

THE Baptist Book House.

327 Second St. Memphis, Tenn.

This house has been organized for the purpose of supplying the denomination and the people with the choicest Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

Enter: Communion Between Baptist Churches (Scriptural and Historical). By J. H. Graves. The author gives the whole subject of the Lord's Supper an altogether new treatment, showing that the grounds hitherto occupied by Baptist authors at the very weakest of the Scriptures afford, and most of them wholly untenable and destructive to the very existence of the Baptist denomination, and in this sense he attributed the growing disaffection in the denomination with our present practice, and the fact that the "historic" Baptists are in a position to be alone taught by the word of God, and that the "historic" Baptists are in a position to be alone taught by the word of God, and that the "historic" Baptists are in a position to be alone taught by the word of God.

THOUGHTS ON CHRISTIAN DUTY. By J. M. Pendleton. This work is concise and is calculated for Christians generally, and for young converts especially. (Cloth 12 pages, 15 cts.)

THE GREAT MISSIONARY, Theological and Ecclesiastical. A Dissertation on (Continued) by T. G. Jones, D.D. Price, in cloth, 75 cts.

The Symbolic Rite of Baptism; its Beauty and Worth. By W. C. Dineen, D.D. In cloth, 60 pages, 30 cts.

QUESTIONS OF THE AGE. By Eld. J. S. Baker. In cloth, 111 pages, 35 cts.

Denominational Ideology Improved, by C. D. Mallory, D.D. In cloth, 35 pages, 15 cts.

Denominational Wrangles in Paper. Questions to the Impatient. By Pendleton. This is a new and original work, and those prejudiced against them by the cry of bigotry. Price, 75c.

OLD LANDMARKISM—WHAT IT IS. By J. H. Graves. In this work the author discusses and "sets up" by scriptural and historical authority, all the Old Landmarks of the apostolic and primitive churches, and demonstrates what has been the general practice of the churches of Christ in all subsequent ages. This work is rich in scriptural and historical authorities, and is a complete and accurate statement of the Old Landmarkism. Price, 75c.

Three Reasons for Being a Baptist, and a Treatise on Communion. This is a valuable little work, and has been blessed to the conversion of a great many to the Baptist faith, and strengthened multitudes in it. Price, 50c.

CHURCH MANUAL. By J. M. Pendleton, D.D. This in some respects is the very best of all the many works on the subject, and the author's division of offices into Personal and General is very judicious, and the Private and Public, since these terms are ambiguous. Price, in cloth, 50 cts.

Baptist Church Directory. By Edward T. Hixon, D.D. A guide to the doctrine and government of Baptist churches. 37 pages. 10 cts.

Short Sermon. By Edward T. Hixon, D.D. The object of this work is to give a clear, condensed but comprehensive view of those points of difference which distinguish Baptists from other denominations, and to furnish the best arguments in their favor, and in the most lucid style, for those who wish to know, and those who wish to defend our views. Price, 15 cts.

THE TRINITY OR DEITY BY SCRIPTURE. By J. H. Graves. This is a little book that has proved the death of multitudes of Pedobaptists. It lays them by the actions of their own General Assembly and Conference. The question they cannot answer is, "Are the baptisms of the Roman Catholic church valid?" If they say "Yes," they thereby admit the Roman Catholic church to be a church of Christ, and that they are heretics and schismatics; and having separated from, and been excommunicated by it, have no right to baptize, or to preach, or to say "Amen" when they qualify their own baptism, since all their ordinances came from Rome, and if the Catholic church is the Adversary of the true church, then the Baptists are heretics, and all are heretics' daughters. This book also braver settles the question of Alien Immigrants and Close Communion, and in the historical matter, the author shows that the baptisms of the Catholics, the Unitarians and the Campbellites, and all, came from Baptist churches, and if the baptisms of the Catholics are not valid, they are unbaptized, and if valid, they are heretics. Price by mail, 60 cts.

APOSTOLIC CHURCH. By W. E. Paxton. This is a very able treatise on the doctrine and polity of the New Testament church. The style is clear and lucid; the arguments masterly and convincing. This book supplies a long needed work in our denominational literature. Price in cloth, 90 cts.

LITTLE BAPTIST. By J. M. Martin. Revised and corrected by J. L. Lewis. This is a simple but charming story. It is intended for young people, and is written in a style that is both interesting and instructive. Price in cloth, 75 cts.

BAPTIST DENOMINATION. By Miss J. J. Welch. This is a prize-book of the Sunday-school Board, setting forth the common objections to Baptist faith and practice, and showing how they are answered, so abundantly, as to enable the author to out-guess all true Baptists. In cloth 40 cts.

The Church—Its Polity and Ordinances. By Rev. W. A. Farel, D.D. This is a very important subject, and the results of Dr. Harvey's studies of many years, and the substance of his lectures to the Theological School at Geneva. It is a brief and pointed statement of the subject from a Baptist standpoint. It will be found especially useful to ministers who want to have at hand a ready reference to the subject. Price, 15 cts.

BAPTIST FAITH VS. METHODIST FAITH. By A. C. Dayton. The very book of dispute among your Methodist friends. In cloth, 100 pages, 30 cts.

THE INDIAN'S BAPTIST. This book by the pen of William, Dr. A. C. Dayton, is one that every family should have. Its style is charming. Price, in cloth, 15 cts.

Pedobaptist and Campbellite Theology. A. C. Dayton. This is a review of the systems of the Rev. Wm. W. Phelps, Wayland, Broadus and others. A valuable book, and should be generally read. In cloth, 370 pages, 60 cts.

Key to Campbellism. By D. H. Ray. A valuable work for all who wish to understand Campbellism. Price, 15 cts.

DOCTRINAL AND EXERCISES. Fuller's Works. In three volumes, octavo volumes—over 2500 pages. This valuable work is a complete system of Theology, and is a valuable beyond estimate in every minister's library. Price, 90c.

CHRISTIAN PARADOXES. By Dr. N. M. Cravens. This is a book of great value to the masses most of whom are perplexed by the seeming paradoxical passages contained within the lids of the Bible, and set up in its words, and with a felicity known to very few writers, beautifully harmonizing them. Price in cloth, 15 cts.

PHILOSOPHY OF RELIGION. By W. C. Buck. An able work, and one that can be read with profit by students and ministers interested in this subject. In cloth, 15 cts.

OFFICERS' MEMBERS' HAND-BOOK OF THEOLOGY. By N. M. Cravens. This is an able and practical work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

THE BIBLE DOCTRINE OF THE MIDDLE LIFE AND EXPOSITION OF MODERN SPIRITISM. By J. H. Graves. This is a new and original work, and is a valuable beyond estimate in every minister's library. Price, 15 cts.

MISCELLANEOUS. THE CHRISTIAN'S DAILY TREASURY. By Ebenezer Tappan. This book contains a short and ably pointed treatise on every subject of every day in the year. There are three hundred and sixty-five short sermons in it. To minister who needs a constant and ready help, this work is almost indispensable. It is also of great value in the daily reading of the Christian; it may become his treasury. Price, 15 cts.

THE CHURCH RECORD-BOOK is a blank-book with printed Articles of Faith, Rules of Decorum, etc., suitable for Baptist churches. Copious index for names of members. Fine heavy paper, accurately ruled, and is the most convenient and useful Record-book ever offered to the churches. Clerks who have used this book for recording the minutes and business transactions of their churches pronounce them perfect in every particular. The binding is superb. Price, 15c.

The House of Death. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

THE HOUSE OF DEATH. By William Hervey. A book that is unique. In plain, forcible, and a plain language, it sets forth the will of the most famous of the world, and is a most interesting and useful work. It is commended by the press, and by leading ministers of all denominations everywhere. In cloth, Price, 15c.

the Lord as... sacrifices as in obeying... The answer is equally explicit... better than sacrifice...

3. Love. We should love Jesus with all our heart. He is the Prince of Peace, and the King of Love. Old historians tell us that the great Emperor Charlemagne stamped his edicts with the hilt of his sword...

THE CLAIMS OF TROAS IN COURT—DR. JNO. GILL, CHIEF JUSTICE.

DR. RENFROE'S PRETENSIONS AS A LAWYER CONSIDERED—HIS DECLARATION AND PROOF STATED AND EXAMINED.

BY ELDER WM. F. BOND, HOLLA, MISSOURI.

BEFORE proceeding with the argument of the question on its merits, let me pay my respects to Dr. Renfro as a lawyer. This seems to be his favorite role, as "Hannibal" and "Richard III." were with Booth.

There sits the venerable John Gill, as Chief Justice, and there stands the great lawyer of Alabama—Dr. Renfro. He rises to address the court. He reads his declaration. Hear him:

"There was a church at Troas; they did celebrate the Lord's Supper; it was a case of inter-communion, and therefore it is an example of that practice." This is his declaration filed by him as plaintiff.

To this declaration—I address lawyers—he volunteers, in behalf of Dr. Graves, to present a demurrer, and he hallooed the word, "demurrer!"

Now, my dear Doctor, if you ever read law—ever had license to practice law—you must have learned that a demurrer to a declaration "admits the truth of all such facts as are sufficiently pleaded."

"There was a church at Troas; they did celebrate the Lord's Supper; it was a case of inter-communion, and therefore it is an example of that practice."

Dr. Renfro, in his pamphlet, introduces this case as an example of the law. It is his lack of legal logic, as well as logic, which I presume to expose.

issue tendered. Proceed now with your story. You introduce first the record: "And there accompanied him into Asia Sopater of Berea, and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. These, going before, tarried for us at Troas. And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech unto midnight. When Paul therefore came up again, and had broken bread, and eaten, and talked a long while, even to break of day, so he departed." Acts xvi: 1-4.

This completes your record evidence. Call your other witnesses, my brother. I see you rising to address the court:

"If your honor please, I have other witnesses long since dead, but they have left some loose papers, wherein are contained their opinions, which I would like to introduce now in support of the allegation that there was a church at Troas."

Now, if your honor please, I object to the introduction of such testimony. Opinions are not current in this court. If the gentleman has the testimony of contemporaneous witnesses—if he can show by any respectable authority living at the time, or within the shadow of the first or even second century, that there was current among the churches a tradition of the existence of a church at Troas during the visit of Paul, as recorded in the 20th chapter of Acts, I will consent to its introduction. But after a little consultation with the court, it is agreed that Bro. Renfro may present any testimony he may desire, as the shortest way of progressing, and in order that there shall be not even the appearance of partiality or reliance on technicalities. Now, then, my brother, call your witnesses.

First comes Dr. Adam Clarke—a man of learning in his day. And what says Dr. Clarke? Dr. Clarke, in his introduction to the second epistle to the Corinthians, speaking of Paul's frequent passing through Troas, and attendant circumstances, says: "Which account proves first, that Troas lay in the way by which St. Paul passed between Ephesus and Macedonia. Secondly, that he had his disciples there. Or the first journey he is made to say that a door in that city opened unto me of the Lord; in the second we find his disciples there gathered around him."

We omit what is said by Dr. Clarke about the Seven Churches of Asia, as not pertinent or relevant to the question. Dr. Graves' argument on that point will stand. Dr. Renfro will proceed with his witnesses.

Conybeare and Dawson come next. Speaking of this visit of Paul to Troas, they say: "He published the glad tidings of Christ there. He met with a ready hearing; a door was opened to him in the Lord. And thus was laid the foundation of a church which rapidly increased."

Dr. Albert Barnes says, "That Paul tells the Corinthians, in his second epistle, that he came to Troas and was favored there with great success." And Dr. McKnight says: "His preaching at Troas was attended with uncommon success." This is all the testimony introduced by Dr. Renfro to establish the truth of his allegation that there was a church at Troas when Paul visited that city, as related in the 20th chapter of Acts.

We might safely rest the case here, and relying upon a plain rule of law, that the plaintiff must always recover upon a clear, manifest preponderance of the testimony in his favor; and even when the defendant does not rebut his testimony, yet must he make out a clear right to recover before he can out-defend and subject him to costs, and we might confidently move the court to enter up a non-suit against plaintiff. But we will proceed to examine the argument of Dr. Renfro, if argument can be called, then offer some rebutting proof, and finally close the argument of the case.

examined the argument of Dr. Renfro, if argument can be called, then offer some rebutting proof, and finally close the argument of the case. This record is found in Acts xx, 2 Cor. 2:12, and 2 Tim. 4, contains all the evidence that is to be found bearing on the question. It is accepted by all Christians as a truthful history of the same. No exception can be taken to this witness.

But we will criticize Dr. Renfro's conduct in this respect: Dr. Graves uses the Bible Union version, and Dr. Renfro the common version. The Bible Union version reads, I suppose, as Dr. Graves so quotes: "When we came together to break bread." The Canterbury, or new version, reads, "When we were gathered together to break bread." The common version reads, "When the disciples came together to break bread." Now here are three different versions of the record. One reads "disciples," two read "we." Surely Dr. Renfro had these versions before him; and was it injudicious in him to pass over without notice this difference in the readings? And would he wish it to be understood that the difference was verbal only and unimportant? If the historian said when the "disciples" came together, then there would arise from such language a probability, and only a probability, that there were disciples other than the companions of Paul. Then that meeting in the parlor of the house. Though the connection is so close in the narrative between the nine disciples already named, and the coming together of the disciples to eat bread, that the probability is almost a certainty that the historian embraced in that language only the nine and none others; and considering the total absence from the record of any previous mention of a disciple or convert in Troas up to that time, the probability that there were no others decidedly outweighs the opposite. But the common version, on which Dr. Renfro relies, is established by the Bible Union and Canterbury versions but recently.

Now, I appeal to any man possessing an ordinary education, and free from prejudice, to judge in this matter. Does not the language, "When we came together to break bread," and as the new version has it, "When we were gathered together to break bread," refer directly and only to the nine mentioned in the 4th, 5th and 6th verses immediately preceding? Do not the probabilities in the case arise to a degree of moral certainty, which is all the evidence that is ordinarily required in the affairs of daily life? And yet Dr. Renfro is profoundly dull or oblivious—or not at all ingenious. Certainly a fair-minded man, in search of truth, would, after such an exhibition of sleight-of-hand skill, scrupulously close any argument the Doctor might make. "If the truth shall make you free, ye shall be free indeed."

Now, the difference in the versions is very great, which is to be accepted as God's inspired word? The common reader can only decide this question upon the weight of authority. On the one side we have a version made 271 years ago, as the product of the scholarship of the English mind at that age. On the other, we have two versions, one the product of American scholarship, and the other the product of English and American scholarship conjointly of our own time. Which will we receive as the true version? Can we hesitate? Undoubtedly the true reading must be "When we" (Paul and his companions), and not when "the disciples," who lived at Troas, came together to eat or break bread. But Dr. Renfro, notwithstanding the two versions, and the scholarship of the age, are against him, in open defiance of and all respect for superior learning; will build his entire argument upon the common version! Was it known when it was said that "Dr. Graves was on the road to his Waterloo," that Dr. Renfro's guns were charged only with blank cartridges? I cannot account for such obstinacy. I am constantly reminded, when comparing his promises with his performances, of the valiant king of France—

"Who with thirty thousand men Marched up the hill, and then marched down again."

The Doctor argues thus: "Paul, with all of his travelling companions, eight in number, was at Troas seven days, and six of them were there several days before he arrived. And if there had been no church at Troas before their arrival, on this visit, it is not reasonable to assume that they would have failed to plant one in the laps of so many days. The grammar of the Doctor's sentence. But this is a fair sample of his reasoning. Because Paul and his companions were there three or four or seven days, he assumes that therefore he must have made disciples and must have planted a church. My brother, do you not see that your conclusion is a very feeble presumption? And may I not presume or assume that if they had made disciples at Troas, the historian would have mentioned it, or in some way have referred to the fact and named some of them, as he uniformly does? And if they had planted a church, that there would have been some mention of it somewhere in his record—in the apostle's epistles? And is it more incredible that Paul should sometimes have failed to make disciples, than that our Lord himself should sometimes be unable to do any mighty works because of the unbelief of the people? I do not suppose that all the churches planted by the apostle are mentioned in the Acts, but I do insist it is fair to presume that if these repeated visits to Troas had been crowned with such success, as Dr. Renfro, Dr. Clarke, Barnes and McKnight speak of so positively, that there would have been some clear and positive evidence of the fact somewhere in the history. But let us see the reverse side of the picture. Doctor. It is assumed by the advocates of a church at Troas at the time of this visit, that Paul and his companions did make disciples and gather a church. They must admit that there is no mention of even one disciple in this record; but they say that the presumption of disciples made there at this time is so great that it amounts to proof positive, and the proof cannot be doubted. Now we will examine the history, to learn the habit of Luke when speaking of the progress of the gospel. Acts viii: 12—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts ix: 32, 35—"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And all that dwelt at Lydda and Saron saw him, and turned to the Lord." Acts x: 44—"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." This was in the house of Cornelius. Acts xi: 21—"And the hand of the Lord was with them (at Antioch), and a great number believed, and turned unto the Lord." Acts xii: 24—"But the word of God grew and multiplied" at Jerusalem. Acts xiii: 9—"And when they had gone through the Isle (Cyprus) unto Paphos, Horo Elymus, the sorcerer, was visited with blindness. Verse 12: "Then the deputy, when he saw what was done, believed." Acts xiii: 42—"Baptized the disciples of Paul's visit to Antioch in Pisidia, his sermon, and see how "the Gentiles besought that these words might be preached to them the next Sabbath," and how "the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. Acts xiv: 1—"In Iconium they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed." There were disciples at Lystra. Verse 20. And at Derbe Paul and Barnabas preached the gospel and "taught many," made many disciples; they then "returned to Lystra, to Iconium and to Antioch, confirming the souls of the disciples." Acts xvi: 1—"At Philippi Lydia and her household were converted and baptized; also the jailer and his household." Acts xvii: 42—"At Thessalonica Paul preached, and some of them believed and continued with Paul and Silas; and of the devout Greek a great multitude, and of the chief women not a few." II. Verse—At Berea Paul and Silas preached, and the historian writes: "These (Bereans) were more noble than those in Thessalonica; in that they searched the Scriptures daily, whether those things

They were more noble than those in Thessalonica; in that they searched the Scriptures daily, whether those things were so. Therefore, many of them believed; also honorable women which were Greeks, and of the city not a few." In this 17th chapter is recorded his visit to Athens, 24th verses reads—"First, certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Chapter 18th gives an account of his visit to Corinth, where he dwelt and labored eighteen months; Verse 8 reads: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." The 19th chapter gives an account of Paul's second visit to Ephesus, where he finds certain disciples, who had doubtless been converted by Apollus, who, knowing only the baptism of John, administered no other. These Paul rebaptized on his return to Ephesus. The 20th chapter, 1st verse, mentions disciples at Ephesus whom Paul embraced when he departed to go into Macedonia. Now comes the celebrated visit to Troas.

From this review of the historical narrative we learn that the historian was careful to make and preserve a record of the triumphs and progress of the gospel, especially of the success attendant on the preaching of Paul in the various cities and countries by him visited. Is it not remarkable that there should be no mention of one convert at Troas, either in the Acts or in the Epistles of the Apostles? And considering the total silence upon the subject of a church or disciples at Troas, and viewing it in the light of the uniform habit of the historian to carefully note and record such events or incidents, does not this silence become "confirmation strong as proofs of Holy Writ?" And does it not raise a presumption that throws the balance decidedly against the assumption of Drs. Clarke, Barnes and McKnight that there were disciples and a church at Troas?

In arranging this article I have been a little prolix and tedious, I fear; but such is my confidence in the rectitude of the position assumed by the friends on this side of the question, that I desire, even at the risk of incurring a little criticism, to forge an argument, if possible, that Bro. Renfro cannot break. LETTER FROM GEORGIA. BRO. GRAVES:—I will drop you a word of interest. The Forest Grove Baptist church, of which I am a member and pastor, has had a very precious revival recently. I baptized nine and there are three other persons awaiting baptism. One of the nine was a man eighty-one years old—had been a Methodist forty-seven years. To God be all the glory. Bro! Graves, I endorse your views as Scriptural on the communion question, and your arguments, unanswerable, I have been preaching intercommunion unscriptural to the churches I have been serving as pastor, feeling that I could not be faithful to my trust without so doing, and the result was, that the church of which I was not a member decided, in their haste, that I was preaching heresy; and, to avoid vain babblings and divisions, I resigned my pastorate of that church. But the church of which I am a member, having exercised more prudence in not being hasty in a matter of so grave importance, are becoming, by investigation, more in favor of the view as Scriptural. Will you not, Bro. Graves, pray that this, the Forest Grove church, may be found to come out on the side of truth? She has never received Campbellite, Peto, or anti-missionary Baptists as Scriptural, never, for the first time, practiced pulpit ministrations. Induced fifteen dollars for five new subscribers. Yours truly, J. J. M. TANNER, Aton, Clayton co., Ga.

There were more noble than those in Thessalonica; in that they searched the Scriptures daily, whether those things were so. Therefore, many of them believed; also honorable women which were Greeks, and of the city not a few." In this 17th chapter is recorded his visit to Athens, 24th verses reads—"First, certain men clave unto him, and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them." Chapter 18th gives an account of his visit to Corinth, where he dwelt and labored eighteen months; Verse 8 reads: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." The 19th chapter gives an account of Paul's second visit to Ephesus, where he finds certain disciples, who had doubtless been converted by Apollus, who, knowing only the baptism of John, administered no other. These Paul rebaptized on his return to Ephesus. The 20th chapter, 1st verse, mentions disciples at Ephesus whom Paul embraced when he departed to go into Macedonia. Now comes the celebrated visit to Troas.

From this review of the historical narrative we learn that the historian was careful to make and preserve a record of the triumphs and progress of the gospel, especially of the success attendant on the preaching of Paul in the various cities and countries by him visited. Is it not remarkable that there should be no mention of one convert at Troas, either in the Acts or in the Epistles of the Apostles? And considering the total silence upon the subject of a church or disciples at Troas, and viewing it in the light of the uniform habit of the historian to carefully note and record such events or incidents, does not this silence become "confirmation strong as proofs of Holy Writ?" And does it not raise a presumption that throws the balance decidedly against the assumption of Drs. Clarke, Barnes and McKnight that there were disciples and a church at Troas?

In arranging this article I have been a little prolix and tedious, I fear; but such is my confidence in the rectitude of the position assumed by the friends on this side of the question, that I desire, even at the risk of incurring a little criticism, to forge an argument, if possible, that Bro. Renfro cannot break.

LETTER FROM GEORGIA.

BRO. GRAVES:—I will drop you a word of interest. The Forest Grove Baptist church, of which I am a member and pastor, has had a very precious revival recently. I baptized nine and there are three other persons awaiting baptism. One of the nine was a man eighty-one years old—had been a Methodist forty-seven years. To God be all the glory.

Bro! Graves, I endorse your views as Scriptural on the communion question, and your arguments, unanswerable, I have been preaching intercommunion unscriptural to the churches I have been serving as pastor, feeling that I could not be faithful to my trust without so doing, and the result was, that the church of which I was not a member decided, in their haste, that I was preaching heresy; and, to avoid vain babblings and divisions, I resigned my pastorate of that church. But the church of which I am a member, having exercised more prudence in not being hasty in a matter of so grave importance, are becoming, by investigation, more in favor of the view as Scriptural. Will you not, Bro. Graves, pray that this, the Forest Grove church, may be found to come out on the side of truth? She has never received Campbellite, Peto, or anti-missionary Baptists as Scriptural, never, for the first time, practiced pulpit ministrations. Induced fifteen dollars for five new subscribers. Yours truly, J. J. M. TANNER, Aton, Clayton co., Ga.

We assure Bro. Tanner that we fully sympathize with him in the most unreasonable opposition he suffers in being dismissed from one of his churches. That church will one day be ashamed of its hasty course, and make the *unus homo honorabilis*. It, with many of our churches, is deeply prejudiced in favor of an old custom, only a little older than rest, walking and perhaps no older, surely, than apostolic. Dr. Gardner says that all Baptist churches will

drop it as unscriptural and of evil tendency, and they can overcome their prejudices. So think truth has ever had her martyrs, and our Brethren will rejoice that it is honored with being allowed to suffer for it.

ENGAGEMENTS FOR OCTOBER.

- THE SENIOR SIMON has engaged to fill the following appointments in the month of October: 1. To attend the Econ Association near Hartsley, Middle Tennessee, on Friday before the first Sunday in October. 2. To attend the Aberdeen Association, at Verona, Miss., and deliver a Course of Lectures where the brethren may appoint. 3. To deliver the five Lectures on the Church and its Ordinances at Dunlap, Sequatchee Valley, Tenn., commencing on Friday before the third Sunday in October. 4. To deliver the Course of Lectures at Pikeville, commencing on Friday before the fourth Sunday in October.

REPORT OF CONTRIBUTIONS.

To be Printed Annually in Association Minutes.

The Missionary Secretary asks the Associations to adopt for their minutes the following statistical table, to assist him in obtaining desirable information:

Table with columns: CHURCHES, Organized, Pastors, States Mission Board, Foreign Mission Board, Home Missions Board, Ministers, Relief, Education, Total.

SUNDAY-SCHOOL SONG BOOKS.

FOR the purpose of introducing these books, we have perfected arrangements with the publishers to supply specimen copies of New LIFE and SWEET FIELDS OF EDEN, the two latest song books in the seven character notes, at thirty cents per copy, or \$3.60 per dozen by mail, postpaid. We have just issued a new edition of the LITTLE SERAPH, also in the seven character notes and will send one specimen copy by mail, postpaid, for twenty-five cents, or \$3.60 per dozen, postpaid. The two songs, "Is It Far?" and "Tell It Again," in New LIFE, are said to be the sweetest and most affecting pieces of music ever written, not excepting even the "Sweet Bye-and-Bye," which latter song we paid one hundred dollars for the privilege of using in the LITTLE SERAPH.

We have also accepted the agency for the sale of HARVEST BELLS, by MeJ. W. E. Penn, the Texas Evangelist. This book is printed in the round-note system, and contains a large number of very sweet songs. We can send specimen copies of HARVEST BELLS by mail, postpaid, for thirty cents a copy, or \$3.60 per dozen, postpaid. We send a pamphlet containing five specimens of the songs of SWEET FIELDS OF EDEN free to any who will apply for them. Address, GRAVES & MAHAFY.

THE MINISTERIAL FUND.

Two Hundred and Sixty Dollars Wanted. We propose to undertake the support of two young ministers at the Southwestern Baptist University, at Jackson, this coming year, with the assistance of our patrons who are friends of interdenominational charity, and we earnestly request why a further call can be other than a success. We need for each, to defray board, washing, lights and books, and this is a very small amount. Trusting in the Lord, we propose to pay all this amount not contributed by our patrons. There are some ten or twelve young ministers at Jackson who will need assistance this year. Can you not, dear brethren or sisters, afford \$5 or \$1 for an aged, or a young man, to be a minister? The brother whom you assist may preach to you or your children, and God may bless and prosper his ministry. Trust God, and help! Who will lead this list with \$10, \$5, \$3, or \$1? Address, GRAVES & MAHAFY.

Big Hatchie Fund.

Since the enjoyment of the Association another young minister within its bounds has applied for aid to go to Jackson. This is only two young ministers within the territory occupied by sixty churches. We should rejoice that there are even two, and should most cheerfully assist him. Are there not 125 brothers and sisters in Big Hatchie, who will give \$10 each, to be paid on or before the 1st day of January, 1888? Let us hear from you.

The Tennessee Baptist.

THIS PAPER GIVES A BANNER TO THEM THAT READ THEM THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

GRAVES & MURPHY Publishers

J. H. GRAVES, L.L.D., Editor and Proprietor. REV. J. M. D. CATES, Associate Editor. Woodbury, Tenn. REV. J. H. BOKUM, Dyerburg, Tenn. REV. W. O. INMAN, D.D., Humboldt, Tenn. REV. J. T. OAKLEY, Chattanooga, Tenn. REV. W. M. P. BOND, Holts, Mo. REV. W. M. NORTON, England. JAS. S. MURPHY, Business Manager

Business Office: 227 Second street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE:

One Year (paid at one time) \$2.00 One Year (paid at three times) 2.50 One Year (paid at six times) 3.00

TERMS FOR SIX MONTHS:

Single Copy 10 Cts. One Year (paid at one time) 2.00 One Year (paid at three times) 2.50 One Year (paid at six times) 3.00

ADVERTISING RATES:

One Inch (22 lines of copy) one insertion 75 Cts. One Inch, four insertions 3.00

Obituary notices—When of patrons of this paper or members of their families, insert notices at our rate; otherwise at the regular rate. Send notices to the Editor, or to the printer, at the printer's office, 227 Second street, Memphis, Tenn. Send notices to the printer, at the printer's office, 227 Second street, Memphis, Tenn.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supremacy of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions in matters both of faith and practice, we regard as the distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as the only and sufficient rule of faith and practice. The baptism of believers, and the Lord's supper, are the only ordinances of Christ which we regard as the distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

3. As Baptists, we are to stand for the spiritual and republican character of the church, and that those shall be received into Christ's church, who are welcomed to its ordinances, without concerning a personal faith in Christ, and giving credible evidence of repentance of heart.

Church Policy.

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

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

3. That to each church Christ commits the sole guardianship and control of the word of God—preaching the gospel and administering baptism and the Lord's supper.

4. That all church rights and privileges, as setting and the Lord's supper, should be limited to the discipline of each church.

5. That no semblance of ecclesiastical authority can be exercised as by a local church.

6. That each local church, when it is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by all action, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or those of the world into a recognition of ecclesiastical or ministerial equality with Scriptural churches.

Pliancy is the most efficient Accomplisher of Error.

THE OUTLOOK.

THE outlook all along our denominational line is bright, and brightening. The plan of co-operation is being adopted with enthusiasm and quite universally, and, as we predicted, the Associations are arousing themselves to a largely increased liberality. If each of the forty in the State will only raise what some of the weakest have already done, we will have from \$12,000 to \$15,000 to report for State missions. This year will be a marked year in the denominational life of Tennessee Baptists.

OUR SCHOOLS.

are all in a prosperous condition.

The Southwestern Baptist University at Jackson opens with a larger number than for years past, both from abroad and from the city. The new professor, Dr. Howard, is winning golden opinions, both from the students and the church. There is an encouraging number of young ministers present and more are expected. There should be at least twenty-five or thirty, and Tennessee Baptists should all work for this.

The Mary Sharp at Winchester, which Dr. Eaton named "the Female University of the South," has opened with a larger number than it did the past year, and the report is, they are still coming in.

The Southern Baptist Theological Seminary has matriculated a larger number this session than any previous year of its existence. The number at this date is one hundred, and still they come. All the professors are well and at their posts. It is worthy of note that two students have arrived from Calif-

ornia, T. J. Well, of Santa Cruz, and J. M. Fowler, Oakland.

Wherever the churches have held special meetings goodly numbers have professed to accept of Christ as their Saviour, and Methodists, Presbyterians and Campbellites in numbers have renounced their human teachers and put on Christ.

It is published in the state of agriculture that this has been the most universally abundant crop year since the settlement of the country. "Bless the Lord, O my soul, and all that is within me bless his holy name!"

WESTERN DISTRICT ASSOCIATION.

THE sixtieth session of this body met last Friday with the Friendship church, four miles east of Paduca. The introductory sermon was preached by Elder J. H. Davis, Heb. 11:3—"The Great Salvation." It was a truly able sermon, and evinced a thorough study of the subject. There were thirty-six churches represented by messengers or letters. The letters evinced a low state of religious feeling, only four churches reporting any considerable increase by baptism. There were 94 received by baptism, 36 by letter, 3 by restoration and 1 by recommendation; 99 were dismissed by letter, 23 excluded, 23 died, making a net loss of 15. We did not get the membership of the new church that was received, organized largely from those lettered off from the old churches. It would be safe to say that the Association has fully sustained its numbers with a loss of spiritual activity. The churches of the Association have been thrown into a state of confusion by the course of Elder W. B. Jones, a member of the body, the late pastor of the church of Lebanon, Tenn., who, as an act of courtesy, immerses persons for Pedobaptist ministers who either do not believe in the act as Scriptural or do not like to go down into the water. Bro. Jones sees no harm in this, and likes well to oblige his Pedobaptist friends, and more, he believes that, as an ordained minister, he has a right to baptize whomsoever he deems qualified and wherever he deems it fitting to do so, and if he does not practice this, he advocates his right to do so, and the validity of "alien immersions" and "pulpit affiliations." He also is charged with denying the continuity of the visible kingdom which Christ set up on earth. Bro. Jones, being an educated and persuasive man, has won the church of which he is a member, and two or three others, to his support, and here and there brethren throughout the Association. The question of fellowship for him and those churches has been agitated in the Association for the past two years, and one church has closed its doors against him so long as he holds and advocates these loose views. This agitation has effectually paralyzed the spiritual progress of the Association for the past two years. It is a matter of profound regret to his brethren that Bro. Jones should persist in the advocacy and practice of these views, so contrary to the views and practice of the Association. To say the least, no good, save to our enemies, can come of the course, but the most disastrous consequences to the cause of the denomination in that section. Though the question two years ago was discussed by us with Dr. Burrows, of Louisville, yet, if it is a matter of conscience with Bro. Jones, we will open our columns again to the discussion of the underlying question, "Do the ordinances belong to the ministry or to the churches, as such?" We do hope and trust that the Association will soon be harmonized upon all the questions that now distract it and alienate the brethren.

The sixtieth session was organized by electing Elder W. C. Gilbert, Moderator, and T. F. Moore, Clerk and Treasurer.

The usual routine of business was gone through with, but the best time and the most interest of the body was given to the discussions of queries and resolutions growing out of the teachings and practice of Bro. Jones, and one set of resolutions looked to the discussion of them before the body with a view to advise Bro. Jones' church to take cognizance of the matter. They were appointed to be discussed at 8 o'clock Saturday, but a subsequent

motion to finish the order of business first, prevented it, since it was not until after the regular business was finished. If Bro. Jones continues his teachings and fratricide through another year, nothing can prevent his being brought before the body; and unless a decided course of sentiment takes place, it will result in the disruption of the body.

Ministerial education was reported upon, and the sum of \$18 was subscribed, and \$5.50 paid in for the benefit of Bro. Wright.

The report on Associational Missions showed but little interest had been taken the past year, Bro. Allen having been employed a part of his time. We were allowed the floor to explain the plan of co-operation proposed by the Missionary Secretary, which we urged the Association to adopt, which was unanimously adopted and the Executive Committee appointed, and we believe the Association will soon engage in effective work, if the questions that now distract it can only be settled. The brethren gave us a list of forty-seven subscribers for the "Old Banner," which was encouraging to an editor, but they had a winning way of getting a large amount of work out of a visitor. We were made chairman of an important committee, and had the report to write: made speeches on questions; preached every night in Paris, and on Sunday, at 4 o'clock, in the open air, to a large crowd, and at night, in the city, four miles. Our meetings on Friday and Saturday were held in the old Baptist house, and the congregations were small, and the reason to us was obvious when we entered it: Owing to the giving away of the wall on the southeast corner, the building is considered dangerous. Owing to leaks in the roof the plastering is dropping down—half or more is already off—and it is dangerous to sit beneath that portion of the ceiling on which any remains. The Cumberland Presbyterians kindly offered the Baptists their large house Sunday night, and we had a nice and most attentive congregation.

The Baptists of Paris need and must have a new house of worship, or they may as well disband. They feel it, and few and feeble as they are, they are willing to do all in their power to build, and when all their resources and all they can raise in Paris is exhausted they will be compelled to call on the denomination to help them, and the brethren of their own Association and of West Tennessee will help, we are confident. With a good house eligibly located, and a pastor, a large and strong church can soon be gathered in Paris. There is a noble little band of brothers and sisters there now, and several young men who would be the boast of any church, and they are devoted to the interests of the church and willing to sacrifice for it.

We cannot close without acknowledging the kindness received from the proprietor of "Le Fil de la Houe," of Paris, and take pleasure in commending this house to all who may hereafter stop over in that city. Everything is scrupulously clean and elegant, and charges very reasonable. Even the hack-driver declined receiving a fare from us, and both urged us to revisit their place. We wish them the patronage they so richly deserve.

BREVITIES.

"I thank the Baptists for having compelled other denominations to recognize the necessity of a converted membership," says Joseph Cook. Let it be remembered that this is the grand distinctive principle of Baptists—that distinguishes them from all human organizations: a converted church membership, a spiritual organization.—A Methodist Episcopal minister once made this remarkable statement: "I have long noticed that when any one of our ministers undertakes to investigate this question of baptism, he is sure to come out a Baptist."—A Pastor, in Journal and Messenger. The great object of Baptists should be to influence Pedobaptists to investigate. "The Trilemma" induced a Presbyterian minister to investigate, a few months since, and the result was he is to-day an ordained Baptist minister, and an able one. A Baptist sister loaned it to him and asked him to read. There should be a thousand of this little book bought this fall and loaned to Pedobaptists.—W.

W. Eley, Lake county, Miss.: We were made glad by reading your letter, and to learn that you have no objection to our views of church communion after carefully reading our views. This speaks well for the honest candor of an old man of 74, and a Baptist of 55 years. You say it will take some time to get Baptists to see it because they are so wedded to an old custom, and prominent ministers and editors are opposed to it. Yes, but this should not deter the faithful witnesses of Christ from opposing the custom if unscriptural. It took thirty-five years to get our churches to eschew union meetings, and alien immersions, and our ministers to give up pulpit affiliations, and these persistent errors remained longer here and there among popular churches than the Canaanites did in the land of Israel. If our brother live to see his eightieth year, he will be surprised at the change he will witness on this question.—"Will you inform me what 'S. T. D.' means after a man's name?" The letters are the abbreviation of *Sacra Theologiae Doctor*, Teacher of Sacred Theology,—the same as D. D., *Divinitatis Doctor*, Teacher of Divinity. The Presbyterian minister who attaches S. T. D. to his name only wishes to astonish the natives, and if he add D. D., he intends to deceive them.—Bro. D'Courcy writes us that the University at Jackson has opened with a larger attendance than for years past, both from abroad and from the city. Ten or twelve young ministers and others expected. The students all delighted with Dr. Howard as their new professor and pastor, and all things cheerful and hopeful.—We trust every reader will find time to read our review of Bro. Pendleton's new book, which, with eighteen words erased, would be invaluable. We want no more or better principles laid down to establish our views of church communion than he lays down in this as well as his other books. His practice is in direct opposition to his principles.—Bro. Dees, of Mcas Point, Miss., makes a most successful reply in the *Southern Baptist* to Bro. Bowen on the right of ministers to baptize their converts without the voice of a church. It seems that the Mississippi State Board authorizes its missionaries to go forth and preach the gospel and baptize whomsoever they deem qualified. The missionaries are doing this almost in sight of organized churches, and the organ of the Board, the *Baptist Record*, advocates their right and duty to do this, "if not convenient to a church,"—but who is to be the judge? It is an unscriptural and perilous practice, whoever advocates it.—You have valued brethren fully with you on the communion question in Georgia," writes an old standard minister. Why should not all Baptists be? our position is that the Lord's Supper is a church, not a denominational ordinance.—Most gladly would we accept your invitation, Bro. J. M. Wood, of Winston county, Miss., but our time is all engaged for this and next month. Fix upon some other time. We should be pleased to visit thirty churches in Mississippi and present our views on church communion, since they are so misapprehended, and we will try and find the time ere long to accept repeated invitations.—D. F. Author, of Macedonia, S. C.: We expect your own University, at Greenville, S. C., gives all young ministers their tuition, and generous friends will pay his board if his church or association will not do it. Write to Col. Hoyt, of Greenville, for information.—"The Religious Herald" beats all our papers in a strategic movement to get at the inwardness of things."—J. J. D. Renfro. Yes, beats all in prying into other people's business and saying mean things about other papers. We are waiting for the *Herald* to get at the inwardness of the private dip Dr. Boyce gave Dr. Weaver, and the *Herald* will not say whether D. B. did it in his sleep, will not tell whether it was Christian baptism—will not tell whether Dr. Weaver is at present ordained! We are waiting to hear.—Three young ministers at Jackson need assistance to pursue their studies this year. The Ministerial Board has appropriated all its means: Will not each reader of this paper contribute something, if only 25 cents?—The co-operation of all the Associations of Tennessee with the State Board is nearly accomplished. Of all that have as yet not only the has decided to co-operate, and we yet

W. Eley, Lake county, Miss.: We were made glad by reading your letter, and to learn that you have no objection to our views of church communion after carefully reading our views. This speaks well for the honest candor of an old man of 74, and a Baptist of 55 years. You say it will take some time to get Baptists to see it because they are so wedded to an old custom, and prominent ministers and editors are opposed to it. Yes, but this should not deter the faithful witnesses of Christ from opposing the custom if unscriptural. It took thirty-five years to get our churches to eschew union meetings, and alien immersions, and our ministers to give up pulpit affiliations, and these persistent errors remained longer here and there among popular churches than the Canaanites did in the land of Israel. If our brother live to see his eightieth year, he will be surprised at the change he will witness on this question.—"Will you inform me what 'S. T. D.' means after a man's name?" The letters are the abbreviation of *Sacra Theologiae Doctor*, Teacher of Sacred Theology,—the same as D. D., *Divinitatis Doctor*, Teacher of Divinity. The Presbyterian minister who attaches S. T. D. to his name only wishes to astonish the natives, and if he add D. D., he intends to deceive them.—Bro. D'Courcy writes us that the University at Jackson has opened with a larger attendance than for years past, both from abroad and from the city. Ten or twelve young ministers and others expected. The students all delighted with Dr. Howard as their new professor and pastor, and all things cheerful and hopeful.—We trust every reader will find time to read our review of Bro. Pendleton's new book, which, with eighteen words erased, would be invaluable. We want no more or better principles laid down to establish our views of church communion than he lays down in this as well as his other books. His practice is in direct opposition to his principles.—Bro. Dees, of Mcas Point, Miss., makes a most successful reply in the *Southern Baptist* to Bro. Bowen on the right of ministers to baptize their converts without the voice of a church. It seems that the Mississippi State Board authorizes its missionaries to go forth and preach the gospel and baptize whomsoever they deem qualified. The missionaries are doing this almost in sight of organized churches, and the organ of the Board, the *Baptist Record*, advocates their right and duty to do this, "if not convenient to a church,"—but who is to be the judge? It is an unscriptural and perilous practice, whoever advocates it.—You have valued brethren fully with you on the communion question in Georgia," writes an old standard minister. Why should not all Baptists be? our position is that the Lord's Supper is a church, not a denominational ordinance.—Most gladly would we accept your invitation, Bro. J. M. Wood, of Winston county, Miss., but our time is all engaged for this and next month. Fix upon some other time. We should be pleased to visit thirty churches in Mississippi and present our views on church communion, since they are so misapprehended, and we will try and find the time ere long to accept repeated invitations.—D. F. Author, of Macedonia, S. C.: We expect your own University, at Greenville, S. C., gives all young ministers their tuition, and generous friends will pay his board if his church or association will not do it. Write to Col. Hoyt, of Greenville, for information.—"The Religious Herald" beats all our papers in a strategic movement to get at the inwardness of things."—J. J. D. Renfro. Yes, beats all in prying into other people's business and saying mean things about other papers. We are waiting for the *Herald* to get at the inwardness of the private dip Dr. Boyce gave Dr. Weaver, and the *Herald* will not say whether D. B. did it in his sleep, will not tell whether it was Christian baptism—will not tell whether Dr. Weaver is at present ordained! We are waiting to hear.—Three young ministers at Jackson need assistance to pursue their studies this year. The Ministerial Board has appropriated all its means: Will not each reader of this paper contribute something, if only 25 cents?—The co-operation of all the Associations of Tennessee with the State Board is nearly accomplished. Of all that have as yet not only the has decided to co-operate, and we yet

great to say that in the Nolachucky, East Tennessee, of which our excellent Bro. Baker is moderator.—"A writer in the Memphis *Baptist* speaks of the 'many years that Dr. J. M. Pendleton was practicing pulpit communion with Presbyterians, while you (J. R. Graves) were opposing pulpit affiliation. If that be true, then Bro. Graves was right in publishing himself as the *magna pars* of Old Lan- markham. But is it true? Our J. M. P. is one of the wisest and best of men, and a word from him will settle this matter. Come, J. M. P., tell us, in your younger days, were you in the habit of begging John Calvin's people to preach for you and to let you preach for them? We cannot resist an 'audible smile' as we ask such a question; but such declarations as that to which we now refer are either true or false, and you are the only living man whose testimony can decide the case."—*Religious Herald*. We do not think Bro. Pendleton will be ashamed to confess that he has made some progress in religious thought and corrected some inconsistencies in religious practice during the past quarter of a century.

At a meeting of the Methodists, at this place, a few Sundays ago, an invitation was extended to all to partake at the Love Feast—not claiming it as a religious order, but simply to partake of it to show that a good will or wish was existing between us. I could not conscientiously do so, and was pretty keenly reproved. As regard good feelings, I entertain nothing but the best of feelings for all religious orders. Was I right in the matter? You will confer quite a favor on me by giving me your opinion on the subject. Homer, La.

REMARKS.—The Methodist Love Feast, we suppose, is a tradition of Mr. Wesley, and instituted to be observed as a religious ordinance or rite, and we remember well the saying of Christ: "In vain do they worship me, who teach for doctrine the commandments of men," and something is made void by such traditions." We advise the Baptists to keep themselves free from all "entangling alliances" with their ecclesiastical enemies. To engage in a Love Feast with Methodists would be construed by them and the world as a quasi endorsement of their societies as churches and their ceremonial as Scriptural, and not an ordinance or rite observed by them is Scriptural.

Was John the Baptist baptized? If so, by whom? A. W. G.

ANSWER.—He was not, for the simple reason he had no need to be. His direct commission from his Master, the blessed Redeemer, was his ample commission to baptize; but his example furnishes no warrant for any other unbaptized man to baptize. Nor does his lack of baptism invalidate in the least his baptism, because they were validated by the authority of Christ. The Spirit expressly commanded Phillip to evangelize the Eunuch, but his example furnishes no warrant for a traveling minister to baptize any one he may deem qualified, wherever he may chance to be. Nor are the apostles our examples to follow in all they did. They were ambassadors, and we are not. They were under special commission and were clothed with plenary powers, and we are not. They were the servants of the churches after the churches had been established and when in their vicinity, and we are only the servants of the churches at all times.

1. Have Christians the right, according to the New Testament Scriptures, to vote and hold offices in civil government? or in other words, to participate in making and executing the laws of the land?

2. Does the Bible prohibit judicial oaths?

3. Is capital punishment justifiable?

Please answer through THE BAPTIST as early a day as possible, as there is a good deal of controversy in this part of the country concerning them, and oblige a Subscriber.

ANSWER.—1. There is nothing in the New Testament that prohibits the disciples of Christ being good citizens of any government. The command of Christ is, "Render unto Cesar the things which are Cesar's;" and good citizenship is certainly one of the things which belong to Cesar.

2. No, it does not.

3. Capital punishment was instituted by Christ, in the Jewish dispensation and was not repealed in the Gentile dispensation—not an utterance can be found against it. The merciful feature of any law

is its influence to prevent its violation. The penalty alone can do this. The lighter the penalty—which is but another word for law—the greater the encouragement to violate it; the severer the penalty, the greater the terror; and, therefore, the more merciful to those who would violate it. The ease with which the guilty now escape a just recompense for their evil doings is the prolific cause of the vast increase of crime among us. If every murderer could only have a speedy trial and quick dispatch, there would be one hundred fewer murders the next five years.

MEM.—If Bro. Edmonson will re-write his queries, and write on but one side of the page, we will notice them. We have no time to re-write. Bro. Blackwell, of Mississippi, also.

I read your article on "The relation of baptism to salvation," in THE BAPTIST of December 10th, 1881, and must say that I was well pleased with the way you argued the question until I came to the last sentence, which reads as follows: "To place baptism upon a sinner, or a non-believer, or an unconscious infant, is to pervert the ordinance as God has intended it; which, if the person so baptized should believe, would insure the loss of the soul." Now I am at a loss to know from this sentence what would insure the loss of the soul, whether it is the belief by the person baptized in the validity of such baptism, or that the person should believe such baptism would still refuse to be baptized? If it is not asking too much for you to reply through THE BAPTIST please do so. JAMES KEMP.

NEW LANCASTER, Kan.

ANSWER.—We think our language quite perspicuous, and the meaning unmistakable. "Which" manifestly refers to the "falsehood" taught by those who receive as well as those who administer the baptisms of Catholics, Protestants and Campbellites. These denominations, one and all, administer baptism as a sacrament of salvation, and according to their published creeds they do teach that without baptism there is "in the ordinary way" no hope of salvation. If the writer denies this it is abundantly susceptible of proof.

WHAT DOES THIS LANGUAGE MEAN?

Dr. Hodge, of Princeton, (Presbyterian) says, "We are baptized in order that we may be united to Christ and be made partakers of his benefits." This baptism unto repentance is a baptism "that remission of sins may be obtained." Quoted from "Infant Baptism," by Dr. Pritchard.

Dr. Nenn (Prof. of Theology at Merceburg Seminary, Pa.) understood and taught this to be the meaning of the Confession and the faith of all intelligent Presbyterians, viz:—

"The Presbyterian church makes us Christians by the sacrament of holy baptism, which she always holds to be of supernatural force for that very purpose." See Pritchard, p. 14. Colnitis, father of Presbyterianism, says that remission of sins is promised on baptism, etc.

ITEMS.

We have a cheering word from Bro. M. P. Lowry concerning his school, Blue Mountain Female Institute, situated at Blue Mountain, Miss. He says: "Our opening was far ahead of any former opening, both in boarding and local patronage. Our music class, also, is unusually large, and will soon require the time of three music teachers. We already have three excellent music teachers present for duty."

"We hope soon to be better organized in Tennessee, and to have a very large proportion of the denomination united on a paper that will work for the general cause, and then we may expect to leave Virginia further in the rear."—M. H. in *American Baptist Register*. We sincerely regret to see that Bro. Hillman carries the old spirit that burned in the Nashville *Reflector* into the columns of the *American Baptist*. The hope expressed above soon to have a very large proportion of the denomination united on "a" one—paper that will work for the general cause, clearly implies, first, that it is Bro. H.'s, if not the design of his coadjutors, to make the *American Baptist*, *Reflector*, what the management attempted, to make the *Reflector* paper, if not by the same tactics, and second, that there are papers in Tennessee that will not work for the general cause. If he has the slightest illusion to this paper, and we suppose he has, he

is its influence to prevent its violation. The penalty alone can do this. The lighter the penalty—which is but another word for law—the greater the encouragement to violate it; the severer the penalty, the greater the terror; and, therefore, the more merciful to those who would violate it. The ease with which the guilty now escape a just recompense for their evil doings is the prolific cause of the vast increase of crime among us. If every murderer could only have a speedy trial and quick dispatch, there would be one hundred fewer murders the next five years.

MEM.—If Bro. Edmonson will re-write his queries, and write on but one side of the page, we will notice them. We have no time to re-write. Bro. Blackwell, of Mississippi, also.

I read your article on "The relation of baptism to salvation," in THE BAPTIST of December 10th, 1881, and must say that I was well pleased with the way you argued the question until I came to the last sentence, which reads as follows: "To place baptism upon a sinner, or a non-believer, or an unconscious infant, is to pervert the ordinance as God has intended it; which, if the person so baptized should believe, would insure the loss of the soul." Now I am at a loss to know from this sentence what would insure the loss of the soul, whether it is the belief by the person baptized in the validity of such baptism, or that the person should believe such baptism would still refuse to be baptized? If it is not asking too much for you to reply through THE BAPTIST please do so. JAMES KEMP.

NEW LANCASTER, Kan.

ANSWER.—We think our language quite perspicuous, and the meaning unmistakable. "Which" manifestly refers to the "falsehood" taught by those who receive as well as those who administer the baptisms of Catholics, Protestants and Campbellites. These denominations, one and all, administer baptism as a sacrament of salvation, and according to their published creeds they do teach that without baptism there is "in the ordinary way" no hope of salvation. If the writer denies this it is abundantly susceptible of proof.

WHAT DOES THIS LANGUAGE MEAN?

Dr. Hodge, of Princeton, (Presbyterian) says, "We are baptized in order that we may be united to Christ and be made partakers of his benefits." This baptism unto repentance is a baptism "that remission of sins may be obtained." Quoted from "Infant Baptism," by Dr. Pritchard.

Dr. Nenn (Prof. of Theology at Merceburg Seminary, Pa.) understood and taught this to be the meaning of the Confession and the faith of all intelligent Presbyterians, viz:—

"The Presbyterian church makes us Christians by the sacrament of holy baptism, which she always holds to be of supernatural force for that very purpose." See Pritchard, p. 14. Colnitis, father of Presbyterianism, says that remission of sins is promised on baptism, etc.

ITEMS.

We have a cheering word from Bro. M. P. Lowry concerning his school, Blue Mountain Female Institute, situated at Blue Mountain, Miss. He says: "Our opening was far ahead of any former opening, both in boarding and local patronage. Our music class, also, is unusually large, and will soon require the time of three music teachers. We already have three excellent music teachers present for duty."

The Young South.

MISS NOBA B. GRAVER, Editor. To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

TEAR CHILDREN.—Our young friend, W. H. Poe, of New Orleans, Texas, drops another twenty-cent piece into Our Missionary Fund this week, for which we thank him. He often remembers us in this way; but do you not wish he would write to us so that we may know him better. A note from a friend, Miss Kate West, of Winona, Miss., assures us of her interest in our columns, especially in our mission work, and promises to send us some money for Mrs. Sanford. We hope she will remember her promise, do we not? Let us know if she recovers the specimen sheets she wished. Lovingly,

ADVT NOBA.

ADVT NOBA.—I will try to fulfill my promise. I have wanted to write to you for some time, but could not find time. I am going to school now. I like my teacher very much. Mama has moved from our pleasant country home to Austin, to send me to school. I don't like to leave home as well as I do the country. Cousin Nellie Ferguson, I would like to correspond with you very much, but I am going to school now, and trying to answer enigmas, too, so you see I have very little spare time to write. I will correspond with you in vacation, if you wish. Aunt Sara, I hope my answer to Cousin Elora's enigmas is correct. Some of the questions are very intricate; I have no money to send this time. I like the enigma in the Young South as much. With love to you and the little cousins, I remain your loving niece, Annie, Texas.

We welcome your long promised letter with pleasure, Lillie; only wish it had been longer, as it has possession of the whole Post-office. I am glad you like my selections in the Young South. Why not collect them in a scrap-book? Willis has one in which he takes great pride. Your answer to Elora's enigmas is correct, with but few exceptions; compare them next week and see what they were. I must say, Well done, for it was rather indelicate.

Questions.

My first if you do, will increase. My second will keep you from heaven. My whole wish is human caprice. Is soldier taken than given?

L. C.

Enigmas.

Who denoted Christ? What beloved wife was a thief? Who was the sister-in-law of Ruth? The second plague of Egypt? Who was the first? My punishment is greater than I can bear? What prophet's name means laughter? One of the twelve sons of Jacob? Which wife of David was obtained by treachery? A color mentioned in Lev. xiii. 30? The initials of the correct answer will spell the name of one whom I like well.

Answers to Enigmas for Sept. 9, 1883.

Enigma—Jesus, Wise men, Paul, Saul, Elijah, Boaz, Lazarus, Solomon. Initials spell J. W. Poole. Answered by Lillie Vann, Mattie Ayres, Beadie Haraway. Enigma—Timena, Haran, Eleazar, Boaz, Abesalom, Phillippian, Tabitha, Ishmael, Samuel, Tertullian. Initials spell THE BAPTIST. Answered by Lillie Vann, Mattie Ayres, Beadie Haraway.

TAKES CARE.

LITTLE children, you must seek Rather to be good than wise, For the thoughts you do not speak Slide out in your cheeks and eyes.

If you think that you can be Cross and cruel and look fair, Let me tell you how to see You are mistaken there.

Go and stand before the glass And some ugly thought contrive, And my word will come to pass Just as sure as you're alive.

What you have and what you lack, All this name as what you wear, You will not reflect back So my little folks, take care!

And not only in the glass Will your secrets come to view; All beholders, as they pass, Will perceive and know them too.

Goodness shows in bluish bright, Or in eyelids drooping down, Like a violet from the light; Badness in a sneer or frown.

Cherish what is good, and drive 'Evil thoughts and feelings far; For so sure as you're alive, You will show for what you care.

—Alice Cary.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum to send Mrs. Sanford for the heathen Chinese in San Francisco. Try, children, and see what you can do for them. M. Parker, McGregor, St. Thomas McGregor, 25 cts. Annie Lulu McGregor, 25 cts. Nellie Ferguson, 5 cts. Mary Burdick, 10 cts. Polly Jeter, 10 cts. Emma DuBois, 10 cts. George and Mattie Eger, 10 cts. Lawrence Newsum, 10 cts. Lillie Vann, 10 cts. Minnie Robinson, 10 cts. Lou Hargrave, 5 cts. Aunt Mary, 10 cts. Ruth Thomas, 5 cts. Abby Giddley, 10 cts. Charlie Wallace, 10 cts. Bonnie Parker, 10 cts. Carrie Healin, 5 cts. Nellie Ferguson, 5 cts. Joe Hale, 10 cts. Ida Bell Richmond, 10 cts. Willie Greer, 10 cts. Tom Bryant, 5 cts. Willie Carson, 10 cts. Elizabeth Yates, 5 cts. Nora Hill, 10 cts. Olive Quinn, 10 cts. Nora Meints, 10 cts. Flora Richardson, 5 cts. Laura Whelan, 10 cts. Mattie Buchanan, 10 cts. Willie Day, 10 cts. Parker, 5 cts.

TWENTY IMPOLITE THINGS.

- 1. Loud and boisterous laughing. 2. Reading when others are talking. 3. Reading aloud in company without being asked. 4. Talking when others are reading. 5. Spitting around the house, smoking or chowring. 6. Cutting finger-nails in company. 7. Leaving church before worship is closed. 8. Whistling or laughing in the house of God. 9. Gazing rudely at strangers. 10. Leaving a stranger without a word. 11. A want of respect and reverence for seniors. 12. Correcting older persons than yourself, especially parents. 13. Receiving a present without an expression of gratitude. 14. Making yourself hero of your own story. 15. Laughing at the mistakes of others. 16. Joking others in company. 17. Commencing to talk before others have finished speaking. 18. Answering questions that have been put to others. 19. Commencing to eat as soon as you get to the table; and 20. Not listening to what one is saying in company.

TOM'S CYCLONE.

"TOM, TOM, where are you?" It was Tom's mother, standing in the doorway calling him. A mysterious voice was heard coming from under an old carpet spread over the lawn: "Here I am, mother. I'm making a cyclone!" And a few seconds after Tom emerged, very red in the face, and covered with dust, looking as if he had been through a cyclone himself. "Making what?" asked Mrs. Higgins, in astonishment. "Makin' a cyclone," repeated Tom stoutly. "If you and Aunt Louise want to see it when its done you can come out. It will be ready in about a half an hour. The admission will be five cents." And Tom crawled back again to finish his cyclone.

Mrs. Higgins went back to her work in the kitchen, but her curiosity was excited, and at the end of half an hour she called Aunt Louise, and they went out upon the lawn. Tom met them near the door, gravely demanded the five cents, which was paid after a little murmuring, and the two spectators were shown to some seats overlooking the entire scene. Tom had called in nearly a dozen neighbor's boys to help, and the yard seemed alive with them. The old carpet was fastened by two corners to stakes driven into the ground. The other two corners were held up by two of the stoutest boys, so that the carpet was about two feet above the ground. Underneath the carpet had been built a miniature city of wooden blocks and mud bricks. The streets were laid out with great care, and, although some of the architecture was surprising, the general effect was imposing. Tom, with a stick in his hand, pointed out the different places of interest.

"This is a Piscopal church. Here is a school-house. That is a row of saloons. This is a college; and this is a hotel. Are you ready? Blow." This sudden announcement rather took away the breath of the spectators. But as Tom afterwards explained, "cyclones always did surprise folks." The two boys at the loose end of the carpet shook it up and down vigorously. The other boys, stationed at the back and on the sides, created currents of wind with brooms and tin pans and bid pieces of bagging, and added to the general confusion by deep groans supposed to represent thunder. This last was an idea from Tom's fertile brain. The effect caused by the up and down movement of the carpet and the straight ahead currents was exceedingly curious. The "Piscopal" church was whirled completely around, and finally, to the intense delight of every one, was turned over and stuck, steeples downward, in the ground. The hotel was blown all to pieces, and scattered to the four quarters of the city, while the saloons fell over like a row of bricks, and lay almost quite during the remainder of the tempest. Finally the performers stopped from sheer exhaustion, and the cyclone was over. The boys went home. Tom gathered up the ruins, washed himself, and came in late.

"Tom," said Aunt Louise, "what will you do with the proceeds of the cyclone entertainment?" Tom paused in the midst of a big bite from a slice of bread. "I'll sing of arms and the virus," he responded promptly. "That night, when Mr. Higgins came home, his wife told him the story of the cyclone, and in the

morning Tom's proceeds were sent off to Iowa, together with a generous check from Mr. Higgins himself.

DOING AND BEING.

A YOUNG girl had been trying to do something very good, and had not succeeded very well. Her friend, hearing her complain, said: "God gives us many things to do, but don't you think he gives us something to be just as well?" "O, dear! tell me about being," said Marion, looking up. "I will think about being, if you will help me."

Her friend answered, "God says: 'Be kindly affectioned one to another.' 'Be ye also patient.' 'Be ye thankful.' 'Be not conformed to this world.' 'Be ye therefore perfect.' 'Be courteous.' 'He not wise in your own conceits.' 'Be not overcome of evil.'" Marion listened, but made no reply. Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. In the bright Elizabeth could see that she was very serious. "I'll have a better day to-morrow. I see that doing grows out of being." "We cannot be what God loves without doing what he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just, or watchful." "I think it is," returned Marion.

EMMA'S AMBITION.

"O MAMA!" she said, looking up with flushed face, "there's just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went away to see a sick sister, and was gone a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father; kept house, you know, mama. Now, I'm most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mama, just splendidly; and custard; and Hattie said she would teach me now to make ginger-cake, some day. Won't you please to go, mama?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book probably knew she could trust her little daughter; but I should expect you to leave the bread while it was toasting, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mama!" said Emma, with surprise and indignation in her voice, "what makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?" "Haven't I tried you, dear? Do you know it is just three-quarters of an hour since I sent you to dust the sitting-room, and put everything in nice order for me? Now look at those books tumbled up side down on the floor, and those papers blowing about the room, and the dust on the chair, and your toys on the table; while my little girl reads a story about another little girl who helped her mother."

"O, well," said Emma, her cheeks very red, "that is different; nothing but this old room to dust. If I had something real grand to do, like keeping house with papa, you would see how hard I would work. I wouldn't stop to play, or to read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken." "Mama!" said Emma again, and her voice showed that she was very much surprised. "They certainly do—listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust in much.'" "And once he said to a man, 'Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things.' Can I say that to you this morning?"—Pansy.

BITS OF FUN.

Why is the letter like a sewing machine? Ans. It makes needles needless. When a man's feelings are so great that he cannot express them, had he better send them by freight! "Tom," said Aunt Louise, "what will you do with the proceeds of the cyclone entertainment?" Tom paused in the midst of a big bite from a slice of bread. "I'll sing of arms and the virus," he responded promptly. "That night, when Mr. Higgins came home, his wife told him the story of the cyclone, and in the

THE CRUELTY OF ATHEISM.

The who would undermine these foundations upon which the fabric of our future hope is reared, seeks to best down that column which supports the feasibility of humanity; let him but think a moment and his heart will arrest the cruelty of his purpose. Would he pluck the little treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter by the prospect of the better country to which we trust it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off some wild, which fancy may fill up when she pleases, but reason is unable to delineate; quench not that beam, which amidst the night of this evil world has cheered the despondency of all ill-quitted worth, and illumined the darkness of suffering virtue.—Mackenzie.

Iron and Calf-says Bark have long been esteemed by the medical profession as among the most reliable of tonics, and when the celebrated Dr. Harter conceived the idea of combining them with phosphates, he formed a tonic that has proved beyond any question to be superior to any offered to the public, and one that no intelligent physician would refuse to sanction or to recommend; in fact, two-thirds of the Dr. Harter's Iron Tonic sold in the North, East, and West, is through physicians' prescriptions, and is not classed in the same category with patent or proprietary medicines. There can be no doubt that in cases of dyspepsia in its worst form, general debility, all febrile diseases, want of vitality, etc., it is a speedy and positive cure and brings relief where all other remedies fail.—ask your druggist for it.

False hair is made to match the natural article so close that it is difficult to tell which is switch. A Maine school boy has gone insane. The calamity was occasioned by his sitting up nights searching geographies and atlases to find the streams mentioned in the River and Harbor Bill. So great a supply of breadstuffs has never before been reported in the world's history. Throughout the Northern Hemisphere the crops have been exceptionally good. The wheat crop of the United States is estimated at more than five thousand millions of bushels; and the corn crop at nearly two billion bushels.

Hundreds of Men, Women and Children Rescued in every community from beds of sickness and almost death and made strong by Parker's Ginger Tonic, are the best evidence in the world of its sterling worth.—Post.

"I think the goose has the advantage of you," said the landlady to an inexperienced boarder who was carrying. "Guess he has, mum—in age," was the withering retort.

A Household Need Card. Send address on postal card for 100 page book, "The Liver, Its Diseases and Treatment," with treatises upon Liver-complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Malaria, etc. Address 221 Sanford, 24 Duane St., New York.

Mary Sharp College, Winchester, Tennessee.

First Term of Collegiate Year 1883-84 will begin September 13, 1883.

This College was founded thirty-three years ago in the interest of higher education for women. Through a pioneer in the great work, this institution is today without a rival in the South of instruction. Various departments pretend to stand upon the plane occupied by the MARY SHARP. Few claim to have the Faculty and equipments necessary to teach so extended a course and do the thorough work done at this College. The few who do aspire to successful competition have made no many concessions in bestowing the honors of their institutions, granted so many privileges to students in the selection of studies that their diplomas are without definite meaning and comparatively worthless.

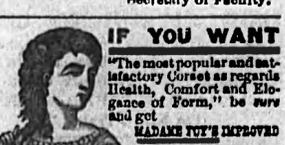
We do not have at the Mary Sharp a Patent Adjustable course in which a deficiency in Greek can be supplied with Mathematics, or Latin exchanged for Natural Science and Anthropology canceled with the study of French or German. It is our conviction that all are the essential requisites of a liberal education. This College does not leave to the childish fancy of the accepted student of a course of study; but prescribes the one which the combined experience of the wisest educators of our time have decided as worthy of collegiate honors. We best adapt to secure a symmetrical growth of soul, to increase the power and range of the human mind, and thus signify to promote the well-being and true progress of humanity. Six skilled and experienced professors give instruction in their own special departments, assisted by four competent lady teachers. The curriculum of study is intensive and the discipline thorough and practical. The College is furnished with new seats and desks, books, charts, maps, models, etc., and the music department with new pianos. Fully equipped for the great work, we challenge competition. 21. In the extent and completeness of her course of instruction. 22. In the thoroughness of instruction in all its departments. 23. In its appointments and equipments. 24. In the value of the instruction. 25. In the healthfulness of its location. 26. In the economy as regards dress, tuition and board. 27. In the extra advantages in the Preparatory and Art schools.

The Faculty: Z. C. GRAVES, LL.D., President, Professor of Logic, Mental Science and Moral Philosophy. G. V. JOHNSTON, LL.D., Professor of Greek and Latin Languages and Literature. A. T. BARRETT, LL.D., Professor of Mathematics, Natural Philosophy and Astronomy. J. M. BLEISOR, Professor of English Literature, Rhetoric and Pedagogics. C. F. UFFERMOHLEN, Professor of Music. E. M. GARDNER, Professor of Drawing and Painting. J. M. BLEISOR, Principal of Preparatory School. FOUR COMPETENT LADY ASSISTANTS.

The Faculty.

Literary Tuition and Board per Year.....\$103 Literary Tuition (Preparatory) and Board for the Year.....\$65 Literary Tuition (Primary), and Board for the Year.....\$35 Board includes fuel, lights and washing. THE MARY SHARP rests upon its merits. If upon examination any patron shall find that in any particular this College is not what we claim, tuition will be cheerfully refunded. Honest work, thorough work and much of it, is our boast. We will gladly furnish any one with our Annual Catalogue, Circular, etc., containing a full exposition of our methods and theories of education, and other information, of interest to those desiring of a school to which they can safely trust the education of their children. Application should be addressed to T. HARRISON, Secretary of Faculty.

IF YOU WANT "The most popular and satisfactory Corset as regards Health, Comfort and Elegance of Form," be sure and get MADAME TUTT'S IMPROVED CORSET SKIRT SUPPORTER. It is particularly adapted to the present style of dress. For sale by all leading druggists. Price by mail \$1.20. Manufactured only by FOT, HARRISON & CO., New Haven Conn. Nov 14 18 83



BELLS Steel Alloy Church and School Bells. Address: E. S. BELL & CO., HILLSBORO, O. BY ADVERT.

INCORPORATED INDEMNITY. MUTUAL Self-Endowment and Benevolent Ass'n OF AMERICA.

The Object of this Association is to provide Endowments for living members, as well as Benefits for the families of deceased members at the least cost consistent with perfect security, by issuing Endowment and Death Benefit certificates.

THE PLAN. Embraces two forms: The Endowment and the Ordinary Life Plan of Benefit Insurance. Under the first, benefits are received during life, while, under the second, benefits are paid only after death. Under the second, they are paid to regular or deceased members and under the first they are received by members at given periods during life, in accordance with Endowment Coupons attached to certificates, as per annexed table.

Age	1st coup. paid.	2d coup. paid.	3d coup. paid.	4th coup. paid.	5th coup. paid.
18 to 25	10 years.	20 years.	30 years.	40 years.	50 years.
25 to 30	8 "	16 "	24 "	32 "	40 "
30 to 35	6 "	12 "	18 "	24 "	30 "
35 to 40	4 "	8 "	12 "	16 "	20 "
40 to 45	3 "	6 "	9 "	12 "	15 "
45 to 50	2 "	4 "	6 "	8 "	10 "
50 to 55	1 "	2 "	3 "	4 "	5 "
55 to 60	1 "	1 "	1 "	1 "	1 "

Under either form our plan FURNISHES INSURANCE at cost, and all unnecessary expenses have been eliminated. Our EXPENSES OF MANAGEMENT have been reduced to the minimum. By our plan ALL SURPLUS AND NET EARNINGS accrue to members only.

Assessments. The BANKING HOUSE OF F. J. HARRISON & CO. having been selected as a Depository for the funds of the Association, all Assessments received are deposited with said bank and all assessments shall only be drawn on a check signed by the Secretary and countersigned by the President. Death Fund. The entire amount of all assessments received by the Association shall go into the Death Fund.

The Endowment Fund. This Fund is created by deducting from the Death Fund four-fifths of the face value of certificates of members dying holding such certificates issued under the Endowment Plan, and constitutes a Reserve Fund. Those who die before the maturity of all certificates contribute to the payments of Endowments to the living. This form is especially designed for the benefit of those who live out the time allotted them by expectancy of life in fact, and members may receive the whole benefit during life. But under any contingency, those dependent upon them are protected to the amount of one coupon, which is payable at death. Ordinary life policies are paid upon the death of the insured.

The Reserve Fund. The Reserve Fund accumulated to pay Endowments when they become due will be immediately loaned by the Association to members whose coupons will first mature, at a 5 per cent per annum. The notes taken for same will not be negotiable, and can only be used in the liquidation of the assets of the Association, but in the future one person receiving the loan. It is calculated that the increase of assessments, if any, will be fully provided for by the interest thus earned, and that after the maturity of one coupon, each member's certificate will be self-maintaining. An Endowment Fund gives that strength and solidity which has been wanting in other Mutual Aid Societies, and has rendered ENDOWMENT INSURANCE popular with the general public. It guarantees higher expenses in keeping up memberships, and relieves one of the unpleasant and regretful reflection that in death alone can reap benefit.

MEMBERSHIP. The membership being distributed throughout the various States of the Union, every state equality is avoided. Any white person, male or female, of suitable age can become a member. The Association is opened on the Mutual Plan, and no trustee among which to divide its funds. It does not hold the RESERVE FUND, but loans it to its members, thus placing it absolutely beyond the control of its officers. Members desiring to do so can direct the payment of Benefits to persons not related to themselves, and can change the direction of payment of certificates at any time by complying with Article 5, Chapter IX of Constitution.

Terms. Every person before becoming a member will be required to pass a medical examination which must be approved by the Medical Director. Fees and Dues. Amount of Certificates, \$100. Membership Fees, \$4.00. Annual Dues, \$2.00.

Age.	Rate.	Age.	Rate.	Age.	Rate.
18 and 19.	\$0.20	33 and 34.	.50	48 and 49.	\$0.70
19 and 20.	.25	34 and 35.	.55	49 and 50.	.75
20 and 21.	.30	35 and 36.	.60	50 and 51.	.80
21 and 22.	.35	36 and 37.	.65	51 and 52.	.85
22 and 23.	.40	37 and 38.	.70	52 and 53.	.90
23 and 24.	.45	38 and 39.	.75	53 and 54.	.95
24 and 25.	.50	39 and 40.	.80	54 and 55.	1.00
25 and 26.	.55	40 and 41.	.85	55 and 56.	1.05
26 and 27.	.60	41 and 42.	.90	56 and 57.	1.10
27 and 28.	.65	42 and 43.	.95	57 and 58.	1.15
28 and 29.	.70	43 and 44.	1.00	58 and 59.	1.20
29 and 30.	.75	44 and 45.	1.05	59 and 60.	1.25
30 and 31.	.80	45 and 46.	1.10		
31 and 32.	.85	46 and 47.	1.15		
32 and 33.	.90	47 and 48.	1.20		

No Assessment will be made while there is in the Death Fund a sum sufficient to pay a claim in full. When it becomes necessary to levy an assessment, each member shall pay for each \$100 of the amount of the certificate held as follows: AGENTS WANTED IN EVERY COUNTY. For County or Club Agents, address C. C. HANSEN, Longview Texas, State Manager for Tennessee. For information, applications and blanks address your nearest Local Agent. THOS. W. MURKELL, Club No. 1, Humboldt, Tenn. W. T. GIBBY, Club No. 4, Truett, Tenn. W. T. GIBBY, Club No. 5, Truett, Tenn. J. C. HOKLEY, Club No. 7, Hixley, Tenn. G. C. MOLES, Club No. 8, Covington, Tenn. J. B. HANNEY, 227 Second Street, Memphis, Tenn. Local Manager for Shelby County!

