

THE TENNESSEE BAPTIST

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

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Our Pulpit.

STANDING IN ONE'S PLACE.

BY ELD. J. L. LLOYD, OREGONVILLE, LA.
TEXT.—"And they stood over me in his place round about the camp."

The demands of duty are imperative. They must not be neglected, if we indulge the hope of success. Diligence in business is a scriptural injunction, and all experience testifies to its wisdom. As in peace, so in war. As in the ordinary avocations of life—in the farm, in the storehouse, in the office, in the workshop; so in the warlike demonstrations of the camp and the battle-field. Prompt, attentive, uniform discharge of duty is essential to the successful accomplishment of the end proposed. God's people, Israel, were of necessity a war-like people. The Divine promise was their ultimate possession of the promised land. In order to this, in their long pilgrimage from the land of bondage, they must overcome and disperse various nations that opposed their progress. In what are denominated the "wars of the Lord," there is one event in which this is signally exhibited—Israel had rested about forty years after the conquest of Jabin and Sisera; the leader of Jabin's host had been sold into the hands of a woman, according to the prophetic declaration of Deborah and Barak. But the anger of the Lord was again kindled against his people, and their deliverance from the king of Canaan is followed by the oppression of Midian. In their great distress they cried unto the Lord, and their deliverance is effected.

The angel of the Lord is sent unto Gideon, a poor man in Manasseh, and Gideon, the least of all in that household, is commissioned as the leader of Israel's hosts. Gideon at once industriously set about the work of making himself a good general. He rose up early, as one whose heart was in the work, and who was afraid of losing time. At the proper time, in obedience to the Divine command, Gideon goes forth and sounds the trumpet of battle. Three hundred men are selected in a novel way. Let Israel should say "Mine own hand hath saved me," and arrogate to themselves the glory of the victory, God instructs Gideon to proclaim in the ears of the people, "Whosoever is afraid let him return, and depart early from Mt. Gilead." 22,000 departed, and still there remained 10,000. And the Lord said to Gideon, "The people are yet too many; bring them down to the water." And the Lord said unto Gideon, "Every one that lappeth with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped was three hundred men, the rest bowed down upon their knees to drink." And the Lord said to Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hands."

Dividing the three hundred men into three companies, each having a trumpet and an empty pitcher, he commanded them to do as he did. "When I blow with the trumpet, blow ye also, and say, the sword of the Lord and of Gideon." And they blew the trumpet and brake the pitchers and shouted, "The sword of the Lord and of Gideon!" And "they stood every man in his place round about the camp, and all the host ran and cried and fled." As was to be expected the Midianites were completely routed. See here the result of

Gideon's men did exactly what they were com-

manded to do; hence their victory. Had they failed to break their pitchers when they shouted, "The sword of the Lord and of Gideon," defeat would have ensued. Or had they cried, "The sword of the Lord," or "The sword of Gideon," they would have failed; but by obeying the voice of God they came off victorious.

As was Israel in the days of Gideon, so is Israel of the present day—spiritual Israel—the redeemed of the Lord, "through sanctification of the Spirit and belief of the truth.

Of necessity they are

A WARLIKE PEOPLE.

They constitute the sacramental hosts of the God of battle, and their pilgrimage lies through an enemy's country. True, their weapons are not carnal, nevertheless they are weapons, and in all respects adapted to the character of their enemies and the nature of the warfare they are required to wage. These enemies are numerous, and of every description. Some are open and bold in their assaults, and some artful and insidious. They are found in the crowded streets and on the public highways; they come into the privacy of the office, the study, the domestic fireside; they even enter the sanctuary itself, and ascending the pulpit seek to accomplish their foul purposes in the downfall of the herald of salvation. They neither slumber nor sleep; the penitive twilight, the midnight hour, the morning dawn, the bright sunshine of the meridian splendor; all are their seasons, and they are ever on the alert to carry on the work of death. Never is the soldier of the cross safe from surprise and overthrow, except when clad in the panoply of his profession he stands in his place round about the camp.

It may be consistently assumed, that in the contest between the "Prince of Peace" and the "Prince of the power of the air"

EVERY MAN HAS A PLACE.

"There is not a nobler sight on this earth than to see a man commit himself unreservedly to the best of causes—the cause of Christ; with a determined purpose to stand by it at all hazards; to live for it, to labor for it, and if need be to die for it, but never to abandon it. Such a sight is morally sublime, and challenges the admiration of all who are capable of appreciating moral beauty.

Doubtless when God converts a man, he is that moment prepared for heaven. He is washed in the blood that cleanses from all sin, and by the righteousness of Jesus fitted for the society of the holy congregation in heaven. Why then is he not at once taken there? Because he has a work to do for others—a testimony to bear for the Lord, and an example of holy living to exhibit—that may lead others to glorify our Father in heaven. He is to live to some purpose; to live in a way worthy of an immortal being—a probationer for eternity. Sometimes we hear it said of a professed Christian:

"He is a good man, but not a useful man." This seems to be a moral anomaly. How can such an one be said to be a good man? If a Christian is not a useful man it becomes a very serious matter whether he is a Christian at all. The Master, whose name he bears, went about doing good. By day and by night, in season and out of season, he was at his work of love. He has set up an example that we should follow in his footsteps. How important then that every Christian should labor himself in regard to the post to be occupied by himself.

A beleagued garrison may be well fortified, and may very successfully resist all efforts of the be-

sieging party. But in all probability there will be some part of that garrison more vulnerable than the rest. Sooner or later that point will be discovered by a watchful enemy, and his power will be used against it. If overlooked or neglected by those besieged, disaster must be the result. True, in such a contest there may be no doubt as to the final result, but the cause itself must sustain very great injury—perhaps reproach and disgrace may be realized, and its ultimate triumph and success be sadly hindered. And shall he whose neglect has occasioned this disaster be accounted innocent? Will he blame attach to him whose unfaithfulness has produced such deplorable consequences? Is there nothing criminal in omission?

Said the lutetrid Nelson, just on eve of the battle of the Nile, "England expects every man to do his duty." At the battle of Waterloo a courier came dashing up to the Duke of Wellington, saying, unless they were re-enforced at a certain point they must suffer great loss. To which the Duke replied; "Stand firm." "But," said the courier, "we shall be cut to pieces." "STAND FIRM!" thundered out the Duke. Said the gallant officer, as he rode grandly away, "You will find us at our post." They stood firm but nearly every man fell in the bloody conflict. And so the Great Captain of our salvation, the Leader of the army of Israel bids every man stand at his post round about the camp. A great many people spend all their life hunting for a place that they were intended to fill. They never settle down to anything with any sort of restfulness. What they are now doing is not the work suited to them. They have a very sunny ideal of a very noble life, which they would like to reach, in which their powers would have free scope, and where they could make a bright record. But in their present condition they can't do much of anything, and there is but little use to try. Their life is a humdrum, and they can really accomplish nothing of real worth. And so they go on, discontented with their lot, and sighing for another; and while they sigh, the years go by, and they come to the end to find that they have missed every opportunity of doing anything worthy of an immortal being in their passage to eternity. The fact is, one's vocation is never some far-away possibility. It is always the simple round of duties that the passing hour brings. No day is commonplace if we only had eyes to see its splendor. This is true not only as it regards the business duties of life, but also as to the duties we owe to God and man.

A crazy man was found at a grindstone sharpening a big knife. Some one said, "What are you doing here?" "Don't you see I am sharpening this knife?" "What are you going to do with it?" "Cut old Ben Brown's head off." "What! you don't intend to kill him?" "Oh, no! I will only cut his head off, and stick it right on again hind side before, just to let the old fellow look back upon his past life."

Ah! my brethren, suppose some of us, standing on the threshold of a new year, look back over our lives since we made a profession of religion. How blurred! How full of great mistakes! How fruitless! Previous to the battle of Lutetia, in which 80,000 Austrians were defeated by 30,000 Prussians, commanded by Frederick the Great, he ordered all of his officers to attend him, and thus addressed them: "To-morrow I intend giving the enemy battle, and as it will decide who are to be the future rulers of Silesia, I expect every one of you to do his duty. If any of you is a coward, let him step forward; he will make others as cowardly as himself."

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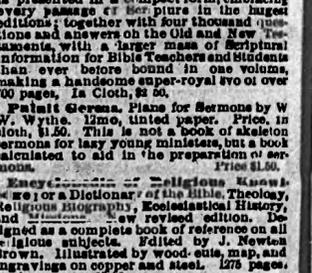
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step forward I say, and he shall immediately receive his discharge without ceremony or reproach. But every man stand in his place. Said Frederick, "I see there is none among you but what has true bravery, and is ready to display it in defense of his king and country. I shall be in the front and rear, I shall fly from wing to wing. No company will escape my notice; and whoever I then find doing his duty upon him will I heap honor and favor."

And does not God, our King, reward us for faithfulness? Does he not show us, as he did Moses, to have respect unto the recompense of the reward? The Captain of Salvation has, in a very important sense, committed the interests of his cause into the hands of his people on earth. It is a faithful trust, and calls for carefulness and unremitting faithfulness upon the part of those upon whom the obligation rests, and who have voluntarily assumed a guardianship so fraught with momentous results. The final and triumphant success of this cause involves the honor of Christ, the glory of God, the welfare of our race, and the universal dominion of truth. Not that any contingency attaches to the ultimate and glorious triumph of the truth; for the Lion of the Tribe of Judah must prevail. Infinite wisdom and Almighty power must and will no doubt secure the accomplishment of the Divine purposes. The God of truth will arise and plead his own cause, and whatsoever shall interrupt its progress must yield to his infinite power. But the agency of his appointment may, nevertheless, incur absolute and terrible guilt, and consequent retribution.

Disciples of Jesus, soldiers of the cross, brethren in Christ, let us "every man stand in his place round about the camp," and victory will perch upon our banners.

RESTRICTED COMMUNION—NO. 1.

INFORMATION WANTED.

BY W. F. WELLS, CLEBURNE, TEXAS.

[We copy this, and shall another article, from Bro. W. F. Wells, now of Texas; and if any brother will undertake to answer his questions, we will most cheerfully give him equal space. Bro. Renfro cannot object to Bro. Wells' writing on this question, for he cannot be charged with being "priest-ridden," since he has not so much as seen our book or what we have written on the subject. Bro. Wells wishes to believe the practice right and presents his difficulties in a spirit no Christian man can possibly object to, and since Bro. Renfro cannot charge that it is our "substitute," we invite him to answer Bro. Wells in these columns. We intend that this subject shall be thoroughly and fairly discussed in this paper, though every other Baptist paper on the continent is closed against a discussion of it.—ED. BAPTIST.]

HAVING read a number of articles on this subject, pro and con, I hope I will not be regarded as presumptuous when I say that I have seen none but have, to my mind, in the main missed the question at issue—not excepting your answer to Bro. Graves (in THE TENNESSEE BAPTIST, last fall), nor Bro. J. J. D. Renfro's arguments in his review of Bro. Graves, which I have just read.

If I understand the question, it is, "Has a Baptist the scriptural right to participate in the celebration of the Lord's Supper in a church of which he is not a member?" While I have not seen Bro. Graves' arguments, except as partially quoted by your correspondents and by Bro. Renfro in his little book, I see nothing that meets the question fairly. Now the point in this proposition to be considered and decided, and the only one, to my mind, is as to the right. But this has been ignored and obscured, as far as I have seen, by introducing and discussing irrelevant questions, such as the kingdom, privilege, courtesy, custom, comparisons, the evils of inter-communion and of restricted communion, etc.

Now, I would like to see the true issue discussed from a scriptural standpoint, fairly, concisely and logically, for without this no satisfactory conclusion can be reached. That I may be fully understood so that this may be done, I will state it thus:

1. What is the design of the Supper? Is it social or commemorative? If social, how and in what sense? By whom is it to be enjoyed, and where? By actual members of the local church, and in the church? or, by all the children of that kingdom (?) of God, and anywhere?

2. If, however, the Supper is purely commemorative, then what? Brother Renfro quotes Bro. Graves as saying: "It is purely commemorative of Christ's sufferings and death," and then adds: "This is the truth, the whole truth, and nothing but the truth; that Jesus said 'This do in remembrance of me;' 'this do ye, as oft as ye drink it, in remembrance of me;' and that Paul said, 'As oft as ye eat this bread and drink this cup, ye show the Lord's death till he come.'" Then, according to Christ, Paul, and the two great lights of the present day, we may regard it as not only settled that this ordinance is purely commemorative, but also as to what it commemorates.

3. By whom and where is it to be observed? Is it not understood by Baptists that it can only be done by a local church, as a body, and in church capacity? Is it not also conceded that this ordinance was set in the church, and given under her control so far only as simply to administer it to properly qualified subjects, to guard it against all corruption and abuse, and to perpetuate it for the purpose for which it was instituted, viz: as a memorial of Christ and to show his death till he come again? If so, and it being a positive command, is not each individual member under Divine obligation to join in its celebration and to aid in giving expression to the design of the ordinance?

4. What is it that qualifies and brings one under obligation to participate in this service? Does repentance, faith and baptism, alone? If so, when these are done, does he sustain the same relation to all other churches as he does to the one authorizing his baptism? Is there any difference, except other churches have not the same knowledge of his qualifications? If none, would he have a right, as a kingdom member, to the communion table in any church with which he may come in contact, as well as the one authorizing his baptism, and yet be under the discipline of none?

5. If, in addition to repentance, faith and baptism, it is necessary for him to be recognized, or received into some particular local church by formal vote, does this impose upon him the obligation to participate in the celebration of the Supper, not only in the church into which he has been received, but in all other churches where he may have opportunity? If so, is not an invitation to do so, by the church or officiating minister, not only unnecessary but absolutely out of place? For, let it be borne in mind, what is obligatory upon one to perform in obedience to Divine command, is simply a duty, and if a duty, can he not demand admittance and can the church rightfully deny him?

6. I would be glad to understand what is meant by saying, "Members of one church have a scriptural right to the table when spread in a church of which they are not members, if invited by the church." I confess I cannot appreciate this. If the visiting brethren have already the scriptural right to the table, why add "if invited by the church?" If not, then can the invitation confer upon them anything more than a privilege? If only a privilege, could not the church withhold it at her own option and yet do the brethren no wrong? But if they have the right, can the church legitimately deny them?

7. To admit that an invitation by the church is necessary to entitle a visiting brother to participate in the Supper, is it not to admit that he stands in a different relation to that church than he does to the one of which he is an actual member? For the latter to invite him is not only unnecessary, but would be entirely improper, as it would simply amount to each individual member, forming a constituent part of the whole, extending a formal invitation to himself to perform a known duty in obedience to plain, positive command—a duty which the church as a body requires, or should require, of its members. In the former, it is not only necessary for the church to invite, but it is left optional with the visiting brother to accept or refuse. Does the invitation impose any obligation? If so, has the church no authority to enforce obedience?

8. It should be borne in mind that there is a difference between a privilege and a right. A privilege is not always a right, except in a secondary sense. To illustrate: A invites me to visit his

house; I have the privilege of going. But suppose B objects, it then becomes my right, so far as he is concerned, and I can go in defiance of him. Then the right exists only with reference to a third person.

9. It is said "there are no rights without corresponding duties." This is certainly true in a general sense, of the Christian as such. He is under Divine obligation to perform certain duties. Some are general, relative duties, both private and public, belonging to him as a Christian; while others are special or positive, and to be performed by him as a member of the church. It is his business to know, as far as possible, what these duties are, and to perform them in obedience to the Divine command. As none but God can impose divine obligations, beyond and independent of these none have divine rights. Has Christ made it obligatory upon any one to celebrate the Supper in a church of which he is not an actual member? If so, is not the church under the same divine obligation to administer it to him? But if neither, where is the authority for either? How can a Baptist do more or less than is required when acting in obedience to a positive command?

10. Is not the church, as well as individuals, under the law of Christ? When one presents himself for membership, giving satisfactory evidence of repentance towards God and faith in the Lord Jesus Christ, is she not under divine obligation not only to administer baptism to such an one, but to admit him to the Supper? Is she not under great obligation to do the one as the other? Well, when these are done, have the church and the individual fulfilled all the law in reference to this class of obligations; or, does the obligation imposed on the individual to commune extend to other churches? Should he live and die as a faithful member of the church into which he was first received, never visiting another—though many were in reach—would he fall short of his whole duty? Or, visiting, should he refuse to accept an invitation to commune, would he violate a divine obligation? If so, would he not be amenable somewhere to discipline? But if this is not intended, can the invitation amount to anything more than a privilege, involving no obligation whatever? If this be true, would not the church extending the invitation, and the individual accepting and exercising the privilege, both be doing a work of supererogation—manifestly "a zeal without knowledge?" In other words, can the church grant privileges outside of her authority as an executive? Are not all her official acts in spiritual matters to be governed strictly by the law of Christ? Especially in regard to what are termed the ordinances of the church, can she do more or less than what she is under divine obligation to do?

11. Is the church under divine obligation to invite a visiting brother to the table? If so, is not the obligation equally binding on him to accept? But if there is such obligation resting upon either, let it be shown.

12. Is it the action of individual Christians, as such, or is it the action of a regularly organized church, in church capacity, that can give expression to the design of the Supper, and meet all the demands of the law? It is the action of the church only, then the visiting brother can neither add to nor detract from this expression on the part of the church, by accepting or declining an invitation to the table. Hence, as he cannot aid the church in any way in giving expression to the proper design of this particular service, and as she has no authority to require it of him as a Christian duty, neither on the ground that he simply professes faith and baptism, nor that he is a member in good standing of some other church—where is her authority to extend the invitation? If she has none, what object can she have in doing so, and what object can the individual have in accepting and exercising the privilege? Would it be to bestow upon the participant some personal spiritual benefit? If so, would not this savor of Roman Catholicism?

13. If the church is not under divine obligation to invite a visiting brother to the table, and he is under no such obligation to accept, where is her

right or privilege to invite, and where is his right or privilege to participate? What is the object of either, and why is this practice so much insisted upon?

Now, I might say more, and ask additional questions; but I have no doubt presented the subject—though very clumsily—sufficiently clear for it to be understood as to the manner in which I desire to see it discussed. Let me request in advance, whoever undertakes it (if any one), to occupy no time and space in criticizing what I have said or the manner of saying it,—for I know it is subject to criticism,—but take hold of the subject fairly and squarely, treating it logically, and with an honest purpose to impart correct information, and not with a view to victory simply. It is certainly injurious to the cause of Christ, and beneficial to no one, to maintain error or to obscure truth in regard to the principles and doctrines pertaining to the church. I confess that, with the lights before me, I am unable to decide the question satisfactorily to my own mind; therefore I want information. In order to better prepare the way for this, next week I will give the leading arguments which I have seen offered in opposition to restricted communion, showing wherein they are unsatisfactory to me, though some are from our ablest men.

In the conclusion of this article, let me add that I can see no necessity whatever for the proper discussion of the subject being the cause of dissension in the churches, or of the least alienation among brethren. I would seriously suspect the honesty of the preacher or layman who would make it so. Let the majority rule kindly in this as well as in all other unsettled questions. The difference of opinion will gradually be removed as light and information are acquired.—From the Texas Baptist.

MINISTERIAL EDUCATION.

BY S. J. COLEMAN, CABOT, ARK.

PRO. GRAVES:—I want to say something on the subject of ministerial education, if I can write. My nerves are very weak, having had a long and severe spell of sickness, and am just recovering enough to get about a little, but am still very feeble; too much so, to sit up all day.

First, I want to say that I fully endorse what Bro. Sharp, of Gibson, says in THE TENNESSEE BAPTIST, of February 17th, on page 5. I repeat, I fully endorse every expression therein contained. If the reader of this does not remember the article, I hope they will turn to it and read it with care, as I take it to be the expressions of an honest heart and a sound head.

Second, I want to raise some objections to what you said in reply to him; not for the purpose of differing with you, for I am sure you must know that I hate to do so. But to express my honest convictions on the subject, which, by the by, is not new, for I have published some of these convictions in former days.

You say that a thorough course in a theological college or seminary is a necessity of our day. (1)

Again, you say, we are "Shut up to educate the ministry of our day or lose the ground our fathers in the ministry conquered for us." Now, I enter my protest against such a position.

I. Because Paul says our preaching is not after, or of the wisdom of men, but of God, and that God had chosen the foolish things of the world to confound the wise and the weak things of the world to enfound the mighty.

Again, he says, "See your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called."

You will find these quotations in 1 Cor. 1-2. In another chapter he gives the reason as well as here, and that the power is of God, and not of us.

Now, I take it that the theory will inevitably lead to one of two conclusions:

1. In our day the power is in education, or, 2. That education is indispensable to a man's preaching the Gospel. Either of which I think erroneous. I would ask if the Gospel has changed—does it require more education to understand it now than in former days? But the most serious objection I have to what Bro. G. said is, that the

Baptist ministry must hinder to the wishes and caprices of the fastidious. (2) He says the educated will not go to hear the classically uneducated preach. I beg to differ with Bro. G., and will say that people of good sense and good hearts will go to hear men of good sense, who understand what they talk about, and expound the Scriptures, whether they ever saw the inside of a college or not. I do not mean ignoramuses, who do not understand what they talk about, and by the by, I have heard such as that from some who have been through the whole course, and so has Bro. G. Then it is not the school training that qualifies a man to preach so much as some other things. Such as good common sense, good standing as a consistent man in society, with a good common sense English education, no matter where he obtains it, whether he ever enters a school or not, also energy—vim—and to be called of God. Otherwise, if these things are wanting, you may take him through all of the schools and he will be a failure, and there are some of that sort in the land, while the former man will be a success. Now, if these things be true, and every observing person knows them to be true, it is not now, nor ever will be a necessity with Baptists to have a whole ministry classically educated. (3)

It may be a necessity for some other denominations to have such a system, but not Baptists. Look at the history of the Baptist church, beginning with the ignorant fishermen, and then look at the history of the Catholics, Episcopalians and Old School Presbyterians, all of whom we know will not ordain a man unless he has been through the whole course, and who is it that does not know that the Baptists have been much more successful than either of them, and much more so than Presbyterians and Episcopalians together, and as a general rule, get as good, or better congregations than they do. If so, then the success does not turn upon classical and theological training. No, Bro. G., I am sorry to see you giving encouragement to our folks to turn their backs upon the Baptist preacher who has not been through the schools—taken a full course. I prophecy that when that day comes the glory will have departed from the Baptist church. (4)

Again, with whom does the errors in theology originate, the educated or the uneducated? Who brought about the many divisions now existing, was it the educated? You speak of the old brethren of Tennessee being not willing to preach for the churches of this day. Why? Is it because of their ignorance or the ignorance of the people who will not go to hear them preach? I suppose it is not so much the preacher's incapacity as it is the style, the want of better education among the people, for those who have a mere smattering of an education are the greatest fools of any. I know but little about the preachers of Tennessee of this day. Breth. Canada and Borum are about all that I know anything of—suppose neither of them ever entered a college, and yet they have not only been successful in the past, but suppose they are still, and would not be ashamed to preach to any congregation in Tennessee, unless it be a few of the cities. (5)

And farther back, there was G. W. Young, C. C. Conner, R. Day, G. W. Day and Peter S. Gayle; none of whom I suppose ever entered a college or even a high school, unless Bro. Conner did, and where will you find a set of preachers that ever did more for the cause of Christ than those men? But you say they did fine work in their day, but cannot in this day. Why? Is it because they could not preach the Gospel in its purity; practice the ordinances properly, and enforce the doctrines of the Bible as well now as in their day? Oh, yes, say you; they can do that, but then, they did not use so much rhetoric, nor quote poetry like our classically educated men, and the people want that. I answer, is that best, is it likely to save the most souls? Is it likely to indoctrinate the churches any better? These are questions of vital importance, I think, both to the welfare of men and women, both here and hereafter. Also to the furtherance of the cause of Christianity, and especially to the glory of God. The idea of preaching to please men Paul discarded, and I think we ought to, irrespective of the wishes of man. (6)

The question to my mind is, which is likely to do

the most good, the plain, unvarnished truth, or when it is dressed up in fancy language? I think I hear Bro. Graves, and all good, hard-sense men and women say, The plain, unvarnished truth. Well, then, let us have it, like Bro. G. preaches it from the pulpit. Let us try to please the Master, not men.

Relative to Paul's being at school three years before he ever preached a sermon, is news to me. It may be true, but if so, I have the wrong book. Luke says, Ac's ix: 20, 22, that he went to preaching immediately after his baptism, and continued doing that it is the very Christ, And, after many days [many days of preaching of course] the Jews took counsel to kill him. And it seems from the 20th verse that he preached at Jerusalem, also in a very short time, and was backed up by Barnabas. I hope the readers will turn to the chapter and read from the 20th to the 29th verse inclusive. (7)

Now relative to the school of the prophets I know nothing, nor do I know anything of an apostolic school, of a classic order, and all that the apostles learned of Christ as their teacher, which any one of our day in school can know, is contained in the New Testament of our Lord and Savior. Hence I cannot see the indispensability of a classical and theological training in a college or seminary to teach what God has revealed to man in his Word.

Now, it may be that some will say that I am opposed to ministerial education, but in that you are mistaken. I have preached in favor of it; have paid money to the cause, and love to hear a man talk, that is truly educated. But I am opposed to the teaching that a classical and theological training is indispensable to preaching. I am opposed also to such an impression being made on the minds of the masses. I could give many reasons for this opposition on my part, but will only give a few. (8)

1. Tell the masses that a preacher is educated in a high school, and whether he preaches one bit of the Gospel or not, most of them will think it is a good sermon; at least that class who think they are educated, but who really know but little about the Scriptures or anything else, and that is a pretty large class now-a-days.

2. Another reason is, that if that notion prevails, those having the name of being educated, will lead in all things, and then comes the evil of false theories and vain speculations, such as the moon and stars are inhabited, and that our earth is a sun for some other world, and that there are eighty millions of stars which are suns for so many worlds. I heard that declaration from a college student, and of course, all good, hard-sense people who had common information knew that that was graduation in nonsense, or something worse, while the uninformed would accept it because it came from an educated man, as he is called.

3. Another objection is, that there are but comparatively few of those college-bred preachers who have any originality about them, and take them away from their books and they know but little; much of their sermons are borrowed, and many of them written. A proof of this is, I once asked a brother, who was a professor in one of our colleges, a question on a certain passage of Scripture, and he looked at my library, which is small, and said he could not answer it, unless he was at home. Then, said I, "I suppose you depend on books?" He answered, "Yes."

4. Another objection is, it often embarrasses a preacher who can preach well, to know that people do not appreciate him because he has not had good opportunities in a high school. I have often felt that myself. I well remember that some few years after I commenced to try to preach, that on a certain occasion I was about ready to preach for Bro. Craig, at Tulip, Dallas county, when he in a mischievous way, said to me, "You will have the Ex-Governor to preach to-day," and I looked up and saw him on the front seat, and one by his side whom I knew to be a great critic; perhaps more so because he had been to college, and I was shocked. It was some seconds before I could recover myself, but the thought occurred to me, that while they doubtless knew more about theories, science, etc., than I did, I know more about the Bible than they did, and I have always thought that it acted as a sort of inspiration on me. And I learned afterwards that the Ex-Governor spoke favorably of the sermon.

I have written much more than I intended, but could not well stop short of this.

Now, Bro. Graves, do as seemeth good to you with this: publish it if you think proper, if not, do otherwise.

P. S.—Some may think that I have written the above for my benefit, and such preachers as I am, who have not had good school opportunities, but in that they are mistaken. It is for the cause of Christ I write and not for certain individuals. As for myself, my days are nearly numbered, and I expect to get in the future, as in the past, as much preaching as I can do, to churches and congregations of good sense in the main, and churches which appreciate me.

Historical Department.

It will be admitted that we have never seen 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 receive valuable contributions from all.

Standard Baptist Histories. Orchard's History of Ancient Baptists \$1.00 Orchard's History of English Baptists 1.20 Hay's Baptist Succession 1.50 Origin and Historical Succession of Baptists .50

CHURCH HISTORY.

BY J. L. SMITH, GREENFIELD, OHIO. NO. IV.

"My heritage is unto me as a speckled bird. The birds round about her are against her."—Jer. xlii. 6. "As the lily among thorns so is my beloved among the daughters."—Sol. songs ii: 2.

FROM this time this people are anathematized and persecuted as Anabaptists. Even up to the days of Luther, every country of Europe was full of them. The grand and noble Hulmeier, peer of Luther and Zwingle, became their leader in Switzerland. His bold defence of believers' baptism and rejection of infant baptism, make him one of the brightest lights in the glorious galaxy of religious martyrs.

Grebel and Mantz, contemporaries with Hulmeier, continued to light the valleys of Switzerland and the Tyrol with the consecrated doctrine of the Baptists. Here the Waldensian Baptists found a home for ages. Here the sad, the bereaved, the thoughtful, the persecuted one laid him down to rest in peace, in the hope that was in him.

In Germany our Baptist ancestors have a glorious memory. He does not understand himself who associates them with the Munster rioters. The ghost of Thomas Munzer would surely visit that man (if ghost could return again to earth) who contended that the Baptists originated at Munster in 1534.

Thomas Munzer was a companion of Luther for some time. He was a Baptist, and organized and preached to Baptist churches ten years before Bockholdt, the wild enthusiast of Munster, in Westphalia, desecrated the name of Anabaptist.

Germany, at the time of the Reformation, was full of Baptists. They swarmed her lowlands, filled her valleys, and thronged her busy marts. Far away from Rome, in the forest clad hills of Bohemia, eighty thousand Baptists found refuge from the persecutions of the thirteenth century. Here their loneliness was broken and their hearts leaped for joy when they found a Huss and a Jerome, though Catholics, who dared accept their own principles and maintain their holy cause.

These Picards, as they were called in Germany, because, originally from Picardy, France, in 1315 sent out the illustrious Walter Lollard who crossed the English channel and planted Baptist churches in England. Knighton, the English chronicler, says, "Half England became Lollard." Lollard was a descendant of the Waldenses, as the best historians admit.

In the sixteenth century when Luther was blowing at the fire of reform, that bold and indefatigable man, Menno Simon, from the study of the Scriptures became a Baptist. He united himself with the Waldenses and from him they were called Menonites. The Menonites and their leader were severely persecuted by Luther and the Protestant Reformers.

Hated followed Menno wherever he went. He scoured the lowlands of Germany and planted in them the germs of truth. He was an intense missionary; an ardent and untiring worker, traveling twenty-five years, from one country to another in the interest of his Master. His career, though full of trials and perplexities, was a remarkably successful one. His followers became prodigious in number.

*Ch. in Wilderness, by W. W. C. †See Orchard and Jones, etc.

bers, and many wise and gifted men were called after him. He never disgraced the Baptist name and character, he at last laid himself down to rest, in his own little garden, in his native Friseland. But Baptists and Bible baptism, neither of them died and slept with Menno. They preached, prayed and sung their principles, in the face of Dominican friars, organized inquisitors and those armed with the power of State and church.

They were Baptists who gave the death-knell to feudalism in Europe. They sowed the seed of individualism in every soil from Poland to our own Rhode Island. They kindled the watch-fires of civil and religious liberty in every nation. The well-known John Locke says: "The Baptists were from the very first, friends of religious liberty." Where, let me ask, dwell the advocate of liberty, when Luther and his Reforming brethren were trying to check the Anabaptist or Baptist movement by burning and drowning their innocent brethren and fellow-citizens? Will your Catholic, or Lutheran or Calvinist, say, He was with us? The blood of Baptist martyrs would cry out against them. Where was, then, that voice in the wilderness? Among the German peasants crying for liberty.

The twelve articles drawn up by Munzer, which Gibbon says a Lycurgus would have signed, are laws in Germany to-day, but the hand that penned them was declared heretical. Had Munzer succeeded in his attempts to liberate the peasants of Germany he would have been living as the Moses of religious and civil liberty, and the Titus who laid low the Jerusalem of anarchy and misrule. He would have been honored in poetry and song, and his praises celebrated to the most distant ages. Others among men have plucked from his brow the honors due him, but in "the cloudless splendor" of that eternal day, the name of Thomas Munzer will hold a very conspicuous niche in the temple of liberty. No! religious liberty did not come from the Protestant Reformers. The invariability of conscience and the fruits of soul-freedom did not come from the Protestant tree. Luther, Zwingle and Melancthon were grand men, in many respects, but their garments are stained with the blood of Baptist martyrs. Their reform was one-sided and narrow. They sought to reform the Pope; to change the hue of his bloody garments, but failed to watch their own. They beheld the glowing temple of Liberty, admired her grand proportions, but failed to ascend her steps into the azure of her dwelling. By their side, and above them standing for the oppressed, for liberty and for truth, waving aloft the axis of soul-liberty, arises the knighted and saintly forms of Menno, Munzer and Belthazar Hulmeier, men in every respect their equals, and far beyond them in purity of doctrine and genuine reform. These are the noble men, together with a glittering host of heroic souls, who have, since the Reformation, left sweet incense, a holy fragrance in the temple of Baptist history, which shall never die out till the spicy morn of Israel's deliverance. Glorious men! noble characters! Heroic souls! devoted pastors! They shine in history's consecrated temple like lofty mountain peaks gilded with the light of eternal noon-day.

From Germany and Bohemia and Switzerland and Holland Baptist sentiments and churches began to push out. Sweeping across the North Sea and the English channel, like an east wind, these foreign Baptists began to sound the tocsin of truth upon British soil. The renowned Wyckliffe, the first translator of the English Bible, accepted their doctrine and nobly defended their cause against a corrupt priesthood. In the days of the Commonwealth and Protectorate, they warmly supported Cromwell, and their sincerity was admired and approved by him. Many of England's most valorous knights and commanders, together with a large sprinkling of her bravest fleet officers, were Baptists. Baptists were the first to flock to the stand-

ard of William of Orange and thus became conspicuous in the revolution of 1688. And when in the days of Charles I. the hand of persecution and the hammer of de-potistic rule was again laid upon them; turning to the West, and sighing over the sea, they launched their vessels for the distant shores of America, there to seek a home in desert wilds and dreary solitudes. Loving liberty, they rather chose the wild Indian as a companion than live with their friends in perpetual fear. And so the succession passes from England to our shores. It comes, too, from Wales, the home of Baptists from the days of the apostles. The Welsh Baptists claim to have uncontestable evidence that their churches extend back to the days of the apostles.

In 1701, a Welsh Baptist, pastor with his whole flock, settled near Pennepek in Pennsylvania. The first Baptist church planted on American soil was planted by John Clarke, at Newport, Rhode Island, in 1638, one year before Roger Williams, the reputed founder of our churches in America, had been baptized or formed the mongrel establishment called the first Baptist church in America. Roger Williams was a lover of civil and religious liberty, but the church he organized died in four months, was not a Baptist church, nor was he ever a Baptist an hour in his life. And thus from the Judean plains to American wilds, we have traced the footprints of that Holy community which Jesus declared should stand forever, and which in virgin beauty he would present at last to the Father of all. Over Syrian plains and through Lybian deserts we have followed them. Banished from Rome we have seen these Novatian Baptists cross the broad Campagna for the last time, and with bowed heads and aching hearts bid adieu to their native soil, to seek a calm "neath strange skies and lonely depths. Passing down the stream of history we have beheld their vessels playing on the billows even up to the sixth century.

Again we looked, and we beheld a mighty wave sweeping around the Euxine sea, from Armenia and Greece to France and Italy, bearing on its shining crest the Paulician Baptist churches, and there in Italy and France, the two streams meeting to form the Waldensian wave, which swept on to the days of Luther. Moshelm, who said our history was lost, was constrained to say: "The Baptists are not entirely in error when they boast of their descent from the Waldenses, Petrobrussians and other ancient sects, who are usually considered as witnesses of the truth in times of general darkness and superstition. Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, etc., persons who adhered tenaciously to the doctrine, which is the true source of all the peculiarities found in the religious doctrines and discipline of the Anabaptists." "To say honestly what I think," writes the illustrious Limborch, "of all the modern sects the Dutch Baptists most resemble the Albigenes and Waldenses."

Once more, "We have already seen that Baptists, called Anabaptists, and in later times Menonites, were originally Waldenses, now, etc., who have obtained a deserved renown. In consequence the Baptists may be regarded as being from old, the only religious denomination that has continued from the time of the apostles, as a Christian society who have kept the evangelical faith pure through all the ages hitherto."

Such testimony from the pen of men of another denomination, learned Lutheran historians, is weighty, and their candor deserves the respect of every Baptist. Those men were right. If the belief in the Scriptures as the only rule of faith and practice, immersion as the only true baptism, believers the only subjects of baptism, the independence of the churches, a regenerated church-membership, together with a rejection of infant baptism and the seductions of the hierarchy, constitutes a Baptist church to-day, then, undoubtedly, these Novatians, Petrobrussians, Paulicians, Waldenses and Anabaptists, were pre-eminently Baptist churches. Their Baptist character stands out in bold relief in the accusations of their enemies, in

their own claims, and in their confessions published from their pulpits.

Their wilderness settlement was long and dreary, but the wilderness opened, the gloom lifted and we saw them coming leading on the arm of the Beloved. We saw them break away from their mountain haunts and valley recesses. Coming from the plii, the wilderness and the wild forest, we beheld their gleaming torches, shining in their schools, patronized by the nobility, and in their industrial and commercial intercourse, "developing the Languedoc, the first language of modern Europe." We have admired their domestic character and knightly virtues, "which furnished the theme that impressed the Troubadours." We have beheld Crusaders, Inquisitors, Auto de fe's, "prohibited books," martyr graves and martyr ashes, and from them learned that God can save his people, though Satan and his emissaries may brand them and burn them, and drive them from the haunts of men. We have seen Baptists in Bohemia 800,000 strong. We have seen them struggling bravely for liberty and truth in Switzerland and Germany, and in all the countries of Europe. We found them in England as numerous "as the sands of the sea." They travel in the train of William the Conqueror, flourish in the reign of the Norman kings and opposed the union of church and State before Thomas a'Becket was raised by Henry I to the archiepiscopal throne of England. We beheld them marching in the armies of the Protectorate, and aiding in the revolution of 1688. Over the sea, we have seen them pass, plant themselves on our soil, and grow and flourish under the fostering care of the divine Spirit.

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Again we say, "All things are yours." But ye are Christ's. His, to serve him forever. His to ride the storms of prejudice, flood the years with earnest, untiring effort, and round out the discoveries of science with civilization, liberty and progress. Fight on, toil on, pray on. Utter your voices in the streets, in the fields and in the lowly hut. Diligently, cheerfully and successfully lay hold of the truth, and the Father of an "inexhaustible beneficence" shall give you increase and lead you on to glorious victory. Lift a bold front against the evil of all classes. Do not fret, but work; do not faint, but persevere. Christ in you is the hope of glory. Christ with you is the bond of triumph. Guard the truth; surrender nothing; accept no false alliances, for ye are Christ's and his will is arbitrary. By the reason which you have, by the stirring of your whole soul, by the memorable past, by all things which are yours, give a "self-confident philosophy," a false science, and a cowardly scepticism to understand that all things are yours. Ye are Christ's and Christ is God's.

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Such testimony from the pen of men of another denomination, learned Lutheran historians, is weighty, and their candor deserves the respect of every Baptist. Those men were right. If the belief in the Scriptures as the only rule of faith and practice, immersion as the only true baptism, believers the only subjects of baptism, the independence of the churches, a regenerated church-membership, together with a rejection of infant baptism and the seductions of the hierarchy, constitutes a Baptist church to-day, then, undoubtedly, these Novatians, Petrobrussians, Paulicians, Waldenses and Anabaptists, were pre-eminently Baptist churches. Their Baptist character stands out in bold relief in the accusations of their enemies, in

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Missionary Department.

THE PLAN OF 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 amount, 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 Committee 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.]

A PRACTICAL MISSION PLAN ADOPTED.

THE Executive Board of the Central Association held a session in our city on Saturday, March 10, 1883. After a free and full discussion and an interchange of views, the co-operative plan so unanimously entered into at the last session of the Association was most heartily approved.

Owing to the inclement winter very little has been done towards supplying the destitute fields within our bounds or collecting funds for the State work. Rev. D. F. Bartles was appointed financial missionary for this Association, whom, we think, is the right man in the right place. He will devote three-fourths of his time to this work. Judging from the results of his labors with his churches during the past year, we are confident of his success in his new sphere of duties.

Our aim will be to rally the churches to greater activity in the cause of Missions. "The people need information concerning our plans of missionary operation.

The Word of God recognizes the importance of the relations that exist between the taught and the teacher. (See Rom. xv: 25-27; 1 Cor. ix: 11; Gal. vi: 6.) Paul, in his letter to the Galatians, mentions the bearing of one another's burdens as the fulfillment of the law of Christ, and shows that one way in which those burdens may be borne is by ministering unto spiritual teachers. "Let him that is taught in the Word communicate unto him that teacheth in all good things." All good things mean our earthly goods—material things—the necessities of life or their equivalent in money. God has made teaching the means of developing his churches— "teaching them to observe all things whatsoever I have taught you."

It is not the business of the churches of Christ to teach as the Roman Catholics and Episcopalians affirm, but to be taught. The ministry has been ordained for that very work. One of the essential qualifications of a pastor is "aptness to teach." "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. ii: 2.

If the Boards want money to carry on the work of Missions let them send for it. "The silver is mine, and the gold is mine, saith the Lord of hosts." Let faithful men be sent forth, whose hearts are in sympathy, with the great work of preaching the Gospel, and they will be valuable co-laborers with the pastors by aiding them in teaching and training the churches in the grace of liberality. When the churches have been taught their duty to the cause of Christian missions they will fully realize their scriptural obligations, to contribute of their temporal means to their spiritual teachers.

God's plans are always the safest and best, and cannot fail to work well with the churches. He sent out into the world good and true men to preach the Gospel and teach. Opposition to agents among some of the churches may be attributed to erroneous teaching or to no teaching at all. An agent is only a missionary—one sent.

Let every pastor and layman in the Central Association extend to Bro. Bartles a cordial and hearty helping-hand; and then, brethren, you will not only be happy in having done your duty, but will have the satisfaction of seeing the destitute places supplied with the Word of Life, and the cause of Christ greatly advanced within our bounds.

Is it not time that the blush of shame was mantling our cheeks, when we read the reports of collections for Foreign Missions during the month of February and learn that Tennessee, with her ninety thousand white Baptists, is behind every State in the South save one, which reported no collection at all?

We believe that our churches only need knowledge of our plans and methods of operation to enter heartily into co-operation; and in sending out Bro. Bartles, we are not without hope that he will awaken the churches to a higher standard of Christian liberality. W. G. INMAN. Humboldt, Tenn., March 10, 1883.

A SERMON IN RHYME.

If you have a friend worth loving, Love him. Yes; and let him know That you love him, ere life's evening Tinge his brow with sunset glow. Why should good words ne'er be said Of a friend—ill he is dead? If you hear a song that thrills you, Sung by any child of song, Praise it. Do not let the singer Wait deserved praise long. Why should one who thrills your heart, Lack the joy you may impart? If you hear a prayer that moves you By its humble, pleading tone, Join it. Do not let the seeker Bow before his God alone. Why should not your brother share The strength of "two or three" in prayer?

If you see the hot tears falling From a brother's eyes, Share them. And, by sharing, Own your kinship with the skies. Why should any one be glad When a brother's heart is sad? If a silvery laugh is rippling Through the sunshine on his face, Share it. 'Tis the wise man's saying: For both grief and joy a place. There's health and goodness in the mirth In which an honest laugh has birth.

If your work is made more easy By a friendly, helping hand, Say so. Speak out brave and truly, Ere the darkness veil the land. Should a brother-workman dear Falter for a word of cheer? Scatter thus your seeds of kindness, All enriching as you go— Leave them. Trust the Harvest Giver, He will make each seed to grow; So, until his happy end, Your life shall never lack a friend.

AN EARNEST CALL.

BRO. GRAVES—Please insert the following: The church in Jacksonville is in debt, and unable to pay out. Our house is mortgaged, and will be taken from us at no distant day if not paid out. We have tried to borrow money and to extend time for payment, but have failed. We are a weak church, poor and overtaxed already. Our creditors are pressing us. If ever a church needed help, it seems to me ours does. Therefore I call upon every subscriber to THE TENNESSEE BAPTIST, every reader of the paper,—every one who reads this,—to send us one nickel without delay. Just think of it! if, as soon as you read this, you send a nickel, right away, you will relieve us of a burden too heavy for us to bear. Just think! your nickel—each one's nickel—will do this. Let each one send. Don't think enough will send without you. As soon as you read this send a nickel to the undersigned at Jacksonville, Ark., and all will be well. If you ever help the needy, help now. T. H. GRANBERRY. Jacksonville, Ark.

Now, dear reader, if you are a friend of ministerial education, will you not send us \$5, or \$2, or \$1 to help support the young ministers at Jackson—"just now?" We meet so many brethren who assert that they are friends of ministerial education, and yet if they ever gave twenty-five cents towards it we never heard of it. Do they tell the truth? Those only are the friends who help the poor struggling young minister to prepare for his life of sacrifice. Will you not help? Forty dollars are needed to close this month.

teaches that the communicant must be a member in some sense, either actually or constructively. But right here we separate. Is there, can there be, any such membership as a constructive membership? It is not real, actual membership. Bro. Paxton himself says it is not, when he says "actually or constructively," since he does not use the latter term as equivalent to the former. If constructive membership is not actual, then it is no membership at all, as any one can see. Then if Bro. Paxton's position is true, and it is, that one must be a member of the local church with which he eats the Supper, in some sense, and as there is only one kind of membership known in God's Word or among the churches of Christ but real, actual membership—obtained by application upon experience or commendation and the vote of the church—then Bro. Paxton must say, it seems to us, and the Baptists of the South will say, that one must be a real, actual, bona fide member of the particular church with which he communions.

2. What Dr. Paxton's practice is we know not, but hope it is consistent with his teaching. It is alleged that Jesse Mercer's was not. We cannot say, but if it was not it does not disprove his teaching. He did say that no church should use two or more loaves of bread—but if his churches did and now do, it does not alter what he said, or militate its truthfulness, but he believed and taught that intercommunion was unscriptural and should be abandoned.

BOOK-TABLE.

"THE TESTIMONY OF THE AGES." By Herbert W. Morris, D. D. Pp. 192. Published by J. C. McCurdy & Co., Philadelphia.

We have glanced through this splendid book, and are satisfied that it is a truly valuable work. It is replete with information, compiled from the first scholarship of our world, upon nearly every subject mentioned in the Old and New Scriptures. It will be valuable to the Bible student, teacher and minister as a reference book, in which he will find difficult subjects explained, and a vast body of proof of the authenticity of God's Word.

"THE HISTORY OF THE MISSOURI BAPTISTS, ENBRACING AN ACCOUNT OF THE ORGANIZATION AND GROWTH OF BAPTIST CHURCHES AND ASSOCIATIONS, BIOGRAPHICAL SKETCHES OF MEMBERS OF THE GOSPEL AND OTHER PROMINENT MEMBERS OF THE DENOMINATION, THE FOUNDING OF BAPTIST INSTITUTIONS, ETHICALS, ETC." By Rev. B. S. Duncan, with an Introduction and Sketch of the Life of the Author by W. Pope Yeaman, D. D. Illustrated with numerous portraits and other engravings. Pp. 337. St. Louis: Schammel & Co.

The author of this book, himself a native Missourian, has laid the Baptists of Missouri under lasting obligations for so superb a work. It is, in our opinion, all such a work should be. We cannot speak of it too highly, or too strongly commend it to the patronage of all Missourians and Baptists generally. It is a book for every library.

"THE CELESTIAL SYMBOL INTERPRETED, OR THE NATURAL WONDER AND SPIRITUAL TEACHINGS OF THE SUN AS REVEALED BY THE LIRIUMS OF MODERN SCIENCE." By Herbert W. Morris, D. D., author of "The Testimony of the Ages to the Truth of the Scriptures." Pp. 704. J. C. McCurdy & Co., Philadelphia.

This is a large work, fine paper and binding, and by one whose writings are quite above suspicion for unsoundness. The author's aim is to draw a correct analogy between the sun and its various phenomena and effects, and Christ and Christianity. He is not so florid as Dick, the Christian philosopher, but confines himself more strictly to facts. We have had time for only a partial examination, and must defer a more elaborate notice to a future issue. This book will be sold by agents only.

"OLD TESTAMENT ETHICS VINDICATED." Being an Exposition of Old Testament Morals; a Comparison of Old Testament Morals with the Morals of Heathenism—so-called—Sacred Books, Religions, Philosophers and Intellectual Writers; and a Vindication of Old Testament Morals against Infallibility. By Rev. W. A. Jarrel. Published by the Author.

The full title indicates the purpose and scope of the work. The authority of the Scriptures is often called in question on ethical grounds. It is charged that they command, commend or allow actions which are immoral. Most of these alleged immoralities are found in the Old Testament, though there have not been wanting objections to the morality of justification by faith, or of the atonement as understood by evangelical writers. The author,

having presented those general views of the character of the old dispensation as preparatory, progressive, and typical, adapted to the training of a rude, debased people into true religion and a religious civilization, takes up in succession the most important matters which have been excepted against on ethical grounds, fairly exhibits the objections offered, and presents the considerations needful to their vindication at the bar of candid judgment and enlightened conscience. The book shows extensive reading, careful and discriminating thought and force of argument. Not all who agree with the author's conclusions will attach equal value to his methods of reaching them. He may be thought sometimes to maintain a good cause by arguments that certain of his readers esteem less cogent than he seems to reckon them. But, though open to exception here and there, yet, in the main, and as to the most important questions and considerations, the positions taken are just, and the arguments sound. There are some infelicities of style, and the volume is defective, having neither table of contents nor index, which no serious book should be without. Future editions, which we trust may be called for, will give opportunity to supply what is wanting. For the book, send \$1.50 to the author, at Greenville, Texas.—Boston Watchman.

ITEMS.

Read the excellent sermon by Bro. Lloyd in this paper.

Several of the Baptist churches in China are self-supporting, and employ evangelists also to labor in other folds.

The year 1870 was the ending of the temporal power of the Pope, and 1882 for the overthrow of the Turkish dominion in the East.

Kind Words for November 1st has articles on "Immersion the Only Baptism," "A Baptism in the Sea," "Baptism," "About Communion." This doctrinal turn is both timely and wise.—Biblical Recorder.

You are right. Our Kind Words is by far the best Sunday-school paper published on this continent that we have seen. It is superb.

The National Baptist, Philadelphia, thus accounts for the Herald's unchristian treatment of himself in a late issue:

"We can only suppose that all the editors were absent from town, and that they left the Religious Herald in the care and editorial supervision of the 'devil.'"

It was Mr. Dickinson who was present.

Rev. M. Lott (colored) has been appointed to raise \$10,000 towards establishing a High School in Brownsville for the education of his people. The object is a good one, and Bro. Lott is the very man to do the work, and he has an unique plan. We wish him great success, and hope our brethren everywhere will aid him. We should have noticed this enterprise last week.

"Baptism may be administered in any place where there is a believer, an Elder and water."—J. B. Gambrell, editor Mississippi Record, in his issue of August 31, 1882.

We republish this for a few issues because, having charged this position upon him, we understand Eld. Gambrell to deny it. Let thoughtful Baptists consider into what ecclesiastical anarchy this would plunge the churches. The position contains its own manifest refutation. It robs the churches of all control of the ordinance of baptism and commits it to the ministry!

A valuable book, "Old Testament Ethics Vindicated," by W. A. Jarrel, Greenville, Texas. We noticed the first edition, which, we are gratified to learn, found a ready sale, and received the commendations of so many of our distinguished scholars and theological professors. The author is bringing out the second edition, doubtless revised and improved, which we trust will prepare the way for other editions. It is a plain, practical and reliable work, just suited to the largest number of our reading and thinking people, not too large to discourage any nor too costly to place it beyond the means of any minister. Price \$1. Send a card to Eld. Jarrel for the Table of Contents, and then buy the book—it will help the preacher to preach and the hearer to understand preaching.

On a recent Sabbath at Father Hyacinth's old his hearers that Protestants had "set up the Bible as the bulwark of their faith and as a basis to their procedure." In approval of such a course he summed up, by way of peroration, with these words: "How could we baptize our children if we had not tradition to enlighten us on this point, for the Scriptures say nothing about it?"

An Eastern paper says that the First Congregational church at Natick, Mass., under the pastorate of the well-known Rev. N. F. Peloubet, author of "Notes on the Sunday-school Lessons," and other helps, has, by a formal vote of the church, abolished infant baptism. The practice has been practically abandoned by many other Pedobaptist congregations, and it is one of the evils that is doomed to die. Its decadence is owing to the heavy blows dealt it from Baptists with the Word of God. Any practice, however old, not warranted by express precept or clear apostolic example, should be rejected by the lovers of truth, even though that practice may be intercommunion.

DISTANCES AROUND THE WORLD.

Table with 2 columns: Location and Miles. Includes New York to San Francisco (7,450), San Francisco to Yokohama (4,784), Yokohama to Hong Kong (1,620), Hong Kong to Singapore (1,100), Singapore to Calcutta (1,200), Calcutta to Bombay (1,400), Bombay to Aden (1,604), Aden to Suez (1,303), Suez to Alexandria (259), Alexandria to Marseilles (1,300), Marseilles to Paris (536), Paris to London (316), London to Liverpool (305), Liverpool to New York (3,000).

Total 22,172. We find the above table of distances in Hearth and Home, and republish it to ask what boy or girl can explain why the above summary only amounts to 22,172 miles, when the geographies tell us the circumference of the earth is 25,000 miles?

The Christian Index tells a good joke on a Baptist and Methodist preacher up North. The Methodist, who was a strong temperance man, agreed to be immersed if his Baptist brother would sign the pledge. The proposition was accepted, and carried out in good faith by both parties. This is a lesson to other ministers of those churches. All Baptist preachers ought to break their bottles, and all Methodist preachers ought to be dipped.—Exchange.

Good joke, indeed! It was an act of blasphemy in that Baptist minister to immerse that Methodist in the name of the Father, and of the Son and of the Holy Spirit, and call it baptism. Did that Methodist come before a church and give it satisfactory evidence of a new birth, and of his soundness in the faith? Was he baptized into any church? Will the Christian Index or any other Baptist paper, save the Religious Herald, say that Methodist was by that act scripturally baptized? It was a wicked trifling with a divine rite, and it was blasphemy to use the name of the Trinity in asserting a falsehood.

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.

On the fourth Sunday we will visit the church at Somerville.

In doing this work for the Board, we deprive ourselves of enjoying worship with our own church, since the winter months are the only ones we have a spare Sunday at home.

DELEGATES TO SOUTHERN BAPTIST CONVENTION.

On the basis of one delegate for each one hundred dollars paid to the Board of Foreign Missions, the States are entitled to date, to delegates as follows: Maryland, 20; District of Columbia, 1; Virginia, 54; West Virginia, 1; North Carolina, 30; South Carolina, 57; Georgia, 49; Florida, 1; Alabama, 17; Mississippi, 20; Louisiana, 6; Tennessee, 18; Kentucky, 41; Missouri, 23; Arkansas, 2; Texas, 45.

Arrangements with railroads for the accommodation of delegates will be published as soon as the arrangements are perfected.

H. A. TUPPER, Cor. Secretary!

March 20th, 1883!

MINISTERIAL EDUCATION.

(CONTINUED FROM THE PREVIOUS PAGE.)

We fear that our Bro. C. set down determined to destroy the effect of our article favoring ministerial education. He was too sick to understand clearly what we did say for he would not vitally misrepresent us. We publish his article because it is from Bro. C.

1. Did we say, theological education in a seminary, or a collegiate education so that he could both write and speak his own language correctly? Who can object to this?

2. Nor did we intimate that a Baptist minister should pander to the caprices of his congregation—we have ever opposed this—but he should nevertheless understand his own language, and if possible, the tongue his Bible was written in.

3. We have never advocated the necessity of thoroughly educating every minister—but as many as possible.

4. We have never encouraged the churches to turn their backs upon uneducated ministers—never, but to help educate them and support them.

5. Bro. Canada was educated in Columbia College, D. C., and would that one-fifth of our ministers were as well educated as Bro. Borum.

6. We have never written a word to encourage our ministers to seek to please men rather than God—but this is no reason why they should not, like Paul, be qualified to preach in Rome or Athens if called to do so.

7. Our Bible tells us that Paul was three years in Arabia, but he was classically educated, and in addition to this spoke and wrote by inspiration.

8. We have never intimated that a classical and theological education in a seminary were indispensable to preaching—but an immense help to a minister.

Now, if Bro. C. is a friend to ministerial education, will he not write us an article in favor of it? Do so, Bro. C., or we cannot prevent Baptists believing you are opposed to it.

Will Bro. Canada and Borum each write his views on the subject and state how he understood our article?

SPECIAL NOTICE.

We would request all correspondents to observe the following suggestions, and thereby relieve the Business Manager of a great deal of work, and save him a considerable time spent in reading letters that are really intended for the Editor:

1. State your business in as few words as you can and so that you can be understood.

2. Write your business letter or a separate sheet of paper, and if you wish to write privately or for the paper, on another. The Editor often fails to see letters that he perhaps would be pleased to read, but for the fact of the necessity of filing on account of the business portion contained in them.

3. While you can send money for books, and for the paper in one money order, and in the same envelope, we would prefer that the Orders for books be on separate sheets. Letters for the Editor, either private or for publication, can also be enclosed in the same envelope, but, as before requested, on separate sheet.

4. In requesting address of paper changed, please be careful to state both the office FROM which you wish the paper changed, as well as the office to which you wish it sent. It is absolutely necessary that we should know both the old and new office, in order to make the change.

5. The Blue Cross is a mark which we place on the paper of those whose subscription will expire within a month from the date of the paper containing the Blue Mark. If you desire the paper continued, and are not prepared to remit the amount of the subscription price, just at the time, you can, by postal card, request a continuance and we will gladly comply.

By observing as closely as possible these suggestions, your letters will receive prompt and, perhaps, more satisfactory attention, and at the same time oblige.

Yours truly, JAMES B. MAHAFFY, Business Manager.

Jackson, Tenn., has 8,000 inhabitants, property valued at \$1,500,000, an oil mill doing a business of \$500,000 a year, an ice factory, express office, a union depot, Mobile and Ohio railroad shops and freight depot, and the Memphis Conference Female Institute, one of the oldest women's colleges in the South.—Appeal.

And why could not the writer have added that Jackson was also the seat of the Southwestern Baptist University as well as the Methodist Female College?

NEWS FROM THE CHURCHES.

Your readers can greatly assist us in making this department interesting by sending us all news items from their congregations. They will receive prompt attention.

TENNESSEE.—Bro. B. T. Richardson, Plinston Station, March 18th, writes as follows: "Will you allow me to give a brief sketch concerning the churches to which I am preaching? This year I am preaching to three churches—Meridian Creek, Liberty Grove, and Pleasant Hill. Meridian Creek is a newly organized body, consisting of about 30 members, but they are active, working members—lively stones. They have a very interesting Sunday-school at this church, which is conducted by Bro. C. W. Hudson, who is very zealous in his Master's cause. The members of this church are non-intercommunionists. They observe the Lord's Supper as a church ordinance. This church is doing something in the way of Missions, having paid upwards of \$20 missionary money since September. Some of the brethren are proving their faith by their works. Liberty Grove is an old church, constituted many years ago, contains about 70 members. For the last few years this church has lost some of her most influential and worthy members by death. Providence saw fit to remove them, but whilst these have been removed others are rising up to fill their places. Many members of this church are young and promising. We pray, and predict, for this church a bright future. The brethren now have a promising Sunday-school at this place which is well attended. Bro. Z. T. Johnson is superintending this school. Bro. Johnson is a young man of fine promise, having the confidence and love of all who know him. I preach for this church twice each month, once at their regular house of worship and once at a school-house which seems to be a central point for the members, and to which place I have no doubt this church is destined, ere long, to be removed. The brethren also have a good Sunday-school at this point, which is well attended. Bro. Johnson also conducts this school, which no doubt will result in great good. May the Lord bless this year our united labors for the promotion of Zion. Pleasant Hill is also an old church, constituted years ago. This church contains about 60 members, many of whom are young and promising. This church, like many others, has had no Sunday-school for many years. This morning we met and organized one by electing Bro. Z. B. Smith, superintendent. The prospect, we think, is indeed good, as many were in attendance. We trust great good will result from this organization. Some of the members of the last two mentioned churches are and have been reading THE TENNESSEE BAPTIST, and I think, the majority of them will be for this year closes. These two churches, or at least a portion of the members, favor intercommunion, but I believe ere long they will be brought to see the teachings of the Bible on this subject. May the Lord bless you in all your labors of love."

ARKANSAS.—Bro. G. A. Ginner, Forrest City, Mar. 24th, writes: "I visited Brinkley, 25 miles distant on the M. & L. Railroad, and preached to a large audience Thursday night, 22nd inst. Found the Baptists without a house of worship, disorganized and dispirited, yet zealous for the Master. They seemed willing to do, if they had a leader. They were anxious for regular preaching and I consented to preach for them on the 5th Sunday of April. I notify you now, by their request, that they wish you to preach for them on your way to or return from Mt. Vernon Association at Ash Grove church."

FOREIGN.—Nearly a hundred persons in Prague have through the reading of the Bible and the preaching of the gospel been brought to a living faith in Christ. These are mostly poor people, yet they keep up a room for Bible readings, at a annual rent of five hundred forins.

OBITUARY.

JOHNSON.—Near Rocky Creek, Simpson county, Miss., February 27, 1883, of enlargement of the liver and accompanying diseases, Sister Elizabeth Johnson, wife of Bro. W. C. Johnson. She was a daughter of A. J. and Elizabeth Brinson, and was born January 15, 1848. She was married December 4, 1867, in Rankin county. She joined Palestine Baptist church, Simpson county, August, 1868, and was baptized by Bro. R. D. Middleton, but at the time of her death she claimed no relationship with the church, as she was one of the excluded from Rocky Creek church, because she believed restricted communion was taught in the Bible, which was her duty companion.

Sister Johnson very much desired connection with a true Baptist church, where she could observe the ordinance as delivered unto her. She was a careful reader of THE TENNESSEE BAPTIST, and very much enjoyed the Seven Dispensations, the communications, questions and other matters discussed in its columns. She was a devoted wife, and as she had no children of her own, her motherly love and kindness was bestowed upon little Willie and Elsie Brinson, who were left in her charge when very small by their widowed mother, and her sister. We have only to visit their six children to learn of the attention given them by their affectionate aunt. She was loved by all who admired the consistent Christian and an example of true piety and devotion. She endured her affliction with patience and fortitude, and while crossing the chilly waters, though not altogether rational, we heard her say, the sting of sin was death, and it was hard to die, but she

said, "Lord, thou hast said, I will never leave thee, nor forsake thee." Oh, for grace to help me! Blinding all good-bye on earth, she passed into the unknown and sought companionship with those who had gone before. At her interment we read the text: "man die, shall he live again?" The answer comes back: "the volume of God's sacred truth, in accents strong and true—With hope, Yes, yes, yes. Then, let the husband, children, relatives and friends, mourn not as those without hope, but strive to rejoice with Sister Johnson in that new life." A. H. EDMONSON.

Sister Aloy A. McAffrey was born in Virginia, May 16, 1818; settled in Wilson county, Tenn., 1831. Was married to Bro. J. B. Johnson, August 17, 1834. Professed the Gospel August 1840, and united with the Smith's Fork church, September following, and was baptized by Eld. W. F. Frazier. Departed this life March 10, 1883, at the advanced age of seventy years, nine months and twenty-seven days.

Her disease was a stroke of paralysis, from which she revived only to say, "It will be better for me if I could go." She lingered only a few days, and all was over. Sister Johnson was a good and kind companion for forty years. Always cheerful, and yet pious. Her death cast a gloom over the home and life of her husband, our much beloved Bro. J. B. Johnson. He stands alone, stricken and smitten and sorely afflicted. God has come near to him in this gloomy hour than ever before. His trusted companion who for forty years has shared with him for weal or woe the uncertainties of an earthly pilgrimage, has suddenly been snatched away.

Dear brother, cheer up; that companion who fell at her post spoke as her dying testimony the sentiments of Paul: "It is far better to depart and to be with Christ." Soon, very soon, you'll follow on and in the regeneration, when the Son of God cometh, each of you shall reign with Christ.

TO ALL DELEGATES AND VISITORS

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

DEAR BRETHREN:—The Baptists and citizens of Waco earnestly desire to give you a joyous welcome and entertainment worthy of yourselves 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 failing 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. H. C. BURLINSON, A. M. HARRIS, JOHN E. ELKIN, T. B. COX, F. L. GARROLL, F. W. VEAHY, J. T. MARTIN, L. W. BARNY, Committee.

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, light, 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's 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 Satterfield, Mo. 100; Mrs Mary A H Corbett, Ark. 100; Jacob Jones, Tenn. 100; Wm S Simpson, Ala. 100; J C Thayer, Tenn. 50; B L Fuller, Miss. 50; Mrs C M Overton, Tenn. 100; Mrs N Fitzgerald, Ga. 200; Miss A D Conner, Tenn. 100; Mrs J E Yarbrough, Tenn. 100; Miss Nora S Graves, 100; Mrs J E Graves, 100; Mrs W F Marks, 100; J B Graves Jr, 100; Geo S Graves, 100; P H McLevy, Miss. 100; Mrs C M Sherrod, Tenn. 100; J L Howell, Texas, 200; Mrs E V Graves, Texas, 500; Ridge High church, Tenn. 400; Miss A A Shields, Texas, 100; H Goldaby, Tenn. 200; A Friend, 500; Mrs M A E Jackson, Tenn. 100; Mrs M C Cline, Tenn. 100; Mrs Geo L Smith, Ala. 100; Mrs M W Wiley, Ala. 100; Jas C Johnson, Texas, 100; Joseph Craven, Oregon, 100; F C Frost, Ill. 100; Mrs Lotta Ross, Tenn. 100; Dr Corbitt, Tenn. 100; E A Davis, Miss. 100; Q A Tipton, Mo. 200; W D Goodell, Ala. 100; A G Farrar, Texas, 250; Mrs M A Norman, Miss. 100; Mrs J F Farrar, Ark. 100; Mrs G A Hester, Tenn. 100; A M Zetterman, Tenn. 100; Miss Fattie Owen, Ala. 200; Mrs H E Searcy, Tenn. 100; Mrs Hannah Hyatt, Ark. 100; Mrs E O Westbrook, Miss. 100.

JACKSON, TENN., Feb 21, 1883.

Received of J. R. Graves forty dollars for support of F. DeCourcy. D. W. HUBBARD, 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. It is not enough to state this fact. Are there not several hundred out of the one thousand at our disposal who will give \$10 this year, 1883, for Ministerial Education?

The Young South.

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

POST-OFFICE.

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

What great England reigned only ten days? What was the great and greatest of England's kings? What great commander was named as St. Helena? What wedding took place during the reign of Edgar the Peaceable?

Answers to Enigmas for March 8, 1883. Nora Hill's—Gid. Kober, Naomi, Elisha, Saba, Irad, Elias. Initials spell—Genesis.

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STRETCHING THINGS.

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" asked his father. "I went over to Brigg's corner and back by the bridge."

"That is less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful. I don't sweat, but I feel it in my head, and I run like lightning, and get heated up."

"You started about five o'clock, my son, and now it lacks a quarter of six," said his father, consulting his watch.

"Yes, sir, just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning three-quarters of an hour to go a mile and a half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected all the town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware such a crowd was to be here? What will you do with them all?"

"Jim, Eddie and Tim told me they would be around after school, and I wouldn't wonder if Ike came, too; that's all."

"The population of the town is five thousand, and you expect three of them; well, as you are very sick, I'm glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet, "who says I'm sick?"

"Why, Andrew, you said you were almost dead, doesn't that mean very sick?"

"You are so particular, father, about my talking! I don't exactly mean what I say of course. I wasn't nearly dead, to be sure, but I did some tall running, you bet! There were more than fifty dogs after me and I don't go much on dogs."

"Quite a band of them. Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's store dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"There looked to be fifty, anyway," replied Andrew, somewhat impatiently. "Carter's ten acre lot was full of dogs just making for me, and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousand, and have you any idea how many?"

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping and ten acres of dogs would be past calculation.

"But," his father continued, "I know no better way to break you of the foolish habit of exaggeration than to tell the children the trouble you had in going after the dog. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, traveled more than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new velocipede, and when you reached home was nearly dead."

"Please don't, father, the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methusalem!"

"Laugh themselves to death at a simple story like this? I hope not. But that it will rather set them to watching their own manner of telling stories, so to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes, in time, so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit you indulge in every day of stretching simple incidents into the most marvellous tales."—Christian Neighbor.

HOW TO BUY A HORSE.

"If you want to buy a horse, don't believe your own brother. Take no man's word for it. Your eyes is your market. Don't buy a horse in harness. Unhitch him and take everything off but his halter and lead him around. If he has a corn, or is stiff, or has any other failing, you can see it. Let him go by himself a little ways, and if he staves right into anything you may know he is blind. No matter how clear and bright his eyes are, he can't see any more than a bat. Back him, too. Some horses show their weaknesses or tricks in that way when they don't in any other. But, be as smart as you can, you'll get caught sometimes. Even an expert gets stuck. A horse may look ever so nice, and go a good pace, and yet have fits. There isn't a man could tell it till something happens. Or he may have a weak back. Give him the whip and off he goes for a mile or two, then, all of a sudden, he stops in the road. After a rest he starts again, but soon stops for good, and nothing but a derick could move him."

Translated from the Omnibus: "That appears to me a venturesome undertaking of thee, that thou as a fifty-year-old the sixteen-year-old Emily marryest."

"A marriage at my age is always a kind of self-murder, and as it now one time so is, so will I me rather with a new dagger, than with a rusty oven fork, destroy."

"Golden Medical Discovery" (Trademark registered) is not only a sovereign remedy for consumption, but also for consumptive night-sweats, bronchitis, coughs, spitting of blood, weak lungs, shortness of breath, and kindred affections of the throat and chest. By druggists.

THE 7 DISPENSATIONS. By J. R. GRAVES, LL.D. Containing between 500-600 octavo pages, handsomely bound in an English cloth, PRICE, \$2.00.

READY MAY 1, 1883. This is regarded by eminent scholars and theologians who have examined the published chapters as the grandest work of the author's life. It is a key to the study of the Bible. It contains a full development of the WORK OF CHRIST in Seven Periods, constituting the world's great week, which was typified in the six days of Creation of the Heavens and the Earth, and the seventh, the Sabbath.

PART I. The Communion of the Holy Spirit, and the work each undertook to perform in the Redeemptory Economy.

PART II. The Typical Dispensations from the Fall of Adam to the First Advent of Christ, including Monday, Tuesday, Wednesday and Thursday of the world's week, and their teachings.

PART III. Eschatology, or the Doctrine of the Last Things. This covers the period from the Advent until the final consummation of all things in the New Heavens and the New Earth, wherein the redeemed are to dwell, when the portion of the wicked is to be answered: "They will be done on earth as it is in heaven." This covers the Sabbath and the work each undertook to perform in the Redeemptory Economy.

IT IS ALTOGETHER UNBETTERABLE. We offer to send copies of the first one thousand printed, post-paid, for \$1.50. This offer to remain good until the first of August, 1883, after that date we shall charge \$2.00.

AGENTS WANTED. \$2,000 in Cash Prizes for the OPIUM HABIT EASILY CURED with DOUBLEDAY'S GOLDEN CURE. \$100,000 in Cash Prizes for the OPIUM HABIT EASILY CURED with DOUBLEDAY'S GOLDEN CURE.

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HOLY LAND IN PICTURE.

AN ARTISTIC WORK OF GREAT MERIT. BY PROF. A. J. MARKS.

PUBLISHED IN TWO SIZES: (4 1/2 X 6 1/2) FEET, VARNISHED AND MOUNTED ON ROLLERS, \$8.00; (2 X 3) " FOLDED IN CASE, (POCKET FORM) .75.

This great work has been made from original Photographs and Sketches by eminent Artists, and shows the whole of Palestine for a distance of two hundred miles north and south, and one hundred miles to the east, as seen from an elevation above the Mediterranean Sea, near Joppa.

The Mountains of Lebanon are seen to the north, with the Anti-Lebanon range, terminating in the grand peak of Hermon, covered with snow; Mt. Carmel, jutting out into the sea; Mt. Gerizim and Ebal, the mountains of blessings and cursings; Mt. Tabor, Little Hermon and Gilboa, on the eastern part of the Plain of Esdraelon; Mt. Gillead, beyond the Jordan; and Pisgah, "where Moses stood;" Mt. of Olives, Zion, etc.

The Cities are all represented: Jerusalem, "with mountains round about her walls;" the Mosque of Omar, Church of the Holy Sepulchre, Tower of David, Bethlehem, Hebron, Gaza near the coast, and Joppa on the Sea, Caesarea, Acoch, Tyre and Sidon, Beirut, Baalbek, and Damascus, the oldest city in the world; Nazareth, Capernaum, Chorazin, Samaria, and two hundred other cities and villages are shown.

The River Jordan is seen in all its windings, from its source to the Sea of Galilee, from thence in its zigzag course to the Dead Sea; the River Kishon, where Elijah destroyed the prophets of Baal; Leontea, Abana, and Pharpar, the hills and valleys, the monuments and tombs, Jacob's well, and Joseph's grave. These sacred places are all pictured out, which makes one of the most interesting and useful pictures ever published, and a great help in the study of the Bible, as "The Land and the Book" are inseparably connected.

TESTIMONIALS.

Rev. W. M. THOMPSON, D.D., 43 years a missionary in Syria, and author of The Land and the Book, 112 W. 43d St., N. Y.: "The HOLY LAND is a picturesque bird's-eye view of the Land of Promise, both West and East of the Jordan, and from Lebanon and Hermon on the North to the Desert on the South. It presents an impressive and reliable view of the physical features and topography of the Holy Land, and will be invaluable in the Sunday-school and Bible Class."

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Some time ago, at a spiritualistic seance—the genuine article—a fiery hand was seen waving overhead in the darkness rushing from end to end of the room with incredible swiftness, now high, now low, and occasionally smiling people on the cheek with the cold, clammy contact of a corpse. In spite of the medium's stringent injunctions that no one should move, a gentleman clutched this awful apparition as it swept past him, and regardless of protestations and threats, refused to let it go until the lights were turned up. Then the messenger from the other world proved to be nothing more supernatural than a dirty white kid glove, rubbed with phosphorus and stuffed with wet tow; this, at the end of a thin line, was suspended from a flashing rod convenient for the pocket. Thus the medium could cause all manner of appalling "manifestations" without rising from his chair.—Chambers' Journal.

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To all Sufferers from Protruded Organs.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater good to you.

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strength and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of soreness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, piles, and hernia, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tops of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and it continues, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly lay aside as useless hundreds of aethers.

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three seasons exhausted and give me

the sense of tongue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and all physical energies. I do not believe that any one would ever be afflicted with Aneurism, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction. I do not claim that the Body and Lung Brace will cure every ailment that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by prostration of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed.

It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prohemorrhoids, by uplifting the lower bowels from the rectum.

It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

OUR IMPROVED BRACE.

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This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market. We call to no other party South of the Ohio River. E. C. DARFORTH, Office Main Tr Co., Conn., May 1, 1874.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me.

TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended: i. e., the uplifting of the bowels, and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred

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All the Braces which I have ordered give the greatest satisfaction. For all kinds of weakness, weak lungs and indigestion they are invaluable. W. C. LAWRENCE, M.D. Crawfordville, Miss.

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From the Governor of Tennessee. The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1874. Dr. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY. DEAR BRO. GRAVES—You made me a present, some three years ago, of one of your Banning's Body Braces, and I have accepted and kept it for three years without wearing it, rather cleaning each thing under the name of "hunger." Recently, the heavy and disagreeable nature of the stomach and gastric broke down for the first month, I consulted the doctor, and he did not hesitate to testify to the invaluable worth of this Brace. I can testify that in three days the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I will not take ten times the price of my Brace now and be compelled to discontinue with it. I need cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LOFTON, M.D. Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE—It is one of the greatest of physical blessings to a public speaker of this age. It is the work of many ministers as to its great benefits would surprise those who have nothing of it. R. E. COLE, L.L.D., Editor Christian Repository.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but with the Brace on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one. J. A. RYAN, Fulon, Miss., 1874.

I can preach day and night for two months with my Braces on and not be as hoarse as I would in one week without!

it; every minister, strong or weak, should have one. J. ROYCE, Union Depot, East Tennessee.

The Testimony of a Co. Published for the Benefit of Her Fellow-Sufferers. I have ordered from you forty Braces for my female friends. The parties all live in and about West Point, Miss. All have been most benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. Not one of them regrets paying their money for it. I do think it will benefit any one in need of health, especially all such diseases, I feel greatly indebted to you for my restored health, all from wearing the Braces. MRS. E. C. WESTBROOK, West Point, Miss.

Pro. Graves:—I have been wearing the Banning's Body and Lung Brace about thirty days, for extreme weakness of my back and labor in my chest, and can truly say that I am much benefited, though feeling like clear of my malady. I can ride horse back or in a wagon, follow my plow in the field, and walk with greater ease than I have in a day, with far greater ease than I have been able to do in a long time. I had the Brace to be truly the very medicinal agent I needed. Horn Lake, Miss., May 18, 1877.

Ed. J. R. Graves—Dear Sir: I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Brace I ordered for slight rupture, with two pads, has supported the person so well as to enable her to do all the ordinary work of a day, and has given her a great relief, which she has never had before. They have all proved perfectly satisfactory. And besides of the parties would take a hundred dollars for these, and do without. G. D. STEEDMAN, Monticello, Ark.

TESTIMONY OF FARMERS. I have been wearing one of your Body and Lung Braces since last August; and I am free to express my gratitude to you for its great benefits. I am a farmer, and when I commenced the use of the Brace I was unable for making it, and had been, for seven years, almost crippled on account of a weak back and general debility, which the Brace has given me great relief in riding horse-back, &c. I have had any exception of its worth. I believe it to be all you claim. I would not be without it. Watauga, Tenn. T. E. HUNTER.

For Home-bank Riding. I have traveled across the State of Mississippi on horseback since winter set in, and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe it would have been utterly impossible to have stood it without the Brace. I was previously the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. G. A. LOFTON, M.D. Camden, Miss., January 2, 1877.

A GEORGIA EVANGELIST. Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease than I could before; I would not be without it for twice its price. T. O. BOYKIN, Sunday-school Evangelist, Atlanta, Ga.

PRICE OF BRACE. The price of this Brace before the war was \$20, and \$25 when fitted by the medical profession. The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:— Plain Braces, ordinary size, \$10.00 Single Extra Braces, ordinary size, 12.50 Double " " " " " " 15.00

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In all cases the cash must accompany the order, with the name of the nearest Express office, as none are sent out on trial to be returned. But a perfect fit is guaranteed. We send out Braces by mail, when 85 cents additional is sent to prepay postage and register fee. The Brace will be exchanged by purchaser paying express or mail charges. Address J. R. GRAVES, Memphis, Tenn.

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