. It contributed \$48.50.—"The Baptist denomination intends to soon have a new house of worship in our city, to occupy the same site of the old one. This time it is to be built of brick, in modern and handsome style. A building committee has been appointed, and they and the Ladies Aid Society of that church have gone to work for it in earnest. Around and in the old two-story house cling memories, both joyful and sad, of long years ago. Many who once worshiped around its altar are now in heaven. Only a few more of its founders are left behind, journeying on."—*Southern Standard, Arkadelphia*.

MISSISSIPPI.—Eld. E. E. Smith has removed to Westburg, Washington county, and has taken charge of the church at that place.—Bro. J. C. Foster has entered upon his duties as pastor of the church at Bay Springs.—The church at Clinton is in excellent condition, financially. They are entirely out of debt, have almost raised the pastor's salary for the present year, and have contributed \$245 for State Missions.—The Union meeting of the Cold Water Association was held with the church at Hernando on the 27th inst.—"We have received of J. R. Sample for Summit church, \$50 for Home and Foreign Missions. This pays the pledges of the pastor for the church, and he is so well pleased that he will preach for the church an additional Sunday. The money will be forwarded to the proper Boards."—*Record*.

ALABAMA.—The Gadsden church is without a pastor. Any minister desiring the place can address Joseph Beavines.—The Board of Ministerial Education of the Muscle Shoals Association have adopted two young men as beneficiaries, and placed them at Mountain View High School. The Board have raised \$21.90 in cash, and \$3.25 in subscriptions.—"The Baptists of South Alabama ought to erect a house of worship in the town of Pollard. It is destined to be a place of some importance."—*Alabama Baptist*.—"We have always supposed that Hard Shell Baptists were so called because they were not easily impressed by new ideas and evangelical methods. A French writer claims that all animals have some sort of religion of their own. Whereupon an American hastens to claim the oyster as a Hard Shell Baptist."—*Ibid.*—Breth. E. C. Milner and U. C. Vinson were ordained to the deaconship on the 8th inst., by order of the church at Georglanna.—Rev. A. B. Woodfin, of Virginia, has been called to the care of the church at Montgomery.

SUNDAY-SCHOOL NOTES.

GENEROUS responses to the appeal of the Sunday-school Board for contributions from the schools continue to come in. Bro. L. T. Capshaw, Secretary of the Sunday-school at McMinnville, Tenn., writes: "Our school has voted an appropriation of fifty cents per month to your Board. I enclose the same for the present month."

God bless that noble little school. The church at McMinnville is very weak and is being aided in the support of its pastor, Rev. J. M. Walters, by the State Mission Board. Yet, like the churches of Macedonia "the abundance of their joy and their deep poverty abound unto the riches of their liberality." They give to every good cause, and respond to every Macedonian cry. Such a church is sure to grow and become a power in the community.

Bro. M. T. Jordan, Superintendent of the Murfreesboro Sunday-school writes: "Our school has decided to give to your Board one dollar per month. We may be able to do more than that."

This comes from a pastorless church. For several months the flock have been without the regular ministrations of a pastor, yet the Sunday-school is alive, active, and ready for every good work. I learn that the services of Bro. W. M. Burr, of Vicksburg, have been secured and that he will enter immediately upon his work. Under the fostering care of such a man as Bro. Burr we shall expect to hear a good report both from the church and Sunday-school. It is with unfeigned joy that we record Bro. Burr's accession to the working forces of the State.

Rev. G. B. Williams, pastor of the Central

church of Nashville, Tenn., writes us: The Sunday-school of the Central Baptist church of this city have voted an appropriation of thirty dollars to your Board, beginning January 1, 1880. We give an equal amount to the Missionary Board."

This is just as we expected from such a school as that of the Central church. Both church and school are large and well organized for work. Their motto is, "Every man in his place and to every man his work." They have no place for drones in that church and school, and will not tolerate them. Under the efficient ministrations of its gifted young pastor, Bro. Williams, the church has taken a foremost place among the most efficient of the State.

Thus it will be seen that we are making some progress, but the responses come in too slow. We want to hear at once from all the schools in the State. All can do something and all will do something, if the matter is presented to them. As yet, we have heard from but one church in West Tennessee. What can be the difficulty? Is it because the Board is located so far from you? Do not permit that to have any weight in influencing your action. This Board will aid the schools to the same extent that it aids other sections. Just as soon as enough pledges are received to enable us to do so, we will send an efficient evangelist into each section of the State. West Tennessee alone can support a man, and all that is lacking now is the pledges from the schools.

Let us hear from you, brethren, at once. Don't postpone action, for the time for active service is nigh at hand.

HELP FOR SCHOOLS.

We have received applications from several destitute communities for aid in purchasing books for the use of weak schools. We do not wish to appropriate the funds sent to us by the schools for this purpose. But we believe there are many large hearted, generous brethren and sisters in the State, who are willing to make contributions to this special object. We can purchase the literature at greatly reduced prices for destitute schools. We therefore earnestly appeal for contributions for this purpose. Shall we not have the needed funds with which to supply this class of destitution?

SUNDAY-SCHOOL CONVENTION.

The Sunday-school Convention, of the Estenallie Association, meets next Friday with the Ocee church, near Benton, Polk county, and will hold a three days' session. We are gratified with this move of the brethren of the Estenallie, and sincerely wish every Association would kindle fires that would burn in every ordinary circles, until the whole State was aflame with enthusiasm.

Rev. S. W. Marston, D.D., has just closed a highly profitable and interesting series of lectures to the colored brethren of this city. I attended these meetings and was delighted with all I saw and heard. Dr. M. is the right man for this work. His labors among the colored people will certainly redound in great good in correcting errors, imparting correct views of Bible truth, and in strengthening and confirming the colored brethren in the faith and practice of the gospel. He goes from this place to Knoxville to-morrow, where he will hold another institute this week.

J. M. PHILLIPS.

Chattanooga, Tenn., Feb. 23, 1880.

A KIND WORD FROM AN OLD AND TRIED FRIEND.

DEAR BAPTIST:—I am pleased to know that you have, for more than thirty years floated over the waves of time, amid many adversities. And by the help of God, with J. R. Graves at your helm, have gained to yourself a name above other names; as being the best defender of Bible truth. I love to read your columns, because they are rich with food for the hungry soul, and you are ever ready to defend the truth, and expose error. The weekly sermons, how grand! The editorials, how instructive. And with the various departments, make you a household treasure.

T. E. R. HUNTER.

Watauga, Tenn.

Family Circle.

HOW TO SAY NO.

MANY a promising young man has been ruined because he did not know how to say no. Hannah More, in her story of "Parley the Porter," illustrates the evil results of dallying with temptation. The porter parleyed with the enemy until the house was robbed and ruined. There are many people who say "No," but so faintly that the words seem to stick in the throat, and only invite further persuasions. Said one little boy who was advised to persuade his mother to reconsider some decision to which she had come, "When my mother says 'No,' there is no 'Yes' in it."

Many a man, tempted by appetite within and by associates without, says "No" but feebly and faintly; his No has a Yes in it, and the Yes finally prevails over the No. We remember an anecdote of a young Rhode Island boy, which we put on record in substance as we heard it related. He was coming along up the street one day with a young man who lived near him, who was somewhat exhilarated with strong drink, and after walking along awhile his companion drew a bottle from his pocket and said:—

"Have some?"

"Well, hand it over," replied our friend.

The bottle was passed to him, and raising it aloft he hurled it with a crash against the stone wall, and turning to his dazed and astonished companion, said, "There, don't you ever put a bottle to my lips again."

The young man was perhaps a little inclined to be irritated, but had sense enough to restrain his anger, and while our friend had no further occasion to resist his solicitations to drink, there is reason to suppose that the forcible example set before his companion had a restraining influence to hold him back from an evil path.

That young man's "No," had "no Yes in it," and his parents look with a just pride upon a son who has grown up undefiled by alcohol, and tobacco, and kindred abominations, and who is their joy and hope for days to come.

There are hosts of young men who need the decision which this young man had. Thousands of men are to-day drifting, wrecked and ruined, down to drunkard's graves, who might have been saved if they had possessed the courage to smash the bottle and stand free from its defilement and its curse. What we need is men who can say, "Get thee behind me, Satan," and who would crush a rum-bottle as soon as they would a serpent's head. The man who does this will never be a drunkard.—The Safeguard.

PRINCIPLE.

THE old Romans were not entirely wrong when they made their word for virtue synonymous with strength. It is strength of purpose to do right, and strength of purpose of will to stand fast to the purpose. Christian virtue must partake largely of the same elements if it is to accomplish good for man in a world of temptation, or pass the stern inspection of God's all-seeing eye. There is a good deal which passes for Christian morality, and even devotion in our day, which is not worthy of the name. It is mere sentimental gush. It is a religion of emotions only, a religion of saintly words, and fervors without deeds. It lacks the essential elements of pure gospel morality. It is neither grounded on the law of God, nor regulated by the pure and lofty precepts of Christ. It fulfills not the old commandments of the Old Testament or the New. It lacks the one indispensable factor of principle—stern, uncompromising, inflexible principle—that principle which impels a man along the narrow path of duty trodden by Jesus Christ. Let a man have this, and he stands at once upon an elevated plane of character, which makes him a light in the world, and a benefactor to his fellow-man. Fearing God he has nothing else to fear in the discharge of duty. Lacking this, what is he, though calling himself a Christian? Lacking this, what better is he than "sounding brass or a tinkling cymbal?"

Would to God that we had more of this inflexible Christian character in all our churches, in all business circles, in departments of public affairs, in all the intercourse of general society. It is the one crying demand of our times. There is nothing so much needed everywhere as the man of inflexible principles. Society needs him. The nation needs him in every legislative hall, on every hall, on every bench of justice, in every high office of administration, in every department of the services. And the church of God needs him at her altars.

Is it not amazing that a character so essential to Christianity, and so essential to every civilized community, a character too, which all men recognize and eulogize when exhibited, should be so rare, that when it does occasionally appear, men mark it as an anomaly even among the followers of Christ?—Interior.

TWO KINDS OF DISCONTENT.

IT is both the curse and blessing of our American life that we are never quite content. We all expect to go somewhere before we die, and have a better time when we get there than we can have at home. The lull of our life is discontent. We say we will work so long, and then we will enjoy ourselves. But we find it just as Thackeray has expressed it. "When I was a boy," he said, "I wanted some taffy—it was a shilling—I hadn't one. When I was a man I had a shilling, but I didn't want any taffy." But I say not one word against that splendid discontent that all the time makes a man strike for something better. I like this idea that every boy born in America dreams of being President. No man has any right to be content not to do his best, and not to do better tomorrow than he is doing to-day. But all that will come by keeping close to a manly and dutiful life. While we are going steadily along to whatever future awaits us, the grandest thing we can do is to feel sure that what we are doing for a day's work, with all that we do besides, is just the most blessed thing, so far as we can do, and that we are very likely having the best time that can ever come to our life; that this work and wife and home and children, all they are and all they mean, beats the world. The saddest thing in our life is our discontent when we ought to be contented. It is our birthright to get the good of life as we go along, in these simple and pure things that to all true man and womanhood are like rain and sunshine to an apple-tree. But when we will not believe this, and dream that the best of our life is to come when we have made our fortune, then we sell our birthright for a mess of pottage; but worse than Esau, the pottage gives us the dyspepsia, and then we lose the good of birthright and pottage together.—Robert Collyer.

BRANCH ROADS.

A BRAKEMAN on the cars sometime ago approached a passenger, and resting against his seat, said, "I went to church yesterday." The interested traveler asked the brakeman what church. The brakeman said, "guess?" The traveler said, "Some Union Mission church I suppose."

The brakeman responded, "No, I don't like to run on these branch roads very much. I don't often go to church, and when I do, I want to run on the main line, where your run is regular and you go on schedule time, and don't have to wait on connections. I don't like to run on a branch—good enough, but I don't like it."

There is wisdom as well as wit, in the above extract. Christ established his church on earth more than eighteen hundred years ago. It is the main line. Connected with it there are no branches. Through it all the business of the Master pertaining to church work must be done. All ecclesiastical organizations instituted by man since the days of the apostles, and claiming to be "branches of the church," are running in opposition to the main line and are built and run upon the presumption, that the main line is too slow, or has not the capacity to do the business.

Admit that Calvin, and Luther, and Henry

VIII., and Wesley, had the right to build a church, and you thereby license every man who chooses to build him a church after his own fashion, to suit himself. This theory of the right of men to establish churches, pushed to its logical result, would fill the world with branch roads, all disconnected from the main line. Reader don't travel on these branch roads.

REPRESSION AND EXPLOSION.

THE policy of repressing and suppressing everything that is unwelcome to our ears, sometimes avoids present difficulty but usually lays up trouble for time to come. If there is no safety valve we are quite likely to have an explosion. If abuses cannot be corrected by discussion they will be by revolution. When any government crushes all legitimate expression, the policy may prove successful for a while, but at last there will come volcanic throes which will leave it to its foundations and deluge all around with molten lava. Any class of men who retain their position by the suppression of truth, by political intrigue, by misrepresentation of facts and by choking off honest discussions and criticisms, will find the inner vitalities of the cause which they represent dying out through inanition or strangulation, or if they are too strong to be thus extinguished, will at length find those forces upheaving everything around them and spreading wreck and ruin in the place of the "peace of safety" which has been proclaimed. It is useless to daub a bulging wall with untempered mortar, when God in heaven is determined it shall fall. The more daubing and plastering the greater the fall will be: Honest, fair and square dealing is best for all parties, classes, interests and concerns.—The Christian.

TAKING THINGS FOR GRANTED.

HALF the failures in life result from the habit so many people have of taking things for granted. The business man assumes that his credits are good, or he takes it for granted that his wife knows what style of living his income will warrant, until the logic of addition, subtraction and multiplication proves too much for him, and down comes his business in ruins. The young professional man takes it for granted that veneration instead of solid acquisitions will enable him to succeed, because there are so many notorious examples of men's rising and maintaining themselves in public life through pure audacity, native wit, and an utter lack of conscience. He will find too late that it won't do to plan and risk a career by the exceptions rather than the rule. The farmer keeps no accounts; crops his farm according to the season, or last year's markets, or his neighbor's success; takes it for granted that the laws of nature and of trade will accommodate themselves to his necessities; sinks deeper into debt, and wonders why farming doesn't pay. And so on to the end men everywhere want success without paying its price in thorough preparation, honest hard work, intelligent calculation and foresight, patient attention to details. They take for granted things which it is their business to know, and trust that to fortune which common sense and experience should teach them is controlled by law.—Golden Rule.

PEARLS.

Polltiness has been well defined as benevolence in small things.—Macaulay.

Those are the best Christians who are more careful to reform themselves than to censure others. Trouble and perplexity drive me to prayer—and prayer drives away perplexity and trouble.—Melancthon.

If every person would be half as good as he expects his neighbor to be, what a heaven this world would be.

Make the best use of what you have, and then you may look to the Lord with confidence for more. In the path of duty God promises his special protection; he will keep us safe, and bless us. If the disposition is good the acts will be so too, though one may not be able to do all desired,

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NECULIAN ITEMS.

Mobile is agitating the question of erecting a monument to the memory of Admiral Raphael Semmes in Blenville square, of that city.

Paris, February 25.—The republican left has selected Albert Grevy as a candidate for the life senatorship made vacant by the death of M. Cremieux.

St. Petersburg, February 25.—It has been decided that General Loris Melnikoff shall be appointed governor-general of St. Petersburg in place of General Gourko.

Madrid, February 25.—The court of appeals has confirmed the sentence passed on Otero, the would be assassin of the king. A final appeal will be made to the court of cassation.

Russia appears inclined to treat the refusal of China to ratify the Kuldja treaty, if persisted in, as an affront, making necessary a diplomatic rupture, as the treaty has been signed by the czar.

Arkansas, more than any of our neighboring States, will feel the inconvenience of the reduction of service on star mail routes. Under such regulations Pine Bluff would receive only one mail per week.

London, February 25.—A large tenant-rights meeting near Portadown, county Armagh, to-day, was attended by three thousand Orangemen, armed with bludgeons, who stormed the platform and dispersed the meeting. Twenty tenant-righters were seriously injured. The Orange party considered the meeting to be of a seditious character.

Unless the food is properly prepared in the stomach it becomes corrupt and poisons the system. It is intended to nourish. Dyspepsia, and its accompaniments are Bad Breath, Headache, Constipation, Jaundice, Pain in the Shoulder, Cough, Dizziness, Sour Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Depression of Spirits or the Blues, and a hundred other symptoms. Simmons' Liver Regulator is the best remedy ever discovered for these ailments. It acts mildly, effectually, and, being a simple vegetable compound, can do no injury.

My wife has suffered for many years with Indigestion and Dyspepsia. I must admit, to trying everything else recommended to me. I tried your Regulator—in three days after taking it according to your directions (teaspoonful after each meal), she has been in perfect health; she does not suffer at all, and can eat anything she wants without any of her previous symptoms.

A Distinguished Member of Congress.

Hon. Wm D Kelley, who had suffered for years from Chronic Catarrh, accompanied by an almost daily emission of blood, was induced to try "Compound Oxygen" for relief, and the benefit received was so great that in a letter to the undersigned he says: "You are authorized to give any degree of publicity to my assertion that the use of your gas at intervals has so far restored my health that I am not conscious of having discharged any blood for more than a year, and that my cough, the severity of which made me a frequent object of sympathy, has disappeared. My experience under your treatment has convinced me that no future dispensary will be complete that does not embrace the administration, by inhaling or otherwise, of your agent or its equivalent, to those who, from their vocation or other causes, are, as I was, unable to assimilate enough of some vital element to maintain their system in healthful vigor. Thanking you for renewed health, strength, and the hope of years of comfortable life, I remain your grateful friend." Our "Treatise on Compound Oxygen, its Nature, Mode of Action, and Results," sent free. Address: Drs Starkey & Pallen, 1112 Girard street, Philadelphia, Pa.

Keep all the stock of the first season, and be sure to pasture promptly the following spring, so as to prevent it from becoming coarse and harsh, or if it does the stock will not relish it. Fallows with orchard grass are chiefly owing to some of these causes: Defective seed, or an insufficient supply of good seed; inadequate, or, more often, entire absence of any preparation of the soil; late sowing; neglect of keeping it grazed down closely.

Montreal Heard From.

Montreal, September 27, 79. Messrs H H Warner & Co., Dear Sirs: I was affected for many years with terrible suffering which arose from dyspepsia. My physicians gave me no relief, and much against my will I was induced to give your Sate Bitters a trial. It gives me great pleasure to inform you that my health is completely restored, though I have taken but four bottles. My appetite is good and I now suffer no inconvenience after eating nearly fresh, while before nearly everything I ate caused me great distress and uneasiness. I can cheerfully recommend your Bitters to all.

R. L. MOSELEY.

Country.

To insure white, plump, tender poultry for the table, French poultry raisers give the following directions: "To get good weight and a delicate color, only meat from grain one year old should be used when fattening for market, should have sweet added to it in proportions of three-eighths of an ounce to a quart of meal. A small quantity of coarse gravel should be added to the paste thus made, so as to assist the birds' digestive functions. Special care should be taken not to give them any food for at least twelve hours before they are killed, so that the intestines may be empty at the time of death, and the acid fermentation of their contents, which would otherwise ensue and which facilitate decomposition, may be avoided. Plucking the fowls should not be attempted too soon. If feathers are pulled out while the blood is still fluid in the vessels at the root of each of them becomes engorged and the skin becomes spotted. A fowl killed while digestion is going on will hardly keep for a week. My attention to the above it is claimed they may be preserved for a fortnight in mild, damp weather, and for three weeks or more when it is dry and cold. A few pieces of charcoal put inside will assist in preservation."—Philadelphia Record.

It is Worth a Trial.

"I was troubled for many years with Kidney Complaint, Gravel, etc.; my blood became thin; I was dull and inactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of thirty, although I am seventy-two, and I have no doubt it will do as well for others of my age. It is worth the trial."—(Father).

Gypsum, or land plaster, called also sulphate of lime, is composed of sulphuric acid and lime. When sulphuric acid is poured on limestone or carbonate of lime, being a stronger acid it drives off the carbonic acid and unites with the lime, forming a sulphate of lime.

Stop that coughing; if you do not I may kill you. A bottle of Dr. Bull's Cough Syrup only costs you 25 cents, and its timely use may save your life.

CARLAME BACK. 7 WEEK BACK.

Hemorrhoids, Caprine Porous Plaster. Overwhelming evidence of their superiority to all other plasters. It is everywhere recommended by Physicians, Druggists and the Press.

The manufacturers received the special award and the only medal given for porous plasters at the Centennial Exposition, 1876, at the Paris Exposition, 1878.

Their great merit lies in the fact that they are the only plasters which relieve pain at once. Every one suffering from Hemorrhoids, Leucorrhoea, or Weakness, should use them. They are sold at all drug stores.

A writer on this subject says: For securing down a wood lot to orchard grass I would advise the following plan, by which I have been quite successful: Remove the underbrush, stubs and rubbish, and plow as thoroughly as possible, late in the fall; then in February, or as soon thereafter as the condition of the soil will permit, harrow thorough and sow about thirty five pounds of seed to the acre and harrow or brush it in.

Editorial Notices.

The annoyance occasioned by the continuous crying of the baby, at once ceased when the cause is (as it should be) promptly removed by using Dr. Bull's Baby Syrup. Price 25 cents per bottle.

Sorgo Hand-Book.

We are in receipt of a copy of the Sorgo Hand-Book for 1880, published by the Hymn-Book Manufacturing Co., of Cincinnati, Ohio. It contains a description of the varieties of Sorgo and Impure Sorgo, and the Early American Sugar Cane, mode of culture, manufacture into Syrup and Sugar, etc.

FINE JEWELRY.

The famous Jeweler, V. B. Thayer, is constantly adding to his already large and select stock of Jewelry, Watches, Clocks, etc. Wedding and Engagement Rings, Bridal Presents, Society Badges and Medals kept on hand, or made to order on short notice. He manufactures solid gold goods in a superior manner, and as he employs none but first-class workmen, his work is warranted to be of the best character. His new store on Main Street, under the Peabody Hotel, is fitted up in the most elegant style, and all who desire anything in his line are invited to give him a call. Thayer has reduced the price of Jewelry in Memphis at least 50 per cent, his motto being, "Live and let live." Give him a trial and satisfied that you have money to do good.

W. J. MOSELEY.

THE BIBLE DOCTRINE OF THE Middle Life;

By J. H. Graves, LL.D., Editor of THE BAPTIST BOOK HOUSE, Memphis, Tenn. 18mo. 1873. Pp. 174. Price 75 cents, by mail.

This is a rare book, and should be read by every Bible student, especially by all ministers: it has received the highest commendations from several of the first scholars of the Union. Dr. A. A. Hovey, president of the New England Theological Seminary, Massachusetts, says, in a letter to the author: "I have read your volume, 'The Bible Doctrine of the Middle Life,' with much interest and profit. I was greatly interested in your test of Spiritualism; and I think your view of it must be correct." Dr. W. A. Wood, editor of the National Baptist, says of it: "We have read Dr. Graves' argument, and are satisfied with it. He handles his subject in a Christian spirit; he is an old champion on this field of battle. The Bible doctrine of this middle life is clearly stated in the first part of the book, and in the rest of the book is made up of notes showing what a stupendous fraud and falsehood Spiritualism is." Dr. W. A. Wood, editor of the National Baptist, says of it: "This volume is intended to meet the errors of Swedenborgianism and Spiritualism, and to show that 'paradise is in heaven, and not in heaven,' and is a beautiful piece of temporary rest appointed to the friends of Christ to enable them to stand firm in the midst of the awful of Abraham to live, it is held by the author that the dead cannot communicate with the living in any way, either of the body. There are many considerations in this small volume that the advocates of Spiritualism will find it very difficult to overcome, while it will be found suggestive to all who have not too stereotyped their views of divine things that they are unable to receive any new opinion of truth."

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R M Dix, Alabama.—We extend the time for the 30 cts. When you see the Blue X mark then write us. Thank you.

Nob Wiles, Missouri.—We appreciate your N II, and wish had more friends of your sort in Missouri. Thank you.

A J Fawcett, Arkansas. See last paper for answer in regard to query. Your turn will come, and then for an answer. Have fixed up Bro. Hogan Allen's matter, and all is now O K—fault was ours.

H Webster, Alabama.—We do not think that Christ ate the pasover on any other day than the one appointed by law. It would not have been the Jewish pasover he ate and he eaten it on any other day.—That's clear.

J H Borum, Tennessee.—We do not think you can get a wood cut in this city at any price.

A Montague, Tennessee.—If the Lord's supper is a church ordinance like voting, as it is, why should we make it a denominational ordinance? Let us be consistent. We cannot divide a people. The Supper was not designed by Christ for a mark of courtesy or denominational fellowship. Paul positively forbade the church at Corinth to use it.

J H Durham, California.—We thank you for your truly encouraging letter—words and deed. We pray God to spare you yet many years—so long as you can do good, then it is better to rest in Jesus when we can no longer work for him.

C M Sherrone, Louisiana.—You will find in this paper the list of our appointments for Louisiana—this is the best we can do. Come to the nearest appointment, with all your brethren, and let us have a good time.

J K Ryan, Alabama.—I will visit you at all this spring it must be in May or June, but the time we cannot now determine, not knowing the time that will be selected by churches already promised a visit this spring. March and April are fully engaged. In Silver Springs anywhere near you—Bro Jenkins' church? Should like to "kill two birds with one stone." We want much to visit that faithful old soldier of the cross.

W U Johnson, Arkansas.—We trust you got your books all right. You did lose much by not taking the paper before. You will see a notice of the Seven Dispensations when issued, and the price. Glad to have you entertain it, as well as study it.

E D H Burt, Louisiana.—We accept the appointments as made by you, and publish them in this issue.

John Dickhuon, South Carolina.—Your joy in receiving the Old Banner after the epidemic last year was participated in by many. It is encouraging to us to know that our paper is thus appreciated. Thanks for your timely renewal.

J M P.—Your suggestions are good, and your promise encouraging. Let us do it. Could not you undertake the Lessons?

Wicked for Clergymen.

I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuff called medicine, but when a really meritorious article is made up of common vegetable remedies known to all, and that all physicians use and trust in daily we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."

Rev. _____, Washington, D.C.

Tap-Dressing in Winter.

After all, the best mode of treating manure is, in my humble opinion, to haul and spread it on land during the winter, and for several reasons.

1. It is the most convenient time—being done when hands are more or less at leisure.

2. It assimilates naturally—the soil drinking in the elements of fertility, hold them and thus assures the highest development of the future crop.

Objections have been made to this mode on account of the supposed waste of valuable properties in atmosphere and by drenching rains washing away the fertility. Both of these theories have been exploded by careful experiments. Tests have been made on frozen clay hillsides. It was found that the line where the manure was spread fertilized but a few inches below on side-hill—the line of the manure being distinct and plain in

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