



learned the distinction between good and evil, by learning what evil was; and by learning what evil was they learned the positive knowledge of good.

In all this, we see the wisdom, purpose and providence of God. Natural ignorance, innocence and inertia would forever have characterized Eden without a change.

It is very interesting to note the very first steps of this march of progress in the history of the race. It began with the heads of two classes of society and religion—Cain and Abel.

Seth's posterity was non-progressive, religious and peaceful. The two lines amalgamated, the sons of God marrying the daughters of men, producing a race of giants and renowned celebrities.

The development of Christianity, the ultimate and only true developer of the world, has been characterized by the same process of growth as the religion which contained its germ, and as all true learning, liberty, and social government, in every age, has been characterized, which are essentially the correlatives and outgrowth of a divine wisdom and revelation.

both the political and religious liberty of America, with all the wondrous developments, which have changed the face of the world since.

The tendency of truth and virtue has always been to decline by continued seasons of peace, ease or prosperity. Inherent evil carries within it the law of moral gravitation which continually tends to drag us morally and intellectually downward.

THE above is the closing line of quite a lengthy article by Theodore M. Banta, an Open Communion Baptist of Brooklyn, N. Y., which appeared in the Church Union, of New York, June 14th, 1883.

construct his greatness. To be sure, he became a murderer, a thief, and a liar; but the evil mingling in contrast with the struggling principles of virtue in contrast with the struggling principles of virtue in contrast with the struggling principles of virtue.

(TO BE CONTINUED.) A REQUEST.

MR. GRAVES:—It has been my pleasure to hear Bro. L. B. Fish sing "I were a Voice," etc. Did you ever hear him sing it? Can you not find the piece and publish it in the Grand Old Baptist, which is the repository of everything choice and good; and as you seem to know everything—that is asked you, will you tell me who is the author of the poetry? Ever yours, L. E. S.

Yes, we have more than once heard him sing the piece, but it never draws our tears like "Forty Years Ago." You should hear that if you are fifty. Charles Mackay is the author of "If I were a Voice," and here it is:

IF I WERE A VOICE. If I were a voice—a persuasive voice— That could travel the wide world through, I would fly on the beams of the morning light, And speak to men with a gentle might, And tell them to be true.

"CLOSE COMMUNION IS A LOST CAUSE."

THE above is the closing line of quite a lengthy article by Theodore M. Banta, an Open Communion Baptist of Brooklyn, N. Y., which appeared in the Church Union, of New York, June 14th, 1883.

Banta's article is a sample of that wisdom which will bring the religious denominations of our country together in Christian communion. It is a desirable thing to crave the union prayed for by the Lord himself; but a union upon the basis set forth in the Church Union, especially in Mr. Banta's article, is profoundly unreasonable.

Let us have peace in the churches by all means, even though we have to suppress our convictions, and yield our acquiescence to measures and opinions we believe are contrary to the spirit of the gospel.

But in the second place, let us see what we must suppress, and what we must accept, in order to have a peaceful union according to our Brooklyn brother:

FROM ARKANSAS. EDITOR BAPTIST:—We have just closed the second meeting in this month. The first was at the church at New Salem, two miles north of Rogersville. The meeting lasted two weeks.

divine or his grand admirers along with the old path guide, show authority from Scripture, as a practice of observing the Lord's Supper otherwise than as a church ordinance, and then it will be time to refer to their practice as a "relic of superstition."

In conclusion, Bro. Banta closes his article as follows: "A cause that is a discussion, is lost already, and close communion is a lost cause."

In closing this article, I would respectfully ask our Northern brother, What has been the result of the Liberal Baptists at the North? Where is the Free-will Baptist church of America to-day? That liberal denomination which invites all Christendom to its communion? Sadly declining!

Whitesburg, Ark., Nov. 27. THOS. GILBERT.

HOW AN OLD WOMAN WON PRIZES.

Many years ago a prominent merchant in Taunton... a riddle which he could not guess.

Adam God in is out of duel, But thought it best to make me first; So I was made before the men.

A living being I became, And Adam gave to me my name; I from his presence then withdrew,

I did my Maker's law obey, Nor from it ever went astray; Thousands of miles I go in fear,

For purpose wise, which God did see, He put a living soul in me, A soul from me my God did claim,

For when from me the soul had fled, I was the same as when first made; And without hands, or feet, or soul,

I labor hard by day and night, To fatten man I give great light; Thousands of people, young and old,

No right nor wrong can I conceive, The Scriptures I can not believe; Although my name therein is found,

No fear of death doth trouble me, Real happiness I ne'er shall see; To heaven I shall never go,

Now when these lines you slowly read, Go search your Bible with all speed; For that my name's recorded there,

Now, will not some of the Old South give us the answer to the above? If we get no reply in one month, we shall apply to the Young South for an answer.—ED. BAPTIST.

NOTES OF TRAVEL IN WEST TENNESSEE AND NORTH MISSISSIPPI.

BY H. M. LONG.

PRO. GRAVES:—In the morning of November 29th, I left home an ordinary country pastor. First, I proceeded to your own home, which I reached late in the evening.

for a school, and with such a capable educator as Dr. Johnson as head of such a place it could hardly fail of having a most excellent result.

Leaving my horse with Bro. William Howlett, another excellent Baptist brother, and an intelligent Christian gentleman, who very kindly proposed to take care of it for me.

Before leaving Middleton, I was made to smile, on being presented with a most beautiful silk handkerchief, and a most excellent hat, for the former the gift of Sister W. N. Mahaffy, a member of our church at Middleton, and an estimable Christian lady.

Leaving Middleton Monday morning and intending to return to Collierville—I was met at the depot at Salsbury by Bro. J. C. Splight, and yielding to his solicitation to stop over a day or two, I left the train.

Leaving Collierville, I proceeded through the country horseback to Byhalia, Miss., which I reached about dusk, and spent the night very pleasantly at the home of Bro. Howard and his good family.

noble Christian people as I ever saw. will be getting the right kind of a man to locate them. Bro. Harris occupies a warm place in the hearts of the people at Byhalia, not only among his own church, but others.

I am at home again. I do not know who is the church at Pleasant Hill will secure for a next year. Hope the Lord may send them the right man.

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.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable.

Table with 2 columns: Title and Price. Includes 'Standard Baptist Histories', 'Orebard's History of Ancient Baptists', etc.

ALEXANDER CAMPBELL'S TESTIMONY TO THE BAPTISTS AS THE TRUE SUCCESSORS OF THE PROTESTANT CHURCHES.

ALEXANDER CAMPBELL, fifty-four years ago, bore the following explicit and emphatic testimony to the apostolic origin and succession of Baptist churches.

"While the Protestant church must date its origin from the 19th of April, 1529—that memorable day on which fourteen cities of Germany protested against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian church must date its origin from the autumn of 1537, the year in which John Calvin published all his Confessions of Faith, had a public debate with Peter Crate and constituted a church in Geneva; whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who, arriving there A. D. 1538, and becoming a champion in the cause of Presbyterianism, was denominated the 'Scotch Apostle, John Knox;' while the English Presbyterians must date their origin from November 20, 1572, when a small Presbyterian church was erected at Wadsworth, a village near London; whilst the Seceders must date their origin from August, 1733, when E. Erskine, W. Wilson, A. Montcrief and J. Fisher were deposed and excluded from the communion of the Presbyterian church, and became the founders of a new sect; while the Unionists or Scotch Burghers must date their origin from the year 1747; the Methodists from John Wesley, 1739; the Quakers from George Fox, 1655—I say while all these sects are of recent origin, not one of them yet three hundred years old, not one of them able to furnish a model of their peculiarities from Scripture or antiquity greater than I have mentioned, the Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time; and the model of their peculiarities the Scriptures themselves afford, so far as the name Baptists is concerned. It must be acknowledged that each sect is distinguished by some peculiarity which is generally expressed in the name of it. The history of a sect is the history of a people adhering to one general system of peculiarities which distinguishes them from all others. The date of the origin of a sect must, then, be the date of the origin of its grand peculiarities. Were we to adopt any other motto, we should be obliged to describe sects by that which is not peculiar to them, which would be impossible; for all sects would then be alike. The grand peculiarity from which the Baptists have their name is found in the Scriptures as part of Christianity and is simply this:—To require faith or repentance, as previous to baptism, and to immerse the subject professing faith and repentance, in water, in the name, or into the name, of the Father, Son and Holy Spirit.—This is the peculiarity from which Baptists have their name. All that believe and practice in this way are Baptists; and all that do not are not Baptists. I now proceed to show that the Baptists have existed in every country from the Christian Era to the present day."—Ford's Repository.

FROM SOUTHERN ILLINOIS.

The old Banner makes its weekly visits, laden with good things as usual—each number being better than its predecessor, but I am surprised when I think that so few of our members are subscribers to it, or any other religious paper, and hence are ignorant of denominational news, needs or prayers.

In your sermon in the Opera House, at Waco, Texas, last May, when you were giving the differences of the doctrines as taught in the Word of God and practiced by Baptists in all ages, especially enforcing the "blood before salvation, Christ before the church, salvation before baptism, possession of faith before the profession of it," and making it so plain that a ten-year-old boy, of ordinary intelligence, could understand it.

How could I refrain from recalling the strong denunciations that had taken possession of the minds of some in the apostles' day, and so far as I have been able to judge of the present intercommunion controversy, the brethren opposing church communion, exhibit about as correct an understanding of simple words employed by you, as did that Methodist brother. For instance, when you require a "commandment," they define "courtesy," and when you require "Scripture precedent," they expatiate on "privilege," and when you define the symbolism of the ordinance, they bring forward the "customs of the Baptist churches," and when pressed to the ultima thule they reply, "they do not want to be the tail to Bro. Graves' comet!" Shame!

But I am wandering. Eld. J. H. Milbourn, of Gardner, Tenn., preached two weeks for us here in connection with the pastor, Father H. H. Richardson, resulting in seventeen professions of religion, and ten baptisms. Never did a man endeavor himself more to the people than Bro. Milbourn, and although his sermons were doctrinal, strong and well defined, yet the interest increased to the last, and the meeting, seemingly, had just begun when he was compelled to leave, broken down by overwork. All the "isms" flocked to hear him, and remained to the last, and at the close, in giving the parting hand, few dry eyes were to be seen. We need such men here, for while we have forty churches and ministers in this (Clear Creek) Association, very few of them give themselves wholly to the ministry.

Eld. J. W. Hunsaker, the ablest minister of the Association, has been captured by the Nine-Mile Association north of us, and his time is all engaged. Eld. F. S. Lowe, another able minister, who had just moved from Union to Cobden, (an important place) was summoned by the Master yesterday to

come up higher. The writer was summoned by telegram to preach the funeral sermon, but was physically unable.

Eld. D. H. Sanders, M. D., of Jonesboro and Anna churches, is laid on the shelf by a throat disease, and those churches are pastorless. Father H. H. Richardson, past his three-score years and ten, ripe in years and wisdom, one of the old-time preachers, whose sermons contain something more than rhetorical tropes and finely rounded sentences, is still able to preach day and night, if need be, and is now engaged in a protracted meeting at Lake Milligan. More anon. Makanda, Ill., Dec. 10, 1883. F. M. ASKew.

[We cannot withhold from our readers the following from Bro. Williams, the young minister chosen to receive the \$100 raised at the Convention, for a benevolent at Carson College. It breathes the right spirit.—Ed. BAPTIST.]

DR. J. R. GRAVES:—It very much surprised me this evening when our revered President, Prof. S. W. Tindell, informed me that I had been chosen as the beneficiary of your kind and liberal gift, to aid some young minister at Carson College. I feel grateful from my very heart for such a beneficent favor, bestowed upon one so unworthy as I to receive it. So, I herewith tender to you my sincere and heart-felt gratitude for your liberal kindness. By this extended favor, I shall feel my responsibilities increased. I shall feel more than ever duty-bound to improve every moment of my time while in Carson College; and shall ever hope to honor the name of our Master, to show some appreciation of his goodness, to put it into your heart to help me so needy as I am.

Perhaps it would be some satisfaction to you to know upon whom you have bestowed your kindness. My home is in Virginia. It seems through providence that I am here. I came here a stranger, but was received by the friends of the College with warmth. The kindness they have shown me has already knit my heart to theirs. My life has been a very common one. The little education I have, has been acquired with much difficulty; yet I am fully determined, by the grace of God, to prepare myself for the great and responsible work of the gospel ministry; and not only this, but I have resigned my entire life to the service of Him who gave His life for me. I know he demands this much of me; and I know, too, that when I have performed my perfect duty, I shall only be an unprofitable servant. I long to see you, and then we shall know each other better. Should you wish to know further of me, I will give with pleasure any information you may ask. I would gladly do anything for you that lies in my power. I am, sir, yours very sincerely, H. W. WILLIAMS, Mossey Creek, Tenn.

Missionary Department.

THE PLAN OF CO-OPERATION.

- 1. Let each association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.
- 2. Let the members of this Board of Collection report any remits, monthly if possible, to the Missionary Secretary of the Convention, the moneys collected for the various causes by the several churches in their associations, stating plainly for which cause.
- 3. Let the Executive Committees of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association.

[We trust our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.]

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION.

Maintains the work of the Gospel in destitute regions in Texas, Arkansas, Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest. Having no paid agency in Tennessee, funds must be sent direct to Rev. James Waters, Missionary Secretary, Nashville, Tenn.

WORK OF THE MISSIONARIES OF THE HOME MISSION BOARD FOR THE QUARTER ENDING SEPTEMBER 30, 1883.

Table with 3 columns: Item, Amount, and Total. Includes 'Number of Missionaries', 'Weeks of Labor', 'Total Baptisms', etc.

Foreign Missions.

MRS. NOBA S. CHAVES, Editor.

CHRISTIANITY is a Foreign Mission from its very nature and inception. The Son of God came from heaven on this Mission. Jesus spent his industry in an evangelical Mission, which was no more, if so much a Home Mission as it was Foreign. His disciples were dispatched by him over Palestine in more expansive Missionary labor. His last commission was a command to disciple the world. The outpouring of the Holy Spirit Pentecost was a divine baptism of representatives of foreign nations. The infant church had but fairly organized its work, when the door of the Gentiles was unlocked by Peter, while the apostle of the Gentiles had been already called. Almost all the apostles fell martyrs to Jesus in foreign lands. The churches of foreign countries and Gentile races, before the last of the apostles fell, far outnumbered those of Judea and the Jews. Our present civilization is the outcome of Christian Foreign Missions. Were Foreign Missions to cease in the church, it would die in its heart.—Rev. G. C. Heckman, D. D., in Foreign Missionary.

Miss Whilden has been making a visit in Richmond. She is no doubt greatly improved in health, but not yet fully restored. Her physician insists that she must not return to China for some months, and meantime must have absolute rest. He positively forbids any more attendance on Missionary meetings or talks with the ladies' societies.—Foreign Mission Journal.

Miss Mattie M. Roberts, the representative of the Mary Harley Mission Fund, of the Baptist Courier, South Carolina, left Louisville on Thursday last, November 15th. At St. Louis she will be met by Rev. R. S. Duncan, who will accompany her to Kansas City, where she will be joined by Miss Young. At Omaha they will meet with Rev. Henry Wood and wife, who are to be the traveling companions of Miss Roberts to Shanghai. They will sail from San Francisco on the 28th, inst. As our readers scan these lines, the noble representative of our Sunday-schools is going towards the scene of her future labors in the cause of the Master, and heartfelt prayers will ascend to a throne of grace for a safe and prosperous voyage to the Mary Harley Missionary.

Europe gave to the cause of Missions last year \$5,880,913; America gave \$3,086,587. The communicants gained last year in mission fields, are out down at 43,936; that is a gain of 7.64 per cent, while home churches gained only 121 per cent. Surely missions pay when looked at from this standpoint.

"Our duty to the heathen should be measured by our gratitude to Christ."—Dr. Bartlett. "Then the measure of gratitude in some churches must be exceedingly small."—Baptist Courier.

The address of Miss Lula Whilden is No. 33 McCulloh street, Baltimore, Md.

THE BIG HATCHER FUND.

The following are the churches and amounts subscribed by them towards raising the \$1000 promised by the Big Hatchet Association for Foreign Missions by the first of next May, 1884.

Table with 3 columns: Church Name, Amount, and Total. Includes 'Churches', 'Covington', 'Big Creek', 'Ridge High', 'Eudora', 'German town', 'Collierville', 'Macon', 'Mount Moriah', 'Harmony', 'Maple Springs', 'Denmark', 'Ararat', 'Zion', 'Woodland', 'Mrs. Lucy Courtney, Grassville, La.', 'Mrs. J. E. Vann, Auckee, Tex.', etc.

The Tennessee Baptist.

THOU HAST GIVEN A HARPER TO THEM THAT FEAR THEE...

UNAVES & MAHAFFY Publishers

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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 ordinance of Christ as he established them upon his followers...

3. As Baptists, we are to stand for an spiritual and regenerated church...

4. As Baptists, we are to stand for the discipline of each church...

5. That no assembly of ecclesiastical authority can be established as a local church...

6. That each local church alone is invested with all ecclesiastical power...

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36. That each local church alone is invested with all ecclesiastical power...

stistency of the invitations given by Baptist churches to commune or to join by letter.

And it occurs to me that they must stand or fall together...

the question you propound in your first article are concerned.

For does the matter stop here, for I conceive that by your mode of argumentation the whole system of unity between Baptist churches must fall.

I discover, however, that you are unwilling to give up the practice of inviting members of sister churches to fellowship by letter, and propose to protect the churches from unworthy members who offer themselves by letter, by simply refusing to receive them then and there.

Presumably so can the churches protect themselves at the table of the Lord.

The intercommunion practice may be "highly inconsistent and evil," but I fail to see the proof of it in the occasion it gives for unworthy members of sister churches to take advantage of it.

I am glad to be in happy and full accord with you on your church lettering article.

As to the intercommunion question practically, I care but very little about it. I presume the churches will go on doing pretty much as they please, each one following the best light they can get, and I am very willing to stand by.

Absence from home prevented my responding earlier.

G. W. DALBEY, Shelbyville, Tenn., Dec. 3, 1883.

REMARKS.—We re-submit our Bro. Dalbey's "point" for more special notice.

We thought we saw and met all the "point" there really is in his statement of difficulties, in our last, by the statements—

1. That no church was compelled to receive a letter of commendation from a sister church unless she was satisfied the bearer was worthy of her fellowship—if she knew or suspected anything to the contrary, she could and should decline it, or defer action until all were satisfied; and then—

2. She possessed the power to protect her table for, if received and found to be unworthy, she could promptly exclude.

Facts prove that churches are not half so apt to be imposed upon by letters of credit as by persons applying for their fellowship by "experience and baptism."

In both cases the church should act with great caution and circumspection—and if deceived, "purge out the leaven."

While we do see how an application for membership on a letter of commendation can properly, then and there, be declined or deferred for future action or better information, we do not so clearly see how Bro. Dalbey would proceed, should that pastor, being present, have accepted his kind invitation to unite in the Supper as a member of a sister church, and taken his seat at the table. Would he adjourn the meeting or order him to retire? Will he tell us?

We fear many will construe our brother's statement, that he cares "very little about intercommunion practically," into indifference about the proper observance of the Supper. We are satisfied he did not mean this, but only that he is not wedded to the present practice of inviting the whole denomination to his communions—and of this we are glad. We wish, before closing, to call our brother's special attention to three points, which, we think, are points against the present loose practice, and if he can break or turn them, he or any other brother shall have ample space in our columns to do so, and our especial thanks for our enlightenment. We have so often asked broad and received stones, that we are somewhat discouraged—but we are confident Bro. Dalbey will give us a frank opinion.

1. It is universally admitted that the guardianship of the Lord's Supper is strictly enjoined upon each local church, and that each for itself is to judge all with whom she is authorized to commune.

The apostolic churches were required to allow to one, whose faith or practice was "leavened," to come to their table. They were not only authorized, but commanded, to judge all with whom they ate. They were strictly required to know, so far as they were able to judge by observation, or reliable information, that they were "unleavened" as respects their Christian faith and conduct.

2. Now I have written you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a trader, or a drunkard, or an extortioner, with such a one, do not eat. For what have I to do with him? I judge them also that are without, do not ye judge them that are within?

Each church, then, has not only the right, but is

commanded, to judge all who permit to eat with her—judge of their baptism, and be assured that they have indeed received Christian baptism, if judged of their faith and decide if they are heretical, judge of their Christian conduct and decide and declare openly by the act whether they are qualified or disqualified to partake of the Lord's Supper.

Is there a church in all this broad land that will grant that a sister church has the right to sit in judgment upon the faith and conduct of her members? Is there a Baptist who will acknowledge the right of a church of which he is not a member, to sit in judgment upon his faith and Christian walk, and discipline him according to her judgment? Not one, who has any regard for the appointments of Christ, or self-respect. But by partaking of the Supper with another church, he does symbolically declare that he subjects himself fully to its government and discipline.

Now the present practice of inviting "all members of sister churches in good standing at home" to the table, proceeds upon the unscriptural ground that any local church has the right to judge for sister churches who are fit to eat with them, or that it is right for one church to allow a sister church to judge for it—i. e., as to who are qualified to eat the Supper with it. This is palpably false, as seen above, since each church is compelled to exercise the trusts delegated to it, in and of itself—she cannot delegate them or relegate them to sister churches, therefore each local church can allow only her own members to come to her table, and only those who are "unleavened."

2. Our second point is this: It is universally admitted by standard writers of all names, that while the one loaf refers to the one sacrifice of Christ in his one fleshly body on the cross, that it—the corporate eating of it by each church—is also a symbol of church fellowship.

Prof Curtis has this upon 1 Cor. xi: 20-33: "Thus, then, it is clear that the Lord's Supper is given to those visible churches of Christ, in the name of which he has promised to walk, and dwell (1 Cor. ii: 9). To each of these it belongs to celebrate it as one family. They certainly do not partake of different families or bodies. The members of that particular church are to be invited for, and it is to be the symbol of their relation as members, to each other."—Progress of Baptist Principles, p. 307.

If this be so, then is intercommunion impossible. Dr. A. P. Williams, in his work on the "Lord's Supper," says: "Now here (1 Cor. x: 16, 17) it is plainly argued that the joint participation in the one cup, and the one bread, is designed to show that the participants are but one body, and, as such, they share this joint participation."

Dr. Harvey, Professor of Theology in Hamilton Seminary, N. Y., in his late work, "The Church," p. 221, says: "It is a symbol of church fellowship. When one man eats of that one bread, and drinks of that one cup, in this act, professes himself a member of that one body, in hearty sympathy with its doctrine and life, and freely submitting himself to its watch-care and government (1 Cor. xi: 17). Hence, in 1 Cor. vi: 11, the church is forbidden to eat (in the Lord's Supper, as the text clearly shows) with (material) persons, thus distinctly marking the ordinance a symbol of church fellowship."

That Dr. Harvey clearly apprehends the "one body," in this passage, as referring to the one local church at Corinth, he leaves us in no doubt, for an invisible church has neither watch-care nor government, and there can be no reasonable doubt that this is the apostle's meaning, despite the efforts of the advocates of the Universal Church theory. He is also clear that the eating of the "one loaf" symbolizes the fact that each member eating professes himself a member of that one church, and in hearty submission to its government, which a member of another church could not do. The reader can see that intercommunion with members of other churches is as certainly forbidden as it is with immoral persons, for the one as certainly violates the symbolism as the other.

Dr. Wm. C. Buck, D. D., in his great work, "The Philosophy of Religion," has these strong comments on 1 Cor. x: 17: "That it was the design of the Lord to signify, in the use of this ordinance the unity of the church as one body, is a fact asserted by the apostle, for he assures us that 'one bread' is the symbol of 'one body' and he further teaches us that 'we who eat of that one bread—eat of one body' (1 Cor. x: 17). Hence, in 1 Cor. vi: 11, the church is forbidden to eat (in the Lord's Supper, as the text clearly shows) with (material) persons, thus distinctly marking the ordinance a symbol of church fellowship."

We conclude, if it is a symbol of church fellowship, then only the members of the particular church celebrating the ordinance can partake of it together,

and inter-church communion is therefore unscriptural. Is there a fallacy in this reasoning?

3. Our third point is: It is universally admitted by all Baptist writers that the Lord's Supper cannot be carried out of the church celebrating it.

Now intelligent Baptists know there is no one universal, visible church, but the local assemblies are the churches of Christ. This, therefore, means, if it means anything, that the Supper cannot be carried beyond the constituency of the local church celebrating it—i. e., to those out of the organized body and beyond its disciplinary jurisdiction.

Should members of sister churches by invitation take their seats among the members of your church on communion Sabbath, would they in any sense be members of the Shelbyville church? Should your deacons carry the elements to them, would they not carry the Supper out of the church?

These questions are easily answered, and to our mind they seem to settle the question at issue. Would it not be altogether the right thing for all pastors to propose to their churches that no more invitations be given to those without until it is found where the churches are required to invite visiting brethren? This certainly will, or should be, agreeable to all. We should commend such a policy in Pedobaptists touching infant baptism—or sprinkling for baptism.

THE CLAIMS OF THE TENNESSEE BAPTIST

1. It is throughout a Baptist paper without compromise—outspoken upon every denominational question and advocates in a fraternal spirit the doctrines that should be guarded and taught by every Baptist church; and it is, therefore, just such a paper as the members of every Baptist church needs, and its low price (\$2.00 and postage paid) puts it within the reach of every member.

2. It believes in free, manly and untrammelled discussion of all questions of faith and practice—offering to every pastor and brother an opportunity to utter his honest convictions.

3. It seeks to help the pastors in their work—not partial in its praise of noble service—does not laud some preachers and slur others, but seeks to help all who work for Christ.

4. It seeks carefully to note current events, and especially those great political events in the Old World which evidently bear upon the prophetic teachings of God's Word.

5. It pre-eminently advocates Missions at home and abroad—maintaining two departments of work—one for the churches and one for our children.

6. It is a warm and constant advocate of Universal Education—and has a number of young ministers under its fostering care.

7. It has an interesting Historical Department—which is the depository of all valuable historical facts bearing upon the history of the churches of Christ.

8. Its Department of General News, under the editorship of Rev. A. W. Lamar, will be found unequalled by any similar department in any weekly paper published.

We are offering premiums for new subscribers that should inspire every brother and sister to secure at least one. We think every pastor would do good service by introducing this paper into every family of his congregation. Four subscribers will secure him his paper free.

Terms, \$2.00 per annum, postage paid.

PUBLISHERS.

HYMN BOOKS—A PROPOSITION.

So much confusion exists among our churches, occasioned by the introduction of the New Baptist Psalmist, which was intended to take the place of the Southern Psalmist—which was found to be

too large a book—and the type too small, and the price too high—the publishers of the New Baptist Psalmist have concluded to make the following generous offer:

Any church wishing to exchange the old Southern Psalmist for The New Baptist Psalmist, can do so on the following terms, viz.: For each Southern Psalmist, in any state of repair, they will allow the church or possessor, half the price of The New Baptist Psalmist, with or without music. The price of the former is 75c; the latter, 60c.

The best way to accomplish this will be to state the proposition before the church and have all the old books gathered in, and report the number, and the number of new books wanted by the church, and send the money with the order (i. e., 37½c for each New Psalmist with music, and 30c for Psalmist without music), and the published price of the additional new books desired, and information will be given as to the disposition to be made of the old Psalmist. Address Baptist Book House, Memphis, Tenn.

DEV. W. T. CLEMENTS, of Grand Ridge, Ark., wants to know where he can buy Southern Baptist Hymn Books for his churches. We cannot tell him. We hardly think that book is published by any one now. Much better selection of church music can be procured for one-fourth the cost of that book, we think.—Evangel.

We can tell Bro. Clements where he can get Baptist Hymn Books for Southern churches, unexceptionable in point of doctrine, style, type and price. The Baptist Psalmist, with music, 75c; without music, 60c. It can be had at the Baptist Book House, Memphis, Tenn.—a liberal discount on the dozen copies.

This is a thorough revision and improvement on The Southern Psalmist, in larger type, and at less price. The Book House will exchange this new Psalmist for the old on most reasonable terms. See proposition of the publishers in this paper.

EDIGRAMS.

A rare proposition to all Baptist churches is the offer of the publishers to give their new Hymn Books at half price for old "Southern Psalmists" in any state of repair. Let all the churches exchange at once.—Bro. Isaiah Ratliff, of Minden, La., says that he sent last year for one of those singing dolls advertised by the Massachusetts Organ Co, in this paper, and found that there was no sing about it, and thinks all should be warned to keep their money in their pockets. Verbum sat.—The Catholic Columbian tells us of a man who was run over by the cars, carried to a Roman Catholic hospital, baptized by a priest and since died. It says it was a "fortunate accident."—James Robert, recently a Roman Catholic, is conducting Baptist services among the French Canadian quartermen in West Quincy, Mass.—The Catholic Review is "boycotting" the Senators and Assemblymen of this State who last year, voted against what it calls "The Freedom of Conscience Bill." It threatened vengeance on those who should oppose this bill when it was under consideration, and now it prints the names of the men who could not be intimidated, and publishes a demand of the Catholic Union, of New York, covering three columns, for the passage of such a bill as they failed to secure last year. It is true, neither the Review nor the Catholic Union tell Catholics not to vote for the men who opposed their bill, but this is the evident purpose of publishing their names.—Pastor Early, of Morrilton, Ark., one week after the Lectures: "Everything is quiet here since you left. Our house was full last Sunday morning and night, and last Wednesday night we had the largest prayer-meeting we have had since I came here, I think. I think the Lectures were a great blessing here for our cause. The Pedoes have not said a word that I have heard. The church on last Sunday excluded the young lady who took part in the masquerade ball while you was here. So you see we are having a revival. The State Board held a meeting this week and elected Elder J. P. Eagle as Financial Secretary for Arkansas for the ensuing year. A grand appointment."—Bro. J. M. McLeod, of Strasburg, Va., writes us this

church communion is steadily making its way in his section, his church having observed the Supper as a church ordinance for two years, and without the least trouble on the subject. He thinks the brethren do not understand the subject, holding it as a communing with one another. As a brother expressed it, "I don't want a pastor who is too good to commune with me." This, we are satisfied, is a very prevalent opinion, and from this very fact arises the difficulty of correcting the present custom.—If any school or family in Texas wishes a lady teacher, we will put them in correspondence with one wishing to remove to that State.—The Unity Association and West Tennessee will experience a very great loss in the removal of Bro. G. M. Savage from Henderson to Eagleville, Middle Tennessee, but Duck River Association will be the gainer, and we feel that his heart and counsels will ever be with his old Association.—"A young lady says: 'My father did me a great wrong, in that he failed to give me the opportunity to secure an education. Had he done so, I might now be able to take care of him as well as of myself.' That is the way your children are going to talk about you who deny them this great boon."—Religious Herald. Let fathers remember that the second term of the Mary Sharp comes the first of February next, and they should write at once to the Dean, Prof. A. T. Barrett, to secure board and a seat in that college, where scholars and teachers are made.—"The BAPTIST has one feature not possessed by any weekly religious paper I have been conversant with in my thirty years subscription—and that is that every paper contains at least one article that is of real practical value, that deserves to be preserved and often is richly worth the price of the paper." So writes one of the oldest readers of this paper. It is our study and labor to do this very thing.—"Bro. R. D. Casey was the oldest man at the Arkansas Convention, and Rev. Jon Mays the next oldest man and the oldest minister."—Evangel.

And both these venerable brethren are church communionists, and, therefore, according to Dr. Kimball, "priest-ridden Baptists."—Tell Bro. Kimball, Bro. Halliday, to wait a few weeks, and it may be that we can parade the Journal and Messenger, Ohio, to give us the proper exegesis of Matt. xvi: 18, 19, as he objects to our exposition.—Bro. P. S. Bruner, we think the church is dissolved if it stood 20 to 2. All who wish, if able, can constitute a new one, with only the acceptable members of the old.

BOOK-TABLE.

THE LORD'S SUPPER—A Tract, pp. 26, 100cs. By Rev. A. G. Kirk, Hillville, Pa.

This is a sermon on the much vexed question, by request put into tract form. We make one quotation as indicating his position:

"Now as the Lord's Supper was placed in the church, and for the church only, it is evident that we are not at liberty to remove it out of the church; nor are we authorized to invite persons not members of the church to partake of it, however pious they may be, or however much they may be doing for the cause of Christ."

Now, if the writer does not consider the Baptist denomination of America—of the world, as one church of Christ visible—one organic body—then his position above is eminently sound, and we most heartily commend his tract for universal circulation. But if he regards the "Baptist denomination" as a corporate church, then is his statement unscriptural, and its influence pernicious, since it is destructive of the independence of the local churches—it warrants interchurch voting as well as intercommunion.

Little Rock Ark., Gazette says: "Maly and I," by Mrs. Douglas Walworth, has been received. This is a story which, though modestly announced, for juveniles by its gifted authoress, is well worth the perusal of all who are interested in the joys and sorrows of childhood. The development of two interesting children, with strongly marked individuality is accomplished with a keen discrimination of the motives and actions that dwarf and those that enlarge the human heart. Mrs. Walworth's style is pleasant, and her little book will no doubt meet with a warm reception. Price 75 cents. Sent by mail. Address Baptist Book House, 356 Main Street, Memphis, Tenn.









