

to every form and species of sin. Man may become a habitual free-thinker, infidel, or self-righteous moralist; or he may be crystallized and petrified in a character formed by the habit of those sins, as free and finally permanent as that engrossed by adultery or drunkenness. The habit of indulged pride, prejudice, deception, hypocrisy, covetousness, hate, melancholy, may become permanent in character, and utterly averse to every sentiment and hope of reform, as well as crystallized in enmity and opposition to God. The habitual character of sin is always widening the distance, practically, between God and man; and there comes a time, so to speak, when man crosses over the "line of grace," not only in death, but in life. Death, especially, fixes the character of the sinner, forever; and it is this character, chiefly, that constitutes the door of the eternally lost, because no motive in eternity can change a character which no motive in time could affect. In eternity God withdraws all the forces which affect character for good. The sinner then, if never before, is left to himself; and every motive power, heretofore employed, being removed, he is not only without motive, but without desire or inclination to repent or reform.

Such then is the practical perversity of sin—such the force of habit and character—that man is hopeless and helpless against himself. Man's self is as mightily in the way of his salvation as his sin. He does not want to be saved upon God's terms. "Ye will not come unto me," says Jesus, "that ye might have life." "Whoever will, may come," but the "will not" is in the way, even when a universal provision of grace is offered. God is "mighty to save," but the last grand battle of Omnipotence has to be fought with the human will. Man's consent has to be obtained against his will. God himself, with all the blood and truth of Christ, cannot save a man against his will; and hence to take this fortress is but the storming often of a fortress hope. The devil has to be turned out of every castle; and the castle is always unwilling to surrender. Not a convert that ever turned to Christ, but has to look back with wonder and surprise and shame, and say that he fought against the Spirit and the Truth of God till he was captured by grace. At last, and after all, God has to make us willing in the day of his power; and if it were not for electing grace, not one would be saved. Out of all the race, not one, of his own will, accepts Christ, until effectually led by the Spirit and truth of God. All reject, at first; and out of the rejectors God elects his people and saves them from their sins. The little boy when asked how he was converted, replied: "I did my part, and God did his part." "What did you do?" was the question. "I did all I could against it," was the reply; and this is the experience of every Christian upon earth.

Hence the absolute, eternal necessity of Christ. Man's condition by practice is so bad, that God had to so love the world as to give his only begotten Son to save it against its own perversity. Jesus Christ affords not only the only regenerating ideal in the universe, but he affords the only sufficient motive to conversion. There is no other motive but the cross which can lead men, against their nature and practical perversity, to repent, believe or obey the truth. You may talk of ethical culture, philanthropy on good, breathe the song of heaven in poetry, as you like, but it will not regenerate or convert men to God. You may array the terrors of hell, unmap the bottomless pit and let men hear the walls of the damned—you may portray the hideous character of an amid the thunders of Sinai—but this will not regenerate or convert. The glory of heaven nor the horrors of hell, the song of angels nor the cries of the lost, the beauty of holiness nor the blackness of sin, the motives to good nor the repulsion of evil, the hope nor the despair of eternity, ever yet and alone brought a sinner back to the life and love and service of God. All these things are adjuncts to the all-sufficient motive of the cross: but nothing but the story of the cross ever yet penetrated a sinner's brain and touched a sinner's heart with the desire and energy of eternal life. The cross, has the only argument to convince and the only energy to arouse the soul

to action. Moses and Socrates, David and Isaiah could never force, convince nor charm the soul back to God. It is the love of God in Christ Jesus which, at last, against all opposition, conquers. The pure legalist, the lofty philosopher, the sentimental poet, the hardened criminal, the untutored savage, alone melt before the logic and the pathos of the cross. The cross alone illustrates the horror of sin and the doom of its consequences. The cross alone exemplifies the love of God, the value of righteousness and the glory of heaven. Before the cross the sinner knows that God loves him; and when that love penetrates his heart he is converted by the only all-conquering, insuperable motive.

The story of the prince and peasant girl happily illustrates this thought. He wooed this poor girl, but she refused his hand. He told her of his high position, his wealth, his honor, his family and associations; but her lowly position and character shrank from the contrast. He pointed her to her poverty and rags and relationships; but she only drew back from his profligate, with greater repulsion. The good nor the bad, she needed her heart. There was no motive to change her lowly position for a higher one—her rage for princely robes—her poverty and humiliation for wealth and honor. At last, when all else failed, the prince fell upon his knees. The tears trickled down his cheeks. His lips quivered as his heart trembled with emotion. He told the peasant girl he loved her; and she was conquered. The motive of love was irresistible; and he who stooped to conquer, won the heart and then the hand and then the life of her for whom in vain he sued before.

It is thus at last that Christ wins the sinner. He stooped to conquer. He came down from his lofty throne, threw aside the robes of glory, gave up the honors of heaven, for a time; and in the garb of poverty, clothed with humility, he wept, and toiled and died, to offer his hand to the lost sinner. God is majestic in wisdom and power. He is mighty in his creative work. He is glorious in the lofty habitations of eternity. He is terrible, too, in his awful denunciation and punishment of sin. His law and truth are almighty force and logic; but his love in Christ Jesus is the only motive which ever yet reached a sinner's heart to cure it of sin or give it eternal life. This, indeed, is the consummation of grace. How forcibly does that old hymn suggest itself in this connection:

"Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found;
Was blind but now I see."

Again, under this head, how truthfully does this hymn put the perverse sinner's case:

"Tis not that I did choose thee,
For, Lord, that could not be;
Thy heart would still refuse thee,
But thou has chosen me."

"Thou from sin that stained me
Washed me and set me free,
And to this end ordained me,
That I should live to thee."

"Twas sovereign grace called me,
And taught my opening mind;
The world had else enthralled me,
To heavenly glories blind."

"My heart was none above thee;
For thy rich grace I thirst;
This knowing: if I love thee,
Thou must have loved me first."

The preacher, here, learns one important lesson. Whatever else of power he wields, his chief force lies in proclaiming the love of God in Christ Jesus. Eloquence, splendid appointments, music, enthusiasm, piety, zeal, effort—all will fail without the story of the cross. Logic is good; but for the conversion of sinners and the edification of saints, the logic of the cross is the only potent conviction of mind or energy of heart. The devil trembles before the story of the cross. The lance of the infidel slivers against the glorious symbol of Calvary. Iniquity will weep before nothing else. The sinner's heart will be melted by nothing but the love of Jesus. Many truths are profitable, as they radiate from the cross. Many thoughts thrill the mind and stir the emotions, emanating from every grand theme of a gospel or legal contemplation; but the

great central, effective message. Subject of the preacher is the love of God in Christ Jesus. Oh, if God so loved the world as to give Jesus to die for it, should we not love him to preach this love to the world? The only basis of our text should fill our hearts with the very spirit and life of this all-teaching—all-potent love.

REVIEW OF BRO. RAY'S REPLY TO THE TENNESSEE BAPTIST.

[From the Baptist Flag.]

THE first sentence of Bro. Graves is a mistake. We did not charge him with saying, in his book, that there are "no true Baptist churches on earth except such as have adopted his new theory of communion." We stated what "seems" to us the legitimate conclusion from Bro. Graves' new position. We "protest against" being palpably misrepresented. It still seems to us that, according to the new departure of Bro. Graves, there are no true churches on earth, except such as have adopted his new theory of communion. Now, Bro. Graves seems to think that a church observing a perverted and profaned, unscriptural and sinful ordinance, instead of the Lord's Supper, is a "true church of Christ"! (1.)

Yes; there was a true church of Christ when the Supper was instituted; but it had not adopted a false and wicked communion. Even the omission of the Supper, under providential hindrances, is very different from the establishment of a false Supper. A church with a false church ordinance can not be a true church of Christ. Though the church at Corinth was a church of Christ, it was not true to Christ, while observing that "drunken and perverted communion." We did not charge Bro. Graves with teaching "that a perversion of the Supper is the subversion and blotting out of a church." He is mistaken. "The charge is unwarranted—it is false." (2.)

The thirty years ago reformation, touching "alien immersions and pulpit affiliations" was not to restore a lost ordinance of the church. It is not true of the Baptist churches in the North, that "they all receive alien immersions and practice pulpit affiliations." Neither does the unfortunate reception of alien immersions, by some churches, nullify all the baptisms performed by those churches. But, we understand Bro. Graves to hold, that to receive a member of a sister church to communion, nullifies the entire communion, so as to cause all the church to eat and drink unworthily! (3.)

As to our second proof, we are still so ignorant as to think that the churches whose practice is "unscriptural and sinful" are unscriptural and sinful churches. Now, it came to pass, that when Bro. Graves said in his book, that "intercommunion involves the entire subversion of the divine constitution of a church of Christ," he did not mean that the "divine constitution" of such churches had been subverted! It now turns out that intercommunion is only "a crawfish or mole" hole! Why has not this "mole" hole been discovered centuries ago? Because there is no hole there. It is only a "dark speck in the sight of our brother." We can not believe that the churches of Christ have been destitute of the Lord's Supper till the recent discovery of Bro. Graves. For want of space, we forbear further comment till next issue. (4.)

Will our readers look above and read the sentence over our figure (1)?

We do not well know how to review Bro. Ray's reply to our first article in defense of our book and consistency in teaching the doctrines of Christ. For the thoughtful reader it certainly needs no reply, since he so completely refutes himself—reasserting FIVE TIMES in the above article the very statement we charged him with making, and yet DENYING THAT HE MADE IT! i. e., that "there are no true Baptist churches in earth except such as have adopted his new theory of communion"—church communion. Now we have no desire to misrepresent Bro. Ray, and if we know the force of the English language, we have not misrepresented him. Here is what we said:

"Our complaint against Bro. Ray was that he publicly charged us with asserting in our book that there are no true churches of Christ upon earth except such as have adopted his new theory of communion."

Now this is the language of Bro. Ray's charge: "It seems from his recent works, that Bro. Graves has made the alarming discovery that Baptists are destitute of one of the church ordinances; and consequently, there are no true churches of Christ upon earth, except such as have adopted his new theory of communion! More and more still, he is asserting, Christ has had no true churches on earth for

centuries past. If he is correct, the Baptist martyrs whose bodies were given to the burning flames who were slain with the sword, who were torn by wild beasts, who lingered in loathsome dungeons, and who were beheaded for their steadfast adherence to their principles, all died in apostasy and error!" But if all Baptist churches have become unscriptural and apostate, how can Bro. Graves bring true churches out of false churches? Baptist Flag, Jan. 17. (Italics ours.)

Does he not here distinctly state as a conclusion that if our position be true—i. e., that intercommunion perverts the ordinance of the Supper, the church so perverting it is thereby destroyed?

Again: "From these statements of Bro. Graves it seems to us that he has made the alarming discovery that Baptists are destitute of one of the church ordinances"; therefore, if this is true, we must conclude that there are no true churches of Christ upon earth, except such as have adopted the new theory of intercommunion. A church that has no scriptural communion, but continues to observe a perverted and profaned false communion, is not a true church of Christ. Will Bro. Graves dare to say that a church which observes a perverted and profaned unscriptural ordinance is a true church of Christ?—Baptist Flag. (Italics ours.)

The reader will see where Bro. Ray's "seems" originally come in, i. e., that in our book we have made the alarming discovery that Baptists are destitute of one of the church ordinances, etc., i. e., the Lord's Supper—it is upon this that he dogmatically asserts "we must conclude that there are no true churches of Christ upon earth except such as have adopted the new theory of (non)intercommunion," and further, he avers, without a "seems," "A church that has no scriptural communion * * * is not a true church of Christ." Have we misrepresented our brother?

He asserts this five times in the above article. In the first paragraph he says, "Now Bro. G. seems to think that a church observing a perverted, profaned, unscriptural and sinful ordinance instead of the Lord's Supper is a true church of Christ." We have not "seemed" to say this anywhere; but we have everywhere asserted, and in our article Bro. Ray is here reviewing, we emphasized, and brought up the example of the church at Corinth to PROVE, that a church might observe a perverted Supper—a Supper so utterly perverted that it involved the whole church in the guilt of eating and drinking "unworthily" and yet be a true church of Christ, but disorderly in this one particular. This was then, the square issue Bro. Ray made, viz: if our position is true that intercommunion perverts the Supper—then the churches practicing it are not the true churches of Christ; and this is the whole weight of his charge, against our position that "there are no true churches of Christ upon the earth," except those who have adopted his new theory of communion. More and more still, if he is correct, Christ has had no true churches on earth for centuries past.

Let the impartial reader now decide whether our complaint is well founded or not.

(2) In this paragraph Bro. Ray dogmatically asserts that "a church with a false ordinance cannot be a true church of Christ."

We asserted in our former article that it was true of a church of Christ, and so acknowledged by the Holy Ghost—Paul addressed it as a church.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come lacking in nothing, waiting for the coming of our Lord Jesus Christ, who will change our vile body, that it may be like unto his body, which is in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." I Cor. 1: 2-9.

If this is not sufficient, notice this declaration of the Holy Ghost: "Now ye are a church of Christ and members in particular." I Cor. xii: 27. There is no avoiding the fact that the church at Corinth, while observing an utterly perverted Supper and

coming together to their condemnation every time they observed it, was still a true church of Christ visible, though without a scriptural Supper. How does Bro. Ray seek to break the force of his crushing fall? Why he says "It was not true to Christ" while so doing! Is not that quite a different thing from not being a true church of Christ? For if not a church of Christ it was a "synagogue of Satan." Will Bro. Ray point to a church in St. Louis or Missouri that is true to Christ in every respect? Was there in the days of the apostles? Were the seven churches of Asia, which doubtless symbolize all the true churches of Christ from John's day until Christ comes again?

(3) This paragraph consists of assertions counter to our statements, and not an attempt to disprove. We again assert it as a general proposition founded upon our personal knowledge and information, that the churches in the North do receive alien immersions as valid, and practice what is known with us as "pulpit affiliations?" We wish we were utterly mistaken—that it was not so, but alas, it is notoriously true, and Bro. Ray ought to know it. If a church perverts the Supper by a perversion of its symbolism—all agreeing—then the entire church eats and drinks unworthily—contrary to the divine directions—this is what we have said and do say.

(4) We explained in our book, and we re-explained in the article Bro. Ray had before his eyes, that the very principles, if only carried out, by which intercommunion could be supported would involve the entire subversion of the divine constitution of a church of Christ. All who have tried it, whether living in Alabama, Mississippi, or Tennessee, have demonstrated this fact to their readers and been utterly overwhelmed by it! We again challenge Bro. Ray to try it! Let him lay down one principle of church polity that in his estimation will justify intercommunion and we will show that, if only carried out, it will subvert the divine constitution of a church of Christ.

We say this of any principle ever urged in support of "alien immersions" or pulpit affiliations, and Bro. Ray has asserted it a hundred times. It does not turn out that intercommunion is "a crawfish or mole hole," nor does it become our brother to so intimate. Christ has not, with such fearful sanctions, so guarded any ordinance appointment as he has the Supper, and it cannot be a light offense against him to treat it lightly or irreverently.

Bro. Ray persists in reiterating that church communion is a "recent discovery," and consequently that intercommunion was the apostolic practice. Why has he been writing upon the subject since January last, and not attempted to prove that intercommunion was enjoined by Christ and practiced by the apostles and the apostolic churches? Why has he not attempted the semblance of scriptural proof? The onus probandi—burden of proof—is upon him, and all who practice intercommunion. It is another infant baptism case—its advocates cannot, for the life of them find either precept for, or example of it in God's Word.

FROM BRO. JORDAN.

[Below our readers will find a sample of the letters we are receiving from the pious and best friends of Bro. Ray, showing that our complaints are not groundless.—ED. BAPTIST.]

BRO. GRAVES:—I have been a constant reader of THE BAPTIST for a number of years; cannot tell just how long; read in my youth when my father was a subscriber; have been a subscriber myself since the war; have nearly all my papers yet; value them as one of the best parts of my library, and each week am eager to meet the Old Banner. I have read "Intercommunion," etc., several times, and what Bros. Renfro and Gambrell say about it, and Bro. Bond and Harra's replies, and, searched the New Testament, and can say to you, from these I am well satisfied you are correct in general tenor of your book: I am a reader of the Flag, and have read all Bro. Ray has said about your position on the communion question, and as I love the Flag and its editor, I think his first notice of your position too hard. I have read all he has written since, and fall to

see anything to cause any one to object to your position. I believe it is a fact covered by all—that by taking a clause or paragraph here and another somewhere else, we may find objections and copy translations to the writings of any one; yes, my even take the Scripture, and by taking one verse here and another somewhere else, and object to many parts of God's blessed Word. We must give the entire subject if we wish to do justice to any subject; and we hope if Bro. Ray finds fault with your book, he will take it up, chapter at a time, state your positions fairly and fully, and give us his objections and the reasons for them. I presume you do not claim the book correct in every particular, but that the positions and not the exact words used are correct. W. D. JORDAN. Hickory Hill, Mo.

TOWASH ASSOCIATION.

BRO. GRAVES:—It was my privilege to attend the annual meeting of this body, which met at Caledonia church, in McClellan county, near the Brazos river, about fourteen miles above Waco, Texas, on Saturday, the fourteenth of July, and was truly a feast to soul and body, for Texas Baptists know how to entertain an Association, as all of us know who were at Waco at the Southern Baptist Convention.

Br. W. K. Posey, whose father was a pioneer Baptist preacher, was chosen moderator, and proved himself a worthy son of his honored sire.

The meeting was a most harmonious one. Bro. A. J. Holt was present, and endeared himself to the brethren, although he came as an agent of the Mission Board of the General Association of North Texas, for Towash is a Missionary Baptist Association, as the following figures will show: Number of churches, 23, nineteen of which were represented by letters and messengers; number of ordained ministers, 12; amount paid for pastoral support during past year, \$1,112; number of members, about 1100; number of baptisms, 106; amount sent by the churches to this meeting: for foreign missions, \$92; for home missions, \$31.85; for Buckner Orphans' Home, \$45.80; for Minutes, \$37.00. Collected on Sunday at 11 a. m., for home and foreign missions, \$35.20; at 3 p. m., for Buckner Orphans' Home, \$27.80; on Monday, at 3 p. m., \$6 more for Orphans' Home, making total amount at this meeting \$49.43, and it should be remembered that this is the season of the year when money is not plenty, even in Texas, for cotton is the money crop of this section. Had the same spirit prevailed and the meeting been in October, the above amount would have been doubled if not trebled. Another fact that should not be forgotten by the brethren in the older States: Many of the Baptists came to Texas because they were poor, and they could get rich land cheap here for homes for their children. This is not a place of ministerial destination unless it be in reference to money, for not one of the ministers in this body is depending for a support on the churches; all are engaged to some extent in secular vocations. But so far as education and ministerial ability are concerned, will compare favorably with any of the older States. S. C. T.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denunciation, the names of every impostor and exalted Baptist preacher known to us, as references to prove his guilt. T. M. HAZLEWOOD.—Reference, Ben McBryant, Church Clerk, Asheville, Ala. EDWARD HARRIS.—Reference, J. W. Wann, Church Clerk, Carrollton, Ark. ELD. RONT. TOMLIN.—Reference, Eld. A. J. Peady, Memphis, Tenn. REV. A. G. JONES.—Reference, Eld. George Jones.—Reference, Biblical Recorder, Raleigh, N. C. T. C. McFADUN.—Reference, W. D. Crumpton, Shield's Mill, Ala. J. C. Lop, Ark.—Reference, Eld. A. Lomar, Hazlehurst, Miss. BAPTIST TAKES NOTICE.—One J. C. Peterson, a small, dark, bearded man, for nearly a year minister has been excluded from Bethesda Baptist church, Little River county, Ark. for some unchristian conduct. He still holds his credentials, having refused to give them to the church when demanded. Baptists of other States, take notice. Reference, Wm. Freeman, Richmon, Little River county, Ark. Done by order of the church.

HOW SHALL I BE ASSURED OF THE INSPIRATION OF THE SCRIPTURES, OR THAT THE BIBLE IS THE WORD OF GOD?

BY W. P. BOND, BROWNVILLE, TENN. NO. 111.

WHAT I seek in this investigation is not a probability nor a high degree of probability. Such evidence as prudent men, worldly-wise men seek, for the basis of their commercial transactions. That degree of evidence for the inspiration of the Scriptures is abundant in the prophecies contained in the Old Testament, and their fulfillment centuries after their utterance, but that does not suffice. True, at the bar of reason, that evidence would satisfy a candid mind inquiring into the truth of a question of fact, and is all that is required in questions of morals and religion to determine the right and wrong of human actions.

But in this age, so prolific of new thoughts, new ideas, new philosophies; so bold, so rash, so presumptuous, that seems to take off its shoes in approaching holy ground, but dares to touch the burning bush; dares to lay hands even on God Himself; an age in which the world is so "tossed to and fro, and carried about by every wind of doctrine, by the slight of men and cunning craftiness," "spilling men through philosophy and vain deceit," and "science falsely so-called"; I would fain find rest for feet made sore by wandering, and repose in the shadow of "the Rock that is higher than I."

I yearn for an assurance, that is only one degree short of the soul's cognition, and that this can be attained to, within the sphere of reason, I have no doubt.

As already stated, there is abundance of evidence of the genuineness and authenticity of the Jewish Scriptures enough to satisfy the most exacting scrutiny of man's highest reason.

The history of the Jewish people, of their sacred books, and of the Christian church. These testimonies are innumerable and ample. But the "common people" must have something to "tie to," and thank God, there are evidences within their reach that do give assurance, and make it doubly sure.

We are accustomed to glory in the intellectual advancement of the nineteenth century; of our achievements in science and arts; of our moral illumination and Christian progress; and there is reason for all self-gratulation. But is it not evident that the satanic forces are equally active, that the irrepressible conflict still rages, and that the Greeks, tired of bold and undisguised assaults, have entered Troy masqued within the ribs of a wooden horse?

"Timeo Danaos ac dona ferentes."

In the name of science and civilization the enemy has thrown his lecherous arms around the fair spouse of Christ and is bearing her away to an adulterous couch. Darwin, Tyndall, and their colleagues in science; Beecher, Toy, Heber Newton, in theology; and Ingersoll as a ribald, blasphemous jester, have rallied the scattered hosts of infidelity, and since the days of Voltaire and Hume the enemies of Christ were never so bold and aggressive.

Think of it, followers of Jesus! In the latter days of the nineteenth century, Beecher, a few years ago, the month-piece and brains of a great political party, and for twenty-five years the occupant of what purports to be a Christian church, and next to Spurgeon most popular preacher of the English tongue, from his pulpit in Plymouth church, in Brooklyn, recently defied the religious belief of more than two hundred millions of his race, by declaring that "I would as soon come from the loins of a monkey as to be made of dirt and come from a mud-hole." Well, there is no disputing about taste; and is it not written, "Hath not the potter power over the clay to make of the same lump one vessel unto honor and another unto dishonor?"

Mr. Beecher may quarrel with his Maker about the quality of the clay of which he was made, and the position and uses assigned him, but his own house, I doubt not, will furnish illustrations of the truth of Holy Writ. In his parlor are beautiful vases and ornaments made of the finest porcelain, and in their proper places will be found vessels

made of inferior dirt, assigned to less honorable but nevertheless as useful purposes. Its probably was made of inferior dirt.

And so all things are done well by the all-wise Builder.

But ho, the ideal that a man whose blood has flowed through the veins of a Hampton, a Sidney and a Vano; a Milton and a Shakespeare; a Coverdale, a Tyndall and a Wycliffe; a Hooper and a Cranmer; a Wellington and a Nelson, and who boasts that "Chatham's language is his mother tongue," a development of the Pultian and the Cavalier, should have fallen so low as to boast of his descent from a monkey! Should be so lost to reason and to reverence for humanity and God, as to scoff in the face of a Brooklyn audience at the Mosaic account of the creation of man, and this, too, under the roof of a temple dedicated to the service of Almighty God! and this too when clad in priestly robes and ministering at the altar of Christ!

"Oh shame, where is thy blush!"

These men Tyndall, Haeckel, and Beecher are leaders in the onward march of the new theology and newer science.

These men and their colleagues, Toy and Newton, would overturn the foundations of our faith, would make us believe that the Old Testament Scriptures are fabulous—no more credible than the stories of Baron Munchausen. That Moses, Isaiah, Daniel and all the prophets were romances! That Christ was only a man—a philosopher and peripatetic teacher, as was Socrates, and that the miracles ascribed to him by his historians and biographers were invented only to clothe him with a higher dignity and greater awe, that thus he might the more surely impose himself upon the credulity of the rabble.

Their resources are beyond my reach. I cannot follow them. If they say the Mosaic account of the creation is not credible, how can I, representing the "common people," prove that it is credible? If they say that the prophecies of Daniel were written after the events of which he prophesied, how can I prove that the prophecies were made hundreds of years before the happening of the events; in other words, how can I prove that the Old Testament Scriptures are genuine, authentic, and inspired of God?

It is not in my power to deraign the evidences of the Jewish Scriptures as the Word of God; nor do I believe there lives a man who can so deraign these evidences as to produce a conviction of their truth, beyond a reasonable doubt, otherwise than that which I have attempted; that is, that Jesus Christ endorsed, by repeated references, the Jewish Scriptures as the Word of God.

It is not in my power to deraign the evidences of the Jewish Scriptures as the Word of God; nor do I believe there lives a man who can so deraign these evidences as to produce a conviction of their truth, beyond a reasonable doubt, otherwise than that which I have attempted; that is, that Jesus Christ endorsed, by repeated references, the Jewish Scriptures as the Word of God.

Right there in the word of Christ I find a place upon which to plant my foot, upon which to ground my faith, so that no arts or devices of the enemy shall ever prevail to unsettle it.

Whom shall I follow? whom shall I believe? Hobor Newton, Toy, Beecher, and Tyndall, or Jesus Christ? God forgive the association! But as in the days of Elijah the question was "If Baal be God, follow him, but if the Lord be God then serve him."

So now I build on Christ. His word alone satisfies the highest demands of human reason, and his word alone satisfies the loftiest aspirations of my religious faith.

The reader will readily perceive that I have attempted nothing more than to lay open and clearly present the only objective evidence of the inspiration of the Jewish Scriptures upon which, he can build his faith without doubt or wavering, that they are Divinely inspired, and most surely the Word of God.

"Search the Scriptures, for in them ye think ye have eternal life, and they testify of me."—John 5:39.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Luke 16:31.

TEACH ME TO LIVE.

Teach me to live! 'Tis easier far to die— Gently and silently to pass away,— On earth's long night to close the heavy eye, And waken in the realms of glorious day.

Teach me that harder lesson—how to live, To serve thee in the darkest path of life; Arm me for conflict now, fresh vigor give, And make me more than conqueror in the strife.

Teach me to live! Thy purpose to fulfill; Bright for thy glory let my taper shine; Each day renew, remould this stubborn will; Closer 'round thee my heart's affections twine.

Teach me to live for self and sin no more, But use the time remaining to me yet; Not mine own pleasure seeking as before, Wasting no precious hours in vain regret.

Teach me to live! No idler let me be, But in thy service hand and heart employ, Prepared to do thy bidding cheerfully; Be this my highest and holiest joy.

Teach me to live! My daily cross to bear, Nor murmur though I bend beneath the load; Only be with me, let me feel thee near; Thy smile sheds gladness on the darkest road.

Teach me to live! and find my life in thee, Looking from earth and earthly things away; Let me not falter, but untriflingly Press on and gain new strength and power each day.

Teach me to live! with kindly words for all; Wearing no cold, repulsive brow of gloom; Waiting with cheerful patience, till call Summons my spirit to hie heavenly home.

A WORD FROM MOUNT MORIAH, TENN.

EDITOR BAPTIST:—I would much prefer that one more competent than myself would write up the news from this section, but it seems that none will do it.

First, I will say that our pastor, Bro. Windes, is fast gaining a strong hold on the affections of the people; his congregations are rapidly increasing, the interest of the church improving.

Bro. O. L. Halley, of Louisville, Ky., preached for us the second Sunday in June. His theme, "Humility the Road to Exaltation." He handled his subject well. His sermon was highly appreciated by his old mother church. With such a pastor as we have to preach the third Sunday, morning and night, and such men as Bro. Halley and Bro. Graves to drop in occasionally, we feel to praise God and take courage. And right here I would say to Bro. O. G. Frazier and others, be careful, lest you wound the feelings of some of your brethren. Because some preacher pastors more than one church at a time does not signify that he is idle or fooling away his time, nor does the mere fact that a man is preaching every Sunday to one church prove that he is doing his whole duty. Now I could mention a host of faithful ministers, who have now laid their armor by and gone to rest, who pastored several churches at a time—poor churches that could not, under the circumstances, have had preaching at all, if they had been forced to have a pastor all of his time. I could mention many of our most useful ministers now living, but forbear—will let the reader call them up in his mind—who do not think it a great sin for several churches to unite together when one is too poor to pay for all of his time. And if Bro. Frazier or any other brother will take the trouble to ascertain what per cent. of our Baptist brotherhood was converted by these gad-about preachers—idlers, as he is pleased to call them—and find who organized the most of our churches, he will be satisfied with the result. Now I know it is nice to have preaching every Sunday, but please just run over the list of churches within your knowledge and see how many there are that could pay for all of your time! I am no preacher, but if I was I know of many that could not pay for all of my time. Hence I do not think the practices of pastoring a plurality of churches, wrong, nor do I think it had anything to do with the communion question, as I think the latter can stand upon its own merits. I hope the brethren won't try to cling everything into it. About all the people need on that subject is a little time to think and overcome the force of habit and prejudice.

Secondly, I will say that our pastor, Bro. Windes, is fast gaining a strong hold on the affections of the people; his congregations are rapidly increasing, the interest of the church improving.

Bro. O. L. Halley, of Louisville, Ky., preached for us the second Sunday in June. His theme, "Humility the Road to Exaltation." He handled his subject well. His sermon was highly appreciated by his old mother church. With such a pastor as we have to preach the third Sunday, morning and night, and such men as Bro. Halley and Bro. Graves to drop in occasionally, we feel to praise God and take courage. And right here I would say to Bro. O. G. Frazier and others, be careful, lest you wound the feelings of some of your brethren. Because some preacher pastors more than one church at a time does not signify that he is idle or fooling away his time, nor does the mere fact that a man is preaching every Sunday to one church prove that he is doing his whole duty. Now I could mention a host of faithful ministers, who have now laid their armor by and gone to rest, who pastored several churches at a time—poor churches that could not, under the circumstances, have had preaching at all, if they had been forced to have a pastor all of his time. I could mention many of our most useful ministers now living, but forbear—will let the reader call them up in his mind—who do not think it a great sin for several churches to unite together when one is too poor to pay for all of his time. And if Bro. Frazier or any other brother will take the trouble to ascertain what per cent. of our Baptist brotherhood was converted by these gad-about preachers—idlers, as he is pleased to call them—and find who organized the most of our churches, he will be satisfied with the result. Now I know it is nice to have preaching every Sunday, but please just run over the list of churches within your knowledge and see how many there are that could pay for all of your time! I am no preacher, but if I was I know of many that could not pay for all of my time. Hence I do not think the practices of pastoring a plurality of churches, wrong, nor do I think it had anything to do with the communion question, as I think the latter can stand upon its own merits. I hope the brethren won't try to cling everything into it. About all the people need on that subject is a little time to think and overcome the force of habit and prejudice.

Thirdly, I will say that our pastor, Bro. Windes, is fast gaining a strong hold on the affections of the people; his congregations are rapidly increasing, the interest of the church improving.

Bro. O. L. Halley, of Louisville, Ky., preached for us the second Sunday in June. His theme, "Humility the Road to Exaltation." He handled his subject well. His sermon was highly appreciated by his old mother church. With such a pastor as we have to preach the third Sunday, morning and night, and such men as Bro. Halley and Bro. Graves to drop in occasionally, we feel to praise God and take courage. And right here I would say to Bro. O. G. Frazier and others, be careful, lest you wound the feelings of some of your brethren. Because some preacher pastors more than one church at a time does not signify that he is idle or fooling away his time, nor does the mere fact that a man is preaching every Sunday to one church prove that he is doing his whole duty. Now I could mention a host of faithful ministers, who have now laid their armor by and gone to rest, who pastored several churches at a time—poor churches that could not, under the circumstances, have had preaching at all, if they had been forced to have a pastor all of his time. I could mention many of our most useful ministers now living, but forbear—will let the reader call them up in his mind—who do not think it a great sin for several churches to unite together when one is too poor to pay for all of his time. And if Bro. Frazier or any other brother will take the trouble to ascertain what per cent. of our Baptist brotherhood was converted by these gad-about preachers—idlers, as he is pleased to call them—and find who organized the most of our churches, he will be satisfied with the result. Now I know it is nice to have preaching every Sunday, but please just run over the list of churches within your knowledge and see how many there are that could pay for all of your time! I am no preacher, but if I was I know of many that could not pay for all of my time. Hence I do not think the practices of pastoring a plurality of churches, wrong, nor do I think it had anything to do with the communion question, as I think the latter can stand upon its own merits. I hope the brethren won't try to cling everything into it. About all the people need on that subject is a little time to think and overcome the force of habit and prejudice.

Historical Department.

It will be admitted that we have given more valuable Historical Matter in this paper in the past 27 years of our connection with it, than any other Baptist paper on the continent. We propose to make this a special department of the paper henceforward, and bespeak a careful reading of it.—Ed.

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

Standard Baptist Histories. O'Connell's History of Ancient Baptists \$1.00 O'Connell's History of Modern Baptists 1.50 Origin and Historical Succession of Baptists .50

[There seems to be a concerted effort made by the Independent of New York, Mr. Dexter and a Northern Fox, to discredit the history of Baptists. A while ago the charge was, we had no historical existence prior to the 16th or 16th century, and now that immersion was originated in 1641—a new baptism. We insert the reply of the Standard of Chicago here, that our ministers, when the charge is thrust upon them, will have the disproof at hand. We want to make this department a repository of valuable historical facts.]

The Independent supposes as follows: "We call attention to the fact that the year 1641 is three years later than 1641, also to the fact that, while the general Baptists were quite numerous at that time, the particular Baptists were as yet a mere handful. It is likely the entire membership of the seven churches in London did not amount to two hundred persons in 1641. It was an easy matter for such men as Kiffin and Spillsbury, after adopting the innovation of the general Baptists that immersion was essential to baptism to induce these feeble bodies, composed for the most part of illiterate artisans and journeymen, to follow their example especially in a period like that, when change for the sake of change was fashionable. High Baptist authority declares that the confession of the seven churches in London "was first put forth about the year 1643," but no copy of the edition of that year has been recovered. If a copy could be recovered, it would, perhaps, be found to prescribe sprinkling or pouring, instead of immersion. It was probably not until 1644 that the London Confession decided in favor of immersion."

The Standard replies: As to "the baptism of John Smyth," it is not a matter of much consequence. As we have said on a former occasion, John Smyth is not counted upon as one of the founders of the Baptist denomination. He remained in connection with the English Baptist church at Amsterdam but a few months, and indeed died not long after what is termed his "so-baptism." It was Thomas Helwiese, or Helwys, who served as pastor of this church, and who in 1611, or 1612, returned with them to London. As to Smyth's so-baptism, Dr. Dexter brings forward new documentary matter which at least shows that Smyth was on repeated occasions charged with having "baptized himself first, and then Mr. Helwiese, and John Morton, with the rest." It does not appear that the fact was at the time denied. The construction put upon the matter by Baptist writers has been that the brethren of this church originated the ordinance in its true mode among themselves, and those who spoke of it as "so-baptism"—a baptizing of themselves, meant this, and nothing more. The new evidence brought by Dr. Dexter makes this construction no longer possible, the repeated charge in the contemporary writings against Smyth being that "he did baptize himself." A charge made, however often reiterated, is not a charge proven; yet in the present state of the evidence, there is nothing but the probabilities of the case to adduce on the other side. We have noticed these on another occasion, and do not care to dwell upon them now. We will only add that the engraved caricature with which Dr. Dexter adorns his title-page, does not help his argument, neither does it lend dignity to his book.

The other point, "Whether dipping were a new mode of baptism in England in or about 1641," might be equally handed over to the category of questions scarcely needing detailed treatment. A significant passage in Dr. Lightfoot's account of proceedings in Westminster Assembly in 1644—three years after the date named by Dexter, is worth more than cart-loads of extracts, doubtful in meaning many of them, from cotemporary tracts. When, according to Dr. Lightfoot, the question was before the Assembly, whether the doctrinal standard under discussion should read, "The minister shall take water and sprinkle or pour it with his hand upon the face or fore-head of the child," "it was voted so indifferently that we were glad to count the names twice, for so many were unwilling to have dipping excluded that the vote came to an equality within one." Now, how can any sane person believe that what was "a new mode of baptism" in 1641, three years later, in 1644, should have become so general as that an assembly of Presbyterian ministers, representing all England and Scotland in a measure scarcely exemplified since, should have been, within one, evenly divided upon the question whether it should be recognized in the doctrinal standard they were framing, or excluded? When Dr. Dexter has cracked this historical nut, we should be glad to have him try another. He himself quotes this article from the Baptist Confession of 1644:

"That the way and manner of dispensing this ordinance is dipping or plunging the body under water; it being a sign, must answer the thing signified, which is that interest of the saints have in the death, burial, and resurrection of Christ. And that as certainly as the body is buried under water, and risen again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of the resurrection, to reign with Christ."

He quotes also the appended note, that, "The word baptizo signifies to dip or plunge, yet so convenient garments be put upon both the administrator and subject, with all modesty." Was immersion "a new mode" for even Baptists in England in 1641, and in three years time did this "new mode" become so general as to be accepted as the only one in a Confession received and used by the seven Baptist churches of London—all there were in the city at that time?

After adducing in his book what he deems evidence of the newness of immersion as a mode of baptism, as practiced even by Baptists at the date named, Dr. Dexter does us the honor to make some reference to a former expression of incredulity on our own part as to this, in the Standard; and he pays us the compliment of saying: "In my judgment—in view of the evidence here presented, nothing but the obstinate and discreditable refusal to apply to matters touching his own denomination those principles and processes of reasoning which with other men, he is accustomed to apply to all other things, can prevent a Baptist from conceding that the churches of his order in the mother country did introduce dipping as a method of baptism, at that time now, in or about the year 1641." Well, so be it; yet we are at liberty, we suppose, to judge for ourselves as to the real value of this testimony gathered by Dr. Dexter out of the controversial tracts written against Baptists,—always termed "Anabaptists," a name they utterly refused to own—about the middle of the seventeenth century. Those who have read Dr. Featley's "Dippers Dipped," will also be quite prepared to judge of this testimony. But apart from that, Dr. Dexter's handling of it cannot be pronounced free from the charge of special pleading. What his evidence does show is simply this—that the practice in all directions, previous to the organization of English Baptist churches, had become irregular and confused, as regards the manner of administering baptism; that there was a vigorous and determined effort made by those who justified and practiced infant baptism, so-called, to discredit, either adult baptism, or the administration of the ordinance in any other "mode" than that most convenient in the case of infants; that no means were left untied to brand and stigmatize the Baptists, some of the writers, like Dr. Featley, being shameless enough, in the face of what was transpiring in their own Presbyterian Assembly at Westminster, to represent "dipping" as "a new baptism," when, in point of fact, it was used in all directions, even by Pedobaptists, and was positively enjoined in the English Prayer Book issued by authority of Edward VI, a hundred years earlier, in all cases save where "the child was weak;" and that, in general, these controversial

books and tracts are worth just about as much, in the way of historical evidence, as a political squib written in the heat and height of an American political campaign. The sober fact in the whole matter is shown by such evidence as is afforded by the Baptist Confession of 1644, and by the history of the adoption of the clause quoted above in the Westminster Confession of the same date. These absolutely prove that "Dipping" was not "a new mode of baptism in England, in or about 1641."

Dr. Dexter quotes from the late Golden Rule a criticism of some former work of his, that he "swings a beetle to knock down a fly." Whatever it is that he "swings" in this book he has certainly not knocked down anything at all, so far as the matter just now in hand is concerned. As to the other two questions investigated, we suppose that the world will stand, and the Baptist denomination survive, even if it should turn out that John Smyth baptized himself, or that the "Crowley Records" are not in all respects authentic history.

TO THE BAPTIST PRAYER-MEETING.

BRO. GRAVES:—I hope you still hold prayer-meeting at 3 o'clock Sunday evening; if so, please present my case as a subject of special prayer. I have been a member of the Baptist church for many years, but I fear I am a professor and not a possessor. The Lord has promised to hear the united prayers of his people, therefore I want every Christian who may see this to pray for me and continue to pray for me until the Lord gives relief to my desponding soul. ONE IN TROUBLE.

REMARKS.—Shall not the Sunday afternoon prayer-meeting of the Baptist readers be revived? Let us all next Sunday evening pray for the above troubled and desponding soul. How many thousands of our members would make the same confession if they only had the moral courage to do it. They are without satisfactory evidence of regeneration, and have been for years and years, and for the best of reasons.

FROM OREGON.

BRO. GRAVES:—I am endeavoring to spread sound literature in the churches to which I minister, yet am unable to do as much as I wish, for lack of means.

If some brother or sister will send me some tracts I will receive them thankfully, and guarantee their distribution. I obtained your book, "The Great Iron Wheel," a short time ago, which I prize highly. The cause is prospering here, though not as we could wish, because of evil seed-sowers. May God spare you long, Bro. Graves, to battle for the true faith, and may His people soon be one in all things, is the prayer of, J. C. CANTREBURY.

Randolph, July 17, 1883.

BRO. GRAVES:—Your Lecture in Dallas did about as much good among the colored people as it did among the whites. As an illustration, a Free-Will Baptist preacher, colored, heard each of your Lectures at the court-house, and at the next church conference of the regular Missionary Baptist church, colored, he made application to join and was received. He had two churches in charge, one in this city, and the other about twenty miles from here, and the consequences are that the Free-Will church here has about dissolved, and the members are joining our church. On Sabbath before last Elder Myers Butler, white, and the colored preacher organized the one twenty miles from here into a Baptist church, requiring all that had not been legally baptized to be baptized.

I read your paper regularly and am pleased with it. If the above items, in your judgment, should be of any interest to your readers, especially the colored, I would be glad to see them in your valuable paper. The preacher's name is Aaron Scott. Respectfully, A. R. GATCIS. Dallas, Texas.

REMARKS.—It is always cheering news to hear of any good accomplished by one's labors. We are glad that those Free-Will—Arminian—and onecommunion Baptists are all coming into the one fold, and we are also glad to know that "if all" immersions are not recognized as valid baptism, God speed your work, Bro. Griggs.

"THE TRUTH STORY OF JOHN SMYTH, THE SO-BAPTIST; AS TOLD BY HIMSELF AND HIS COTEMPORARIES, WITH AN INQUIRY WHETHER DIPPING WERE A NEW MODE OF BAPTISM IN ENGLAND IN OR ABOUT 1641. BY HENRY MARTYN DEXTER. BOSTON: LEE & SHEPHERD.

The Tennessee Baptist.

THOU HAST GIVEN A SINNER TO THREE THAT FEAR THEE... PUBLISHERS: W. H. GRAVIES & COMPANY. EDITOR: J. R. GRAVIES, LL.D. ASSOCIATE EDITORS: REV. J. M. D. CATES, REV. J. H. BORDUM, REV. W. G. INMAN, D.D., REV. J. T. OAKLEY, REV. W. H. P. BOND, A. J. FROST, REV. W. M. NORTON, JAS. S. MARAFFY.

Business Office: 227 Second street, Memphis, Tenn. TERMS FOR MIX MONTHS: Single Copy... 10 CENTS. Clubs of Three... 3.00. Clubs of Six... 5.00. ADVERTISING RATES: One inch (12 lines of nonpareil) one insertion... \$1.00.

Distinguishing Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God... 2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers...

3. As Baptists, we are to stand for the spiritual and regenerated church, and that none shall be received into Christ's church, or be admitted to its ordinances, without confessing personal sin... 4. As Baptists, we are to stand for the local, congregational, and complete in itself.

5. That, under Christ, each church is absolutely sovereign and independent. 6. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's Supper.

7. That each local church alone is invested with all ecclesiastical power—power to elect and commission and depose its officers, power to receive, discipline and exclude its own members. 8. That the non-connection of human societies as Scriptural alliances or co-operation that is susceptible of being applied to a recognition of ecclesiastical or ministerial equality with Baptist churches.

9. Silence is the most efficient Accomplisher of Error.

FREE COMMUNION AMONG BAPTISTS IN ENGLAND.

A FACT IN MODERN HISTORY.

FREE communion among English Baptists has two degrees; some limit it to the Lord's Supper, others extend it to full membership. Among Independents some advocate the admission to the Lord's Supper of all who wish to come, if they are not immoral; but free-communion Baptists do not do so. They divide God's truth into things essential and non-essential to salvation; and receive all who believe that which is deemed essential, provided they are moral and seem to be as Robert Hall said, "sincere and spiritual worshippers." (Terms, p. 120.) The rule admits of any degree of latitude in practice; for it depends on what amount of belief is deemed essential to salvation, and on the extent to which "charity" hopes all things as to a "sincere and spiritual" state of mind. Its advocates "tolerate" those who are received "every error which" in their view "is consistent with a state of salvation." (Hall's Short Statement, p. 34.) They tolerate every error which is "compatible with the perfect sincerity of its abettor," which sincerity, in Mr. Hall's view, "comes nearly to the same point," as its "compatibility with a state of salvation?" (Terms, p. 112.) The system is so broad that it extends to all doctrines and duties which any one may please to call non-essential. The admission of the unbaptized is

and minister the power to grant dispensations and indulgences, just as the Pope claims this power. It dispenses with obligation to believe whatever God says, and to do whatever he commands, as far as Antinomianism boldness dares to do so. Mr. Hall tied the plea that this licentiousness imparts the means of popular attraction." (Terms, p. 176.) He said that, unless it be adopted, he "greatly questioned whether the success of our views will in any degree be ascribable to our efforts" (p. 180), and also that "if the mixture of Baptists and Pedobaptists in Christian societies" be so general that Baptist churches cease to exist, that then these mixed assemblies will, like "a great empire, be prepared to subdue the nations of the earth." (Short S., pp. 46, 50.) He said in effect that the salvation of the world depends on a system based on licentiousness.

It is true that the anti-Christian nature of such a system is of itself a sufficient condemnation of it without showing its fruits. But so selective is this kind of license that its condemnation needs to be written by facts as well as by appeal to God's law. Jesus said, "By their fruits ye shall know them." A corrupt tree brings forth evil fruit. He commands us to judge of men by their conduct, as well as by their principles; to judge of systems by their fruits, as well as by their stems. We are bound, therefore, to gather and examine the fruit of this system, that we may "know" it the better.

Let us first examine it by the test of its leading law—that it is a crime to exclude from church membership, or any of its rights, persons who are "sincere," who are "free from habitual indulgence in vice," and from "the obstinate maintenance of heresy" on points deemed essential. (Reply, p. 197.) From such persons, Mr. Hall says, "It would be impious to withhold any religious privilege." (Reply, p. 87.) He says also that "in primitive times all the faithful were admitted to an equality of participation in every Christian privilege." (Terms, p. 62.) He speaks of "the criminality" of any breach of communion except "on account of a vicious life or fundamental error." (Terms, p. 41.) He denounces such a course as schism; the sin of tearing limb from limb the body of Christ; a sin which he says is deprecated in Scripture as "the greatest evil." (Short Statement, p. 21.)

If persons believe this they are not upright, they live in habitual sin, if they exclude from full membership, or any church privilege, those whom they receive to the Lord's Supper, and whom they pronounce to be in a state of salvation. Yet there are many churches which act thus. The fact is a most serious one, "for if we sin wilfully after we have received the knowledge of the truth," there remains for us, the apostle says, only that "fiery indignation which will devour the adversaries." (Heb. x: 20.)

I have been asked what is the practice of Mr. Spurgeon's church? I know, by a note received from him some time since, that he himself is not in favor of the practice of mixed membership. I believe that no one is received to membership in his church unless he has been immersed on a profession of faith; and, so far as I have information, this is the practice of most of the churches under the care of those who have studied in his college. The rule of admission to the Lord's Supper in Mr. Spurgeon's church, so long as it has practiced free communion, has always been, I have reason to believe, that of Mr. Hall, namely, the admission of all who are believed to be in a state of salvation. As applied by Mr. Hall, this rule regards the admission of all Arminians and Calvinists, of all Independents, Presbyterians, Episcopalians and Wesleyans, who are believed to be moral, earnest and sincere. As applied by Socinians it requires the admission of those who deny the divinity of Christ and his sacrificial atonement for sin.

The practice of Mr. Spurgeon's church in membership was referred to by the Rev. Edmond S. Price in a letter printed in the Glasgow World newspaper, and dated April 14, 1876. He wrote as an advocate of full mixed membership and said,

"Is it more wrong to say to a heathen we cannot partake with you at the table of the Lord, than to say to him we cannot associate with you as a member in the Christian church? The principles and teaching which are pleaded as condemnatory of the former practice, appear perhaps with equal distinctness to our American brethren to condemn the latter. Mr. Spurgeon will no more open the church of which he is the honored pastor to all believers, than the American Baptists will the table of which they consider themselves the guardians! How can we in this country, with any consistency, receive and expose our American brethren in this matter without abandoning our denominational platform, and schedules, foundations, and colleges—the very constitution and order of our colleges? This charge of utter 'inconsistency' between avowed principle and actual practice is made by a Free Unionist, and against so large a part of the churches which profess to practice free communion. That he says 'The bulk of the Congregationalists in this country, whether Baptists or Pedobaptists, limit the constituency of the churches.' This well-known, habitual, and flagrant inconsistency between avowed principle and persistent practice, as to church membership, is but one fact or class of facts; but it is one of tremendous weight and significance. It sets forth these churches as guilty of habitual fraud and imposture; as maintaining a system of organized deception; of being self-accused of living in habitual and wilful sin; and in a degree of ordinary degree; in sin of such awful 'criminality' that it resembles that of those who crucified the Redeemer, for it is said to tear his body limb from limb.

We start back appalled from the thought of what God says of such wilful sin. What defence can be offered for it? Well, the self-accused say, as Mr. Hall said, that the course they pursue is "the means of popular attraction." (Terms, p. 105.) Favor won by inconsistency and guilt, is favor weighted with the heaviest woe. Will they say that by this means they get great gifts and gain? Filthy lucre won by sin, even if it be called *Corban*, an offering to God, is filthy lucre still; it is like that wealth of which the apostle said, "Your riches are corrupted and the rust of them will be a witness against you, and will eat your flesh as it were fire." (James v: 2, 3.) If by committing known and wilful sin a person could get thousands a year, live in a palace, drive a costly equipage, and receive the greatest applause, what would it avail him when that "fiery indignation," which is the penalty of wilful sin, shall be revealed?

In 1873 the Rev. D. McClellan, of Manchester, stated that in Mr. Spurgeon's church "any one who refused to be baptized after three months' privilege at the Lord's table, is refused admittance." According to Mr. Hall's principles, such a person ought to have been received to full membership from the first. And yet Mr. Spurgeon has spoken of Mr. Hall's arguments on communion as "convincing," and has thus implied that he agrees on the whole with his theory. In his magazine, *The Sword and Trowel*, for February, 1877, he said in reference to the great increase of Baptists in America, "It may be for the benefit of the churches of our denomination there that they should keep their doors closed. It is a very wide question. But it gives some of us pleasure to know that there is at work an undercurrent of moral liberal opinion which seems likely in time to cause an upheaval of the old system. The principle of open communion, we think, would make headway if a Robert Hall were to appear in the States, and with his convincing arguments urge a more liberal discipline."

Mr. Spurgeon, by endorsing Mr. Hall's "arguments" in his own practice in membership, is "criminal." Mr. Spurgeon's expression, "a more liberal discipline," points to the vicious habit which is the source of his inconsistency, the habit of being "liberal" instead of being "faithful" as to his Lord's goods. Paul says that a pastor "must be blameless as the steward of God" (Titus i: 7), and that "it is required in stewards that a man be found faithful." (1 Cor. iv: 2.) The Redeemer has left an account of a "liberal" steward, but he called him "unjust." (Matthew 23: 23.)

It is more wrong to say to a heathen we cannot partake with you at the table of the Lord, than to say to him we cannot associate with you as a member in the Christian church? The principles and teaching which are pleaded as condemnatory of the former practice, appear perhaps with equal distinctness to our American brethren to condemn the latter. Mr. Spurgeon will no more open the church of which he is the honored pastor to all believers, than the American Baptists will the table of which they consider themselves the guardians! How can we in this country, with any consistency, receive and expose our American brethren in this matter without abandoning our denominational platform, and schedules, foundations, and colleges—the very constitution and order of our colleges? This charge of utter 'inconsistency' between avowed principle and actual practice is made by a Free Unionist, and against so large a part of the churches which profess to practice free communion. That he says 'The bulk of the Congregationalists in this country, whether Baptists or Pedobaptists, limit the constituency of the churches.' This well-known, habitual, and flagrant inconsistency between avowed principle and persistent practice, as to church membership, is but one fact or class of facts; but it is one of tremendous weight and significance. It sets forth these churches as guilty of habitual fraud and imposture; as maintaining a system of organized deception; of being self-accused of living in habitual and wilful sin; and in a degree of ordinary degree; in sin of such awful 'criminality' that it resembles that of those who crucified the Redeemer, for it is said to tear his body limb from limb.

was liberal with his Lord's goods against his Lord's will. His liberality was theft. What he stole from his Lord he used to win "popularity, favor, or number." Mr. Spurgeon's "liberal discipline" is of the same kind; it is the liberal use of his Lord's goods to win the favor of men by violating his Lord's will. For no authority of Christ can be pleaded for giving the Lord's Supper to those who are not church members; no authority for using that ordinance as if it were a florin in a private purse, with which one may be "liberal" at will. The substitution of "liberality" for fidelity in divine things is an utter profanation of them and a great sin.

I have mentioned in this article only one fruit of free communion. It has many other fruits, but this one, of wide-spread, wilful, flagrant inconsistency between principle and practice, bears the strongest possible evidence that the tree which bears it is "corrupt," root, stem and branch. For it is impossible to deny how serious this wilful violation of principle is. Mr. Hall said of his system of membership, "With this persuasion we are not at liberty to act in a different manner." (Reply, p. 116.) "The wilful perversion of the least of Christ's precepts, would betray an insincerity utterly inconsistent with the Christian character" (p. 45). "A cordial compliance with the fundamental laws of the kingdom of God is essential to eternal felicity" (p. 44). "We are not permitted to violate the dictates of Divine Authority in the least instance" (Terms, p. 168). W. N. England, July 12, 1883.

THE HIGHER EDUCATION OF OUR DAUGHTERS.

DR. C. H. STRICKLAND, who preached the Commencement sermon at Mary Sharp College lately, heard a class of young ladies examined in Greek, and says it was "the most rigid, searching examination he ever heard, and that the young ladies stood the test and came off victors." Some years ago, we heard Prof. John Hart say that, if he wanted an excellent translation of one of the old Greek tragedies, he knew of no one to whom he would commit the work with more confidence than to a young lady who had studied Greek at the Albemarle Female Institute. That lady is now living near Charlottesville, Va. And why should not really intelligent women learn to read their New Testaments in the original? How many men in England knew as much as did Mrs. Lovell ("George Elliot")? Her learning was both wide and deep. Many of the best letters that have ever been given to the world were written by women. If you have not read the recently published Letters of Jane Welsh Carlyle, the wife of Thomas Carlyle, then read them, and be convinced that some of the very choicest specimens of epistolary literature are the work of women. We see no good reason why an intelligent girl should fool away years over "ologies" and "onomies" which she will never use and never enjoy afterwards, and then be left in ignorance of the language in which the New Testament was written.—*Religious Herald*.

We have been for forty years the earnest advocate of the higher education of our daughters—the women of the South. The Mary Sharp is the substantial monument of this fact. It had its origin in the advocacy, of a, thorough education for our daughters in this paper. It was founded not in competition with any other female school in the South, certainly not as a rival of High Schools or Academies, much less with the mixed schools, normal or otherwise, of the State or country; but as a school to which all these are preparatory, and it is a fact that there is not a female school in the South, if there is in the North, a graduate of which can enter the Senior, and we doubt if she can the Junior class of the Mary Sharp.

This institution was founded to be among the best female schools of the South what the University of Virginia is among the Colleges of the South. It is certainly the rival of none of them. It should be known that, saving the Albemarle Institute, there is not a female school in the South that requires a full course in Greek as well as the higher mathematics to entitle the graduate to a diploma.

If we are going to educate our daughters, why should we not give them as full and complete an education as we do our boys? If a foundation has been laid, it will require no more time to classically educate a girl than it does our sons—four years only at the Mary Sharp. Send at once, for a catalogue to Prof. A. T. Barrett, Winchester, Tenn.

EDICRAMS.

Virginia has much in her history to be proud of, but her present lot of public men blot out all but the history.—*Biblical Recorder, N. C.* This is severe, since the "funniest preacher" and the "wildest joker," who conduct the *Religious Herald* and represent the best talent of the State, Bro. Bailey is reminded by them that several Baileys are still living in Sussex, but he does not except them. Such statements, though true, are not pleasant when shot out with a sneer.—"I have read and re-read the Seven Dispensations, and I can but express my gratitude to you for having written such a book. The prophecies are made plain and satisfactory, and death has less terrors, and I feel more ready to meet it than ever before."—*M. T. Toy*. Bro. Toy has expressed what no one has before, and one thing that we have endeavored to accomplish in writing the book, to so develop the glorious teachings of the Bible that death would have no terrors for the child of God. It was gratifying to learn that that aged Christian, Bro. Tharp, of Macon, Tenn., fell on sleep while reading one of those Chapters that unfolded the glories of the millennial kingdom and reign of Christ with his saints.—"I rejoice to hear that so many Baptists are with you on church communion. I have been for many years of that belief before I ever read a line from you, or even know of your advocacy of it."—*D. F. Owen, M. D., Okolona, Miss.* And so have thousands held it before we were born, nor did they learn it of men, but from the Word. Jesse Mercer, of Georgia, believed it and published, and preached, and talked it in 1811, but owing to the power of the prejudice for a mere custom on the part of the deacons of the churches, he effected little in getting the churches to drop intercommunion, but he left his testimony on record, thank God, and strange to say, his *explicit statements* have been sought to be so wrested as to neutralize his testimony!—It is gratifying to see the activity of brethren in Lower Canada to introduce the publications of the Baptist Book House.—"I see year intercommunion views have created quite a move. I have ever held to the same position. I think such communion when properly investigated will be seen to involve a church in difficulty. If it is to be kept and observed in the church, then, by what authority can I partake of it when I am not a member? It is a church act; so it is to vote; hence I ought to vote also. Could I have a little space in your paper for some views on the subject?"—*T. Montgomery, Missouri*. Yes, Bro. T. M., "a little space," for we are reserving three columns each week, for Bro. Renfro, or Gambrell, or "Protoleros" of the *Record*, or "V," to reply to Bro. Bond, Harrah, or Welis, or if any one of them prefer the editor, he is more than willing to humor his preference.—"Such is the influence of THE TENNESSEE BAPTIST for good, that I intend to place it in every family of my charges, and the enclosed list is the earnest of the fact—this is not to exclude, but to include our own State paper." So writes Bro. Reid, of Louisiana, and in his letter he reports valuable accession to one of his churches from the Presbyterians, a Bro. McGulst, whose name we see in the list of new subscribers. Will not one hundred ministers unite with Bro. Reid in his commendable effort? It will help you as pastors, and it will us. Who will say, "I will try?"—S. P. Cheers, Water Valley, Miss.: Tell your brethren that we only rebuke and condemn those who are shiftless, idle and thieving, and not the honest and industrious, and aspiring for education. We condemned the Spanish, Mexicans and native classes equally.—Bro. W. M. Prowett, of Mississippi, wishes to refer Bro. Shaw, of Texas, and our readers to the twelfth chapter of Revelation, from the seventh to the tenth verse, to sustain his position that the devil is a fallen angel.—The health of Eld. W. P. Bond has greatly improved since his return to Tennessee, and his voice has quite recovered its normal tone and power. There are churches within the bounds of the Big Hatchie that would do well to secure his services.—Your experienced fully substantiated our theory of true

sentiments, Bro. C. J. Swain, Florida. They were very striking.—Queries to be noticed must have the real name of a subscriber. We feel under no obligation to answer the queries of those not patrons, to the exclusion of those who are, for there are hundreds of queries that cannot be answered for lack of space.—A church in Louisiana is divided upon the question, whether the knocking of a brother down upon the streets and using abusive language is, or is not a general, i. e., public offence?—Our types made Bro. F. B. Moodle say that the Florida Female College would be located at Lake City, when he meant to say probably it would, since the State University had been located there.—We think you will see that the passage has a larger meaning if you will impartially study it, Bro. McDonald.

QUIRIST.

In case where a brother of one church claims to be damaged by a brother of a sister church, of the same Association, what course shall the brother pursue? JACOB ENIDIA.

ANSWER.—That brother can acquaint that church with the fact of his injury, and propose to present them with the proofs to sustain his charge, and this is all he can do. Unless the church is willing to shield an evil doer she will be willing to bear the charges, and promptly to act upon the testimony. The Association is no court of appeal, and has nothing to do with the internal discipline of a local church. If that church will not bear the complaint it will only furnish another conclusive argument in favor of church communion.

1. Does one Baptist church have the right to bring a charge against a member of another church, under any circumstances?

2. Does the pastor of the church, or moderator, who is not a member of that church, have the right to refuse to read a letter when it is presented to him in full fellowship and good standing for membership? I would like to have all the standard authors on the subject. B. M. WAGGONER, Union county, Tenn.

ANSWER.—1. Bro. W. will find our views of his first query in the answer above.

2. No moderator, whether a member of the church he serves or not, has the right to refuse to hear read a letter application for church membership, from a sister church. A moderator is bound to put such motions as are properly brought before him, by a motion and one approval, and observing the Constitution and Rules of Decorum. He has no right to dictate in the matter. There is a point in the proceedings of a church in conference that the Rules of Decorum require the moderator to ask if there are any applications for membership, and then those applications must be heard and considered, granted or refused, and it is the custom, and not the moderator that does this. Some moderators seem to think they have the right to have things done their own way, or not done at all. See Hiscox's "Church Directory," Pendleton's "Church Manual."

1. Does the ordination of a man to the gospel ministry clothe him with the authority to baptize any person that demands baptism at his hands, without the authority of a church?

2. If not, how are scriptural baptisms administered by missionaries in heathen lands? Your brother in Christ, Eagle Point, Texas. T. F. Goe.

ANSWER.—1. Ordination does not confer upon the recipient the right to administer the ordinances to whom and where the minister deems fit, but when called upon by a church. The reason is because the ordinances were delivered to the churches and not to the ministry, and therefore under the sole control of each local church.

See 1 Cor. ii: 2. See Pendleton's "Church Manual," Hiscox's "Church Directory," Treat by the editor: "The Supper a Church Ordinance" (10 cts). If a minister has, in any conceivable circumstances, the right to baptize those deemed qualified by himself without the voice of the church, he has in every case, and in case has a right to defer the matter to the church. If the ordinances were delivered to the ministry, it is the duty of ministers to assume the responsibility of determining every case who may and who may not be baptized, and eat the Supper, since they cannot relegate their trusts. But if the ordinances were committed to the churches, then in no case has a minister the right to administer, save to those deemed qualified

by the church, since the churches cannot segregate their trusts. Baptism admits the recipient into the fellowship, and to all the privileges of a local church, and no minister has the right to say who shall or who shall not be admitted to them.

ANSWER.—Certainly not, but his son in gospel, whom he influenced to come to Christ when he was in bonds waiting to appear before Caesar.

ANSWER.—I. "In the name" means by the authority of, and it was by the authority of Christ that John and the apostles, and all who baptized in their time, and all who have truly baptized since, and they one and all used the formula Christ commanded, as we do now.

ITEMS. Bro. F. S. Rowntree, of Ranch, Gonzales county, Texas, is the authorized agent of the Baptist Book House in the bounds of San Antonio Association, for the sale of books, tracts, periodicals, etc.

The regular fall and winter course of lectures in the Memphis Hospital Medical College, and Medical Department of the Southwestern Baptist University, will commence about October 1st.

The Southwestern Baptist University, Jackson, Tenn., opens on September 3rd. (See card in this paper.) All intending to enter this session should enter on that day, and not a week or two afterwards.

BUT ONE REAL LIFE.—There is but one true, real, and right life for rational beings; only one life worth living in this world, or any other life, past, present, or to come.

Very Low Rates.—During the continuance of the Southern Exposition at Louisville, Ky., commencing August 1st, and continuing one hundred days, the Louisville and Nashville Railroad will sell Excursion Tickets from any of its stations to Louisville at one fare for the round trip.

The predicted figurative drying up of the river Euphrates under the Sixth Vial, in Revelation xvi: 12, implies the gradual exhaustion of the Mohammedan territorial, political, and religious influence in the East.

When will the world be converted by the preaching of the gospel in the present dispensation? A careful writer says this: 1. Three out of every five persons in any given population do not even attend divine service.

Union which still extends over Palestine, and by the decline of Mohammedanism, which still spreads far over Egypt, India, China," etc.

The Minutes of the Southern Baptist Convention, held in Waco, Texas, last May, reached us a few weeks after the Convention, put up in good order.

Our reviews of Bro. D. B. Ray's replies to our defensive articles that appeared in this paper last May and June, commence this week. Should we fail to reply it would be straightly said that we did not because we could not.

Those who have least of Bible truth, sometimes seem to make most ado about Bible names—names that once had a definite sense, but have lost it, by indefinite application. The Mormons call themselves "the church of God," and "salnts"; both Bible names.

When will the world be converted by the preaching of the gospel in the present dispensation? A careful writer says this: 1. Three out of every five persons in any given population do not even attend divine service.

1. Three out of every five persons in any given population do not even attend divine service. 2. Out of every one thousand church members only one in five ever attend prayer-meeting.

lack of Christ's faithfulness and earnestness, in doing God's work, notwithstanding the apparent general prosperity of many churches, and the great popularity of many pastors.

CONNECTION.—Will the readers of Bro. Bond's interesting and valuable articles on "Inspiration" turn to June 2, and correct error in second column, where he speaks of Christ and the authors of the New Testament, and read: "They refer to Genesis 26 times; to Exodus, 21 times; to Leviticus, 23 times; to Numbers, 4 times; to Deuteronomy, 33 times; to Joshua, 1 time; to 1 Sam. 1 time; to 1 Kings, 4 times; to 2 Kings, 1 time; to 1 Chron. 11 times; to Psalms, 86 times; to Isaiah, 64 times; to Jeremiah, 12 times; to Daniel, 8 times; to Ezekiel, 4 times; to Jonah, 3 times; to Malachi, 8 times; to Job 3 times; to Joel, 4 times; to Proverbs, 6 times; to Amos, 1 time; to Habakkuk, 11 times; to Nahum, 1 time; to Hosea, 6 times, and to Micah, 4 times?"

INFLUENCE OF NEWSPAPERS.—If the following written by Daniel Webster, was true in his day what shall we say of its application to the present time? While we are not insensible to the moulding influences of good books and would advise every young person to begin a library, we cannot but believe that the boy of to-day, if he is to be up to the times and helped for good, must read good newspapers.

"On the opening of the Tennessee Legislature a few days ago, the members were thrown into a sensation by a passage in the prayer of the chaplain, Rev. K. A. Hoyt, as follows: "From repudiation and all forms of dishonesty, good Lord deliver us." And his church very properly sent him his resignation last week.

This is not the first by a score of similar innocents that have appeared in this organ of North Carolina Baptists, which we have allowed to pass as too contemptible to notice.

We should be glad to have those now holding commissions as agents, to report to this office at once, and those desiring Associational agencies will please, notify us. All previous appointments are hereby RECALLED.

to do what a gentleman and a Christian would unhesitatingly do—retract his unjust and damaging charge against us. We have faults and shortcomings enough, but that man does not live who can truthfully say he ever lost one dollar by his business connection or dealings with us.

A PRAYER. Father! take not away The burden of the day, But help me that I bear it, As Christ his burden bore, When cross and thorn he wore, And none with him could share it; In his name, help! I pray.

MEETINGS OF ASSOCIATIONS OF TENNESSEE.

- BEAULAH—Saturday, September 1, with Blue Bank Church, Lake county. Central—Saturday, September 15, with Spring Creek Church, thirteen miles northeast of Jackson. Clinton—Thursday, September 20, with Pleasant Hill Church, Anderson county. Concord—Friday, August 3, at Lebanon. Cumberland—Thursday, August 16, with Oak Grove Church, Robertson county, ten miles northwest of Springfield. Duck River—Saturday, August 25, with El Bethel Church, Bedford county, three miles north of Shelbyville. Enon—Friday, October 12, with Coram's Hill Church, four miles South of Castalian Springs, Sumner county. Holston—Thursday, August 9, with Buffalo Ridge Church, Washington county. Indian Creek—Friday, September 21, at Liberty Church, Lauderdale county, Alabama. Judson—Saturday, September 1, with Blue Creek Church, Humphreys county. Salem—Friday, September 14, with Round Lick Church, Wilson county. Southwestern District—Friday, October 12, with Prospect Church, Hollow Rock, Carroll county. Unity—Saturday, September 8, with Henderson Church, on the M. & O. R. South of Jackson. Western District—Friday, October 5, with Cottage Grove Church, Henry county. Brethren will confer a favor by informing us of any mistakes in the above. We are not informed of the time and place of meeting of the Cumberland, (East Tennessee), East Tennessee, Beach River, Johnson, Providence and Union. Will some brother in each inform us. This list will stand three weeks. Cut it out if you wish to refer to it.

TO ALL OF OUR AGENTS, BOTH LOCAL AND GENERAL.

WE herewith notify all that we have adopted a new system, by appointing only one GENERAL AGENT in each Association, and referring all applications for local agencies to the Associational agent. We should be glad to have those now holding commissions as agents, to report to this office at once, and those desiring Associational agencies will please, notify us. All previous appointments are hereby RECALLED.

Foreign Missions.

MRS. NORA S. GRAVES, EDITOR.

IT is useless to attempt to accomplish anything as a body for the Foreign Mission cause without having a systematic plan by which we can reach the people at large, and concentrate their energies.

- 1. That each pastor should strive to keep the subject of missions constantly before his people, and preach at least one sermon a year on Foreign Missions. 2. That two earnest, working sisters be selected from each church of the Association, who will make it their duty to visit each member of their church during the year and solicit, at least, twenty cents a piece for Foreign Missions. 3. That the pastor put me in personal correspondence with the two sisters of his church selected for the work, by sending me their names, addresses, etc. 4. That all contributions for Foreign Missions collected within the bounds of the Big Hatchie Association, and all news from her churches on the subject of Foreign Missions, be reported to this column.

These are the plans laid down, and now it is to be seen if we can make them practical. Surely, there is not even one pastor of that body who can, and will not preach one sermon for Foreign Missions during a whole year, and show his people, not only in his pulpit, but by his daily intercourse, that he feels the full force of the command, "Go ye, therefore, and teach all nations."

But I appeal most earnestly to my sisterhood—the ladies—young and old, of the churches. It is to them I look principally to hold up my hands in this great undertaking. Whether we can make these plans practical, and send to our next Association a sum for Foreign Missions that will make the heart of old Big Hatchie swell with thankfulness and holy joy, depends upon whether there are just two sisters in each church who will take this work to their hearts and do their best.

It is generally said, "No work has yet failed that women took hold of." Is this to be the first? I hope not, but that we will soon enlist the heart and hands (as well as feet) of many a noble Christian woman in our work.

We wait to chronicle the first report, and to see which of the churches will "lead it."

Mr. E. Davault sends in his first report just in time for this issue, which report reads as follows: Covington church, \$32.19, of which \$11.15 has been paid him. Big Creek church, \$20.15—\$9.65 of which has been paid him. It is indeed encouraging, that collections from only two churches, almost \$52.25, during the first week of our Associational year, and the result of only four days work. Mr. Davault will next visit Ridge High, Eudora and Collerville, where we hope he will meet with equal success.

And his report closes with a request that the brethren of Germantown, Lagrange, Grand Junction and Macon, be ready for him.

TO THOSE WHO DO NOT BELIEVE IN FOREIGN MISSIONS.

You say you do not believe in foreign missions. Then there are certain other things which you cannot believe: 1. You cannot believe that God so loved the world that he sent his Son to save it, or that it is his wish that none should perish, but that all should come to repentance. You deny God's universal love. 2. You cannot believe that the gospel is the power of God unto salvation to every one that believeth. You deny its efficiency.

3. You cannot believe that Jesus was the Son of God, or has any claim upon your obedience who said: "Go ye into all the world and preach the gospel unto every creature." You deny his authority.

For it is as clear as noonday that if you believed these things, namely, God's loving wish to save all men, and the power of the gospel to save them, and that it was God's Son, and not an impostor, who gave the command to preach the gospel throughout the world, then you must believe in foreign missions. Think, therefore, how many denials are involved in your denial of the claims foreign of missions. What is there left in Christianity for you? To you it has neither efficiency nor authority, it has no crowning glory as a revelation of God's infinite love to the race of man.

Unless you find in the gospel something which makes it worthy of being preached to all men, you have not found in it that which makes it of any worth to you; you have missed its meaning; you do not know its power. The root of unbelief in foreign missions is want of faith in the gospel.—Missionary Herald.

THE STORY OF THE GOSPEL.

360 pages, 16mo. With 160 illustrations and a frontispiece, in colors, of Jesus blessing little children. In this book an attempt is made to give the Story of our Saviour's Life in so simple a form that it may be read and understood by very young persons, and others who are not skillful readers. For the benefit of these classes, it is printed in large type and divided into short paragraphs. Great care has been bestowed upon the selection and execution of the wood engravings, over \$2000 having been spent in their preparation.

From the Rev. David A. Day, Missionary of the General Synod, Lutheran church, to Liberia, Africa: "I am using 'THE STORY OF THE GOSPEL' in a class of twenty-five native boys and girls, from ten to fifteen years of age. They have read it through by small daily lessons, in place of the ordinary reading book, and were delighted with it. Generally, we have trouble to get them interested in their reading, but this 'STORY OF THE GOSPEL' just suits their capacity, and some of them have read it through several times."

From Morris Sharp, Esq., Cashier of the Merchants and Farmers Bank, Washington C. H., Ohio: "I gave 'THE STORY OF THE GOSPEL' to my youngest boy—seven years old (he had gone through no book previously except the first Reader) who at once commenced it, and to my surprise, continued to read it until he had finished it, when he said, 'It is the gooddest book of all of 'em.' His grandma next read it, with the same interest that the child felt. And then he loaned it to the servant, a young German girl, who read it through on Sunday at one sitting."

Sent by mail, postpaid, on receipt of 50 cents. Address: GRAVES & MAHAFFY, Memphis, Tenn.

YOUNG MINISTERS' FUND.

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 ministerial education, and we cannot understand why a Baptist can be otherwise. There will be \$16 needed monthly for each, to defray board, washing, lights, 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 look to the Board assistance. Can you not, dear brother or sister, afford \$5 or \$1 for so good a cause this year? The brother whom you assist may preach to you or your children, and God may a thousand times repay you by blessing his labors to their conversion. Trust God, and help. Who will open this list this year?

- Mrs. Juno Snow, Friar's Point, Miss \$1; and Esther Thomas (dece); Mrs. M. E. Albertson, 1115; 100; Nellie B. Mill Texas, 100; F. C. Frost, Ills., 100; D. M. Clark, Mo., 100; Mrs. A. M. Guter, Ga., 100; Mrs. E. A. Campbell, La., 100; Mrs. G. Martin, La., 100; Lewis Finley, Miss., 2 00; Dr. J. Gardner, Tenn., 100; Miss L. Yarbrough, Tenn., 100; W. J. Thomas, La., 100; John E. Carrin, Fla., 3 00; Mrs. M. F. Holcomb, Miss., 100; R. D. Dasey, Ark., 2 00; Mrs. J. A. Beisher, Texas, 1 00; Mrs. E. L. Clemmons, Tenn., 1 00; Mrs. M. A. H. Corbett, Ark., 1 00; Mrs. H. Battersfield, Mr. 60; Mrs. Julia L. Johns, Tenn., 2 00; J. M. Woodfin, N. Y., 1 50; Mrs. J. R. Markey, Tenn., 1 00; Ollie Pavotta, La., 1 00; Sarah O. Ott, La., 1 00; J. E. Brinkly, Tenn., 7 50; Mrs. M. L. Blandspawp Texas, \$1; Mrs. H. M. Hanks, La., \$1; Mrs. J. M. Bottoms, Texas, \$1; M. K. Bullard, Ind. Terry, 50cts. JACKSON, TENN., APRIL 12, 1888. Received of J. E. Graves twenty-one dollars and fifty cents—March 20th \$10, and April 12th \$11.50, total \$21.50 for this year. D. W. HUGHES Treas.

Baptist Book House.

QUESTIONS TO THE DEPARTMENT... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY...

QUESTIONS TO THE DEPARTMENT... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY...

QUESTIONS TO THE DEPARTMENT... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY...

QUESTIONS TO THE DEPARTMENT... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY... THE CHURCH RECORD-BOOK... THE CHURCHIAN'S DAILY TREASURY...

THE TENNESSEE BAPTIST.

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

Our Pulpit. "SO;" OR, THE GOSPEL IN MONOSYLLABLE.

In the case of the burning of Sodom and Gomorrah. The smoke from the volcanic fires which destroyed the cities of the plain, is said to have ascended for centuries.

extinction of light and joy forever. In this sense the wicked are burned up like stubble; but Jesus teaches that the punishment is endless—a torment of day and night forever.

TEXT: "For God SO loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."—JOHN III: 16.

SO emphasizes the love of God from the standpoint of man's infinite and eternal doom. The height and depth of God's love, in the gift of his Son to save the world, may be measured by the word hell.

The Scriptures abound in figures descriptive of man's final state of endless punishment. What is eternal and infinite can be described only by figures.

CHAPTER IV. ETERNAL PUNISHMENT. TEXT: "For God SO loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."—JOHN III: 16.

SO emphasizes the love of God from the standpoint of man's infinite and eternal doom. The height and depth of God's love, in the gift of his Son to save the world, may be measured by the word hell.

The Scriptures abound in figures descriptive of man's final state of endless punishment. What is eternal and infinite can be described only by figures.

THE NEW BAPTIST PALMIST AND PSALMIST. This is the latest and most valuable work of the kind published in this country.

THE NEW BAPTIST PALMIST AND PSALMIST. This is the latest and most valuable work of the kind published in this country.

THE NEW BAPTIST PALMIST AND PSALMIST. This is the latest and most valuable work of the kind published in this country.

THE NEW BAPTIST PALMIST AND PSALMIST. This is the latest and most valuable work of the kind published in this country.

THE NEW BAPTIST PALMIST AND PSALMIST. This is the latest and most valuable work of the kind published in this country.

THE NEW BAPTIST PALMIST AND PSALMIST. This is the latest and most valuable work of the kind published in this country.

