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Jas I' Boyes the 18 atu tth Arenno =

MEMPHIS, TENN., FEBRUARY 12, 1881. New Series-Vol. XIII. No. 35.

themselves, our permit others to enter. There was

## Our Pulpit.

Old Series-Vol. XXXVII.

"And he was angry."- Luke IV. 28.

WOU have often been told what a poor, miserable committed, and some that he did not, have been elousestly put before the world. I have seen that the eldest son, the boy that stayed at home, was the worst man of the two. Be not astonished; I have some very grave charges to bring against the character of that young man.

It is commonly said that the prodigal son rep resents the singer who throws off all restraints and reshes madly into sin. There is no indulgence that de dose not try; no sin in which he does not engage. The eldest son is the moral man. Ha has stayed at home, and, in his estimation, in all of his life he has never done anything make Carl-t himself a wine-bilber and a druck-quake with four." He was finally to wrear. But it m. Which is the worst, the ard.

that flow did'st not make me as other men are. adulterers, or disbonest, or even as this brother of mine. Oh, the drunken set has returned, has he! The miserable wretch! He thinks, by putting on

his return. 'All now is joyous; father, mother, be bouest. shriare, friends, are around blm.

"In hierachip's suite end home's carees. Collecting all the heart sweet tire Into one knot of happiness."

The masic resounds, and the merry dancers are there. The sweet remembrances of other days come crewding in upon him, and he begins to think. the house. The olded son had been off on pleasure Hie soni is filled with agony,—

"While m mony rea O'er many a year of guilt and strife — Flow o'er the dead flow of his life. Her found one canny resting piece.
Not bungfit him bac' -----' Hand of grace,
He hang his head; each nobin sim
And hope and feeling, that had slept From boyhood's hear, that i estent come From o'er him, and he wept! he wept!

the days they played together and were happy. meant. One of them, more glad than the others, may be stopped, and all the world erring son has returned.

heart. Instead of palliating his offences, at least. Door not this arroads resided you of what Jesus knowledge of his."

forgiving him, in a captions spirit be pointed out said of the Pharisees? They would not so in his wrongs to his father and the servants.

In not this a fair history of the se-called moral more hope for the publicans and sinners. "I say

man? Does he not rather say, Look how much unto you, that the publicase and the harlots go

THE SUM PHAT STATED AT HUME.

BY BLD. J. T. CHRESTIAN, SARDIS, MISS.

It does not require brains to tin i fault. The came unto you in the way of rightcomiss, and the way of rightcomiss, and the sidest son was not remarkable for wisdom; his ye believed him not; hot the publicans and the only good trait was that he stayed at home. It is barlots believed him; and ye, when ye not recorded that he gave his venue as hot bar any it recently not afterward that he cannot be a formal that the publicans and the barbots go into the kingdom of God bafars you. For John only good trait was that he stayed at home. It is barlots believed him; and ye, when ye not recorded that he gave his venue as hot bar any it recently not afterward that he cannot be not recorded that he gave his venue as hot bar any it recently not afterward that he cannot be not recorded that he gave his venue as hot provided that he gave his venue as hot recorded that he gave his venue as he was not remarkable. not recorded that he gave his younger two her any advice. He never sided him. He never visited The muralist stands between the single and him in the distant country where he was living, heaven. He is a stambling-block. Many a poor preferred that represented him as enjoying all kinds of revelry. I have read flaming descriptions of the virtues that he did not have. Let this all be the virtues that he did not have. Let this all be undoubtedly did very wrong in many things. He was in no sense a mint. I only undertake to may that the eldert con, the boy that stayed at home, Look how much better I am than these Christians, no as directed, and when he got " hard by the and I don't make any profession of religion.

The parrative only says the profigel wasted his that was next the waysida did bang as spack near, "

substance in riotous living; but this uniongiving that Christian was afraid to venture further, lest son growly exaggerated it, and told his lather the bill shooth fall on his bend; whereign there that he had devoured it. These would be Phariseen he stood still, and wotted not what to do. Also exaggerate the misconduct of others. They can his burden seemed heavier to him than while he very graphically paint all the details of the sia, was to his way. Then came also his here of the and, perhaps enconsciently, color it. Uncon- out of the hill, that made Christian afraid that he

judge your brethren ?

2. He would not go in himself, nor did not wish

his brother to remain. All is joy and festivity in

or business. Some of the servants ran to meet

him and tell him the good news. He hears the

not difficult to trace the feelings of the eldest son. He had mosed over these things before. Often had be tayined his eyes to heaven, and reverently crossed his hands and prayed, Lord. I thank thee that floor did'st not make me as other men are, down in the world, he can afford to make the attracted. There is something, however, is the comperison. Did you ever hear a self-righteomy man compare himself to a good working Christian? What does he do? He hunts till be finds a poor, degraded Christian—if indeed he is such—that shoulders! How many soals will rise up in the

his plous face and telling of his troubles, that he will honey around his old children father and get something more out of him. I'll show him. This farm and all these servants are mine. He shall leave this very night.

While this man is scoffing, let us turn to the younger brother. We will find him in the home the proof of the month of the younger brother. We will find him in the home of his youth—that home from which he has been absent for so many long, weary years. The friends of his boyhood have some in to welcome friends of his boyhood have some in to welcome has been the worst sinner you can find, even then the this sins were ever before him. He prayed, with the worst sinner you can find, even then the this sins were ever before him. He prayed, with cause of Christ will not suffer. Whatever you do, the loved poet of Israel, "Purse ma with hyssop, he havest Mind that you do not have a raiter in your eye whiter than snow." Yes, Le said,when you see the mole in your brother's aye. Oh, man, who made you a jodge. Why do you

"Cros I was as pure us the snew, but I wal, 

music. This is something nausual. The old man's The prodigal had sinned, his transple was bad, heart bad been sad, and he had not encouraged and he knew it.

If the Scriptures are to be accordited, the boy

anything of this kind. The scu that had remained at home has been busy in his schemes of money- that stayed at home was likewise a sinner. As it making, and has had no time for such things. is written, "There is none rightsous, so, not one. Hence, to hear music in the old mansion was a There is none that understandath, there is mone The clouds pass away, a smile lights up his lack, rare thing. No wonder he asked immediately, that doeth good, no, not one." This is said "to thinking of his absent brother of before the servants could speak, what these things them who are under the hrw; that every saunth Where is that brother? Do not ask. In pity cried out, Your brother has come, and we have guilty before God." " For all have sinned and from the some forbest. That som is grieving the killed the latted calf. They thought they were come short of the giory, of God." This applies to old father's heart with angry words, because an carrying a message of joy, but the son was angry. the moralist, "jor there is an difference." rring son has returned.

Iostand of going directly to the house and welcomTruly, the alder son did not have a brother's ing his brother, ha remained outside and poutsd. Such be justified in his sight; for by the is a line of the ing his brother.

But it is not from general principles that I wish to speak. I have special charges that I arge:-

He was stingy. This may or may not be a crime but it is not a very desimble trait to possess. Under the present circumstances it was criminal He canted his father's kindness by the number kis he had killed; and he was mad because his father had killed a fat calf for his own brother I will not access the moralist of being parsimonions, but my observation has gone far to confirm ma in that optnion.

It is of no avail for him to say, I am hoosat and paying dabts, while some of you Christians have not. Has he forgotten that he is dishonest to his God, and falled to pay the greatest of all dabbs love to his Creator? Ha can tell of the meagre charities that he has bestowed, and how he bussted i for years about them; but he has not been charltable to God or his people.

He was cross to his father. He forgut to honor bia father, that his days might be long on the surth. The old man mid that " it was meet that we should make merry, and be glad; for this thy brother was dead, and is alive sgain; and was list, and is found." I understand that, replied 7. Is it possible for a non-elect to repent and be and you are vary willing to kill the fatted calf for bim. He did not deign to call the prodigal his heother, but he was very willing to wound the father by failing him of his unworthy son.

My self-righteous friend, have you wounded your heavenly Father? Is your con-Shakapeare, who mever true to nature, saye: -

"Who by segenations is not extinded is not of heaven, nor of earth, for these are pleased. By ponitiones the Elerani's wrath's expensed."

I think it was Bacon who said that a man who would not furgive another, breaks down the hridga over which he has to pass.

Thou legalist, scan thy character and whether it is perfect.

Lie was last, and the prodigal was saved. He saw no need of repentance on his part. He did not find that he was a sinner—indeed, he boasted that he was batter than the most of men. This is that God's eternal purpose can be construed. that his morality will carry him to heaven. He refuses to love his God and obey his command menta, and yat ha expects to be saved. Thus he goes through life, he dies, la buried, and lifts up his ever being in torments.

It is not thus with the prodigal. He can readily helieve that he is the chief of sinners. His conscience disturbs him. Everything reminds him of his sine.

" Mathematt the billows spoke and told me of it The winds did sing it to me, and the thunder, That deep and draudful ergan pipe \* \* \* \* \* • • \* \* it did base my trespass."

Skep, that knits up the raveled eleeve of care will not come to his eyes. Neptone's mighty illes n cannot wash the stains from his soul. In the angulah of his heart he sincerely repents, the father receives him, and he is saved.

The prodigal's chance for heaven is than that of the moral man.

"Thonjust and holy God. Baier a th-e who can stand? Guilty, condemned, all waiting wrath in judgment from thy head.

One ain demands a hell,

A couth that ne'er shall die:

Our sins like sands on const In millione 'painet us lie. Thou God of truth and grace. We propo thee for thy way By which the guilty may draw near Their guilt all put away.

"Thy Christ who hied and died.

" We peaken thee so thy some As a'er our every tip now rolls
The conta of thy proces

QUERIST ON ELECTION.

THE following have been sent us by one of the best men of Unity Association, Tenn., for discossion and for our views, and we are informed that there is no little excitement in that body concerning the subject, as the sutl-Missionaries are mahing the issues upon our brethren and shaking the rest for a future issue :-

"1. Is election the same to us now as it was to God's ancient people, and to the apostles and prophets, or for another purpose?

2. Is this election a time or eternal work?

8. Is it the means of all believing that do be-

ileva?

4. Is the reprobation or passing by of the nonelect the cause of them not believing?

5. If a man never repents, and is lost, who is
to blame?

6. Can a man accept or reject the offers of salvasaved?

. ETERNAL BLECTION.

There appeared in THE BAPTIST, July 31st, an article purporting to be one of the symbols of the faith of the Harmony Association, Florida.

It sometimes so happens that silence is construed into endorsement, and lest that should be mianca clear? He was hard and unforgiving. the case in this instance, you will allow me space in THE BAPTIST to dissent from the ductrinal sentiment enunciated in said article, which reads as follows: "We believe in the everlasting love of redemption made between the Father and the Son before the world began, in which their salvation was secured," etc. A few thoughts on eternal

aver the condition of the moral man. He will not into actual election, which no competent logician be convinced that he needs salvation. He believes can admit. For, that a purpose to do a thing is equivalent to its accomplisment, will hardly be according to the foreknowledge of God the Father, through sanctification of the spirit unto obedience," etc. (1 Pet. l. 2). "God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth." Thess. ii. 13). Wa are plainly told by the apostics how election is effected, viz: "Through senctification of the spirit unto obedience, and the bebelief of the truth." Are they elected before they are senctified; If so, the end precedes the the Father under obligation to save no one. It is means leading to that end, or the effects precedes the apostles may be explained thus: "Elect ac any sinner. Salvation is emphatically of grace. cording to the foreknowledge of God"-that is, in The atonement removed the difficulties, which ning, (according to his foreknowledge, or in his law, and the unsatisfied chalms of divine justice.

choice implies an act of the mind, every act im- some of the proof texts adduced in its support by pliesa time in which it took place; eternal, means Bro. Henderson. We will examine one of the ing is eternal but God and his purposes. Men are actually elected after they are called, not before. marily rely in the advocacy of the above named "Many are called , but few are chosen." "Ye are not article, vis. : Rom. ix. 11. "For the children of the world; if you were, the world would love being not yet born, neither having done good nor lt own, but I have chosen you out of the world, evil, that the purpose of God, according to electon therefore, the world hateth you." When did might stand, not of works, but of him that cell it; the world begin to hate the childof God—the elect it was said unto her [Rebecca], the eldest shall actually elected—chosen out of the world, became loved, but Esas have I hated." f a different character.

the word of truth, the guspel of your salvation: in of Scripture, he most establish two thidgs: 1. whom, also, after that ye believed ye were scaled That the election here spoken of referred to Jacob with that Holy Spirit of promise." "For whom he did foreknow, (in a sense that operated as a objecta and end was their everlasting destiny. Then reason for the election of one person instead of we inquire, first, Did the apostic allude to Jacob another man than this, that when the injury be- another—as obedient to the truth), he did also and Esan as individuals? We answer, unhealtations on his part, for the kindness to begin on ours. predestinate to be conformed to the image of his ingly, ha did not, but to two nations—the posterity

Son," etc. (Rom. vii. 29.) "That you should [intentionally] he holy without blame before him in love." When actually elacted, not before, without blame before God in love.

COVENANT OF REDEMPTION BETWEEN THE PATRIER AND SON.

The advocates of this feature of doctrine hold the faith of some. It is not a more theoretical, but and teach, if I understand them, that there was a a practical question, since, "according to a man's mutual stipulation between the Father and Son faith so is be." If this faith is erroneous, his in eternity, in which the Son undertook all that practice will be wrong. We submit as a sufficient | work, which he executed in his human nature, in answer to the first three questions the tollowing order to save tha elect. Now, if any such mutual from Bro. Z. Rose, of East Tennessee, touching stipulation is taught, or even implied in the Scripthe election of God's ancient Israel, and reserve tures, we have falled to so understand it. For this resolves the work of redemption into a commercisi transaction, which is in palpable conflict with the teaching of God's word. Everywhere in the Scriptures of eternal truth, the alonement of Christ is represented as a moral and not a commercial term. Those who advocate this creditor and debtor policy, elsim that the Son made a fair nurchase of the elect portion of mankind, by pay ing down on the cross of Calvary an adequate price for their unconditional redemption. This much is implied in said articla as we understand it. See as follows: " In which [covenant] their salvation [the elect] is secored." etc. That this covenant avatem is erroneous and unacriptural, will be obvious when we reflect that its direct tendency is to banish grace from the whole plan of redemption. For, if the Savior has purched by the payment of an equivalent, the ablolute salvation of all for whom he died, as implied in said article, then it necessarily follows that the Father is under obligation, in strict justice, to save them; consequently their salvation, so far as Gol the Father is concerned, cannot be of mercy or grace, God to his people, and the eternal election of a but of debt; and, as such, the whole display of the definite number of the human race to grace and citying h newledge in the salvetton of sinners in glory, and that there was a covenant of grace and divine knowledge in the salvation of sinners is reduced to a fiction.

Paul refers us (Heb. xill. 20) to the blood of

the eternal covenant. If eternal, it must have been made by eternal persons, and, therefore, between the three persons in the Godhead, so there was an eternal covenant, without which no one would have been sayed. Since it was a covenant to save—a redemptive covenant—one grand feature of it was to satisfy the demands of violated law-to preserve the divine government from inequivalent to its accomplisment, will hardly be jury, so that God could be just and the justifier pretended. The Apostic Peter says: "Elect of him that believeth in Jesus. God was under no obligation to do this. Christ was under no obliga tion to save the violator of the law, and if he has saved any, it is a work of grace—all of grace —

"Grace first contrived the way
To may rebellious man;
And all the steps that grace display, Which draw the wondrous plea

On the contrary, the Scriptures abundantly teach that the atonement of Christ of itself brings true that without the atonement no one could be the cause which is absurd. Hence the language of saved; but, that alone, does not inevitably save the purpose of God. "God hath from the begin- stood in the way of man's saivation—a violated purpose) closen you." etc.

We might urge other objections to said doctrine,
Elect means to choose, election means choice, but will close this article with a few thoughts on We might urge other objections to said doctrine. without beginning or end; Deity, God." Noth- most prominent passages of Scripture, (See Cruden's Concordance) upon which Calvanists pri--from eternity? Nay, verily, but when he was serve the younger. As it is written, Jacob have I

Now, before our Calvanistic brother can claim "In whom ye also trusted, after that ye heard any aid in support of the above from this passage of Jacob (the Jews), and the posterity of Esau (the Edomites). This is evident from the entire language of the passage from which the apostle quotes Gen. xxv. 22: "And the Lord said unto her, two nations are in thy womb, and two manner of people shall be stronger than the other people, and the elder shall serve the

representative sense. "Two nations," or "two dac, king of Salem, brought tooth bread and wine, manner of people," were the subject of this prophecy. With reference to two nations, and to leach and ha was a priest of the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High result and had been supported by the Most High manner of people," were the subject of this proposecy. With reference to two nations, and to Jacob and Esau as individuals, it was said, "The elder shall serve the younger," and that "one shall be stronger than the other." 2. It is not only contrary to the word of God, that this passage shoubld be applied to Jacob and Esau personally. but is contrary to the truth of history. Esau never did "serve" Jacob personally. As additional as follows: "The burden of the word of the Lord only to teach the people and read and ordained of God, not of Israel by Malichi. I have loved you, [Israel, of israel by amilian. I have dove yet ye say, also to offer up sacrinces for all own said and not Jacob] saith the Lord; yet ye say, of the people, (Liviticus iv. 5). But before the not Jacob saith the loved us? Was not Essu promulgation of the law, the first born of every wherein hast thou loved us? Was not Essu promulgation of the law, the first born of every wherein Jacob's brother? saith the Lord; yet I loved Jacob and hated E-au, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom [not Esail personally] saith, we whereas Edom tuot Esset plan from Urlan, Kilkian, Educatio, Calapter his greeting as are impoverished, etc. This, it is plain from Melchesadec were types. Notice his greeting as the Scriptures themselves, that the apostle did rot allude to the final destiny of Jacob and Esau, bence no evidence of absolute election, etc.

Now, we annulre in the second place, did the loving of Jacob and the bating of Esau refer to their final destiny, or did it allude to national or political promotion? To the latter unquestion ably. We might almost have the decision of this question to the most crudite Calvinistic commen-tators themselves. Prof. Stuart, of Andover, (Calvinist), one of the most distinguished American linguists, in his comment on the thirteenth verse, same connection, says: "The precedent then, of Jacob is established by this declaration but in what respect? In a temporal one, it would soom, so far as this instance is concerned. That the whole refers to the bestownient of temporal blessings, and the withholding of them, is clear, not only from this passage, but from comparing Gen. xxv. 23; xxvii, 27," etc. He also favors the idea of the Hebrews when they compared stronger with a weaker affection; they called the first love, and the other hatred, hence the phrase, "E-au have I nated," implies not positive batred,

but only a less degree of love Dr. Macknight, of Scotland (Calvinist) says "What God's hatred of Esau was, is declared in the words of the prophecy which immediately follows, viz: 'And laid his mountains waste.'" He tells us further, 1. "It is neither said, nor is it true of Jacob and Esan personally, ' that the elder served the younger.' " This is only true of their posterity. 2. Though Esau had, "served Jacob personally,' and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esan's reproduction. As little was the subjugation of the lamong men, is ordained for men, in things per Edomites to the Israelites in David's day a proof among men, is ordained for men, in things per of the election and reprobation of their progent, taining to God, that he may offer both give and reprobation. As l'itio was the subjugation of the of the election and reprobation of their progent.

The object of the apostic in this connection was to show that an election bestowed on Jacob's posterity by God's free gift might either be taken from them, or that others might be admitted to share with them, it is evidently not an election to eternal life, which is never to be taken away, but only an election to national privileges-i. e., the nation springing from Jacob was to possess na-tional advantages - possess the land of Canaan—to the earth were to be blessed. Thus the main prop of hyper-Calvinism falls to the ground.

Roddy, Rhea county, Tennessee.

Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood,

WHO WAS MELCHISADEC?

WITH a full degree of that liberty, we is Christians enjoy, I shall endeavar to say as far as in my power lieth, unbiased by any preconceived notions, or any author's opinion, or any historic statement, save divine. But, employing it as my lamp, light and pilot thorugh the regions of ignorance before me, thus hoping to escape error in all ts terror and tollow after truth.

The first ray of light that beams upon this sub dac, king of Salem, brought forth bread and wine, and ha was a priest of the Most High God, and ha blossed him and said, blossed be Abraham of the our forestiment for the cour forestiment for the course of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the ungodly. And as made had a priest of the Most High God, and had a priest Most High God, possessor of haven and earth; and biessed be the Most High God, which hath delivered thine enemies into thine hands, and he gave them tithes of all." This language is very explicit, and declarative. Is there a plainer reference, precept or precedent in the sacred history, not only of the existence of priests, but of their office and its duties. Under the law a priest was family was a priest; afterward it was restrained to the tribe of Levi. (Num. zvi. 1-40). The term priest is applied to church, of whom Elianar Urlah, Kilkiah, Eliashib, Calaphas, Abisthar and returning conqueror, and administers ments to his exhausted soldiers, blesses Abraham, and the God of whom he was priest and now in obedience to the office officiates. Dare we push our feeble speculations further than this lamp light Illumes? Dare we say it was the second person of the God who spent a period of time inlefinite in this capacity handling the described elements at a time contemporary with Abraham, and to whom he offered tithes and homage. Not and to whom he offered tithes and homage. Not chirts, but he, Melchindec, was an element the mid in that article, that he did not satisfy the make books, he was books to book the condition of the secret Parlmist's patriarch. But further, the secret Parlmist's patriarch. But further, the secret Parlmist's conduct of that business was exceedingly disasticely does not fortell the past. "The Lord hath sworn and will not repent thou art a priest for." sworn and will not repent thou art a priest for-ever after the order of Melchisadec." This word order refers to likeness in official dignity, priest and king—not visage, not in personal appearance, not in extent of time, but forever; Melchesedec for a brief period, but he who was here predicted in point those who sacrificed at his altar, to the collapsed in less than three months. Neither can was to be forever, and to whom Melchesadec tried triune-one true and living God forever.

But further pursue the light, the way seems clear. We have a concise record of Christ's birth, life and death; of his arrival and departure to this sin-cursed world; of the manner of his life love of a broken heart and contrite spirit. Not and of his putting an end to all material sacrifices, handling or exacting tithes, bullocks, etc., but imposing a divine nature, creating a new beart imposing a divine nature, discussor to every holy producing holy love, the precursor to every holy producing holy love, the precursor to every holy way by which the question can be determined. thought, werd or deed. We will try to avoid all book he not owe it to himself and the denominations from conjectures, and comment with quotations from Heb. v.: "For every high priest taken from orant and on them that are out of the way; for PROWNSVILLE Sanday-school,\$15,00, Gibson by reason hereof he ought as for the pounts, also Mt. Zion Sanday-school, 50. for himself, to offer for sins." Christ knew po sins. Heb. iv. 15: "For we have not a high priest comes from a small Sunday-school in the Moun-Heb. iv. 15: "For we have not a night priest comes from a small Sunday-school in the Moun-which cannot be touched with a feeling of tains. In their obscurity and poverty they have infirmities; but was in all points to do in the stains of th we have many things to say, and hard to be attended, the same of the same anxion to the s bierra to whom Paul was writing unuser nod who Melchisadec was, and Paul here allodes to him in order to enable them to understand exactly could not understand how he was the Judge and Justifier, the king and priess, the alter and secrimal, post-paid, as receipt of arts — 15 cm/s per fice the way and truth, the life and light, happy

illustration-back to Melchisadec;-he had nothingdifficult to say of Melcheradec, who had lived in the days of Abraham, but of Christ. It is Christ men will not hear, and up not understand, yet, even here this both is rentite, and furnishes in its own lids a character that they may read and understand. These Hebrews were, doubtless, familliar with this wonderful king, Melchiadac. and happily d d this enacte them with the and hear the clearly and hear that Melchesadec officiated asking and priest -as judge and justifier of the ungodly. And as our forerunner for us. "aven some made a high priest forever after the order of Melchlandec," (Heb. vi. 20) where he is now interesting and will be till be come forth to judge the quick and the dead—where is now puscifying and who will come to God through him. For this Melchina. dec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughterof the kings and blessed him, first being by interpretation king of righteousness, after that also King of Salem, which is king of peace. He was but a friend of God. Submitted,

DR. W. D. MAYFIELD.

DITOR BAPTIST :- Some time since in your Depart, and in defence of myself against an implied bad "conduct," in an article in the first issue of the Econgel, I gave my reasons for not taking part in the attempt to establish that paper, and one of my reasons was that I chiected to a business association with Dr. W. D. Mayfield, because I had been in ormed that he did not satisfy the cash book of the late Southern Baptist Publication Society. I did not intendito accuse him of embezziement, for I was not informed or the ins and outs of the Society. I repeat what I holders, and that many of them this day have but little confidence in him. He also knows that his conduct in business while

in Little Rock as a drug partner of Mr. Joo. P. Moore, of Helena, is of the most doubtful sort. The business men in that city do not anderstand how a business of several thousand dollars' stock to a druggist in Little Rock that he had no money, could so soon after the collapsed drug business, set up in business in the name of misor sons. Will the Doctor expusin these things to us? Has he explained them to Mr. Moore, who gave

Will be cry out that he has been standared ! If he thinks these things are slanderous, there is a tion to do it? Yours truly, W. A. FORRES.

RECEIPTS OF THE SUNDAY-SCHOOL BOARD FOR JANUARY.

This lest contribution is more than they all. It

Corresponding Secretary.

RESTORATIONESS REPUTED,-The last two letters of the written discussion between Mr. J. C. Burruss and Ir. J. E. order to enable them to understand district discoulon between Mr. J. C. Sarrass and Dr. J. R. Christ's position and the plan of salvation. They Graves, on Universalism, has been printed in next tract form by the Reptist Book House, of tale city, and is sent by

-JEBUS ONLY." And they lifted up their eges and sav

grills only, would I see,
"Mid the lamps of prophecy;
Stop and view his precious blood,
Where the guiden altar stood;
Stand and gase upon his fare.
In the tampie of his grace. Jesus only, would I trast. He is faithful, strong and just, By his word to be heavens were made And the sarth's foundations laid; By his will all things remain, And he must forever reten

Jesus only, let me praise Jama only, an me prane, As the friend who ransomed Jama only, all my days, Shall my one grand subject be; Jama only, should f dis, And in brighter worlds on high

### A SHORT SERMON TO SLEEPING BAP. TISTS

Awake then that shepest."-(Eph. v. 14).

CLEEP's very needful in its right place. "The sleep of the laboring man is sweet," for he has serned the right to rest by a hard day's work, and and he sleeps that he may recuperate his enegles for the toil of another day. So Christians who have endured the "beat and burden of the day," have need sometimes to go saide and "rest awhile," as the Master directed the overworked aposties to do. Thus all Christ's people will rest from their labors. But, notice, it is rest from labor, and " their works to follow them." Such brathren do not deserve to be called "sleeping Baptists," and I do not apply the term to them.

But sleep is seml-death. Involuntary action goes on-our breathing, prespiration, etc., -but lastica, which fitfully flashes forth in dreams, are in our churches? Their issignations, perhaps, them. But many are too sound asleep even to dream. The most sed conversion in a revival musting, and their preacher, who believed in the perseverance of the saints, said to them in effect: You are now a child of God; be a good child. don't do anything wrong, and no doobt you will get safe to heaven." And so he tucked them safely lu their little beds, and they went sound to sleep; or they may have themselves quietly settled down to their slumbers, though the preacher tried to awake them occasionally. Brethren, is this your state? In your religion merely a negative one of not doing anything that would subject you to ehurch discipline? Wherein does your religion consist? Is it merely in going to church on Sunday, and in reading the Bible and kneeling down to pray every day . Why, you did these things, perhaps, hefore you professed to be a Christian at ail; hundrods around you do these things without evar joining a church. You are living on the same

you ever think of that suggestive contrast which the full discussion in your forth-coming book on our Lord draws between the strong man's house " Inter-Communion, Unscriptural," etc. Your and the house of the unclean spirit? (Luke xi. ol: brother, 21.26). In the one case we have a negative conversion; the man has repented, Satan has de parted and left the heart "empty, swept and gar nished." (Matt. xii. 44). In the other Christ bas dispossessed Satan; "the stronger than he" has not only driven out the "strong man," but he bas taken possession of his castle, has turned against him all "his armor wherein he trusted." All the faculties of the soul once used in the service of Satan are now devoted to the cause of Christ. Here we have a positive conversion. What was the result? In the one case the evil spirit returned with reinforcements, and "the last state of that man was worse than the first;" in the the other, Christ held possession, and Satan never entered the heart again. To sle p is to open the door to Satan. We must be men; all our powers must be actively engaged in Christ's service: then alone are we safe.

"What meinest thou, O sleeper! Arise and call upon thy God!" "Arise from the dead, and Christ shall give the light." Go to him and ask him to open your eyes to the needs of the world, and he will teach you your duty. He alone can arouse you. May he do it? R. H. GRAVES.

### ANOTHER DEPARTURE.

TEAR BAPTIST:-I write for information What shall I do? I was living peaceably and doing very well, as I thought, in Lauderdal county, Tenn., when one day three men came to our house from Brighton, Tipton county, with two good wagons and teams and a two-horse reluntary motion is suspended. The will is dead. hack, and ordered to to tear down and pack up, Animal life is reduced nearly to the plane of ready to move, (right in the dead of winter, the plant life. The faculties of the soul, except imag- ground all covered with ice, as it was). Of course we obeyed the command, and so they moved us. dormaint. Is not this a true picture of multitudes And that is not all; when we came to Fig Hatchle, nothing would do but they must pay would do it they only had money or opportunities got down here, they sent in great bankets fall of fore unstalless, instead of going to work and served. I don't know what all—"goodies;" yes, got down here, they sent in great backets full of — well, I don't know what all — "goodies;" yes, ing God in the position in which he has placed some three or four "baskels full" of, not "fishes," but boile i hams, cakes, loaves, butter, and "nick-nacks" too tediou; to mention. And, what is more, they came in and cut and hauled us a "great big pile" of fire and stove-wood. And then - just to think ! - from Brighton and Antioch churches they brought us flour, meat, corn - well, everything we need, and I am at a loss to know what to do with such people. But as I have no control over them, I will just leave them in the hands of God, praying that his richest blessings, both spiritnal and temporal, may rest upon them, and that I may so labor for them that they will feel that they have not bestowed their gifts in vain. Your brother in Christ,

Atoka, Tenn. Feb. 2, 1881.

A WORD FROM BRO. J F. HEFLIN, TEX. I AM trying to do something for the spread of the plana on the unconverted Where is your will? Landmarkism—What is It?" is taking a strong tist church, of which she lived a member at Center Are you making it felt lu your influence on these hold. I sold two—one to the Moderator of our Hill, Conway, up to the time of her death. She about you? Are you trying to lead them to Amociation, and one to a brother living at the was the mother of seven children; one was lost Christ? What are you doing to give the gospet place the Association was held, one week before during the late fearful war. She lived to see the to the nine hundred millions of Pagens who are the meeting. At the Association the Moderator remaining six profess the religion of Jesus, whom dying in their sine without over having heard of gave notice that I had the book, and be had read she loved, and to see them all buried with Christ Jame? Are you praying for them? Are you it nearly through and considered it worth five doi- in Christian baptism. She leaves four sons, one a giving your money to carry the gaspel to them? lars to any one wanting the information, it con- Baptist minister, under whose ministrations of the Sleep is a sign of habyhood. When we see the tained. The other brother said it ought to be in word, she spent her last days, and two daughters little things quietly alumbering in their eradies, the hands of our children, for one of his sons who and a devoted husband, healdes many esteemed we seel that it is fitting that they should do so. always thought that one church was as friends, to mourn her loss. While we lament the They have nothing to do but to sleep and to eat. good as another, after reading it, was convinced vacated seat around the family altar and board, The cares and responsibilities of life are beyond that there was but one church—and that the Bapand in the sanctuary of God, yet we rejoice in the their comprehension. But when we have grown tist. An old deacon who had read it, told me belief that another seat is filled in that house, " not to manhood, we must put away childish things. that he always felt that he was doing wrong, when made with hands, eternal in the heavens." where Confucius said that a man who sleeps in the dayhe handed the elements to members of other
there are joys that are unspeakable and pleasures
time is a piece of rotten wood. He is too soft to churches present, and now he knew it. Four make anything of. It is now high time to awake from sleep. "We are all children of the day." therefore, let us not sleep as do others." The cries of ja dying world should ring in our curs and arouse us. Our religion should be writtened than a mera negative ups. Ded

J. T. HEFLIN. Crockett, Tex.

### ARKANSAS NEWS.

THE Baptist High School in Arkadelphia is in a flourishing andition. The building has been greatly repaired and new seats furnished. We have the most beautiful school site in the State, and valuable property unincumbered. The town in which this school is situated is healthy and well situated for schools. No whisky or bittem are sold in it, and the people are flourishing more and more every year. Let the Baptists of Bed River and adjoining Associations gather to the support of this institution.

We are educating three young men for the work of the ministry. Why should we not have more? Why should not Red kiver Association have one or more young men here for the minis-

FOREIGN MISSIONS

I have received from Bro. D. C. Hall, for New Hope church, Dallas county, \$4.10. The Arka-W. A. FORBES.

### WANTED

PY a brother who will reward the sender, a copy of the Calvinistic Magazine, edited by F. Ross, and published before the war in Knoxville, Teun., which has the article comparing the Roman Catholic church to a Boa Constrictor, etc. This article was, he thinks, years 190 re published in THE BAPTIST, but the year and number forgotten. He offers THE BAPTIST one month for that number or three months for the Calvinistic Magazine, sent to Baptist office.

We very well remember the article in the Magazine and its republication in THE BAPTIST, and we would far prefer to pay the above reward thau to examine our files for ten or twenty years back. Perhaps some East Tenuessee Baptist could purchase a copy of the Magazine from some Old School Prosbyterian. Will not Bro Jones editor of the Beacon, assist by an inquiry in Knoxville? The article is greatly needed now.

### OBITUARIES.

Obstunctes and Resolutions of Churches, if old subsuritie re seven lines gratis; all over, and of all non-subscribers, ib cents per line of eight words. Cash must accompany the mann-script for it to receive attention.

Died, near Conway, Leake county, Miss., Nov. 13th, 1830, Sister Mary, wife of Bro. W. S. Cock roft, aged 59 years, 8 months and 17 days.

Sister Mary, daughter of Eleannah and Celia Sawyers, was born in Edgefield district. S. C., Feb. 26th, 1821; moved with her parents to Crawford county, Ga., in 1828. She was married to W. S. Cockroft Feb. 25th, 1840, and came with her husband to Pike county, Ala.; thence to Carroll county, Miss., lu 1843; thence to Leak county, Miss., in 1844, where she spent the last thirty six years of her life. She professed a hope in Christ truth, by circulating good Baptist books. "Old in her twentieth year, and united with the Bap-

> "There is a world above. There is a world above,
> Where parting is anknown;
> A long etarnity of lova,
> Formed for the good alone;
> And faith beholds the dying here,
> Translated to that glerious sphere,"

# The Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DEPLAYED RECAUSE OF THE TRUTH."—Ps.

I. R. GRAVES, Arkansas Editor, Annover, Dorsey Co., Ark J. B. MEARCY, Arkansas Editor, Annover, Dorsey Co., Ark Office Editor JAB S. MAHAFFY Book-keeper and Order Clerk

insiness Office: 227 Second street, Memphis, Tenn

Terms, \$2.50 per annum, in advance, Send money by Postome Order, Registered Letter, Express or Draft, at our time, pliperwise at the sender's. If answer is desired by unail, cond clamp or postal card.

## Distinguishing Principles of Haptists.

As Haptists, we are to stand for the supreme authority in word of God as the only and sufficient rule of faiti practice. The Hible, and the Hible only, as opposed to human tradition in matters both of faith and practice must claim as being a distinguishing doctrine of our demination — a doctrine for which we are called earnestly

2. As Reported them upon bis followers, the same in susmorr, and more, and in susmorr, and in symbolic meaning, unchanged and

as he enjoined them upon bus introvers, inchanged and in secor, in where, and in symbolic second. In reperturble till the come.

3. As flaptists, we are to stand for a spiritual and regener.

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3. As flaptists, we are to stand for a spiritual and regener.

3. As flaptists, we are to stand for a spiritual and regener.

3. As flaptists, and that none shall be received into Christ's ated durch, and that none shall be received into confessing church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of

Church Pelity.

1. Rantists believe that a Christian church it is local congregation, and complete in itself.

2. That, under Christ, each church is absolutely sovereign and independent.

3. That to each church Christ committed the sole guardinable and administering baptism and the Lord's supper.

4. That no semblance of ecclesiatical authority can be exercised save by a local church.

5. That each local church slobe is invested with all colesiantical power-power to elect and commission and depose its own officers, power to receive, discipline and exclude its own members.

Baptism statism.

## Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural charches by amiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs of the world into a recognition of the construction of the world into a recognition of the construction of the world into a recognition of the construction of

Silence tothe most efficient Accomplice of Error.

THE SUPPER A CHURCH ORDINANCE.

### CHAPTER 1.

THYE have seen that the Supper can only be enbaptized, and thus, 2. Has become a member of a Scriptural church; and 3. Is in hearty fellowship with its doctrines; and 4. Is walking in gospe order. I come now to notice further: 1. That the Lord's supper is a church ordinance, and as such can only be observed by a church, as such, and by a person in the church of which he is a member.
This statement indicates an observance of the

Supper generally disregarded by our churches, as are other important matters connected with the sacred feast, as the character of bread and the kind of wine used, and it will, therefore, demand an investigation in spirit so unfettered by the prejudiess of long usage and uninfluenced by the opinions of their powerful advocates, that comparatively few will be able to command; but, these few belong to the class of witnesses who have, through all ages, been the conservators of "the truth as it is in Jesus," and to whom the world is indebted for a pure gospel and Scriptural ordinances. The truth of the proposition, as a whole, depends upon the truth of its first clause—1. e., that the Supper is a church ordinance. It becomes me to define a church from a denominational and social ordinance. There is no Denominational Ordinance of divine appointment-because such a thing as a Denomination, in the sense af an organized body, embraoing all the churches of a province or nation, was unknown in the first ages. I have denominated the Lord's supper a denominational collinance whenever it is opened to the members of any and all Baptist churches present. We do not allow a brother not a member, in however good standing,

Presbyteries, Councils, or church conference, but stantine—which is known as the "Great Aposconfer upon him the rights of a member, without tacy," and Giesler says:the knowledge of his character, when we observe the Lord's supper the most sacred of all ordi-

THE BAPTIST

transacted or enjoyed by the constituent members of one particular church; voting upon all questions relating to the choice of officers, the fellowship and government of the church, is a church privilege. or act, which, from the very nature and constitution of a gospel church, belong to the members of that particular church alone, and cannot be extended beyond its limits without peril to its very

Baptism and the Lord's supper are universally few seem to apprehend why they are, or why they control its own acts, and can be responsible to no cannot be administered by an officer of a local authority save Christ. It cannot constitutionally church without the action or presence of the allow the members of other communities to there Of the Lord's supper, especially, few seem to ger its own independency and responsibility.

the church administering it. It The church, as assail alone responsible for its light performance. The Supper demonstrated to be a church ordinance. It is called the supper demonstrated to be a church ordinances, and enjoined to prevent the streadian of the ordinances, and enjoined to prevent the disagreement among Baptists. If all parties into precedent, and clearly why the Lord's supper determine it beyond question to be a church ordinance, and why it must, from its is a church ordinance, and why it must, from its is a church ordinance, and in every instance, be observed by very nature and in every instance, be observed by the constituent membership of each local church and the churches of the first suppointment and contravene it. The churches of the first signs observed it as a contravene it makes the disagreement among Baptists. If all parties disagreement among Baptists. If all parties of the churches is of Christ's could understand clearly why the Lord's supportment, and it is our sacred duty to do nothing tending to imperil or contravene it. No one will presume to claim that Christ invested the constituent membership of each local church his churches with the power to contravene, at their pleasure, any one of his appointments. Their church ordinance. missporshension of the true nature and limitations harmful misunderstanding, and antagonism would, powers are all delegated, and delegated powers be settled and pacified, and certainly this would be cannot be relegated. A local church cannot confer a consumation devoutly to be wished by every upon members of other communities any privilege true child of God in every denomination.

In the, not vain hope, I trust, of contributing members. something towards this so desirable a result, ! submit this and the following chapters:-

My first argument to show why the Lord's supper is a church ordinance, and cannot be A England to be educated. She became a true Scripturally observed only by the members of one particular church is, -

1. That each church under Christ is absolutely

piete and pericet church, and yet it existed for shady lanes and clover fields. It suits your years before other churches were formed. There health. Rasides, you may be shipwrecked on the were no new ecclesiastical relations originated, nor ocean. You may be killed and eaten by your own were no new ecclesiastical relations originated, nor occan. I ou may be suit have forgotten you."

the slightest modification of the character of this people. Everybody will have forgotten you."

the slightest modification of churches. "What!" sand said, "do you think I could church made, by the multiplication of churches. During the apostolic age, nor for ages after, we keep the good news to myself. Do you think there the shadow of any confederation or consuso that I could be content with having got the passion. ciation or constitutional inter-dependence recog- and peace, and eternal life for myself, and not go nized, any more than between the families of chil- and tell my dear father and mother how they can dren of a common parentage. Love for the get it too? I would go if I had to swim there! brotherhood and active charity for all in distress, Do not try to hinder me, for I must go and tell and the doing of good, especially to the bousehold of faith, was only enjoined. The idea of a constitntional inter-dependence, which is now imperceptibly taking root in the minds of the cultured leaders of our people, in the fourth century begot confederations and con-associations of churches, and these soon brought forth the centralized eccle-

e"As fellowship is a matter of personal concern, the eramination should be conducted before the whole church, that every member may act understandingly, and share the responsibility."—Dr. Adding, in Church Polity, p. 58.

the right to vote in our Conventions, Associations, siastical Hierarchism under the auspices of Con-

[A. D. 100-196]. "All congregations were independent of each other," etc. (Chapt. iii. p.

Mosheim says, A. D. 100: A Social Ordinance or act is one that may be enjoyed anywhere by any number of Christians, as individuals, baptized ar unbaptized—as singing prayer, exhortation and religious conversation.

But, the essential qualities of a Church ordinance are.—

Mosheim says, A. D. 100:

"All the churches in those primitive times were independent bodies, and none of them subject to independent bodies, and none of them subject

But, the essential quantities a country of perpetuating, i. That it is a rite, the duty of perpetuating, tury all the countries continued to the war of the visible churches as independent of each other, or were connected by independent of each other, or were connected by such.

2. The qualification of its recipients must be was a kind of little independent republic, gov-

decided by the members of the churches assuch.

3. Any rite which symbolizes church relations can only be participated in by the members of the church celebrating, and is pre-eminently a church collaboration, and is pre-eminently a church ordinance.

A church act or privilege is one that can be described by a corrupt state of the clerky."

This was the vile offspring begotten by the idea of the iter-dependency of churches, which is finding strong advocates in our day. They sink the idea of churches into that of a denomination.

The learned Dr. Owen, of England, asserts :-"That is no approved writer for two hundred years after Christ is mention made of any organized visible professing church, except a local organization." (Crowell's Church Manual, p. 35).

Each church being absolutely indepe must, from the very nature of the case absolutely

understand why it ceases to be a church ordinance. Should a church so far forget its trust as to late when administered to those without and beyond into the general practice of inviting as an act of its jurisdiction, or when those "without and be courtesy, (which implies a discourtesy in youd the juriction of a local church are associated to do it) the members of all sister churches present iu its celebration. It is my conviction that to vote in the reception and exclusion of metaindependency of the churches would be subverted

or franchise that belongs exclusively to her own

## KEEPING THE GOOD NEWS.

NEW ZEALAND girl was brought over to Christian. When she was about to return, of her playmates endeavored to dismade nar. They said:-

"Why do you go back to New Zealand? You The first church organized by Christ was a com- are accustomed to England now. You leve its

my people the good news."

Well, have we not good news to tell -what Christ has done for us? That there is mercy for the lost and perishing? And shall we keep itkeep it from those around us, in our own State? Keep it from the lost and perishing millions of beathen? Our own Foreign Mission Board is now In great need of means to support three new mis-sionaries sent to the distant fields, and sake those who expect to give this year to send it nose.

### BIRLE CLASS.

mestion. The Scriptures teach that there was a church at Treas at the time of Paul's last vist.

Become Quanties.—The Beriptares teach that the re-

PRIME.-A copy of THE BAPTIST for five years.

tiens and Dupres, of Jeckson, Tenn. Decision to be rendered the first week in April.

it will be seen that it is deriptural proof that is required, and not the opinion of sommentators or theologicus, and the suight of a property will govern the unpires. If any one emission what was the percent belief of all accounted in linear Confederation in the first contraries, that shall be weighted as a commentation fastiments.

maspace, to furnish proof and review a competitor's poal-

ifficult and Apparently Contradictory Scriptures.

John v. Il : " If I have witness of myself, my witness is not rue."

Inter will. It: "Joses enswered and each unto them.
Account I a measured of my introduction in true: for I
weeken I came and whither I ga."

respond a same and whither I ga."

Muss Lissue Yarkreegh, of Rig Book, Tenn., joins the class, and submits the following passages, and remarks:—

"I would like to offer some passages to the Bible Class. They are Matt. xvi. 25; Mark tx. 45, 50, and Rev. xxii. 19.

I have thown that the faith or the spostolic churches, down to Origen, was what is now called Millennarian, and that those who taught otherwhe were regard not only as heretical, but antisaid: "If you fell in with certain who are called was worthiess. Origen was the father of the precept and example on that memorable night Christians, who say, there is no resurrection of the dead, but that immediately when they die and it may be safe to say that no one man ever their souls are received up into heaven, avoid them not as Christians." The errors laid the foundation for the rise of the Papal view condemned so strongly by Ireneus, Justyn, Hierarchy, the monks being his enthusiastic same night in which he was betrayed, took bread, Tertnillan, and others, was considered as a mani-

meneus gad Philetus, who concerning the truth totally eclipsed for a thousand years. The papacy have exced, saying that the resurrection is passed has no use for Christ on earth. already, and overthrew the faith of some,"

in condemning the same inalpient form of the Apocalypse was denied, and for a long period error, called Anti-Christ. Gnosticism, a system it was excluded from the Sacred Canon. of Grecian philosophy, carry crept into the apos- | The infinence of the papal church has been trile churches. It dealed the actual humanity of | world-wide, and has cast such a Satanic spell upon Christ, the material tody of the mavior. It was the human mind that millions of Protestants toonly a body in appearance; it did not actually die, | day are unconsciously blinded and warped by its nor rise again. There was no resurrection, simply pernicious teachings. The eschatology of this an assension we heaven of a spiritual nature. This age receives its coloring almost wholly from doctring was the resent of the Geostician and Demon Catholic theology. doctrine was the parent of the Gnosticism so Roman Catholic theology. With the faith of the popular among our brethren to day. As me souls Reformation, the delutions of the papacy hours it of the plons go directly to heaven when they dis, | give way, and the Scriptural doctrine of the last they can see no use of his resurrection of the body. I things began to emerge from the darkness of ages, especially me the body is a clog and hindrance to i All the sarly Baformers, as Luther, Melancthon, the soul. So it has come to pass that the resur- | Calvin, and their forerunners, apprehended the rection is dropping out of the puly it, and mith in truth as to the coming of Christ, and his redom on the churches.

the redeemed earth as the eternal home of the English Bible in 1532. This grand old Reformer saints, and the actual resurrection of all in Christ! says: "If the souls be in heaven, te'l me why Print.—One of the following bonks: Pulpit Cyclopedia,
Print.—One of the following bonks: Pulpit Cyclopedia,
The print of Judson: Lise and Letters of Mrs. Judson:
The print.—Inch. by Dr. Maiseim.
Unrems.—Roth. Rowan, Venable and Barksdale. Decision to on rendered the first week in March. were the unflinehing opponents or all the early they be not in as good a care as the angels be " heresies, whilst the false teachers, Gnustles and And then what cause is there of the resurrection?"

History says, "The heretics were the opponents of millennarianism. Gnostics could not folerate pears no positive statement in proof of it, in so

Print.—A copy of Tare Barrier for ave years.

The Beriphrus teach that all departed it. The whole Alexandrian school, with the printing and giorified, and in the pressure of God's throne.

Fairs.—Same as for second question, or Critical and Expansion of Cod's throne.

Alogi hated it. Platonism and heathen philosophy of this is will adduce some of this objective of the Church of enemy." (Taylor's Voice of the Church). The put it beyond a reasonable doubt. Unright Drs. Hendrie and Griffic, and Prof. Irby.

London Journal of Prophecy says: "The Milling and Dupres, of Jeckson, Tenn. Decision to be renlength of Dupres, of Jeckson, Tenn. Decision to be rendoxy. They fought the battle with the Guestics, and most rigorously condemned and confuted ond visit was in A. D. 57, when he seems to Cerintheism; that very Cerlntheism which they have been not seldom identified with, but which they all opposed. Millennarianssm and ortho- when he tarried but a week, at the close of which,

While we want to bear from our brethren, to keep the class of Christ with his glorified saints on the earth. Origen was born in Alexandria, A. D. 185. He of communicating with demons. "He went so of future pardon." As an interpreter of the Scrip- at Troas? ture, no one has been more unsafe and unreliable.

Dr. Adam Clarke says: "According to his plan of interpretation, the sacred writings may be obliged to say anything, everything or nothing, according to the fancy, pecular creed or caprice of Precept has reference to things specifically enthe interpreter."

that words in many parts of the Bible convey no tells us what to do. This we cannot mistake. teries, and have a threefold sense, via.: a literal, without instructions respecting the Supper. If he allegorical system of interpreting the Scriptures, edmirers.

Error began to show itself in the lifetime of the aposties. Panl raised his warning voice against it. licentious." He then alludes to the doctrine of the same manner also, he took the cup, etc." Mosheim says: "Origen's system of interpreta-Hs said, "The mystery of iniquity doth already the millennium: "Now its credit began to decline, work." "There shall come a railing away first, principally through the influence and authority of and the man of ain shall be revealed, the son of Origen, who opposed it with the greatest perdition." (2 Thess. 11). In his epistic to the warmth, because it was incompatible with his Corinthians, he says: "There are some who say favorite sentiments." As the corruptions of the there is no resurrection of the dead." (1 Cor. xv). church increased, the apostolic dostrine became He warns Timothy against the heresy of "Hy- more and more obscured, and, at last, became

The apost John, in his epistics, is equally Reign of Christ, that the divine authenticity of

held the spostolic doctrine of the coming of Christ' Baptist, the translater and printer of the first

### THE CHURCH AT TROAS.

As to there being a church at Troas, there apit. The unsound and mystical Origenisis proceed many wards. But, if circumstantial, and inferred it. The whole Alexandrian school, with the evidence is admitted, it can be fairly, and reson-

him into Macedonia. (Acts zvi. 8-11.) His sechave labored with great success. (2 Cor. li. 12-13.) He made his last visit to Troas in A. D. 68, they all opposed. Millennarianism and ortno-doxy went hand in hand. Millennarianism and preferring short articles to long ones, we shall limit such they all opposed. Millennarianism and ortno-doxy went hand in hand. Millennarianism and heresy were resolute and irreconcilable foes."

Up to the time of Origen, there is no writer of of his last visit we have strong circumstantial Up to the time of Origen, there is no writer of of his last visit we have strong circumstantial reputed soundness in the faith, or of distinction in evidence of a church. Every line of this narrathe church, who opposed the doctrine of the reign two reminds us of a church: and the assembling of churches mentioned in other places. They came together on the first day of the week: The new Take i. M: "And he shall retra over the home of Jacob was a man of great talents, an indefatigable Sabbatn, they came together to break bread.

"One my 2: " Then sameth the end, when he shall have student, but of erratic genius. He was spoiled by a true that Paul in his anivered up the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the kingdom to God, even the Fether; when he are the fether to break bread.

Christian to the kingdom to the house of Jacob was a man of great talents, an indefatigable Sabbatn, they came together to break bread.

This, I believe, is understood to mean the Lord's a vain philosophy, and was poor material for a supper. Now, it certainly is true that Paul in his true that Paul in h Christian teacher. He taught that magic was a teaching and practice with the Corinthian church, true and lawful science. He early learned the art and others, also, delivered the ordinances to the church; and may we not reasonably conclude, as tar," says Hagenboch, "that, contrary to general was his custom in other places where he labored opinion, he did not even take from Satan all hope with like success, that he had organized a church

> It seems that such a conclusion would be at variance with no part of Scripture-teaching.

Again. The Scripture presents two great methods of teaching, viz.: Precept and example. the interpreter."

Trecept may relate to be gathered from joined while others are left to be gathered from joined that the Scriptures were of little general example; yet none the less binding, for general example has advantage over precept. Precept pass if we understand them as they are written; meaning at all; that the Scriptures are full of mys- Now, it would not do to say that our Lord left us a moral and a mystical, and that the literal sense | did not, then he must have given instruction in do we find it. Now, Paul says in 1 Cor. xl 23: sald, take, ent; this is my body, which is broken Paul tells in these words what he had reference to when he said, "That which I have received of the Lord." and in this same chapter he commends this Corinthian church for having kept the ordinances as he had delivered them. (verse 2.) From the fact that this letter was written to the church; and, from Panl's own words therein, viz, that he had received these things of the Lord and, from the practice of this church as indicated So bitter became the opponents of the Millennial in Paul's instructions to them, we conclude that such was the Lord's instructions in reference to the Supper, and that Paul was following them out. Now, with Paul's life and listrac tions before us, it would be unreasonale to conclude that he would in any instance deviate from the precept and example of the Lord.

But, if there was no church at Troas when he made his last visit there, he certainly did in this instance go contrary to what he had previously taught to be, the instructions of the Lord: and also, his own practice in other places.

No where else does it appear that he ever administered the Supper to any but those who were amemhied in the capacity of a church, so that we cannot reasonably concinde that in this instance he would revolt ugaint the so off-acknowledged anthority of his Lord, and so obviously invalidate It is worthy of remark just here that those who I close with the words of Tyndals, a sound kis own testimony. Surely, then, there was a Paul was inspired, directed by the spirit of inspiration. This being admitted, we are driven to the conclusion that if there was no church at kept his body under, curbed and controlled Troas, the spirit of inspiration clashed with itself effectually all its carnal lusts and possessions, and in its teaching in this instance, and that of other disciplined it according to the principles of Christimes, and places This would destroy all. There tianity, and that he therefore labored to do thisseems one of three things certain, viz.: That the conquer completely the "old man," the body of spirit of inspiration contradicted itself; or that flesh, lest having preached the gospel to others, he

Where spoken of or alluded to in any way. though, there are hundreds of thoughtless mini-When John gave us the names of the churches of ters who are daily destroying all evidence of their Asia, why did he not mention Tross.

Lerd's supper That is never so designated, but appointments and promises; many by their im-"breaking the loaf - see original - write and tell probable stories; many by their light and foolish us when and by whom the church was attended?

the liberty to ruler you to Rev. xix. 1.: And deemer's blood, but they are in the eyes of their you where there was any one in heaven. I take after these thing: I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our JACOB CREEK.

Paradise, Clay county, Mo., Jan. 17, 1881. The loud voice was as it were of a great multi tude of angels; or of the redeemed?

### THE OLD CRY.

THE OLD CR1.

I visions will result" from the new feature Dr.

I. R. Graves engrafts upon Old Landmarkism, and he thinks Dr. G. is pringing reproach upon the cause. We move that the Baptists of the Sonthwest augment Languarkism (old and new).

Sonthwest augment Languarkism (old and new).

Hetiploss Hereia.

So said the Triends of pulpit affiliation and alien immersions, when Bro. Gambrill was in "at Languarkism control of the procedure have become almost obsolete in

but both practices have become almost obsolete in the South, and no divisions or ruin have overtaken the denomination. Now, when the simple Scripturalness of inter-communion, or mixed communiou, is being discussed, Bro. Gambrell, a prolessed Old Landmarter, is trying to outshout the most bitter anti-landmarkers—even the Religious Herald - division, desgrace and ruin to the denomination! If the calm, serious discussion of the symbolism of the Lord's supper will ruin the Baptist denomination, it ought to be ruined. Bro. Gambrell ought to be ashamed of such an unworthy artifice to projudice his readers against the examination of this question. We say to him,

church at Tross when Paul made his last visit to others, I myself should come unapproved"-or here.

But again. It will not be doubted, but that

Without proof, i. e., in the estimation of others.

Paul taught that it was the hignest possible the conclusion that if there was no church at Tross, the spirit of inspiration clashed with itself in its teaching in this instance, and that of other times, and places. This would destroy all. There seems one of three things certain, viz.: That the spirit of inspiration contradicted itself; or that spirit of inspiration contradicted itself; or that Paul was not inspired, or that there was a church at Tross when he made his last visit there.

Covington, Tenn.,

A. J. KINCAID.

REMARKS.—A carefully reasoned article, but two inferences are fatal to its conclusivenes:—

1. It is inferred that there was a church at Tross at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at this last visit—from what part of the Scriptures at the preach. And, sad there spoken of or alluded to in any way.

Where spoken of or alluded to in any way. Christianity, and wrecking their ministerial influence in many ways—many by not keeping their appointments and promises; many by their improbable stories; many ty their light and foolish conversation, jesting and jokings, as they can u; many by contracting debts they are not sure they can pay. They may be true Christians, and will finally be accepted as the purchase of the Redeemer's blood, but they are in the eyes of their own brethren and the world, reprobates. They have destroyed the evidence. Christianity, and wrecking their ministerial influ-2. That meal called breaking bread was the ence in many ways—many by not keeping their subscription of your paper for any one to show have destroyed the evidence.

## THE DECALOGUE OF CHARITY.

- 1. Thou shalt suffer long, and be kind.
- 2. Thou shalt not envy.
- 3. Thou shalt not vaunt thyself, nor be puffed
- 4. Thou shalt not behave thyself unseemly.
- 5. Thou shalt not seek thine own.
- 6. Thou shalt not be easily provoked.
- 7. Thou shalt think no evil.
- 8. Thou shalt not rejoice in iniquity; but thou shalt rejoice in the truth.
- 9. Thou shalt bear all things, and endure all
- 10. Thou shalt believe all things, and hope all things .- S. Poul.

canvasers and Cellectors for 1851, for the Execu-tive Board of Big Hatchie Association.

John Bateman-Alexandria entrch. Lafayette and Elem

W. L. Anthony-Fulton charch compb H. Bornm-Dyersburg and Elon.

R. Breast and J. H. Morris - Hickory Valley and

R. Brennt and J. H. Morris — Hickory Valley and d Junction.

8. Canada—Beaver Creek. Fisherville and New Hope.

W. Carson—Bethesla and Wainnt Grove.

P. Copeland—Zion.

O. W. Jey—Dammark. Maple Springs and Wood, and.

C. Faulkoser—Ripley and Ellm.

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J. Great—New Bethel and Mt. Moriab.

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H. sithikin—LaGrange and Liberty.

M. O'Quinn—Antioch, Enon. Hebron and Brighton.

M. Prevance—Browneville.

J. Rowan—Cestral church, Memphis.

Med Smyrns.

C. Ebsamon—Stanton, Harmony and Bethlehem.

M. Savage—rollvar.

There are no marked by the service of the symbolism and the \*\*Beral Court in the symbol in symbol in the symbol in the symbol in the symbol in the symbol in

OLD LANDMARKISM-WHAT IS IT! Ry J. B. Graves, LL. D. Price, 75 Conts. Add Raptist Book House, Memphis, Tenn.

## WHAT THE PRESS AND PROPLE SAY OF IT.

agrous and uncompromising argumentation."

Christian Repository, Dr. S. H. Ford, Editor: "We fully indone this just commendation of the effects of Dr. Graves. We differ with him in some things, but we house his heroic life-work, in meeting and exposing error wherever uttered."

main ideas o the book wears in sympathy. It is ensembled in pateresting, it is of absorbing interest. We commend it to our readers."

Evangel, Rev. J. T. Prior, Editor, San Francisco, Cal. "An a treatment of the New Testament church polity in it also guber unique. We have seen nor read shything like it. It is emissuly practical, and has beened though polity in it almost opportune time. It discusses the greatest questions of most opportune time. It discusses the greatest questions of most opportune time. It discusses the greatest questions of the same age. Its arguments are samply unassessment its unit is to propagate those principles which have distinguished Ba state in all ages since the days of John the Supint and Christ. Every Raptist space"—every pusits, ought to obtain it end study it thoroughly.

Terms Baptist, Rev R. C. Buckner, Editor: "The name c this book indicates its character, and should be read by all intelligent a archers after truth.

American Baptist Fing, Win. McNuss, inclusion of the footine it teaches. Am waste of the houst he some of our best men are opposed to Dr. Graves's views of the communion question, i. a., that the Lordy surpose is a local column ardinance, and abould be confined to the church administering it; yet I feet that he has taken its entire the solic ground that can be taken on that subject. A thorough investigation of the communion question in these blaces, it is to to be a to be a surpose. The sentence is a site of its to-passal bearing, is ship character, in the book between that he was writing in the interest of truth a site is to be a surpose of Jr. R. Graves than in the bines of men and whom he wisher to conciliate. He has there are a house of the man who may be a surpose, that he may all the passare that he was writing in the interest of truth, as held by Baptista, are a thousand times and of truth as it is in Jecu." I I like the wine and who he per surpose in the conciliate. He has a surpose in the advence of Jr. R. C. Crane, Ll. D. President of Baylor University Te

ional systions."

Rev. W. C. Crans, LL. D. President of Baylor University Terms, to the Author: "It is the many panel of all your productions. On what he a church? what is baptism? who are gored multisure? what are their quantum many. Tour book solds the faith once delivered upon the many. Tour book the right position on the Lerd's support, that it is head the right position on the Lerd's support, that it is head church ordinance; that examines at same Espite, but have no right to partials of the Lord's support with such local church. Inspitute will be brought by the control of the co

precues -hev. E. G. Robinson, D. D., President of Brown, University
Rhous Islamu: -- The book has laterested ma es an exassation of views to which I has seen frequent alteriolis, i us had
not before understood."

### BREVITIES.

Eld. J. J. Andrews, of Guntown, Mlss., has taken a general agency for THE BAPTIST and the Baptist Book House. We commend him to the kind consideration of our friends and patrons.

We had the pleasure of a call this week from Eld. O. M. Lucas, General Suaday school evangel is for the Blate of Arkansas. Bro. Lucas is a live Sanday-school worker, and is succeeding weil In his mission. God prosper him in his noble

We are asked if it is the duty of a Christian to forgive a brother for a personal offence and injury. unless that brother, at least confesses and depre cates the wrong done, though he makes no effort to repair the injury. We answer, we would not te like God should we do it.

Among the excellent educational institution Male and Famala High School at Arkadelphia. Eld. W. A. Forbes, a graduate of Sethel College, Kantasky, and a teacher of acknowledged ability, is the principal. This institution meritand should receive a liberal patrouage.

We reloice with Bro. Mullins, of Corsicur: Term, that the Lord has seen fit to put the distingulahed honor upon him of calling his most promising son to the ministry-a young man o anusual natural abilities and finely educated for the har. He was converted during Bro. Penn's meeting at Dellar, returned home and was tuptimed by his father, and now licensed to preach The evidence of his call was most satisfactory We would rather see each son of ours a faithful houset Pagets minister than crowned monarchof earthly empires.

Bro. D. Comstock, Johnson's Bayon, La., whose query we answered some weeks since respecting his pastor, who without church action baptized who was eleck pro tem did not make a record of without any charge being preferred or the least

Bay. R. H. Whitehead, of Glen Rose, Texas luins the Bible Class with an essay on the church at Tross, which will appear next Issue, and says: These discussions will increase the value of your paper, and help to understand important truths. do wish I could see your face and enjoy your society once more." We congratulate the Class beemns more interested in the question of this month, and see more and more the practical bearlag of the first question. If it can be establised beyond doubt that there was a church at Troas, will not the theory of weekly communion be established as well as inter-communion: It is the Bedan of Weekly communion Baptists. Bro. Jarrel's article will appear next week. These articles should be saved.

## STRANGE REASONING.

IF a preacher has no right to commune with a Baptist church he is not a member of, he has no right to preach to them."-Ala. Baplist.

Now, this is a strange reasoning to us. Doe ing in the palpit of a church as paster for na Sabbath imply that the preacher is entitled to all the privileges of that church—as voting, etc. Has Bro. Benfroe, or Winkler the right to vote lu churches they serve, but of which they may

to all the privileges of every other Baptist church. a Bapeter minister or member has the signt to ber, and we desy that a church has the anthority and when a runner came by who was sent out to be false. Yet, it is presumptive until the control to give him the right, because Christ bas withheld it; nor do we deem that he has the right to if I might go up and hear J. B. Graves. He re- He is a premillennist, holds to the region of the

has the right to invite whom she pleases to teach | be wanted for the family, and the corn is very her, because, as an independent body she is em grassy.' I said, willyou give me a task, tather powered to elect and dismiss her own pastors and

### ITEMS.

The American Baptist Publication Society has proposed to the Sunday-school Board of this State, located at Chattanooga, Bro. Montgomery proddent, to appoint the Corresponding Secretary, J. M. Robinson, Sunday-school Evangelist and cooperate with the Board in his support. We think this an adultable movement and wid give it our hearty support, provided the policy is to send the missionary into the churches and regions destitute of Sanday schools and not to churches already supplied to raise means. The Board is to have under the control of Baptists in Arkansus, is the full control. This is as it should be.—The articles of "C." on the Inheritance, under Bible Class, has a universal historical value, and we espeak for them a careful reading. Will the whole class turn back and read number I, and learn what was the unbroken faith of all professed Christians for the first and following centuries why all Baptists before the Spiritualistic theory was introduced by Whiston in 1770, and which he himself acknowledged was then "A New Hypothesis?" Don't mias one of "C.'s" articles -There s quite a variety of subjects now up in THE BAPTIST for winter study and the vidence of increased Interest in Bible studies is encouraging. --- Bro. G. A. Robinson's (our middle name) New Year's present of eight dollars for new subscribers received and appreciated, and pleased we are to hear that the paper is well liked. George Graves is the name of our second son. Give him a fortune in an education-the honors appreciated. Liddeil's and Scott's Greek and English Lexicon is the passons in the immediate neighborhood of sister universal standard in England and America. charches, but twenty or more miles from his, in- Price \$6 by mail. —" Find money for THE BAPforms as how the matter terminated. Bro. D. Tist for our pastor, Rev. A. C. Irven, Shelby, N.C. I am very well pleased with THE BAPTIST that called conference, in fact through sickness and am waiting to see the belance of the 7 Dis-was not present, and was summarily excluded pensations. The Baptists about here are all Old Landmarkers to the core - the denomination warning given. We should prefer to be out than gaining ground and infant baptism certainly dein that charge so-called, and better for that ministrating "-1. J. Moore. This is good news certainly, and every word encouraging. There are tainly, and every word encouraging. There are more than 7000 in each State of the South who have not and will not bow the knee to the Basi of most invaluable, as it is beautiful—superb. He modern "liberalism" and looseness. The evidence of an increasing list in the old North State is quite pleasing in the circumstances. We shall soon commence the Dispensations and finish them. L. R. Obenchain, of Marvell, Ark., informs us that he sent \$5 to B. F. Bartles, Minister upon so vainable an acquisition. Each week we at Jackson. Tenn., for Bro. Wm. Thompson. You could not have sent to a more deserving minister or one who enjoys more the confidence of the brethren. Only the money sent through us or the Ministerial Board is acknowledged in this paper. We ask friends to send through these media, and if they wish can designate to whom they wish it applied. Arkansas has three promising young ministers at Jackson, and we trust the brethren will assist them, two are wholly depen dant. We still send THE BAPTIST and Demorest Scriptures, and in this book gives us the results for 4.50. Should be pleased to visit Marvell, and of his studies. Such a man merits well of the a visit can be secured in the spring if engaged in time. \$50 and expenses for the full course .-The sisters at Fayetteville, Middle Tenn., are soliciting a dollar from every Baptist and his weeks and yet have not time to read it through. wife who desires to see a Baptist church in that beautiful little city. The brothren propose to that Christ was crucified and buried on Wednesbuild the house and the sisters to purchase a lot. day and rose at sundown or shottly after on the We met an officer in our late army some time Jew's Sabbath. The question arises in cur mind, since who said, "Do you remember preaching a why did the soldiers watch all night over an sermon one night in Fayetteville?" We hesi-empty tomb?—they knew when he did rise. sermon one night in Fayetteville?" We hest- empty tomb?—they knew when he did rise. "We never, until a month past, heard it asserted tated, and remembered the invitation as we were That the whole religious world has for a 1000 that a member of the Baptist church was entitled passing through from Alabama, thirty years age, years believed that he was in the grave but a part when the Presbyterians generously offered the of three days and night, since the Jews rackoned a Is this the position of the Baptist ! We deny that few Baptists their large house. "Well," said he, part for a whole day or night is not proof to na 'I was a boy of some twelve or thirteen years, I that this was so, any more than other things it commune in a church ot which be is not a mem- and we lived two or three miles in the country, has believed as long and sincerely, which wa know

preach to any church he pleases, unless invited by plied, 'you are too small to go, and you will not said church—and we do claim that any church understand him, and besides, all the horses will He did so, and I weeded out my rows half hour by sun, washed and went on foot to town and heard your sermon, and I did understand you, and I have never forgotten that sermon to this day. I can tell you your text, if you have forgotten it: 'Search the Berlptures.' I can rememher when you laid down on the pulpit the Book of Common Prayer, and the Methodist Discip ine upon that and the Presbyterian Confession of Faith on that, and then lifted up the huge Pulpit Bible and placed it upon them all, with deviaration that thrilled that crowded house God bath exalted his Word above all that's written.'" Desirous of preaching that sermon once more in that town, and in a Baptist church house, we send forward five dollars for ourself and our better self, and hope hundreds of Baptists will respond. --- The ladies of the Baptist church in Jackson, Tenn., are moving towards finishing the beautiful audience-room of their house of worship -we want to see it finished, and we cheerfully respond. --- We once filled your bill, Bro. Does, and we think we can do it again-have written and will let you know. --- We are encouraged by indications that better weather will contribute to the increase of our list in this and other States. We need one thousand new subscribers this spring, and it will be but a light job for five hundred, or one thousand of our friends, for we hope that every subscriber is a friend to the editor of the Old Banner. Bro. J. M. Chatham, of Ark., celebrates his twenty-fifth anniversary as a subscriber by sending three new subscribers, and he cannot help adding a word to encourage the editor: " Let me say that THE BAPTIST gets better yearly. and may God spare you long to deal those heavy blows against error within as well as without our own churches." We shall send him three parts of Dr. Catheart's great work, "The Baptist Encyclopedia," which every Baptist minister should not be without. It will appear in twenty parts, and we will send one (fifty cents) for every new subscriber. And good Bro. Wm. J. Rass could not be contented without sending us seven as a part of his first part of the one thousand, and so he will secure the parts as fast as he can read them. and a magnificient library will it be to him-aladvises the engagement of an active colportenr in each Association as the pressing want; and this is just what the Book House wishes to do. There are others with names and cheering words, which we will try to find space for next week .--- We cut up the first article of Dr. Burrows, and are waiting to get another, is why the discussion does not appear. Have written twice to the Recorder office, but in vain. Who will send us Bro. B's. first article?

## BOOK TABLE.

Prophetic Interpretations" by Rev. P. S. G. Watson, 521 pp., published by St. Lonis Publishing Company. Price \$2.20 by mail.
This is the work of a devoted Baptist minister

who bas given his life to the study of the prophetic religious world for the attempt to enlighten it. Students of prophecy will read this took with interest. We have had the book upon our table for We notice that he devotes many pages to prove Jews to Judea, and to a personal Anti Christ-the Devil incarnate—who will receive divine honors in the last days, and, in the them opinions, he is doubtiem correct. This author deserves to be

"From Death to Life," by Rev. W. Haalem 1) Appleton & Co., pablishers. This is the narrative of how a High Church minister was converted under his own sermon, delivered in his

" How to Pay Church Debts and how to keep Churches out of Debt" by Rev. Sylvanus Stall, I. K. Funk & Co., New York, publishers. It is the pastoral care of the church at Tarboro, and accepted the common rather uncommon sense, and we "Eldar A. G. McMaunaway, of Virginia, has accepted Churches out of Debt" by Rev. Sylvanus Stail, full of common-rather uncommon sense, and we

Bible Stories which we can give our unqualified commendation. It is all it purports to be and valuable alike to the minister, the Sunday echool teacher and scholar, and to all our chikiren. Parents with this book can have a Sunday-school for the children or a Bible class for the older peo ple every Sunday. Parents cannot make a better investment than to send \$1.50 for this book and \$1 for Bible Stories, to the Baptist Book House, Memphis, Tunn.

Service of Song. The enterprising and ever sucremful Sheldons, of New York, have brought out a small and cheaper edition of their large work for the use in social meetings. Those who are familiar with the excellencies of the former book need only know that this is the same con densed and adapted for social meetings.

Ford's Christian Repository for January should have been before mentioned, as it bas gotten into the habit of being on time. It comes with its usual attractive table of contents and not the least interesting among these will be the venerable editor's "Memory of Men and things." See advertisement in another column, and tow easily you can secure it.

### T. B. ESPY, D. D.

THE mail of Tuesday morning brought us th and and unexpected announcement:-

DEAR BRO. GRAVES:—Rev. T. B. Espy, D. D., departed this life this morning at 10:30 o'clock. We are too much afflicted to write more. He leaves a sweet name, honored by all who knew him well. He died resigned to the will of heaven. He leaves a wife and alx children, that will share the prayers of God's people. Yours truly,

BENJ. THOMAS.

Little Bock, Ark., Feb. 7, 1881.

We secord the death of this devoted brother and friend of other years with sadness. It broke upon us like a bolt out of a sereneaky. We formed tils acquaintance when he was a student at Howard College, and we have watched his course through the years with interest. He was from his youth a devoted, thorough Baptist, and, we believe, a Christian man. He was a sprightly, facile writer. His highest earthly ambition was to build up a arst-class paper in his adopted State. God has seen fit to call him from his labors in the very noon of his life, with all his hopes unrealized How uncertain is life! Who of na all will next be called? When that summons comes, may we be like our brother, resigned to the Father's will. We drop a tear over his untimely grays, and lift a fervent prayer for the bereaved widow and fatherless children.

Many preachers seek to impress their hearers with the fact that life is short, but forget it in their sermons

Texas. — Elder T. P. Montgone ry was inferred here to day with Mesonic coremonies. Decessed was P. G. H. P. o the G. C. of Minimippi, and had filled other exalted station doubtiess correct. This author deserves to be patronised. We may not agree with him in all his positions, but "there is gold enough to pay for the working" as miners say, "to let the tailings and sing go." The Baptist Book House will send it by null for \$2.20. -R. M. Humphrey, Loreindy, Jun 28.——Bro. W. E. I'en began h meeting in Pelestine this week, and will probab began h meating in Paiesline this week, and win probabilgo from there to San Aulooto.—Elder H. B. Turner has
estered upon his work as reason of the Pitth Ward chutch
Houston.—Dr. Stribling has consented to preach one Nanday in each month for the church at Rockale—Bro GeoCook will begin his work as missionary for the Tribity
Biver Association about the middle of this mouth.—Bro
Peun has made Palestins his headquarters for the fature.

full of common—rather uncommon sense, and we cordially commend it to the ministers and deacons of America.

Bible Students' Cyclop dia or Aid to Biblical Research by A. C. Morrow, 340 pp., N. Tibbais & sons publishers, price \$1.50. This is a work like Bible Stocker, which we are give our uncoulified.

Bible Stocker which we are give our uncoulified.

Tennessee. Elder J. J. Martin has been called to the eare of the church at Auborn, annon con ty,—Elder G. A. Oagle, of Commerce, has accepted the care of the churches at Beadley's Creek and Salam.—Elder W. R. Weister, of Clinton, has been called to the care of the Tuird Creek church.

Elesicolppi.- Mt. Pagah, a church of about orty nembers in the country near Clinton, Sider L. T. Hay, pas r. took its annual collection for Foreign Missions last Su 

Misson-L - Rev. J. T. Williams has accepted the paston Baptist Review. This number is unusually rich in valuable articles from some of the ablest pens of our denomination. Every minister who can afford it should read this Review, and every one can, for we will send it to any one gratis for five new subscribers to this paper.

South Carellea.—"It is proposed to build a Baptis church at Clinton, in Laurens coonly, and an active com mittee has been appointed with instructions to collect the inheriptions already made, procure a building all, are proceed with the work as rapidly as practicable."—Empire burier. This State is entitled to 7 delegates to the outhern Baptist convertion

slabama —Rev. W. H. DeWitt has moved from Netti-boro to Hoboken, Marengo county.——"Dr. Wm. H. Thornton died at his residence in Equatia, Jan. 33, aged 60 Thornton died at his residence in Eduania, Jan. 2., ages of years. He was a deacon of the First Baptist church of Eufania, and was a noble Christian man "—Alocama Baptist. —... Work will soon be commenced on the new Baptist church-house in Evergreen. ——Breth. E. S. Aivis and J. B. Pond were ordained as deacons of the Benish church, Sumier county, on the 25s int. ——"Rev. Mr. Hingdon, of Sumier county, on the 251 nit. ——"Rev. Mr. Hingdon, of Atlanta, presched at the Baptist church at this place on Friday night last, also on Sunday and Sanday night. He has been employed by the Ten Island Baptist Association of this State as a missionary within its bounds, and will, we are glad to learn, make Oxford his future home. He is an excellent preacher, and will be a valuable accession to our town."—Oxford Record, Jan. 25 ———Bev. Geo. S. Anderson will preach in Uniontown on the first Sunday of each month and Saturday before. ———Mesara Latham. Alexander & Co., hankers, of New York City, recruity made a donation of 510 to the church at Heutsville.

Georgis.- Bro. J. W. Walling, of Monks Corner, S. desires to find an only sister Mrs. France: D. Johnson, who is supposed to be somewhere in this Sista. Any information in regard to her will be appreciated ———Elder F. R. V. Briant is encreeeing well in his pastoral work at Bellition.
————"The steep e of the Baptist church will cost \$8,581. A pretty large sum, but we understand there will be no difficulty in raising the money. It will add in unit to the appearance of the edifice. Let it time." Christian Montor, Guinez-eille.

Memtacky.—Dr. R. H. Graves, our missionary to China, is visiting Louisville, and presched at the Walkut-airret church on the Eth nit.—Two mambers have been excluded from Hope church, Louisville, for neglect of Christian duties.——"Mr. James Frankenson, of Frankfort, died on the Eth uit., in his 72d year. His death was caused by a fall on the los. He was a man of sesting worth."—Recorder.——Dr. W. E. Haucher has declised the cal' to the Walnut-street church, Louisville.——Rev. A. F. Bakar has realgred the care of tae church in Owenton.——Dr. C. E. W. Dobbs is assisting Frantor Felix in a series of mactings with the First church, Covington.——Bev. F. C. Stackhouse has moved from Mentacky .- Dr. R. H. Graves, our missionary to Chine Covington.—— Rev. F. C. Stackhouse has moved from Lexington to Comb's Ferry.———Eder R. F. awindler has antired upon his work as pastor of the Sugar Grove church, Daviess county.——Eder John P. Chegoworth has been

scinded from the fellowship of the Unity charch, Muhim burg county, for vt inition of coverant obligations, and to describe use wife and chief. He inhelieved to be an im-

### SHALMARY

### J. R. S.

A new courch was recently organized at Center Point, with eleven members, by Reva. A. J., Mc Daniel and W. D. Mayfield.

Rev. C. W. Callahan, of Hope, found on the Christmas tree in his church a fine broadcloth cont; also many valuable presents for Sister C. We are not favorable to Curistmas tresiu a church, yet it is said "a tree is known by the truit." This tree hore good fruit, therefore the weight of authority is against us.

Bro. J. W. Willinghand, of Saulsberry, Ark . writes to us that he wants to see a copy of the Arkansas paper, that he may learn what Arkansas Baptists are doing. We, of course, refer him to this paper, and ask him to send us all the Baptist news in his section.

"Some of my members had my life insured in the Knights of Honor, and presented me with a \$2,000 policy. -C. W. Callahan. Now, If you would be kind enough to die, Bro. C., you would give Sister Callahan a good start in the world.

Rev. H. A. Tupper, D. D., Secretary of Foreign Missions, desires to know, 1. How many churches have we his Arkanson, 2. How many of that number contribute to the objects of the Bouthern Saptist Convention? 3. What plan is adopted by our State Convention to reach the masses of our churches, and sceare from them contributions for missions? All the above questions are very innortant. But we confess our inability to answer them with any degree of accuracy. Any brother who can approximate the number of churches in the State, and the probable per cent. that give to the objects of the Southern Baptist Convention, would confer a favor by writing to us.

Our Secretary of State Missions is trying to reach the masses of thurches through the pustors. The church at Hope is in good condition, and has raised its isstor's salary. Oh, that we could record one hundred such items.

TRUTH AND HONESTY DEMONSTATED.-Last week an old negro man living twenty-four miles from this place, conditionally engaged to come and work for us, and, in the event that he should make other arrangements, he would let us know by Friday, so that our wagon would not go for him. Friday came, the mules were harnessed to the wagon, five minutes more and they would have been gone, when the old man came. He had been disappointed in getting a mule to ride, but, rather than forfeit his word and disappoint us, be walked forty-eight miles, paying two ferriages. How few men of any color would have endured so much to keep their word.

We have had a beautiful week of sunshine. How cheering to our spirits. May the light of Christ shine into our hearts to cheer us in our spiritual labor.

Reader, are you a Christian? Have you made any sacritices during the past year to send the gospel to the destitute? Were they in your condition, and you in their's, how would you desire them to act? If you have done nothing, will the Master ay: "Well done ""

The Young Stnisters' Fund - 5128 Wanted." tay E latted, by 1.0, reaching the amount the Young Ministers' Fund needed for Saunary - a sum sufficient to pay the expenses of one student, but which we divided between to pay the expenses of one student, but which we divided between two. We therefore commence February with 135 behind. The friends will see the treasurer's receipt for field.

S139 WANTED.

Bro & Sixter Rhodes, Arkaness, 22; R.R. Irion, Mrs. Ann. B. Irion, A.B. Irion, Lamm West, Markaness, L., E.

There are three young ministers from Arkansas now supported, in whole or in part, by Baptists of Transmus.

Received of J. R. Graves \$78.15 for the Ministerial Board, aince Nov. 1.

D. W. Houses, Transmer.

## MARRIED.

At the residence of the bride's lather, N Remols efrect, Memphia, Tenn., Fab. 8, 183t, by Rev. T. J. Snewan, Mr. M. F. Bialack, of Newton, Miss., and Miss Saille E. Ritchie. May they chipy a long life of happiness and prosperity on this earth, and finally, when they are called away, may they be ra-musted in: 1 and where parting is unknown, and where all is joy, peace and love.

## The Young South.

MOSS NORA S. GRAVES, EDITOR. To whom all communications for this Department may natiresent, care THE BAPTIST.

### POSTOFFICE.

Tooks as though we are to have a nice "chat"

among ourselves this week, from the number of letters in the Postofilce, and I cannot begin to tell you how much I have enjoyed receiving them. But I beg my young friends not to get impatient to see their letters published or noticed.

The below in the Deptite poor just and the Baptist church.

Old "Santa Claus" gave me a silver dollar Christmas week, to send little "Lillle Daves," but you know I could not send it in a letter without having it changed for a paper dollar, and I could not change it till now.

Who got the prize for answering the most most enigmas?

Impatient to see their letters published or noticed. The "Young South" is arranged and sent to press almost two weeks before you see it. So you must give me time to get to your letters.

Several lines were omitted in printing Master Willie Grave's letter, which spoiled the sense of it, and he finds (to his sorrow) he is not quite as old as he thought he was; so we republish it this week for Master Willia Moore's benefit.

Miss Mamie Ivey also sends the accepts the currections to her answer No. 8th. I have kept over her Enigma; for next week, as Miss Mary Bussey bas given us one for this week.

Miss Mary Bussey bas given us one for this week.

Who got the prize for answering the most most enigmas?

Does any of the readers of the "Young South" remember of seeing in the Bible, "not a Christian among the sheep?" If so, I would be very thankful for the reference. I heard some one speaking about it not long since, and I did not remember of eeeing it, and I looked for it but could not find it.

I am a little girl. I have two sisters and a brother older than myself; therefore I do not like for you to call me "Miss," unless you called all of the little girls "Miss," I will send you an acrostic of my composition, which you can publish if you think it is worth it. With much love and best wishes for you, I am your little friend, Mamie Ivey.

Orion, Pike county, Ala., Jan. 25, 1881.

P. S.— I have answered all the enigmas and

to trach his disciples.

3. Mary was the mother of Jesus.

Mary was the mother of weeks.
 Evil is what we are commanded to keep our

4. Evil is what we are commanded to keep out tongues from.

5. Tongues we should keep from evil.

6. Old things have passed away.

7. Jews called Christ a king.

9. Emannal was one of the titles of Jesus.

9. Samuel was a son lent to the Lord.

10. Urlah was the husband of Bathsheba.

11. Saul was the king anointed by Samuel.

"Come to Jesus" is the invitation extended to all.

I send you with this an Enigna, which, if you think worthy a place in the "Young South," you may give to our young friends. Your little friend, MARY BURRY.

Bastrup, La., Jan. 27, 1881.

Bastrop, La., Jan. 27, 1881.

DEAR AUST NORA:—Here I come again, with Miss Mamie Ivey's Acrostic: Come, Olive, Mary, Svil, Tougnes, Old, Jews, Emannel, Samuel, Usash; and Saul—"Come to Jesus." I think this a very precious invitation.

Please print my letters, Aunt Nora, and I will be soluted. Great success to the "Young South," is the sincere wish of Lou Anka Ball, Blue Mountain, Miss., Jan. 24, 1881.

there was two buryings at Orion—one, a Methodist, buried at the Methodist graveyard, the other, a believer, buried in the Baptist pool just below

that it might not rain?

The initials of the answers will form a very short and pointed prayer which every one must Mary Bussey.

can find it? The name should have been spelt "Seven times one," or "Seven times two," or "Seven times are times two," or "Seven times are en."

DEAR AUST NORA:—When awaking yesterda; morning, I found that the ground was covered with snow. It was so beautiful! On Sunday last there was two buryings at Orion—one, a Methodiat draward the other.

Many kissed him and made it all up, and went to the other. Mamma talked to Robble too about teasing his

### THE BEAUTY OF THE HEART

A lovely form may charm the eye With fairest loveliness and grace; And off we may be captured by
The witching heatty of a lace;
But there's a beauty far more true,
Whose radient charms shall ne'er depart, But every morn and eve be new : It is the beauty of the heart.

Beneath the weight of passing years
The proodest form must stoop and band,
And all the charms that beauty wears Most fade away and have all end; The sparkling light must leave the eye, and from the sheek the bloom depart. And there's a charm that ne'er shall die: It is the heasty of the heart.

Tis this that weatters o'er life's path The gems of happiness and truth;
And many charms in age it hath,
As in the roay morn of youth;
A charm that wreather the barth with flowers,
And doth the awastastjoys impart—
Which brightly gilds the saddehed hours:

## PUTTY AND PAINT.

prize-book, I will not contend for it, but will congratulate them upon getting it.

DEAR MI MAMIE:— I tink oo ver dood to sen me dis big dolia. Tisser Noar dave it to me an ead me oo etta. It seems Tanty Taus mezzar ill stop senner me sings, he a dear dood Tanty Taus. But dis de bigges money I ezza did have, it won't go in my bank it so big, so I put it in my daw, an I hazzar look at it ezzar now an den, it so bight an buful, as I laid I oos it. Here is a tis for it from oo itta fend,

BIBLE ENIGMA.

LILLIE DAVES.

BIBLE ENIGMA.

I. What was Christ to the world?

2. What are children commanded to do toward their orenets?

3. Who was the great-grandmother of David?

4. In what city was Paul baptized?

5. Who, in going to visit his hady tove, killed a litor?

6. Who was the first king who reigned over I is all after they came into the promised land?

7. What queen refused to appear before the king to show her beauty?

8. Who was the ister of the Edomilties?

9. What woman, with her brother, spake against Moses?

10. What man, of like passions as we, prayed that it might not rain?

The initials of the answers will form a very short and pointed prayer which every one must

be widned. Great success to the "Young South."
Blue Mountain, Miss., Jan. 24, 1881.

Darr ALTY NOBLE-I think I have solved the enigms in The Bartier of Jan. 22. After placing all the letters in order, we have the sentiage of the letters in order, we have the sentiage of the letters in order, we have the sentiage of the letters in order, we have the sentiage of the letters in the letters in order, we have the sentiage of the letters in order, we have the sentiage of the letters in the letters in the "Seventimes" of the letters are an order of the letters are an order of the letters are all the letters in the letter

To all Sufferers from Prolapsed Organs.

I take this method of calling your attention the method of calling your attention to hourself all the second to are properly transported to the calling your attention to the method of calling your attention to hourself your attention the method of calling your attention the method of calling your attention to hourself all the second to are properly transported to carry the energy and vigor of
your attention the method of calling your attention to hourself the second to the calling your attention to hourself the second to the calling your attention to hourself the second to the calling your attention to hourself the second to the call the calling your attention to hourself the second to the calling your attention to hourself the second to the calling of pating of patin

i recorned use large enough for myself and put it on, the first time doubties like a broken limb, it needs mechanical stresses ever wore by a man for such a reason, and the result was the little a broken limb, it needs mechanical support.

It relieves piles and protages onit, the backing eve long cosses, and the manual stresses of physical bleasings to a justice and the stresses of physical bleasings to a justice s

meakers, and then commenced offering it as a premium to ministers for subscribing.

The cause of boarseness, sors throat, laryngitis, and finally bronchitis in public parking, and dearness, exhaustion after speaking, and weakness of the back and loins, piles, and harnis, is the slight relaxation of the abdominal muscless which allows the boxels to sink, and hisroit by marked hollous over the hiss of the hips. Now all know their the liniags of the stomach are connected with these of the throat and affect the vocal evrans, and when the stomach will irritate it and produce hoarse ness, and if continue a sore throat, and speaking or talking will irritate it and produce hoarse ness, and if continue a sore throat, and which has carried hundreds to their grave, and which yearly are is ying saice as useless hundreds of ethers.

Now, after a personal experience of searly twenty years, and the added experience of more than one theusand minimizers and public speakers upon whom I have fitted the Brace with invariable can all the train of evils that public speakers upon whom I have fitted the Brace with invariable can and public speakers upon whom I have fitted the Brace with invariable can and public speakers with invariable can and public speakers upon whom I have fitted the Brace with invariable can show a propagate of the continuous can be used to the can show a written commission from me.

The territy that the understrated the share with any large manufacture of the Brace and that the any manufacture of the Brace and the title in any in manufacture of the Brace and the title in any in manufacture of the Brace and the title in any in manufacture of the Brace and the stand and manufacture of the San Ella and any in manufacture of the Brace and the title in any in manufacture of the Brace and

spacking eighteen years ago. By using it, I have fully received a ket voice, and am blessed with one of uncommon power and and uncommon with the Braces which I have ordered give the greatest astisfaction.

Three sermons example and give me For all and of womb diseases, weak

speak longer than fifteen sainutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour: and, after speaking, I do not sel that unpleasantaces at my stomach that I did before using the Brace. I can say that the Brace is all that is chalmed for it; and I would advise all sneakers who feel tatigue and landtade after speaking by all means to get them a Brace, before they have in stop speaking, as I had to do. I would not be without it for any consideration.

Coleman, Mo. David Utt.

I have given the Brace a fair trial.

Coleman, Mo. DAVID CTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.

Pulton, Mha., 1874.

I can preach day and night for two months with any Brace on and not be an hourse ins I would in one week without it: every minister, strong or weak, should have out.

Later Depot, East Teamsmee.

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The Testim sure of a Christian Wessen, Publish of Not the Breast of Market Publish of Not the Breast of Market Publish of Not the Breast of Market Publish of Marke West Point, Miss.

Rev. J. W. Hall some time in Noviember, and have been wearier it since that time. From my short trial of the Brace, I had warranted in saying that it has no equal for my disease, which is chronic diarrhes of twenty years standing and shattered lungs, having had to stop preaching since 186. I consider the Brace the best remedy ever yet offered the afflicted.

Codar Key, Fig.

as a premium for 10 new subscribers to TEX BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to

Or one Brace for ten Braces with cash, \$10 each.

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In all cases the cash must account in all cases the cash must account in the returned. We send out the returned. We send out the surventsed, and Braca will be exchanged by purchaser paying arpress charges. Address. sanged two last

### SECULAR PERMS.

The unblic deld decreased in Jan

The Dominion House of Comm passed the Pacific railway bill.

The President has approved the bill to stablish an essay office in St. Louis. The Supreme court of the United State

Thomas M. Brundwaters has been nom

A bill to empower nine incore to return

lads where shockingly masgied by running

The tax-payers of Memphis, at a meeting held on Monday evening, adopted resolu-tions favoring the adjustment of the old in-

The interest on the five per cent funded han is now due, and Trensurer Glifflian has mailed checks for the payment of the regis-

A prospectus has been issued of the submarism telagraph company, the object of which is to examen all Control America with the United States and Europe by cable, with tributary land lines to be laid from the submarism and the disinclination of the salaried men at mills to settle in the South. Belize to Cuba. Spain having granted a concession therefor. England will guarconcession therefor. England will guar-antee, for twenty years, a payteent of £100 tive case, and they certainly will be annually as the proceeds of the government overcome in a few years. The victory telegrams to and from British Honsluras. will be practically won as soon as The capital of the company is £120,000.

For several weeks the small-pox has been raging with great fitality in Jefferson. Dakots, a settlament distant from Slons City about twelve miles. A strict quaranine has been enforced against the community, and the disease has not apread beyond the settlement. Yough it has played sad havor there. The settlement consists most-be made in manufacturing at the ly of Canadian Franch, and when the dis-South over manufacturing at the ass first broke out they, in their ignorance. were unmindful of its contagious character, and the funerals were public ones, more or

bern isolated for searly a month.

At a meeting of the Panama Canal Company, held in Paria, January Ilat, M.D. Lesseps read a report. It states that the subscription resulted in applications for 1,250,850 shares, divide France subscribed on 1,250,850 shares, and which France subscribed on 1,250,850 shares, and the France subscribed on 1,250,850 shares, and which France subscribed on 1,250,850 shares and which France subscribed o

held March &, when the progress of the trial again. He went to that place, tories, the employers also say that

A bill to empower nine jurors to return a verifict is making progress to the indiaga a verifict is making progress to the indiaga feedbalance.

English commercial journals announces a wholosais check to the rapid growth of wister wheat.

The President has approved the bill placing General Ord on the retired list with the rank of Major General.

While coasting near Bochester, Pn., two leads where shockingly mangled by running what the verifies in the state of goods. Nearly all our recent letters from yarn manufacturers on the the heaviest classes of goods. Nearly all our recent letters from yarn manufacturers and I chose a place in South Carolina to begin the systematic culture of tea, which the proprietor, Mr. Middletou, allowed me to have for nothing. I have got 200 acres there on a long lease for \$i\$, and am now cultivating the tea.

We can ruise tea, I am satisfied, all along our Atlantic slope, from the low-from the howals avery day, and in a short they have been quite unused; and those which make the heaviest classes of goods. Nearly all our recent letters from yarn manufacturers and I chose a place in South Carolina to begin the systematic culture of tea, which the proprietor, Mr. Middletou, allowed me to have for nothing. I have got 200 acres there on a long lease to take Stamoos Liver Regulator.

Take a half-tablespoonful immediately we can ruise tea, I am satisfied, all along our Atlantic slope, from the low-from the howals avery day, and in a short they have been quite unused; and those which the province of Siam, and was worth fifty cents a pound. This encouraged me, and I chose a place in South Carolina, or begin the systematic culture of tea, which the proprietor, Mr. Middletou, allowed me to have got 200 acres there on a long lease.

We can ruise tea, I am satisfied, all along our Atlantic slope, from the low-from the howals avery day, and in a short throughout the province of Siam, and was worth fifty cents a pound. This encouraged me, and I chose a place in South Carolina to begin the systematic they have been quite unused; and what they call 'extraordinary activity' might not perhaps be considered such by our more conservative reporters from eastern mill centres. But our impression, after comparing all accounts, is that the Sonthern mills have actually been doing better, since the cessation of the boom last summer, than those of the North.

Toubtless this increased estimits is

than is now due, and Treasurer Glifflian has mailed checks for the payment of the registered interest. The number of checks is payment of the registered interest. The number of checks is in part due to the fact that on the whole the water courses in the South have not been so low, during the past fall and winter, as those of the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the South over the North in cheaper cotton, is more and more appreciated each year; and the growing desire of capitalists. North and South, to coin the southern poetion of the difference induces them to overcome the present obstatination is great over the country induces them to overcome the present obstatination of the boom last summer, then those of the North.

Doubless this increased activity is in part due to the fact that on the whole the water courses in the South have not been so low, during the past that the southerns and winter, as those of the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the South over the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the South over the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the South over the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the South over the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the South over the North; but this fact is not enough to account for the whole of the difference." The great and manifest advantage of the south of the whole of the difference." The great and manifest advantage of the south of the whole of the difference." The great and manifest advantage of the south of the whole of the North; but this fact is not enough to account the whole of t Columbia to the southern portion of the State, and has been the heaviest atorm experienced aince 1869. The damage resulting cannot be stated, but the aggregate of the base immerses.

A transfertise has been been insulated of the sub-

> These obstacles are all of a character Will be practically won as soon as Northern capitalists are aroused to the fact that in spite of all obstacles they can earn say even 10 per cent. on their investment in mills at the South, as compared with 8 per cent. on Northern mill stocks. We believe that where the same amount of enterprise where the same amount of enterprise and energy is bestowed in each case, a greater difference than 2 per cent. car

North.

Of course everything depends on this and the funerals were public ones, more or less attended by the whole population, as the settlers are really of a kin. In this way the disease apread rapidly. The towns around the neighborhood quarantined against Jefferson, and the people there have been isolated for assarly a month.

Can the Seeth Manafactare?

In the last issue of Cottos, the question is asked: "Can the South Manufacture?" and the same paper proceeds to answer as follows: "Mr. H.

I. Kimball's well equipped cotton factory at Atlanta is still running day and night. The same extremely brisk demand is reported from other Southman for mills, particularly the yarn mills and those which make the heaviest classes of goods. Nearly all our re-

for \$\f\$i, and am now cultivating the tea. We can ruise tea, I am satisfied, all along our Atlantic slope, from the lower part of Virginia out of Texas.

Southern Cotton Mills.

[Boston representatives of the several freight lines doing business with the south and southwest say that, although this is generally the most quiet of all seasons in the year, their business has picked up most wonderfully. Not for more than half a dozen years have there been so many shipments of goods to the South as there are now. Une shipper alone has paid and contracted for the shipment of cotton machinery upon which the freight bills alone exceed \$20,000, and there are others who are doing almost as large a business in that direction. Mills are being enlarged and new structures being enlarged and new structures being enlarged and contracted for the shipment of cotton machinery upon which the freight bills alone exceed \$20,000, and there are others who are doing almost as large a business in that direction. Mills are being enlarged and new structures the found assough to produce one section from the howais avery day, and in a short time you will be found asough to produce one section from the howais avery day, and in a short time you will be found asough to produce one section from the howais avery day, and in a short time you will be found asough to produce one section from the howais avery day, and in a short time you will be found asough to produce one section of mills haven as will be found asough to produce one setule from the howais avery day, and in a short time you will be found asough to produce one setule from the howais avery day, and in a short time you will be found asough to produce an

a business in that direction. Mills are being enlarged and new structures being creeted at Clifton, Piedmoat, Rock Hill and Columbia. S. C.; Augusta, Ga.; Charlotte, N. C.; Natchez, Miss., and Montgomery, Ala. besides other points of less magnitude. This sudden stimulus to trade is said to be the result of a union of northern and southern capital and enterprise.

The mills are generally superintended by eastern men, and the operatives for the most part belong so the class known as "poor whites," negroes being employed for heavy outside work. While the labor of southern spinners is not equal in point of skill to that utilized in northern cotton factors.

Do not trife with the affection of a young gir; it is worse than trifling with a bad cold, for this can be cored by Dr. Bull's Cong.

Byrup.

POVERTY CARE—Two cups of dried apples chopped fine and stewed in a cup of sour milk, and a half-cup of sour milk, and a half-cup of lard or butter. Spice to taste.

Reatmast Dr. W. F. Stewars, Baltimors, writes: " I confidently recommended to that utilized in northern cotton fac-

## FORD'S CHRISTIAN REPOSITORY,

Edited by S. H. FORD, D. D., LL. D., and SALLIE ROCHESTER FORD, Author of "Grace Trueman."

WE coler upon the twenty-eighth year of our editorial management of the CHRIS-TIAN ALPONITUREY, with heart, a collection of the collection of the circumstance of the circumstance of the collection of the colle

The true Grange Rels-Suggestions : to Climate and Soil Suitable for this Fruit.

The interest in orange culture is The interest in orange culture is increasing every year, and many persons in Kentucky are contemplating purchasing land in Florida and putting out orange groves. It is of the utmost importance that they should select a locality as nearly frest-proof as possible so that they do not get out of range of transportation. The idea is to be as near the fit Loby's river or come relived as left. plating purchasing land in Florida and putting out orauge groves. It is of the utmost importance that they do not get out of range of transportation. The idea is to be as near the St. John's river or some railroad as is consistent with freedom from frost. The recent cold spell, which struck Florida, furnishes a valuable guide to persons who think of locating in that beautiful Stale. We now have definite advices from there, and it appears that at Jacksonville the oranges were frozen on the trees; at Fruit Cove, on the St. John's, the oranges were badly damaged: at Mandarin (Mrs. Stowe's famose place of residence) the oranges were nort, and several parties lost their entire crop. At Palatka the oranges were greatly injured; at Cresent City the least damaged." The guavas were a little scorched, and likewise the bananas, but the staple fruits were alight. This is the action of Florida which we have commended to the favorable notice of prospective settlers of that State. The coeapness of the favorable notice of prospective settlers of that State. The coeapness of the favorable notice of prospective settlers of that State. The coeapness of the least damaged." The guavas were alight. This is the action of Florida which we have commended to the favorable notice of prospective settlers of that State. The coeapness of the least damaged in reparties for the least damaged in the staple fruits were alight. The properties of the least damaged in the staple fruits were alight. This is the action of Florida which we have commended to the favorable notice of prospective settlers of that State. The coeapness of the least damaged in reparties for the least damaged in the properties of the least damaged in reparties of the least damaged in reparties of the least damaged in reparties of the state of the least damaged in reparties o to the favorable notice of prospective settlers of that State. The cheapness of the lands, the proximity of the St John's river, the character of the sol the lands, the proximity of the St.

John's river, the character of the St.

John's river, the character of the St.

the immunity from frost and the healthfulness of the climate, as well as the excellence of the drinking waas the excellence of the drinking water speak volumes in its favor. Several Louisville people have settled in that quarter, and they speak in glowing terms of their prospects. The region is rapidly filling up with a desirable class of people, and it will emuhatically be the "garden spot" of the State. There are lauds in the neghborhood of Orange City, Spring Garden, De Land and Beresford, when out or very condition of successful orange growing, and we do Garden, De Land and Bereford when our tvery condition of successful orange growing, and we do parties, who meditate going to Florida, a kin-ily act by inviting their sitention to this section. They will acted a great deal or money oy going directly there, and not wandering vaguely all over the State. A stranger in Florida may settle in a very un healthy spot; he may locate on land untit for full culture; he may settle too near the trost line, or he may get too far from transportion. This section of the State which we recommend fulfills all the conditions of soil, climate, frost exemption, and near ness to manket. Good schools, and postofflers, conreces, stores, physicians and agriculte society are now from there, and a region which a few years ago was an almost unbroken pine forest is now being converted into orange groves with handsome cottage residences everywhere visible—a pleasant and beautiful picture.—Louisville Commercial.

### Preparation of Wool for the Market. [Wool Growers' Bulletia.]

[Wool Growers' Bulletia.]
Clean wool and well bred wool brings the best prices. Wool free from dirt, such as sand, soil, dung and sweatballs, gum, gresse, burs, free from hard or bleached ends, is always salable at full market prices, and to reliable people. It should not be tied up too tight in fleers should not be enveloped in run market prices, and to reliable people. It should not be tied up too tight in ficere, should not be enveloped in several yards of heavy jute or hemp twine. It should be packed tightly in the bale or bag, but loosely in the fieece. A careful shearer (and none others should be employed), will keep the fieece together. A careful roller will see that not a fibre goes in the fieece but what belongs to it. If a box roller is used, see that it leaves the fieece open and light and attractive; a fieece of wool may be preased so tightly as to be rejected by even a good judge of wool as a heavy fieece. There is a medilitm in all this. Not too loose as to appear "taggy," not to tight to price to the second and the fieece of the field of the fiel

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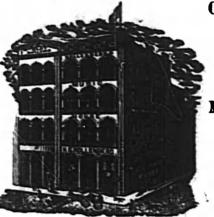
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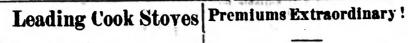
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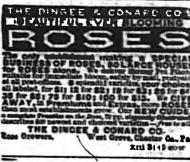


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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. Fremul

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Our Pulpit.

THE BAPTISM OF THE HOLY GHOST. A SERMON PREACHED AT EDINBURG CHURCH. LEAKE COUNTY, MISS., BY ELD.

R. E. MBLVIN. (Written for THE BAPTIET by special request.) " He shell beptise you with the Holy Chost."- Matt. iii. It. MHE beptism of the Holy Spirit—for what purthe promise fulfilled?

It is certain, from the word of God, (Joel ii. 28), accomplished without it. that it was a manifestation of divine power, of which no one ever heard until at a period far connected with the gift of prophecy or the power down in the world's history, and, when foretold of working miracles. These, though both the for the first time, it was then alluded to as an direct effect of the Holy Spirit's power, (Matt. xil. event still far in the futuro.

God's gracious purpose to recover sinners - a rev. told the baptism of the Spirit. elation for the benefit of ainners. That purpose of Nor was it the power by which the apostles salem. grace God began to manifest immediately after were qualified to preach and work miracles, that scheme of mercy was based, and the means scribed commission, they had ample power to do tism of the Holy Spirit. and appliances by which it was to be made both, and ample authority to exercise that power. effectual. The curse pronounced on the serpent And within those curanmscribed limits were power did the apostles need for which they were b, I believe, universally conceded to contain a involved all the duties and all the responsibilities, to wait? What power did they receive by waitpromise to the guilty pair of recovery by Christ; and there were conferred all the privileges that ing? It is clearly in evidence that by the Spirit's and the aword, flame and tree of life (Gen. iii. 24) ever existed under their enlarged commission, the baptism they were to be endued with power; and 

same effect, or of ascribing different effects to the before Pentecost, and Pentecost is the first recorded From the days of Babel to this day diversity of same cause. [I have gone over this ground with example of the baptism of the Holy Spirit. great caution. If there are any such examples, I To see that the apostles were already in the enhave not been able to find them. If any Bible Joyment of what was embodied in those promises, nations. The life of a modern missionary is well

Word, ascribes an effect to any cause, it is high vacancy occasioned by the defection of Jodes. of language; how much greater was this difficulty

Again, the agency of the Holy Spirit, as the Holy Spirit, to "bring all this to their remem-Spirit of prophecy, the Spirit of miracles, etc., brance," (John xiv. 26); and the presence of the accerding Savior announced to his diciples. "Ye spirit or propnecy, the Spirit of miracles, etc., Spirit in any of those promised forms involved shall be witnesses unto me, both in Jerusalem, versity" (1 Cor. xii. 4) that each manifestation is denominated a cause, to which is ascribed its own jet come. That those promises could not refer to attermost parts of the earth;" and the mission-legitimate effect. (See 1 Cor. xii. throughout). Pentecost, is further evident if we consider that aries, all told, did not number a hundred! This Such a cause is that manifestation of the power of they were to be blessings of perpetual duration. stupendous mountain must be made a plain; the the Holy Spirit by which the heart of a sinner, Of this, more hereafter.

cient temerity to deny that the regeneration and understand the Scriptures, so then it was that he way that speakers and hearers shall all know that sanctification of a sinner is, and ever has been, the enlarged the boundaries of their commission, from its removal is the result of the Divine agency. work of the Holy Spirit; nor will any one, who respects the authority of the word of God, deny that ages before the prophet Joel was born multi
creature." And then it was, too, that he gave

And this was precisely what was accomplished. were renewed, sanctified, saved, and yet them certain information of the near fulfillment, by the scenes of Pentecost. Joel was the first of the inspired writers who gave any intimation of the coming of that marvelous prophecy, and Joim's promise, of the baptism of not less than aftern different languages, and yet the anostles, with no knowledge of any other than

The eleventh chapter of Hebrews gives an illus- the commission, in this language, "that repenttrious array of worthics, beginning with Abet and anco and remission of aims should be preached in

Nor was it, in any sense, directly or indirectly hence." Further: The Bible is clearly a revelation of ages before Joel, by the Spirit of inspiration, fore- they were limited to the land of Judea.

running down through the lapse of ages, who were saved by faith in the "Coming one," of I sand the promise of the Father upon you, but whom it would be presumptuously implouse either tarry ye in the city of Jerusalem until ye be to deny that they were regenerated by the Holy endued with power from on high." And in Acts Spirit, or to assume that one of thom ever received i. 4 he repeats: " Being assembled together with the baptism of the Holy Spirit. The question is, them, commanded them that they should not therefore, settled; whatever was the purpose, in depart from Jerusalem, but wait for the promise The Divine mind, in giving the baptism of the of the Father, which, saith he, ye have heard of pose was it promised? For what purpose was Spirit, it had no connection with the moral reno me. For John truly baptland with water, iGr., vation of a sinner's heart, as that result was caudati], but ye shall be baptised with the Holy Ghost, [Gr., on Paumati agis], not many days

From these Scriptures we learn,-

1. That in order to comply with their enlarged commission to all the world and every creature, 23; 2 Pet. i. 21), were enjoyed in their fullness the aposties needed a power not needed while

2. For that power they were to tarry in Jeru-

8. With that power from on high they were to the fall, together with the principles on which because that, within the bounds of their circum- be endued when they received the promised bap-

A very pertinent question, then, is, What

stating a self-evident truth, to assume that each stating a self-evident truth, to assume that each stating a self-evident truth, to assume that each self-evident truth, to assume the expectation truth truth, to assume the expectation truth t stating a self-evident truth, to assume that each manifestation of the Holy Spirit's power recorded in Scripture, is recorded as an agency for the beyond doubt fulfilled on the evening following their risen Savior breathed on them and said, accomplishment of a result — as the cause of an the Savier's resurrection, when, according to "Describe the Holy Ghost," he opened their accomplishment of a result—as the cause of an effect. And further, whatever effect was at any time contemplated in the Divine mind, the cause was always essential to that effect, and to that only. We have no examples in the Divine administration of different causes producing the ministration of different causes producing the before Pentecont and Pentecont is the first recorded.

critic knows of an exception, I will thank him if it is only necessary to refer to Peter's address. on nigh half gone before he can successfully preach to the day of the Savior's ascension, (Acts i. 15-22). any heathen people, notwithstanding all the beins And still further, when the Holy Spirit, in the on the subject of electing a successor to fill the that science has brought to bear in the acquisition presumption, without the Divine warrant, to From that address, the aposties had already real-almost two thousand years ago, we can scarrely ised all that was implied in the coming of the conjecture.

versity" (1 Cor. xii. 4) that each manifestation is every other. But the day of Pentecost was not and in all Judes, and in Samaria, and unto the dead in trespasses and sins, is quickened, renewed, As it was when Jesus breathed on his disciples. remove it, and there it stands, directly in their dead in trespasses and sins, is quickened, renewed, sanctified, made fit for heaven.

As it was when Jesus breathed on his disciples. remove it, and there it stands, directly in their saying, "Receive ye the Holy Glocat," that he path. It must be leveled down without the interpretation of human means, and that, too, in such a

the apostles, with no knowledge of any other than When Luke (xxiv, 47) records the enlarging of their native Galilean dialect, were enabled to