



against my Maker; my conscience condemns me; I am guilty; I am unclean. Does he not feel polluted? hence he cries out: Wash me and I shall be whiter than snow; yes, purge me with hyssop, and I shall be clean. But to wash me will not suffice. If the spring and fountain of my life, if my heart is unchanged, I shall soon be as vile as ever. Therefore he cries out: "Ope in me a clean heart, O God, and renew a right spirit within me." He had learned that the truth taught by reason, that a bitter fountain cannot send forth sweet waters, is not less a truth in morals, and that a pure heart can alone issue in holiness of life. If the heart be clean, then will the life be holy. David not only felt a consciousness of guilt and pollution; he had learned that there was a fountain whose waters would cleanse, and not only cleanse from present defilement, but so correct and purify the very source of thought and action, that no stain should adhere to the soul. Hear him now in the 32d Psalm: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Then, also in the 40th Psalm: "I waited patiently for the Lord; and he inclined unto me and heard my cry. He brought me up also out of a horrible pit, and out of the miry clay and set my feet upon a rock, and established my goings. And he hath put a new song into my mouth, even praise unto our God."

The careful and devout reader of the Psalms will be comforted to find that his own experience of the divine discipline accords so closely with that of David. At one time, stricken with shame and a sense of guilt, then penetrated with sincere contrition, and pouring out his soul in confession, "Out of the depths have I cried unto thee, O Lord; O my God, make haste to deliver me. Cast me not away from thy presence. Take not thy holy spirit from me." And then his soul filled with joy, he strikes his harp to notes of sweetest praise: "O come, let us sing unto the Lord; let us make a joyful noise unto the Rock of our Salvation. Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his aid he made it, and his hands formed the dry land. O come, let us worship and bow down; let us kneel before the Lord our Maker." How like the experience of David is that of every child of God. First shocked with a sense of guilt and condemnation, then, penetrated with contrition, pouring out the soul in penitence and confession. Then lifting up the heart in praise: "Bless the Lord, O my soul, and all that is within me bless his holy name. As far as the East is from the West, so far hath he removed our transgressions from us. Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

[CONCLUDED NEXT WEEK.]

REPENTANCE.

WE have been considering Christ's willingness to save, man's depraved, lost condition, and the work of the Spirit in bringing us to Christ. In short, we have considered what God does for us. Now what is our duty? The first duty to the enlightened, awakened sinner is, "Repentance to God." It was the first theme of John the Baptist in the wilderness. Christ sent out his disciples to proclaim this duty first. "Repent for the kingdom of heaven is at hand." It was the first duty announced by Peter on the day of Pentecost. When any one is truly and heartily sorry for their sins, we call this repentance. Repentance is not turning from sin, but the cause, and turning to the effect. We may know that the repentance is genuine if there is a reformation, but if there is no reformation the repentance is superficial. Repentance is the tree, conversion the fruit. As the tree without fruit is worthless, so is repent-

ance without reformation. The apostles did not confound the two. "Repent ye, therefore, and turn."—Peter. "Repent and turn yourselves from all your transgressions."—Ezek. In each of these texts the divine writers make a distinction between the two words. One is a compunction, the other a reformation. Judas Iscariot repented, but did not reform. Others reform and may not repent. Repentance precedes faith. "Repent ye, and believe the gospel."—Mark 1: 15. This is the order in which Jesus presented the subject in his early ministry. Paul's theory, both to Jews and Gentiles, was, "Repentance towards God and faith in our Lord Jesus Christ."—Acts xx: 21. We can not subvert this order. "Order is God's established law." To the jailor whose heart was bursting with penitence, Paul did not demand it, but said: "Believe on the Lord Jesus."

There are precious promises to all who will repent. Ezek. xviii: 30: "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin." (1) God opens the way for repentance. "He hath granted repentance unto the Gentiles." He could have forever kept them in darkness. (2) When God gives the ability man must exercise the faculty. Therefore we are commanded to repent. (3) Then not like Judas and thousands of others take no better step, but turn from sin. This we can do and must do by divine aid. (4) Then we have the precious promise, i. e., "Iniquity shall not be your ruin." So if we are ruined it is because we will not accept salvation. "The Lord is nigh unto them of a broken heart, and saveth such as be of a contrite spirit." "He healeth the broken in heart and bindeth up their wounds."

How do we get to repentance? "The goodness of God leadeth us to repentance."—Rom. ii: 4. "God granted repentance to the Gentiles." God addresses us by his Word; the Holy Spirit quickens, convicts. Our eyes are opened, our hearts are awakened, our ears are unstopped, and we see our unkind and wicked dealings with our heavenly Father, and we repent and turn from our sins and seek a loving Father's face. Our danger, our sin, our ingratitude all come to view as never before. There are two dreadful swords that pierce man while in this condition. (1) The remorse of conscience, and (2) the fear of punishment. Hence that deep, pungent conviction that cries out, What must I do to be saved? On the day of Pentecost the people "were pierced in their hearts," but this was not true repentance because when they asked, "What must we do?" if they had been truly penitent, Peter would not have told them to "repent." At that time they only felt the fear of punishment. But he doubt very soon many of them felt the remorse of conscience for having violated a Father's law. Judas had a compunction for future punishment, but no sorrow for trampling on love divine. Death-bed repentance is often towards hell and not towards heaven, i. e., they repent because they are going to hell, and not because they have sinned against God. There can be no true repentance unless the heart is broken for sin and from sin. Men said: "Many persons who appear to repent are like sailors who throw their goods overboard in a storm and wish for them again in the calm." Their repentance is vain. "Repentance without reformation is like men pumping in the ship and do not stop the leaks."

As there is a golden time for all things so this is the time for repentance. When Jesus was preaching to the three cities, viz: Chorazin, Bethsaida, and Capernaum, in which most of his mighty works were done, he said that they were worse than Sodom, Sidon and Tyre. These lost cities were inexcusable though they did not have the light of Chorazin, Bethsaida and Capernaum. Even in olden times men were left without excuse. Then the teachings and miracles of Jesus added to all the former light only added the more fearful responsibilities. He says: "If the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes." "Capernaum, exalted to heaven, thrust down to hell," because it would "not repent." If Sodom had repented it would have re-

ained until this day." Why are these six cities unrepentant? Because they would not repent. The people to whom Jesus spoke had the example of these cities. He invited them to turn their eyes to the ruins of old and see the fruits of impenitence. Again he calls their attention to their own exalted privilege, and then asks them to reflect on their future doom. If they could not be held as innocent, "how shall we escape" who have had all the examples of both Old and New Testament?

Let the voice of God be heard. "Except ye repent ye shall all likewise perish." Let it not be said of this people, "The men of Nineveh shall rise up in judgment with this generation and shall condemn it because they repented at the preaching of Jonas; and behold a greater than Jonas is here!"—Matt. xii: 41.

How important it is that we repent! If not we perish. "God commandeth all men everywhere to repent." But after awhile repentance will be hid from your eyes. Esau lost the birthright but his tears could not regain it. Dives lost heaven and his riches could not get one drop of water. Nor would his prayer obtain a messenger for the impenitents at the old homestead. Saul lost the kingdom by one rash act. "Now is the accepted time if you will hear his voice." What decision will you make? May it be, "I will arise and go to my father." He bids you come. Your first step is repentance. Form your resolutions based in the Holy Spirit, and press forward to the march of the high calling as it is in Christ Jesus.

**BRO. GRAVES.**—On January 6th the writer, in company with Bro. J. L. Talmon, left our homes, and at nightfall found ourselves in Clay county, at Rush's schoolhouse. Although it had rained almost incessantly all day and was yet very inclement and the night dark, we found a crowded house awaiting us. The people seemed to be exceedingly interested. Saturday the 6th, we traveled all day in the rain, over roads that were almost impassable on account of mud. At night met with a large congregation, considering the weather, at Mr. Jeff Moore's. On Sunday, 7th, preached to a large and attentive audience at a schoolhouse called Germany; Sunday night at Rush's schoolhouse; continued at this place until Tuesday evening; preached twice each day; we had good meetings all the time with excellent prospects of a revival, but were compelled to close on account of snow, and the house being open and the stove not sufficient to warm it; notwithstanding all this, the people urged us to continue.

Urgent requests come to us from nearly every school district to come and preach for them; the Macedonian cry comes from every neighborhood. The people of Clay county seem to be hungering and thirsting for the truth as it is in Jesus.

W. H. SMITH, Missionary Union Association.

Salt Lick, Macon county, Tenn. P. S.—It is a well-known fact that the Campbellites deny all creeds, confessions of faith, abstracts of principles, etc. We were enabled to find the following in Clay county, to which we are informed, they are all required to subscribe:

- 1. We, the undersigned, mutually agree that we will use the New Testament as our only guide through life, etc.
- 2. We will regard all our brethren who are scripturally qualified to teach and execute the true principles of Christianity, and have been scripturally ordained to office, as our presbytery, executive, or tribunal, set apart to adjust all matters of controversy or questions of policy in connection with this body that cannot be settled without arbitration. We will look to them alone for protection, and hold them responsible for the prompt execution of the laws of Christ.

They have seven other articles, which agree very well with the above. They propose to have had a change of heart by faith, a change of disposition by repentance, and a change of state by immersion. Just such preaching as sets up the above doctrine is what the people of Clay county have been having for the past forty years. Bro. Graves, if you want all the articles of their Christian covenant I can furnish them.

W. H. SMITH. Remarks.—We most certainly do. There is quite a "boom" of inquiry after the Smith's sect, that claims to be "the Christian church," when only fifty-seven years old.

THE GATHERING PLACE.

I know not where—beneath, above— The gathering place is wonderful. But all who fill our life with love Go forth to make it beautiful. O'er wealth with all its wealth of grace, Of noble heart, of fair, sweet face, Is that exalted meeting place! Life changes all our thoughts of heaven; At break we think of streets of gold, Of walls as white as snow, wind-driven, Of lofty arches, grandly cold, Of gems of pearl and dazzling light, Of shining wings and robes of white, And things all strange to mortal sight. But in the afterward of years It is a mere familiar place; A home unshut by sighs and tears, Where waiteth many a well-known face. Where little children play and sing, And maiden and old men bring Their tributes to the gracious King. With passing months it comes more near. It grows more real day by day; Not strange or cold, but very dear, The glad homeland not far away! Where no sea toucheth, noaking moan, Where none are poor, or sick, or lone, The place where we shall find our own. And as we think of all we knew, Who there have met and part no more, Our longing hearts desire home, too, With all the strife and trouble o'er. So poor the world, now they have gone, We scarcely dare to think upon, The years before our rest is won. And yet our Father knoweth best, The joy or sadness that we need, The times when we may take our rest, And be from sin and sorrow freed. So we will wait with patient grace, Till in that blessed gathering place We meet our friends and see His face.

A WORD FROM EAST TENNESSEE.

**ELDER COMER**, of this M. E. Conference, essayed to prove to me, according to the Old Testament, that Christ was sprinkled. He said that the priest sprinkling the congregation was the same ceremony as Christ's baptism, for, said he, Zechariah was a priest, and John the Baptist his eldest son, and sprinkled a priest according to the law, and though he baptized Jesus at the Jordan, and not at the temple door, yet he stood by what the door typified—that is, the opening of the new dispensation. I, as a Bible reader, have always understood the sprinkling at the door of the tabernacle, spoken of in Numbers xix: 4, which I suppose is what he had reference to, to typify the cleansing power of the blood of Christ, or the efficacy of his atonement. Can you not give us some light on this point? But why did John go out of the city and country to baptize in the wilderness? If the sprinkling of the congregation and Christ's baptism was one and the same ceremony, then it is true that we are still practicing a Jewish ordinance of the law, but Christ said the law and the prophets were fulfilled in John. Since the new kingdom of heaven and its ordinances is preached; old things of the law are done away, and all things of this kind have put on new and different forms. Elder Comer also said that the children of Israel were baptized unto Moses by the clouds pouring out water, and read Psalm lxxvii: 16, 17 to prove it. "The clouds poured out water," etc. But if they were sprinkled by the cloud they were by the sea also, for Paul says they were baptized in the cloud and in the sea. 1 Cor. x: 1, 2. But they were neither sprinkled nor immersed, but simply enveloped by the cloud and sea. The form of expression is the same as used by Christ when he said: "I have baptism to be baptized with," meaning, as every one knows, his being overwhelmed, or submerged in suffering and death. A minute's Scripture bears me out in the assertion that the word baptize was always used and understood to represent an overwhelmed, submerged or enveloped state, as to be completely under the influence of a spirit, cause or object; hence its application to the Christian act of immersion. Bro. HARRAL's review of Bro. Graves, Gambrell and Pendleton is more simple, fair, clear and decisive than any I have noticed on the subject. The

SEVEN DISPENSATIONS.

Seven Dispensations is a glorious treat to all students of the Bible. The Baptist church at B... completion, and will be a handsome, neatly-furnished village church when done. Bro. Allen, of Camden, is supply for the year. I shall urge the proposition to have you preach the dedication sermon in the spring. More anon. Johnsonville, Tenn. B. L. LOUDMILL.

ORDINATION.

THE Baptist church at New Castle, Ky., met on Saturday night, Feb. 24, 1883, for the purpose of arranging for the ordination of Bro. C. S. Gardner. The church had invited the following presbytery: J. N. Prestridge (their pastor); W. H. Whitsett, D. D., of Walnut-street church, Louisville; Dr. D. N. Porter, of Eminence; O. L. Halley, of La-Grange; Gardner Berry and J. T. Bette, of Smithfield; T. B. Thames, of Shelbyville; W. T. Lowrey, of Simpsonville.

After preaching by the candidate, the presbytery was organized, with the following brethren present: J. N. Prestridge, O. L. Halley, T. B. Thames, W. T. Lowrey. O. L. Halley was chosen chairman, and W. T. Lowrey was appointed Secretary. The candidate was introduced to the presbytery, and they were requested to examine him and report to the church.

On Sunday morning at 11 o'clock the ordination sermon was preached by Rev. T. B. Thames. The church then sat in conference, and the presbytery reported that they were satisfied with the candidate. Bro. Gardner was then requested to give to the church and congregation a succinct statement of his views of religious doctrine, etc. The presbytery was then requested to proceed with the ordination.

Ordination prayer. J. N. Prestridge. Charge to the candidate. Dr. D. N. Porter. Presentation of the Bible. W. T. Lowrey.

After the extending of the hand of recognition by the presbytery and the church, the benediction was pronounced by Bro. Gardner. Bro. Gardner still claims Tennessee as his home, but has moved his church membership to Kentucky until his Seminary course is finished. We have had great hope of his usefulness, and pray that God may crown his labors with large results. W. T. LOWREY.

FROM ALABAMA.

**BRO. GRAVES.**—I wish to say through THE TENNESSEE BAPTIST to Bro. Jobe Harral, that he has both my hands as to what he has written in our grand Old Banner of Truth. Such bold, grand utterances as those of Brethren Harral, Bond, and others, will ere long drive anti-Baptists and apocryphatic time-servers from our ranks, and when this shall occur then will Zion indeed rejoice in her oneness in Christ, both as to oneness in doctrine and practice. The plea of "conscience" has had its day, and like alien baptisms, pulpits affiliations and union meetings are among the things of the past. I have no fear, never had a fear, for the success of the doctrine of Bible communion. The first I knew of you, Bro. Graves, you were fighting for a consistent Bible practice, a consistent Bible church, and a consistent Bible ministry. Then as now it was said by those who wished to dominate over God's heritage, that Bro. Graves would overturn everything, that THE BAPTIST could not afford to take such high ground, yet they gradually came into line. I can well remember when it was whispered that pulpits affiliation was wrong, and so easy and soft were some of our good brethren in regard thereto that they would go away out in the woods and then get behind a tree to talk over this new landmarkism, as they said. Time wore on and it became the doctrine of the churches, and those fearful souls came out and said: "Yes, I was for this all the time, but did not think the time had come to strike. Bro. Graves is right, and I am with him. I was only afraid that if we went in great haste we would do more harm than good." Bro. Graves, you are too far advanced in life to be flattered, but let me say that I feel to realize the fact that you have done more for the cause of Christ—a pure Christianity as taught in God's

Word—than all your traducers put together. [We hope so, else we have done nothing.] They may fret and use hard words but to no purpose; the great Baptist heart pulsates with more vigor each day in the grand central thought that church communion is right if the Bible is the Word of God, and of this they have no doubt. Then, in conclusion, let me say, go on in your great work, and do not suffer yourself to be turned aside, and you will see truth triumph. Your brother, etc., Scottsboro, Ala. L. C. COPPSON.

THE BAPTIST TRACT SOCIETY FOR 1883.

The effort is to circulate by gift or sale 500,000—one-half million—of pages of the following denominational Books and Tracts the present year—1883.

SMALL BOOKS. Intercommunion Unscriptural, etc. 75c. Old Landmarkism—What is it? 75c. The Middle Life—What is it? 75c. Trilium 60c. Original History of Baptists 60c. FRESH TRACTS. The Act of Baptism, Valuable Late Authorities to the Symbolism of Baptism 10c. The Relation of Baptism to Salvation 10c. What is it to Eat and Drink Unworthily? 10c. Conscience—What is it? 10c. A Wonderful People 10c. Modern Universalism Answered 10c. Principles of Confession and Contrition 10c. The Origin of Spiritism 10c. The Infallibility of Christianity 10c. Reasons for Receiving a Baptist 10c. The True Mission of Baptists 10c. The Rights of Laymen 10c.

These publications will be sent by mail, post-paid, for the above prices. Liberal discount by the quantity. All Ministers, Missionaries of Boards, and Evangelists are requested to act as Agents. Address Barrister Book House, Memphis, Tenn.

It is the pledge on the part of the subscriber to put into circulation by sale or gift, during the year 1883, a certain amount of our distinctive denominational literature, in the form of small books and tracts published by the Baptist Book House (see its published list). The name is entered in the class when the pledge is made. The tracts and books sent on receipt of the money. Books and tracts can be ordered in amounts from ten cents to \$25. Mail orders without account; express orders, the usual liberal discount.

First Class—\$25. I hereby pledge myself to put \$25 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

J. H. Graves, Tenn. NAME. Second Class—\$15. I hereby pledge myself to put \$15 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

J. A. McCloskey, Ky. NAME. Third Class—\$10. I hereby pledge myself to put \$10 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

W. G. Johnson, Ark. NAME. Fourth Class—\$5. I hereby pledge myself to put \$5 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

W. M. Taylor, Tenn. NAME. Fifth Class—\$1. I hereby pledge myself to put \$1 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

Brothers, here is an opportunity to do good and lasting work for the Master. It is a matter of the side of which we may now see the printed word of truth and salvation that will bring a certain harvest. All who have any heart at all to work for the Savior can do something. How much each pastor in the South can do in a silent way by sale, and he can beg a hundred times to aid him in giving away needed tracts. Let us have a noble array of work-ers together this year. Select the class you will join this year and send your name in at once. We commenced late that year, and had no more money in circulation over one-fourth of a million of pages were circulated. We should make it a million this good year—now.

Missionary Department.

THE PLAN OF OPERATION. 1. Let an 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 consult with the Board of Collection for the State Convention.

There has been much said about missions and mission work, and I trust the brethren have resolved to go more this year than they have hitherto done. I have, on my part, commenced to donate all my time to the work of the Lord. I have been appointed to the work in Jackson county, Tenn.

Brother Graves, I have left my home in Smith county and moved to Jackson, to do work for the Lord. The Saviour said, "He that taketh not his cross and followeth after me, is not worthy of me." I feel willing to leave my home for the sake of Christ and his cause. I thank God that he has prospered his work here in Jackson county. When I commenced preaching here there was not a Baptist church in this county. I have organized one near Granville, a organized, with four members that had belonged to the Baptist church; the church numbers thirteen, and I think others will join soon.

DUTY OF BAPTISTS TO TEACH THEIR DISTINCTIVE PRINCIPLES.

This was the subject taken by Dr. J. A. Broadus in the meeting at Indianapolis. We copy the following from the Alabama Baptist: Dr. Broadus pointed out the distinctive principles of the Baptist Denomination. These are that the Bible is our supreme and sole authority in church life; that church members are those alone who have intelligently subscribed to the Christian faith; that the ordinances of the church are those alone which and those precisely which are given in Holy Writ immersion and communion.

First. It is a duty we owe to ourselves. That is to say, if a Baptist has any reason to live, he has reason to maintain the doctrines he has embraced. Second. It is a duty we owe to our fellow-Christians. This is in order that we may save Pseudo-Baptists from misunderstanding us. The Baptist people are a people wretchedly abused because wretchedly misunderstood. Then we are hoping and expecting that our brethren of other names will sometime embrace the simple New Testament faith, as we understand it.

know more than our brethren, but that we, none of us, are as wise as our Lord. The simple truth of God preached to the world, we believe to be the power of God unto salvation. Fourth. It is our duty to Christ. "Lo, I am with you always," can we claim the blessing if we slight the duty? We are to teach according to Christ's inspired word. That is the commission. Let us be true to it.

The means and methods of inculcating Baptist principles: (1) We may teach our own people. This at least we should do. We ought to instruct our young people. We make them better Christians, to tell the truth, just in proportion we make them better Baptists, for, as a general thing, THE OUT-AND-OUT DENOMINATIONALISTS ARE THE MOST ENERGETIC CHRISTIAN WORKERS.

We hope that every Baptist who reads the above will join the Baptist Tract Society this year,—first read the books and tracts yourself and then sell and give them away. How are the people to become Baptists unless they are instructed in Baptist principles? Let those words be golden: "As a general thing the out and out denominationalists are the most energetic Christian workers." You may be sneered at, as you will be by some Baptists, for being an out and out denominationalist, but never mind it, go right ahead and work.

TO THE BAPTISTS OF TENNESSEE.

MUCH of our influence for good in our Missionary work is lost for the want of concert of action. It is expected that in order to show what the Baptists of Tennessee are doing, that contributions for all purposes will be made first to the Treasurers of the Executive Boards of the Associations, and by them to Treasurer of the State Convention. So the at the meeting of our Associations and State Convention, the ministers will show amounts and names of contributors. Hence an intelligent stimulant follows.

I have before me the Minutes of the last meeting of three Associations in my midst, and by reference I find the following facts as touching Foreign Missions, viz: Big Hatchie, with fifty-nine churches, Finance Committee reports five churches contributing, \$24, and the Treasurer reports \$47, total \$71. Central, fifty churches, the Treasurer reports fourteen churches giving \$172. Beulah, with thirty-two churches, neither the Treasurer nor Finance Committee reported anything, but the Clerk reports in tabular statement, \$30.50.

Now think of it: 103 Baptist preachers, 141 churches, with a membership of 12,218 of the most independent Baptists you ever saw, bringing to the surface a grand total, for year 1882, for Foreign Missions of \$273.50 I know that is not all, by considerable, that this people have given, but for the want of concert of action, you cannot find any more.

I notice in Secretary Waters' report this week, sums of money sent to him by even some of our Executive Board, and by many churches, but how can our next ministers show such amounts? Brethren, let us get into harness and quit this slipshodden way we are doing even what little we do do. Pastors and churches of Central Association, let us remember that we have but about one month longer to prepare for the Southern Baptist Convention, and also remember the pressing needs of the Home and Foreign Boards.

The number of laborers in both fields have been largely increased during the present year, and an additional inducement to give is before us, which is, I learn ten men are now in the Seminary, saying, Send us to the fields abroad, "now white unto harvest." Under such circumstances, can a pastor or church neglect or refuse to attend to this at once? Very truly your brother, J. M. BENTON. Trenton, Tenn.

NOBILITY.

True worth is to beget—not seeming; In doing each day that good by Some little good—not in dreaming Of some great things to be by and by. For whatever men say in blindness, And spite of the Doctores of truth, There's nothing so kingly as kindness, And nothing so royal as truth.

We get back our meet as we measure— We cannot do wrong and feel right; Nor can we give pain and gain pleasure. For injurious wrongs each slight. The air for the wings of the sparrow, The bush for the robin and wren, But always the path that is narrow And straight for the children of men.

We cannot make bargains for blisses, Nor catch them like fishes in nets; And sometimes the thing our life misers Helps more than the thing which it gets. For good lieth not in pursuing Nor gaining of great nor of small; But just in the doing and doing As we would be done by, is all.

Thro' envy, thro' malice, thro' hating, Against the world, early and late, No lot of our courage abating;— Our part is to work and to wait. And slight is the sting of his trouble Whose winnings are less than his worth For he who is honest is noble, Whatever his fortunes or birth. —Alice Cary.

ITEMS.

Do not fail to read the series of articles on Baptist church history. They are prepared for this paper by a graduate of Newton Theological Seminary.

Russia is refitting her Black Sea fleet on a grand scale. Twenty-six years ago she promised the Western powers that she would have no great fleet at all in those waters. Time plays havoc with treaties, as with everything else.

We have accepted the invitation of the Fulton church, Tennessee, and of its pastor, Bro. Barkadde, to be with him at the opening of its new house on the 3rd Sunday in March (D. V.), and Saturday night before we might have services if desired. We shall be compelled to return on first boat.

WANTS TO KNOW WHY.—"Baptists make a great deal of following Christ in baptism. When Christ was an infant he had the seal of the Abrahamic covenant placed upon him. This covenant being, according to the New Testament writers, still in full force, unchanged and unchangeable. Baptists refuse to place the seal of it upon their children. Why do they not insist on following Christ in this matter also?—Texas Presbyterian. We can tell him. Christ was circumcised because he was a Jew, a literal descendant of Abraham, and for no other reason. Circumcision was not a seal to Christ of anything, nor to any other Jew who ever lived, save to Abraham because Abraham was in the exercise of a saving faith when he was circumcised, which can be predicated of no child. That Covenant is in full force, unchangeable in token and provision, and to the same race of people—the Jews only. Baptists do not follow Christ in circumcising their children simply because Christ has not commanded them to do so,—but Paul taught the Gentile Christians that they were not to circumcise.

INTERCOMMUNION UNSCRIPURAL, ETC.

We have just issued a new and revised edition of "Intercommunion, Etc." The author has added some very valuable matter from standard authors. The views of Jesse Mercer, touching the "One Loaf and its Symbolism,"—also the restrictions of the ordinance to the discipline of the church; the Views of Dr. Hilar, whose views of church polity are so generally indorsed by American Baptists, and those of Dr. McLeod, Presbyterian, showing that no Presbyterian church can offer her communion save to those who assent to her creed and submit to her discipline. We trust the advocates of church communion will aid in giving this edition a quick sale. See your copy and buy the new edition. Price, seventy-five cents. Address, GRAVES & MAXWELL, Memphis, Tenn.

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 people should be better informed as to their own history and little by little, in this way, we hope to do it. We request valuable contributions from all.

Standard Baptist Historian, Orchard's History of Ancient Baptists \$1.00, Orchard's History of English Baptists 1.00, The Baptist Succession 1.00, Origin and Historical Succession of Baptists .50

CHURCH HISTORY.

A history of the Baptist church implies, of course, that Baptists presume to have a history. Our churches are not, as some unreflecting persons seem to think, like Melchisedek, "without father nor mother, nor beginning of days." Moshelm says our history is "lost in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained." We thank him for his candor, and humbly assure him that the difficulty can be removed. The floating memories of old Homer, of Achilles and Hector, who fought on the shore of the Egean, are not more certainly established than are the memories which cluster around and hover over our ancestry, in every age of the Christian era.

Friends and foes, annalists, chroniclers, historians, inquisitors, canons, councils, creeds, bulls and confessions have all united in identifying our churches, dispersing mists of uncertainty, and lighting our pathway through the centuries.

To crystallize and condense our history into the limits of one or two articles is no mean undertaking. Such limitation causes no little trepidation and concern for my readers, while I attempt to sketch in mere outline the history of that people, who are the lineal descendants of the first churches, and to whom belongs the glory of keeping unspotted and pure that simple government and polity characteristic of the early church and instituted and enjoyed by our loving Master. The form and character of the first church was intended and ordained to endure to the end.

We lay it down as axiomatic, that whatever was essential to church membership in the days of Christ and the apostles is essential for all time.

This surely will not be denied. The churches as the apostles left them, like the model church, was still simple in form and character. They took their form, as we have said, from the divine model laid down in the Scriptures, and their character was the work of the Holy Spirit. It is often said to us, "Your church succession theory is impracticable and impossible." Those who say this forget that Jesus gave us the type or form and said it should stand forever. Now if the Scriptures and the Holy Spirit procured or effected a certain form of organization in apostolic times, just so certain as that Word and that Spirit succeeded to after generations, just so certain has the same form or type of organization existed in all the Christian centuries. If we deny the succession of churches, we deny the united operation of the Word and the Spirit, which at first, and always afterwards, created the form of the church. Again, if we understand, as we should, that Jesus meant that his church as an institution should never be provalled against, then we must believe that the succession of churches is both practical and possible. On his authority we prefer to accept it, and would believe it if we could not trace them along the centuries. By "my church's" Jesus did not mean his principles only, but also the form they would assume among those who held them.

Our brethren who deny the succession of churches ardently claim a succession of principles. Very well. Give your naturalist a bone and he will tell you the species of animal, or collect for him a few fossils and he will build you a museum of natural history. Give me then a people holding tenaciously to such principles as believers, baptism, Bible discipline, independency of the churches, and I'll dot the centuries with Baptist churches. History unrolls itself in forms and characters. It does not descend into the abyss of feelings and particular dispositions, except as those feelings and dispositions affect that which has organization and form. Character most necessarily implies organization. Hence, when we speak of the character of the church, we mean the principles working out organization and form. The true succession then is just as much a succession of particular organizations as of principles. The church when left by Christ had three important features in its form and character which must never be neglected: 1. It was an assembly of men and women, meeting and doing business in the name of Christ. It was then an official assembly. 2. It was an official assembly of saved persons; and, 3. These saved persons were baptized on a profession of their faith. This official assembly was designed to be the "pillar and ground of the truth." And to this official assembly was given the ordinances, to be maintained and defended. Church history furthermore does not imply the historical succession of any particular church, but of forms or organizations kindred to the first churches. Paul praised the Thessalonian brethren for following so closely the churches of Judea, all of which had been built after the model of the first. This certainly must have been the course he himself pursued, for he enjoined all Christians throughout the world to follow his example. This course resulted in complete harmony among the churches for over a hundred years. This harmony is all the more to be expected, when we remember that the churches of this period were real believers, called of God, saints, sanctified, justified, a peculiar people, etc. They had all drunk one spirit, and had been baptized into one body or form of organization. They had been buried with Christ by baptism, as "all lexicographers and critics of any note agree." They were then companies of immersed believers, independently associated together to proclaim the truth and keep the ordinances as Christ had appointed them. They were in reality Baptist churches, and every church organized by the apostles was a Baptist church, and the Christian world for one hundred years knew none beside. Gibbon says, "The churches at this time were marked by independency and equality," "and the most candid historians admit," says Mial, "that each church at this early period was unassociated except by the religious feelings which alike pervaded all." Baptists have ever contended for this condition of things, and will continue to do so, notwithstanding there are those among us who would mar that independency by associational restrictions, and advices of general conventions. The death knell of the first century had not struck, however, before it was discovered that the leaven of corruption was working, and the mystery of iniquity rising in the churches. The wolf's howl was soon lifted, the burning love of many began to wax cold, the false prophet and apostate began to first peer in, and then push their way into the little flock, until the false teacher, the unruly, the proud, the boaster and deceiver began to bring in damnable heresies, creating envyings, jealousies, hatreds, bickorings, and seditions, substituting fables and the traditions of men for God's Word, and thereby drowning out the spirituality of many of the churches by the rush and roar of anarchy and confusion. In the midst of this threatening, and in many places prevailing, degeneracy, the primitive order and constitution of the churches remained the same. During the greater part of the second century, Moshelm admits that all the churches remained as at first, independent of each other. "Each church," he says, "was a kind of little republic governed by its own laws." And the learned Dr. Owen is authority for the assertion that for 500 years after Christ, "no mention is made of any professing church except a local congregation." In the closing part of this century the early simplicity began to decline, and rites and ceremonies from Judaism began to be introduced into the churches. The popish dogma of baptismal salvation, the masterpiece of Satan, began to appear, and from its open head, Minerva-like, in due time leaped forth, the "pillar and prop" of popery, infant baptism. During this century, however, infant baptism did not appear. The prevailing practice of all the churches was the immersion of believers, as "that all the ancients thought," says Bingham, "more lively represented the burial and resurrection of Christ." In all the writings of this century that have come down to us, from Justin Martyr to Clement of Alexandria, not a syllable is uttered, nor can a word be found, in reference to infant baptism. Up to this time the churches still retained their Bible or Baptist character. We now cross the threshold of the third century, the century which witnessed the fiery and fierce conflict between Christianity and Paganism, which befell Paganism hurled from his throne, and his ill-dominion overthrown by a professedly Christian Emperor. In this century the baptism of believers was still practiced. But the ghost of Roman paganism hovered over the baptismal waters with ill-omen and assumed a form of dark and dismal foreboding. The Upsa tree of Rome had begun to flourish, and now the branches appear. The first that struck root was baptismal salvation. Baptism was the symbol of a new life. The symbol is now dimmed and finally lost in the supposed merit of the water. Logic, to the perverted mind, now thundered, if your child dies without baptism it dies un saved." Such logic was too powerful, and to satisfy the corrupt mind and conscience infants were declared to be subjects of baptism. The first century appears for the first time a suggestion concerning infant baptism. Tertullian, in North Africa, where the custom was first introduced, boldly rebuked it, and the first favor it received was in the days of Cyprian, A. D. 257, when a Council of sixty-six Bishops decided it came in room of Jewish circumcision. The first recorded notice of the baptism of a child is in the year 370, when the emperor Valens swore he would have his dying child baptized. But baptismal salvation and infant baptism were not the only errors which were born at this time. The clergy began to assume undue prerogatives over the churches. The bishop became elevated over the presbyters and was declared master of a station or diocese. The desire for distinction among the ministry had been once rebuked by the Master but the greed was now too great. The hierarchy was hatched out. The primitive polity was now painfully rent and a door was opened for a multitude of vices to flow in. With corrupt ministry, the churches became degenerated, their primitive elasticity and vivacity were waning, and the time to oppose such innovations, and raise the cry of dissent had fully come. The lion cub was no longer a plaything. Its lion nature now became apparent to all. Accordingly there were those who still adhered to the "law and the testimony," and who fearlessly arrayed themselves against these encroaching seductions, raised their cry, until their dissenting notes rang through all Italy and the Roman Empire. Even in Africa, the hot bed of corruption and the home of infant baptism very early raised the cry of dissent. Fifty years after the seer of Patmos had laid himself down to rest in his own native Ephesus, in a little village of Phrygia, one Montanus, a bold and enthusiastic preacher, began to ring the changes against the vices and corruptions of the clergy. He launched his thunderbolts against the Alexandrian school, for combining the gospel with the Platonic philosophy. He said the church should not be polluted with the poison of Paganism. This school honed to make Christianity more palatable by engraving on the Christian stock, heathen orgies, Egyptian images, pagan rites, and oriental philosophy. Montanus did not labor without success. Armenia literally swarmed with his followers. Churches were formed by him on the "gospel pattern," or, rather, restored to their original character. Tertullian, of Carthage (A. D. 190), the fiery opponent of infant baptism, left the church at Carthage on account of degeneracy, and joined the Montanists. [TO BE CONTINUED.]

The Tennessee Baptist.

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

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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...

Church Polity.

- 1. That under Christ, each church is absolutely sovereign and independent... 2. That to each church Christ committed the sole guardianship and control of the ordinance...

Distinguishing Policy of Historical Baptists.

- 1. The non-recognition of human societies as Scriptural churches... 2. That each church alone is invested with all ecclesiastical power...

Witness is the most efficient Accomplisher of Error.

MENTIGRAPHY—MIND COMMUNICATING DIRECT WITH MIND.

FROM what has been presented in previous articles of this series...

is at once, and the operator can make him drunk or sober at will and instantly. He may, in his mind, recall a piece of prose or poetry...

ing they perish forever without any regarding it. Doth not their excellency which is in them go away? they die, even without wisdom.

We have heard, from living lips, manifestations quite as wonderful as this. But it was the conviction of the ancients that God, through our ministering spirits, does communicate in the dreams of the night...

We cannot see upon what principle the ministry of angels can be accounted for. Who can? But if our principle be denied, how can we explain the doctrine of inspiration of the Scriptures? God certainly did not communicate the words of Sacred Scriptures vice versa...

which has given me much pleasure and entertainment in reading. Yours most truly, H. B. FOLK. MARSHALL JEWELL'S PRESENTMENT. On the morning of the day before his death, it is said, the late Marshall Jewell awoke from a sound sleep...

vindication of the truth, and lovers of the truth, as it is in Jesus. APPOINTMENTS FOR MARCH. At the request of the Board we will visit Germantown church on the second Sunday. At the request of the church and its pastor, Bro. W. H. Barksdale, we will visit the church at Fulton, Tenn., and aid in the opening services of its new house.

gathered and replaced in their own land? Do they not desire to see Satan chained and cast out of this earth, and his satanic influences paralyzed over the minds of men? Do they not wish to see the earth filled with the knowledge and glory of God as the waters cover the channels of the deep? Let them hasten all this by doing the work Christ has left them to do, and give the gospel to the nations.

now seem plain; put me down for the book, and I will forward the \$1.50 soon. Such expressions from the deacons and private members of our churches greatly encourage us to write the Expositor of the Prophecies. They have been rendered dark and confused by commentators who, without an exception known to us, spiritualize them instead of allowing them their literal, obvious meaning. This work is intended to prove that they must be interpreted literally or they mean nothing.—J. Blakely, Iowa: Your nervous system is evidently impaired, and your mind is in an abnormal condition—and thus those sounds are realities to you, as are the sights and sounds of the subject of delirium tremens. They are real to him, and yours are to you. Sound health of body and mind would rectify all with you. You should not allow your mind to be occupied with the subject you have been so long thinking upon. Dismiss it from your mind or you will suffer for it.

BRO. OGLE GRATIFIED.

IN this paper of Dec. 17, 1882, appears an article from Bro. G. A. Ogle, articulating my report of his essay, read before the Ministers' meeting at Cedar Grove: Here is what he says:

"My essay occurs in the last issue of the Expositor, and I ask Bro. Oakley to show me the line in the essay that sets aside James' definition of religion. He cannot do it."

"We gladly comply with his request. Here are the lines he calls for, and the ones which he says I cannot show:

"The word religion may be used twice in the New Testament to designate religion practically, but is never used to carry our idea of religion."

This quotation consists of two main sentences. The first implies doubt—"may be used," etc.—the second is positive and declarative. These sentences have the same nominative, and hence the inevitable construction of the last is as follows:

"The word religion (in the New Testament) is never used to carry our idea of religion."

All the scholars in the world cannot rescue the brother from his fearful and fatal language.

Again: "If this (James 1:27) is religion, Ingersoll can have religion, and yet hold to skepticism."

Now what will the readers of these quotations think when they remember that Bro. Ogle says, "He cannot do it?"

Again, Bro. Ogle says in his article of Feb. 17:

"Here is what I say in reference to the term religion as it occurs in the Epistle of James: It may be used twice to designate religion practically. In this setting aside James on religion? Surely not."

Oh, indeed! Why did not the brother finish his quotation? Why stop when just half through? I will finish it for him:

"It may be used twice to designate religion practically, but is never used to carry our idea of religion."

He says we remind him of Uncle Johnny, and closes by saying:

"Now, Bro. Oakley, keep cool."

In nine cases out of ten Uncle Johnny is correct; and as to keeping cool, I cannot until Bro. Ogle is converted from the error of his way."

In certain brook there lived a little outfish whose head and mouth were three times larger than his body. His name was George. Now little George was admonished by his companions not to bite at everything that looked ontling. This advice was needed for some time, but finally George observed that his head was larger than those of his advisers, and ventured too far and was caught on a hook. When so advised Bro. Ogle not to venture too far at the time he read his essay, but having a head of his own, he ventured. In our report of his essay we put out a bait for him, and sure enough he bit at it at once, and now the gentleman is swinging in the air with a hook through his gill and a slip of paper in one hand, which reads:

"The word religion, in the New Testament, is never used to carry our idea of religion."

Now, keep cool, Bro. Ogle; the more you wiggle the more you hurt.

The Bombay Guardian says the number of Christian natives in India has doubled in ten years.

QUESTIONS.

1. Has a regular Baptist church in Tennessee the scriptural right to excommunicate a minister from her fellowship for an attempt at rape? 2. If so, has a regular Baptist church in Georgia the right to restore him without knowing the cause for which he was excommunicated? 3. And if a church should claim to have restored such a minister because he retained his ministerial credentials and claimed to have been excommunicated for his political opinions, are those persons baptized by him scripturally baptized? A. P. BUNDS.

REMARKS.—1. A church of Christ has not only the right to excommunicate such a member, but it is made by Christ her bounden duty to do so.

2. No other church can receive such a man except in open violation of the teachings of Scripture. If that church in Georgia received him knowing that he was an excommunicated minister, and troubled not herself to know the charge or charges, or ascertain whether true or not, it certainly transgressed, and should receive the rebuke of all her sister churches.

(Here is a case that affects the intercommunion practice. How can that excluding church, and how can all other churches knowing the real character of that minister, invite the members of the church receiving him, to their tables, and thus invite him, a known rapist, to commune with them? He is in good standing in his own church, which judges him worthy of membership with her and entitled to all her privileges. Is this judgment sufficient to warrant another church to invite him to her communion?)

3. The official acts of an officer of a government, human or divine, are valid. The act of baptism depends upon the church for its validity, and not the individual character of its officer. The baptisms of Judas were as valid as those of Peter or Paul. But that church should be rebuked.

BRO. CHAVEN: Some members of this church have bought an abandoned Methodist meeting house about two and a half miles from here, and they want to establish what they call an arm of this church, and want this church here to grant them the power to hold conference meetings and receive members, said members to be enrolled on our church book here. About one-sixth of the members live near the house they bought, the rest of the members live close to the house that we hold meetings in. Please answer this in your paper as soon as possible, as it will be brought up at our next conference. Your brother, S. A. BLACKMON.

Ennis, Texas.

We can learn nothing from God's Word about church arms—a body that is not a church, and yet exercising all the functions of a church, and yet the attorney or agent of another body, is an anomalous organization.

We do know from the divine constitution of the churches of Christ, that each one is by Christ invested with all the ecclesiastical rights, privileges, powers and prerogatives that he allows to be administered on the earth, and it imade her bounden duty to faithfully conserve and execute these delegated powers and prerogatives. And we know that delegated trusts cannot be relegated to the ministry, to deacons, to committees nor to arms—a portion of the church acting for the whole church. It cannot be done except in violation of sacred and inalienable trusts. No church can say to her pastor, "Go out and preach and baptize whom you deem qualified—the apostles did so." She cannot say to her deacons, "Do you preach if you feel like it, and baptize whom and where you please—Deacon Phillip did so. That inchoate period, under the administration of the infallible Spirit, is passed. Churches have been established, and just so fast as they were in the apostolic period the apostles themselves deferred to the jurisdiction of the churches, and admitted themselves to be the servants of the churches. The ordinances—baptism as well as the Supper—were delivered to the churches and not to the ministry, and all who ask for it must apply to the possessor and rightful guardian of it—the local church, since it is a rite that introduces one into the membership of a church. (1 Cor. xii:13.) Let the brethren study to preserve the order of God's house, and not here after some irregularity.

If there are members enough to organize a church at that place, form a church at once. If not, use it as a mission station, but let everything like church business be done by the church. If the church should see fit to have two regular places of worship—one half or one-third of the time at the new place—just let her so decide, and the questionable arm feature will disappear.

ITEMS.

There will be a debate between W. H. Carter, Campbellite, and W. H. Smith, Baptist, at Antioch, six miles northeast of Lafayette, Mo., on Tuesday, March 30. I am invited to attend and report the debate. Will you please announce the fact, and ask Macon county Baptists to attend and subscribe or renew for the paper? J. T. O.

Through the kind invitation of Messrs. Elders Alden & Bro., the well-known advertising agents, of Cincinnati, we paid a flying visit to that city last week, and had an enjoyable time. We visited the "flooded districts" and various places of interest. Renewed a very satisfactory contract with the Messrs. Alden, and are home again, ready for work, after a vacation of four days. This will account for the delay in filling orders for books and tracts, as we attend to that part of the office work in person. We shall have more to say of the Messrs. Alden and their immense agency as soon as we get the accumulated work disposed of. J. S. M.

With all the vigor our health will permit, we are completing the unfinished chapters of the Seven Dispensations, and revising those already written for publication, with the intent to get the book out for the first of May, in time for the Southern Baptist Convention. The cash in hand will expedite the stereotypers and manufacturers, and to secure this, we offer 1000 copies of the book for \$1.50 to every brother who will forward it this month. As such will be in the true sense of the term, patrons and friends, and will have the first copies. This is 25 per cent. interest for two months use of the money. The friends are beginning to respond. One brother sends the cash for 7 copies, another for five, and three and two and one. We want 900 more this month, and thus its early issue will be assured.

Notices of Prof. A. J. Marks, the Lecturer on the Holy Land, and for six years past the stated Lecturer at the Chattanooga Assembly:

The Observer, St. Louis (Presbyterian), says: "Prof. A. J. Marks, the author of the 'Bird's-Eye View of Palestine,' which we offer as a premium, passed through St. Louis this week on his way to the South. He is lecturing on the Holy Land. We can heartily recommend the Professor and his Lecture."

Alton correspondent of same paper, February 22, says: "Prof. Marks, of New York City, lectured in the Cumberland Presbyterian church last Saturday night and Sabbath afternoon on the Holy Land. The Professor had a very large painting, 20 feet by 30 feet, which gave a bird's-eye view of the country for 100 miles. His lecture was very instructive and entertaining. One cannot but study the Bible with fresh interest after listening to him. He has about fifty paintings, illustrative of Jerusalem, Damascus, and places of interest in them, and the customs and habits of the people."

Prof. A. J. Marks has spent two weeks lecturing before the various Sunday-schools and congregations in this city. He will go from here to Nashville, and can be secured by any church on the railroad during a lecture. The Memphis Appeal, March 1, says notice his reception here: "A large and appreciative audience assembled last night to listen to the lecture by Prof. Marks on 'The Holy Land,' who took them over the mountains, through the cities, from Dan to Bersheba. There is no better way to obtain a knowledge of that sacred land than to attend the lecture, and see the whole country as represented in the mammoth paintings exhibited and described by Prof. Marks, who has made it a study for many years, and has made from photographs and original sketches the views that he uses in his lectures, showing important places and the manners and customs of the people. He has relics of many kinds from Palestine, cedar from Mount Lebanon, stone from the walls of Jerusalem, water from the Dead Sea, a piece of the pillar of salt, etc. All should hear the lecture. Prof. Marks lectures this evening at the Central Baptist church."

NEWS FROM THE CHURCHES.

(Our readers may greatly assist us in building this department by sending us all news items from their neighbors. They will receive prompt attention.)

TENNESSEE.—Rev. A. W. Carter has been in Memphis for some time assisting in a revival meeting. Says a writer in the Expositor: "There is a glorious meeting going on at Holston's school house, conducted by Elders FAY, BARKER, CROUCH and Davidson—five conversions, four addresses, many prayers." The First church, Chattanooga, Tenn., has had a revival. The pastor, Mr. J. T. Christian, of Nashville, Mo., to become its pastor. His answer has not yet been received.

Trenton church, of which Dr. M. Hillman has been pastor more than twenty years, has very positively asked aid to withdraw its relations, which has been done some time ago. He has not yet decided what he will do about it. Secretary James Watson, Nashville, reports the minutes of the following Associations: North River, Cumberland (E. T.), Des Moines, East Tennessee, French Broad, Johnson, Liberty, Mt. Vernon Gap, Nolichucky, Northern, Owen, Providence, Tennessee, Union, Unity, Watauga, Western District. There are notes are needed to make up the statistics for the minutes of the State Convention, the Southern Baptist Convention, and the Baptist Year Book. Bro. T. E. E. Hunter, Watauga, March 28, writes: "The work is still going on. Elders J. L. Bowers and L. K. Evans held a meeting with the Doe River church, Carter co., resulting in fifteen additions. Poplar Grove church, Carter county, had a revival, conducted by Eld. J. J. Cole, assisted by J. W. Richardson, with 39 conversions. Elds. J. J. Cole and S. C. DeLoach have just closed a meeting at Bethel church, Johnson county, of ten days, which resulted in 23 conversions—20 of these were new ones. Logansport church is now enjoying a revival conducted by D. Kitzmiller and J. L. Bowers." Elders J. C. Brien, of Smithville, Tenn., has accepted a call to the pastorate of the church in that place and has entered upon his duties as pastor. The church at Woodbury is in a healthy condition. They have a Sabbath-school, and a weekly prayer meeting. Another plain and positive witness of the above statement is, she pays her pastor every cent promised, and gives liberally to other benevolent enterprises.

GEORGIA.—The Gainesville Eagle says that Rev. W. C. Wilkes will erect a \$14,000 Seminary building this spring. The Baptist church at Nashville will be finished soon. The corner-stone of the new Baptist church at Barnesville was laid, Wednesday, Feb. 21st, and work is being pressed and the house is rapidly taking shape. The Ladies Aid Society has decided to build a Baptist parsonage at Thomasville. The Fifth church, Atlanta, is arranging to enlarge its present house of worship, which is insufficient to accommodate the congregation.

ALABAMA.—The subscriptions for the new house of worship of the First Baptist church at Troy amount to \$7,000, and Rev. W. A. Whitole has secured \$500 toward a new house for the Second Baptist church. Rev. P. Armstrong, formerly of Camden, has moved to Wharton, Texas. Whistler wants a single, earnest, energetic man as pastor for his entire time.

FLORIDA.—The ladies of the Madison Baptist church gave a festival, Friday night, Feb. 23rd, for the benefit of the church; and the same night the ladies of the Orlando church gave a literary entertainment and concert for the purchase of an organ. The Sunday-school formed last year at Union Hill church (six miles from Pensacola), is still flourishing, with W. J. Tanton superintendent. Rev. Charles Williams is pastor.

TEXAS.—The Texas Baptist says that the name of Rev. A. J. Holt has been again suggested to the House Mission Board by a number of the most prominent and judicious brethren in the South as a suitable successor to his lamented uncle, Rev. H. F. Beckner.

MISCELLANEOUS.—Ed. R. A. Wines, Phoenix, A. T., Feb. 21, 1883, writes as follows: "We have at last organized our church at Phoenix with seven members with the promise of about half a dozen more in the near future, very likely by next Sunday. The organization has been a struggle of about three months on account of political variations and dissensions, lack of fellowship, and a rejection of their usual non-theistic conditions, and good-for-nothingness. We have started at last, thank God, with a perfect fellowship of regular Baptists, who are determined on the principles of peace and right, and trust to God for another. We have the way almost blocked out for the erection of our chapel. We have two thriving Sunday-schools. Pray for us."

FOREIGN.—Yung Wing, the new Cank Magistrate of Shanghai, China, is a Christian, and has an American wife. He is a graduate of Yale College, and the original promoter of the scheme of educating Chinese boys in the United States. Law-Fo, the heroic Chinese Kung-fuist, who had been brought into slavery some years ago in order that he might go to Denmark to preach the Gospel there, has been so freed that now he has a church of 300 persons, which includes native missionaries who preach in out-stations. Arrangements have been made for Messrs. Moody and Sankey to visit Liverpool during the month of April next. The Local Committee have hired Hengster's Church, the most commodious building in the place, for a month, and propose to use the building for district meetings.

SECULAR NEWS AND NOTES.

TENNESSEE.—Nashville American: By the compilation of the tenth census, the population of Tennessee is placed at 1,224,000; males, 700,277; female, 723,000; white, 1,130,001; colored, 93,999; and in the twelfth state in point of numbers. In 1850, Tennessee was the tenth. For the twenty years preceding she was the fifth. Her standing in this respect then grows less prominent each decade as far back as 1790, the beginning of her history. The percentage of increase from 1850 to 1860 was 22.0 per cent., or less than any other Southern State. A stock company is being organized at Chattanooga, to build a boat to run in the latest of Chattanooga, between that city and Decatur.

FLORIDA.—The Legislature has passed the bill incorporating the Florida Ship Canal Company. The company is composed of capitalists in New York, Virginia, Tennessee and the Eastern States. This canal will avoid the hazards of the Florida pass, which costs shippers millions of dollars every year in wrecks, besides one per cent. additional insurance, and from one to two dollars per bushel on cotton, and fifteen to twenty cents per bushel on grain shipped from the Mississippi valley to Atlantic or foreign ports, and greatly shortens the time and sailing distance from all Atlantic ports and Europe to and from the ports of the Gulf and of the Caribbean Sea.

GEORGIA.—Georgia has had fifty-three Governors from 1788 to 1867. Twenty-four held two terms.

LOUISIANA.—A young girl, thirteen years old, of Bayou Terrebonne, has a light brown beard two inches long and very heavy, except on the upper lip.

KENTUCKY.—Mrs. Edward Henaley, of Frankfort, is one of the heirs of an estate of \$100,000,000 left by Col. Bradford, Governor of Plymouth Colony, in 1621. The money has accumulated in the Bank of England.

NORTH CAROLINA.—Bills have been introduced in both houses of the Legislature to divide the State into nine congressional districts, instead of eight, as at present. Under the new apportionment North Carolina gained a congressman, which necessitated the election of a congressman-at-large in November last. Mrs. Hatfield has sold Crow Island, in Currituck Sound, on the North Carolina coast, for \$25,000. Mrs. Hatfield is the widow of Capt. John C. Hatfield, who discovered the place while peddling Yankee notions, many years ago. Capt. Hatfield bought the island, which is noted for its game, and built there a fine mansion.

MISCELLANEOUS.—It is proposed to erect a permanent exposition building in St. Louis, to cost about \$600,000. The building will be placed in Mission Park, which is situated in the heart of the city. The cotton crop of the South this year is estimated at 6,800,000 bales. When Louisiana, which has 48,292 farms, and Mississippi, which has 161,772 farms, can show the same number of farms as Tennessee, which has 165,650, or Pennsylvania, which has 218,542, or Ohio, which has 247,126, they will have entered upon a prosperous period of their histories. The total production of iron and steel rails last year was 1,678,794 net tons, being a falling off, as compared with 1881, of 133,300 tons. The Nebraska senate has voted not to adjourn until it has passed an equitable railway bill and the bill has received the Governor's signature. It is computed that the shipwrecks throughout the whole world last year numbered close on 2,000, representing an aggregate tonnage of more than 600,000 tons and a loss of 4,120 lives. But the showing for the year before was still worse. By the will of a Boston lady lately deceased, Miss Susan B. Anthony and Mrs. Lucy Stone Blackwell receive \$30,000 each as the representative woman suffragists, and it is said they will use the money in advancing the cause. The Hon. Joseph Holt, President Buchanan's Postmaster-General, and afterwards Secretary of War and Judge Advocate General, lives in strict retirement in Washington. He is a childless widower, and is very seldom seen in public. Mr. Izania Leland Chamberlain, of Brooklyn, has given \$50,000 to Leland University, a Baptist institution at New Orleans for the education of colored man and women.

FOREIGN.—Judah P. Benjamin, who has retired from practice, has been advised by doctors of the highest reputation in Paris that the state of his heart renders the proposed argumentative court unsafe for him. He is otherwise in good health. Switzerland has rejected the naturalization treaty proposed by the United States, according to which nationality is forfeited by residence abroad, on the ground that this clause of the treaty is contrary to the Swiss laws. The publication by the German government of a decree imposing compulsory military service on all males in Bohlewig-Holstein, above twenty years of age, without commutation with the Danish government as to its promulgation, has created a painful impression in court and military circles.

AN ATTRACTIVE PAPER.

Kind Words is an attractive paper for the young, being well printed, on good paper, always beautifully illustrated with handsome pictures, and full of good and interesting reading. All our schools and families should subscribe for this Sunday-school paper. There is no need to send North for it. It is sent:

TO-ALL DELEGATES AND VISITORS.

TO THE SOUTHERN BAPTIST CONVENTION AT WACO, TEXAS, MAY 9, 1883.

DEAR BROTHERS:—The Baptists and citizens of Waco earnestly desire to give you a joyous welcome and entertainment worthy of your lives and the great cause you represent. We can easily furnish homes for one thousand brethren and sisters provided you send your names immediately to the undersigned Committee. But falling to do this, you will subject us to immense toil, confusion and mortification, and perchance yourself to great inconvenience. Please, therefore, send us at once your names. If you expect to stay with some special friend or relation, it is equally important for us, in assigning homes for others, to have your name and the name of the friend. Bring your wives, sisters and daughters, if you wish, but don't fail to send the names.

- I. O. BULLOCK, A. M. HARRIS, JOHN E. ELGIN, T. E. COX, E. L. CARROLL, F. W. VEASY, J. T. MARTIN, L. W. BAGBY, Committee.

FATALLY BURNED.

Mrs. Elouisa Henderson, wife of Eld. P. T. Henderson of New Market, Ala., while in her room alone, her dress took fire, she knew not how. She gave the alarm and Dr. Hampton and his wife ran immediately to her assistance and extinguished the fire as soon as possible, and applied soothing liniments; but alas! she was fatally burned. On December 28, 1882, she breathed her last in the triumph of a living faith.

She was a faithful member of the Baptist church. The deceased was a daughter of Wood Furman, and granddaughter of Dr. Furman, of South Carolina. We sympathize with our dear Bro. Henderson in his bereavement, and pray that God may bless him and lead him gently through this world of sorrow and woe to the bright mansions above. The Religious Herald please copy.

DIED.

JAMES.—Near Germantown, Tenn., Feb. 23, 1883, Bro. John Jones, in the 96th year of his age. He had been a member of the Baptist church about forty years; and at his death was the oldest member of the church at Germantown. He lived, years ago, with Eld. Jeremiah Burns, and since then with his daughter, Sister C. B. Moore, where he fell sweetly asleep in the arms of Jesus. He was sick only a few days, although he suffered much in that time. His last few moments were peaceful. He died the death of the righteous. J. D. ANDERSON, Pastor.

I was yesterday requested to attend the funeral of Bro. H. S. Grider, of Enoch church, who died of consumption on the 25th of this month, aged forty-six years. He leaves a wife and two daughters to mourn his loss. Bro. G. suffered severely for six months, yet the more he suffered and the nearer he approached eternity, the more anxious was he to go home to the Lord beyond, just across the river, in the sweet fields of Eden. W. H. SMITH, Salt Lake, Tenn., Feb. 27, 1883.

THE YOUNG MINISTERS' FUND FOR 1883.

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 \$10 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. M. E. Douglas, Mo. \$100; Eld. R. H. Douglas, Mo. 100; Hattie Batteredfield, Mo. 100; Mrs. Mary A. H. Corbett, Ark. 100; Jacob Jones, Tenn. 100; Wm. S. Simpson, Ala. 100; J. O. Tharp, Tenn. 200; E. B. Fuller, Miss. 500; P. N. Overton, Tenn. 100; Mrs. N. Flitgers, Ga. 200; Miss A. D. Conner, Tenn. 100; Miss Lela Yarborough, Tenn. 100; Miss Nora S. Graves, 100; Mrs. J. E. Graves, 100; Mrs. W. P. Marks, 100; J. R. Graves Jr., 100; Geo. B. Graves, 100; P. R. McElroy, Miss. 100; Mrs. C. M. Sherrouse, Ia. 100; J. L. Howell, Texas, 200; Mrs. E. V. Graves, Texas, 200; Hodge High church, Tenn. 400; Miss A. Shields, Texas, 115; J. Goldsby, Tenn. 200; A. Friend, Mo. 800; Mrs. A. B. Jackson, Tenn. 100; Miss M. O. Gore, Tenn. 200; Mrs. Geo. J. Scott, Ala. 100; Mrs. M. W. Wiley, Ala. 100; Joe K. Johnson, Texas, 100; Joseph Graves, Oregon, 100; P. P. Frost, Ill. 100; Mrs. Lotta Ross, Tenn. 1000; Mr. Cornelius, Tenn. 100.

JACKSON, TENN., Feb. 21, 1883.

Received of J. E. Graves forty dollars for support of T. D. W. HUGHES, T.

The friends will see that \$40 of their contributions have been applied, and we need \$5 to make up what is needed for February, and \$15.00 for the month of March. Is it not enough to state this fact? Are there not several hundred out of the one thousand of our patrons who will give \$1 and \$2 less, for ministerial education?







Baptist Book House, 227 Second St. Memphis, Tenn.

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XXXVIII. MEMPHIS, TENN., MARCH 17, 1883. New Series—Vol. XV. No. 40.

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.

Old Series—Vol. XXXVIII. MEMPHIS, TENN., MARCH 17, 1883. New Series—Vol. XV. No. 40.

Our Pulpit. THE PATH OF LIGHT.

TEXT: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."—PSALM xvi: 11.

THOU wilt show me the path of life. The path of life leads out of self. It leads to self-renunciation. It leads us to seek the good of our fellow men; and in so doing it leads us to pleasures strange and new.

Paul says: "I am crucified to the world;" that is, all that delights the flesh is disgusting and revolting to my better nature—my pride I trample under foot, my love of power and dominion I cast aside as dross.

The path of life is the path of humility. Jesus himself girded himself with a towel then washed and wiped the Disciples' feet. All true greatness is humble; and the greatest are the humblest.

Humility may be said to be the humblest of all the virtues because it is the nearest of all to mother earth. To say of a man that he is a humble man conveys the idea that he is lowly minded; that he goes bowled as it were under a sense of his unworthiness; that he does not offend by his pride, egotism, haughtiness and imperiousness of spirit.

And Solomon says: "Pride goeth before destruction, and a haughty spirit before a fall."

The heathen knew nothing of the virtue of humility, and the word is hardly found in all Greek and Roman literature. But in the galaxy of Christian virtues it is the brightest of all.

How unlike the ways of men are God's ways. The proud, the haughty, the selfish are lauded and exalted by men, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty, and base things of the world and things that are despised hath God chosen, and things which are not, to bring to nought things that are."

How strange that God should select the lowly as objects of special and most distinguishing honor. This very David was a shepherd boy. Fleeing before his enemy and hiding himself in dens and caves of the earth; but now he is a king; riever over a kingdom, and is feared and respected by the nations which surround him.

And in it not so to-day—the world over? The sons of ease and luxury, the favorites of fortune, as men say, wilt and wither under the burden and heat of the day, fall by the way, and are lost in the race of life; whilst the children of poverty, the youths who had to scuffle for a living, are made brawny in muscle and all great qualities of head and heart, occupy seats of honor, and planting themselves firmly in the esteem of mankind, pass into history as benefactors of their race.

So will it be, I judge, in the great day of accounts. Dives, who had his good things in this world, has misused "the path of life" and goes where the balances are adjusted, and Lazarus, the humble and despised beggar, is compensated for all his sufferings on earth by a place in Abraham's bosom.

My friends, have you not sometimes, when unconscious of everything but a momentary delight and the presence of the object which inspired it, felt an unexpressed wish? "O could it last always!

QUESTIONS TO THE IMPENITENT. By J. M. Pendleton. This is a very pertinent little work, and is well calculated to awaken the thoughtless and bring them to Christ. In cloth, 15 pages, 25 cts.

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