

ain and die a violent death. Can we look into the unseen world? What must be the condition of a soul all unprepared to meet God! We draw the veil and leave the soul in the hands of a just God who will do right.

4. On the father. When all these accumulated misfortunes came upon Eli, "he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man and heavy. And he had judged Israel forty years." How many broken hearts are there, how many gray-haired fathers are brought with sorrow to the grave! Yet it may all be traced to a kind, indulgent parent. If there is need for a reformation in your home, begin it before it is everlastingly too late.

5. On the entire family. The wife of Phineas died directly after her husband, and she named her "child I-chabod, saying, The glory is departed from Israel; because the ark of God was taken, and because of her father-in-law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken." Then was brought to pass that terrible sentence pronounced upon the family of Eli: "There shall not be an old man in thy house forever; and all the increase of thy house shall die in the flower of their age." It was in allusion to this that the Psalmist said, "The fire consumed their young men; and their maidens were not given to marriage." Their priests fell by the sword, and their widows made no lamentation. A heavier punishment could scarcely have been inflicted upon this family. Be not astonished. The indiscretions of a parent often afflict generations. A Nero was only possible from an Ahenobarbus and Agrippina. The indulgence of Eli affected his family for ages.

Such is the history and misfortunes of Eli. Learn ye a lesson therefrom. Parents, train up your children in the nurture and admonition of the Lord. Children, obey your parents, for this is right and acceptable in the sight of God. But all of you centre your hearts upon God who will make us his children if we are only obedient to his will.

AN OPINION OF SEVERAL THINGS.

BY E. R. CARSWELL, JR., GEORGIA.
GRATES-DITZLER DEBATE.

I READ this discussion, week by week, as it was published in THE BAPTIST, while yet the clangor of the battle steel might be heard in lingering echo. I also read the book hurriedly soon after publication. But now that I have a copy of my own, I am studying it as a text book on the topics discussed. I unhesitatingly pronounce your victory over Ditzler—the great scientific dodger and learned smuggler—the greatest triumph for truth ever achieved. Shedd, in his history of doctrine and its conflicts, records no such victory. It is cyclopedic on the questions discussed—save the last. Nothing better can be done on either side, in the same compass. By the way, why has the full and final discussion of the Final Perseverance, agreed upon during the Carrollton Campaign, never been held? I ordered the book to give it a place among my books of reference—this expresses my appreciation of it. But, I must add, I have never found a Methodist willing to read it. Significant fact! They endorsed the Elder of forty languages on the eve of battle, but never since—their own unwilling proclamation of the defeat Methodism sustained in the advocacy of its ablest, wildest, doughtiest champion.

BRO. GAMBRELL AND THE "RECORD."

Your No. 1, in response to the strictures of the *Mississippi Record*, is enough to show that Bro. Gambrell has made a very unhappy record for himself and his already feeble cause. His course is by no means admirable; his present position lacks several degrees of being enviable. Remember, you can afford to be magnanimous in dealing with him; but for truth's sake, spare not the hurtful and strange-visaged heresies to which he has unfortunately committed himself. The verdict of an unprejudiced public mind will certainly be unanimous in your favor.

A ONE-SIDED QUESTION.

Once again, with sedulous care, I have reviewed

the ground of the present communion controversy among Baptists. The conviction has gradually taken hold of me, and now is settled and confirmed, that it is a question of a million, with only one side.

I find, neither in the statute Book of Baptists—the Word of God—nor in the history of New Testament institutions for 1600 years, nor in the ample range of common sense, a solitary argument or ghost of a reason for the practice of denominational communion, prevalent since the settlement of America—at least past dating the settlement—among Baptists.

Restricted communion has been my practice for more than eight years, beginning in the deep convictions of my own mind, submissive to the teachings of God's Holy Word, and ever ready to revolt at all innovations and human inventions, from whatever source proceeding.

When I discovered this phase of divine truth in the midst of the toils and studies of a humble country parsonage, I did not know that I was endorsed by a living soul. But it was not long before I planted myself upon my convictions, and these have increased till this hour. So you can inform our modest, amiable Brother Kenyon that my name must not be written on his catalogue of "the priest-ridden, etc."

A WITNESS ON THE STAND.

One of the most talented of Georgia's lawyers, noted for breadth of research, profundity of thought, logical acumen, and candor of mind, during last year, had Jesus Christ revealed in him. During a series of meetings, conducted by Sam Jones, the Lorenzo Dow of Georgia Methodists, this converted lawyer decided to profess his Savior. Added to a concatenation of circumstances, naturally drawing him to the Methodists, special efforts were piled with such energy and in such guises as only Catholics and Methodists are capable of employing, to brush him into the fold of Wesley, before he had time for serious reflection. But, calculating and discriminating, he was not the man to take so solemn a step in such rude and impious haste. He instituted a personal investigation into denominational claims, comparatively, of his own judgment, bringing all schemes to the standard and touchstone of God's Word. Result:

1. Unsolicited, he soon presented himself to the Baptist church for baptism and membership. He is now one of their most valued and useful members.

2. Ignorant of the differences of opinion existing among Baptists on the communion question, not yet having intercommunication in his vocabulary, he read the views you and I contend for, out of the New Testament, just as naturally as the virgin mind of a child reads immersion in Matt. iii: and Acts viii: 35, to end.

You may recall that your correspondent declined a call to the church at Eatonton during the earlier part of the same year. While the matter was in suspense, the pastor, elect was, of course, freely discussed. Some one remarked to Col. Jenkins (the converted lawyer and Baptist above referred to) that the only objection that could be raised to the preacher chosen was his queer communion views. At this, Bro. J. called for a statement of my views, and when given, he remarked, "Why, I thought every Baptist in the world held those views—hope you don't call that a queer doctrine. It is only as queer as the New Testament."

These are substantially the facts, as Bro. J. related them to me at his own table. Illustrative of this paragraph, I thought it worthy of point. But I have far exceeded my bounds. Must close. You are at liberty to print in full, clip, trim, extract or reject, as you deem proper.

Hope to meet you at Waco. Can't you come to Georgia Baptist Convention, at Griffin, which convenes fourth Sabbath in April? You would do well to visit Georgia. God bless the Old Banner of truth.

A FLORIDA NEWS-LETTER.

BY DR. A. C. McCANTS.

BRO. GRAVES:—As there is seldom any news in THE BAPTIST from Florida, and as some of your readers might be interested in knowing some-

thing of what is going on in the land of flowers and oranges, I decided to give you a few items from the capitol city.

I am serving the church here under the joint appointment of the Florida State Mission Board and the Home Mission Board of Southern Baptist Convention. These two Boards co-operate in all their mission work in the State.

The status of the Florida Baptist Convention is wonderfully changed since you were here, three years ago. It then had merely a nominal existence, but now its operations are larger than ever before in its history. The present year the Mission Board of the Convention is expending over \$4,000 in the work of missions—\$2,000 of which is being raised in the State; the rest was appropriated by the Home Mission Board. This does not include work done by some of the Associations. The Board of Ministerial Education, which was organized in Tallahassee in January, 1880, is at work, too, and in the fall will enlarge its labors.

The Baptists of Tallahassee are few and poor, fewer in numbers than when you visited the place in 1880. Brethren Gwynn and Moodle have both moved away with their families, and their places have not yet been filled. All the wealth and influence in the community are with the other religious bodies; but we hope God will bless the little band of Baptists and make them a power for good.

This section of Florida is destined, in the near future, to come prominently into notice. We have increased railroad facilities, which have been perfected recently, giving us communication with Pensacola, Mobile and New Orleans, and another line of communication with the Georgia system of roads, at Thomasville, will probably be completed during the summer. These advantages of travel will bring many visitors. Some will buy homes; in fact are doing so now, and with a genial climate fertile lands (which are now very cheap), and the variety of productions, the inducements are such we look confidently for the counties of Middle Florida to be rapidly settled by a white population. And as it is reasonable to expect that among the new comers some will be Baptists, to such coming in this vicinity, I stand ready, in the name of Baptist brotherhood of Florida, to extend a cordial welcome. And permit me just here to say, if any of your readers desire any information relative to this section of the State, if they will write me, I will take pleasure in answering their inquiries; and being at the capital, I have access to many sources of advice.

We have good hotel accommodations for those who are visiting the State. The more prominent of which is the Leon, Dr. Howerton, of N. C., proprietor, built last winter, eligible in location, with large, comfortable rooms and a table supplied with game, fish, milk, butter, vegetables, poultry, etc., of Florida production, and other supplies from a distance, sufficient to satisfy the most fastidious.

Another inducement to come to Florida now is that we have a Local Option law, but differing from any law of the kind I know of. Any person before obtaining a license to deal in liquors, wines, or beer, must present a petition signed by a majority of the registered voters in the election district in which he proposes to deal, and these signatures must be attested by two reputable witnesses. Then the petition, with list of names, is to be published in the county paper for two weeks. The license will then cost \$600, and if a dealer sell to a minor or intoxicated person, he can be prosecuted and fined not less than \$800. The law has been tested before the Supreme Court and declared by that tribunal to be valid. We hope, under this law, to close up all the whisky shops in the State. There are no exceptions in this law, and under it the people have the power to stop the traffic entirely. So may it be.

Tallahassee, Fla., April 14, 1883.

We also notice another singular omission—the General Association of Texas, embracing nearly half of the State and including 60,000 Missionary Baptists, though fully at work with its missions and charities, under the influence of two Baptist papers, is wholly ignored. If it is through sheer carelessness, it is inexcusable; if intentional, unpardonable.

WAITING FOR THAT DAY.

Waiting we stand,
And watching till our savior shall appear,
Joyful to cry, as eastern skies grow clear,
"The Lord is at hand!"

But now the night
Presses around us, silently and chill;
Pain, doubt, and sorrow seem to have their will—
"Lord, send the light!"

One after one,
Thou hast called up our loved ones from our night;
For them we know that there is no more night,
But we are lone.

Weary we wait,
Lifting our weary eyes, bedimmed with tears,
To skies where yet no trace of dawn appears—
Lord, it is late!

But yet thy Word
Saith, whi sweet prophesy that cannot fail,
That light o'er darkness shall at length prevail—
We trust thee, Lord!

O, Morning Star
Of heavenly promise! light our darkened way,
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
"Till the day break."

TO WHICH CHURCH DOES SHE BELONG?

BRO. GRAVES:—I, this morning, attended the Park-avenue Baptist church in this city, of which Bro. G. A. Lofton is pastor, and which Bro. D. I. Purser, of Mississippi, has been assisting in a meeting for about two weeks. Just before services began, "D.D." Lofton arose and read a letter from "D.D." Landrum, of New Orleans, to "D.D." Boyd, of St. Louis, naming a certain young lady who belonged to the Coliseum Place church, of New Orleans, but had moved to St. Louis, and stating that "any kindness shown her would be appreciated," etc., signed, "S. Landrum." A motion was at once made and carried to receive her, and all this (so far as stated) without the knowledge of the Coliseum Place church or the consent of the young lady. Now I ask—

1. Does not this smack of Methodism or Preacher Bossism, towards which, it seems to me, many Baptist preachers are drifting?

2. To which church does this young lady belong? I have long since loved Bro. Landrum and the Coliseum Place church, and since I have been here I have learned to love Bro. Lofton and the Park-avenue church, but I am now, and hope always will be, jealous of the authority of local Baptist churches, who are the only executives for Christ on earth. Please answer the above questions through your paper and oblige your brother,
St. Louis, Mo. M. A. DEES.

REMARKS.—We expect there is some misunderstanding about this. Bro. Lofton must have understood from the sister that she wished to unite with the Park-avenue church, and he deemed that letter of commendation all-sufficient for the purpose—which it was—the Clerk duly notifying the Coliseum Place church of the fact of such union. But if the young lady did not wish to join and the church took her in, it was as singular as it was irregular. There is a little "Bossism" about Bro. Lofton as any minister we know.

OUR IMPREGNABLE BULWARK—AND THEY KNOW IT.

EDITOR BAPTIST:—A few months ago Mr. Freeman, who is a Methodist minister, and myself were in conversation on our way from the city, when the question of communion was drifted into. He asked me in a very emphatic tone if I was a local church communionist. I answered, "I am." "Does your church (Ridge High) adopt this local church communion?" "It does." With more emphasis: "You say you believe in it?" "Sir, I do." "Then you have a bulwark that will resist any attack on the communion question." Fraternally,
J. A. BATTLE.

Memphis, Tenn.

The above from Dr. Battle, one of our prominent physicians and intelligent Baptists, was dropped on our table yesterday. We are satisfied that all the thinking ministers of other denominations know as well as we do that church communion is the irresistible bulwark of Baptists on the communion question. The position is so easy of explanation and so evidently consistent. Should all our churches only adopt and practice it, our ecclesiastical enemies can no more raise the prejudices of the

people against us than they can for our practice of immersion for baptism. Like immersion, it will plead for us.

Mr. Freeman is not alone in his candid confession. At the close of our Lecture in Madison co., last fall, an influential class-leader came to us and remarked: "If you can get all your churches to adopt your views on communion, you would take the last good club out of our hands with which to whip you." We replied: "Our people are beginning to see it, and ere long they will see it, and remove the temptation from you, for our present inconsistent practice is so inviting a club that you Methodists are willing to trample your Discipline under your feet, and your ministers will violate their ordination vows in order to strike us with it." He pressed our hand and smiled, as much as saying, "It's true; we know what we are doing."

CALIFORNIA NEWS AND NOTES.

BY A. J. FROST, D. D.

FOUR inches of rain in one week, after a long and dry winter, afford "News and Notes" to Californians of all classes. Many of us prayed publicly and privately for rain, and after the rain came the devil told us that it would have rained anyhow, and that our prayers did not affect the matter a single drop! How much the devil knows about God's secret purposes in sending "the rain on the just and the unjust!" How much he knows about the nexus of prayer and natural law! Water is the wealth of California, and not gold. Our gold-on harvests are of far more importance than our gold mines. There is now promise of an abundance of gold and grain.

Our churches have many of them shared in rich "honors of blessings" the past few months. The First church in Oakland did a noble thing last autumn in raising their entire debt of \$11,000. The First Baptist church of San Francisco did a still nobler work in lifting their entire debt of \$30,000! Some of the members lifted on that burden till they could "see stars" in their crowns of rejoicing. About \$10,000 have already been paid. The Metropolitan Temple has passed out of the hands of the Baptists and is now owned by the Jews, who rent it to the "Spiritualists," and to "prize fighters," etc., etc. Dr. Kallach left the Temple and is now engaged in raising stock on a ranch near Santa Cruz, so the San Francisco dailies inform us.

Great preparations are being made to entertain 40,000 Knights Templar at their great triennial gathering in San Francisco next August. The hotels of the metropolitan city, and of Oakland besides, will be taxed to their utmost capacity. It will require two months for the great trans-continental railroads to transport this immense concourse to the Pacific coast. Rev. O. C. Wheeler, L.L.D., has this gigantic scheme of transportation in hand.

The greatest news of interest to your readers of Tennessee and Texas especially, is the successful ministrations of Major Penn, the Texas Evangelist. His first meeting was held at Stockton. It resulted in the conversion of one hundred or more, and was the most thorough work that the church has known for many years. Bro. Penn's second meeting was held in Sacramento with like good results. Sacramento Baptists never heard such an Evangelist as Major Penn. They have heard Evangelists who were Baptists, and Baptists who were Evangelists, but they never heard an out-and-out Baptist Evangelist before. Major Penn is a Baptist, he preaches "the truth, the whole truth, and nothing but the truth," as God's Word declares it. He knows nothing about "non-essentials," to him all that God has revealed is essential. He preaches the doctrines of original sin, regeneration, baptism and restricted communion, no matter who is present to like or to dislike. It is safe to say that Bro. Penn has created more Baptist sentiment in Sacramento, by his grand sermon on the ordinances, than was ever known here before. It seems as if half the Protestant Christians of this city are under conviction that they have not been baptized.

His sermon on "Baptism as a witness of the resurrection," was one of remarkable power. Many of us have come to the conclusion that "pulpit affiliation" and "intercommunion" of Baptist churches

even, has no countenance in the Word of God. I have not yet read your work on "Landmarkism," or "Intercommunion," but I am convinced from a careful study of another Baptist book, familiarly known as the "Bible," that there is neither precedent nor example for intercommunion of Baptist churches. Willie Major Penn is not an extreme Landmarkist, he has opened the eyes of pastors and churches in California to the necessity of an avowed disfellowship of all who do not conform strictly to the commands of Christ in their letters as well as in spirit. Another characteristic of Major Penn: he never holds a union meeting with any two Baptist churches much less with any other denomination. He will not be trampled, but boldly declares that all men must repent and believe and be baptized if they would enter the church of Jesus Christ on earth.

We hail with joy the announcement that this honored servant of God is to return next year, if the Lord will, and hold meetings in his "gospel tent" from one end of California to the other. He has just closed a successful meeting in Oakland and is now at Fresno. He intends to be at your Convention in May at Waco, Texas.

Our Baptist cause in the State is slowly but surely advancing. New churches, new pastors, new missionary enterprises are the order of the day. Pray for us.

We rejoice with you.—ED. BAPTIST.

THE DOOR INTO THE CHURCH.

"THIS door," says one, "is baptism." Another says that "it is not baptism." Well, what is it? What is a door? What do we mean by it? We call the opening in the wall of a house or of an apartment, the entrance way, the "door." And we also call the frame of boards or other material, usually turning on hinges, and by which the entrance way into a house or apartment is closed and opened, the "door."

Strictly speaking, the "door" is the opening made especially for an entrance-way and way of exit, into and out of a house or an apartment. Some windows are as large or larger than doors; but are not called doors, because they are not made especially as places of entrance. The Icelandic *vindauga* signifies properly "wind-eye." The old English *windore*, *windor*, signified "wind-door." *Windore* used to be the term for window, but it is now obsolete. A window is a "wind-door."

Now, all that we as Baptists mean when we call baptism "the door into the church," is that a believer must have a scriptural baptism before he can have a scriptural church membership. But let us make the unanimous vote of the church the entrance way, and close up the other way with double shutters: the one to represent a personal profession of faith in Christ; the other a scriptural baptism. Then, as it takes both of these "shutters" to fill up the entrance-way, and as they do fill it up, so a scriptural church member—or, rather, a person scripturally qualified for membership—is too large to go in through one-half of the entrance way. Neither can a person go in with one shutter open without bursting down the other. But a few Baptist churches have knocked out one shutter—scriptural baptism—and enlarged the other shutter so as to fill up the entire entrance way.

But somebody objects to this: "How will you get them out, if it is necessary?" Well, get them out like Judas was gotten out; and, as Paul said: "Withdraw from every brother walking disorderly."

But, Bro. Objector, you ought to know that while Christ has required a professed believer to be scripturally baptized before he can hold a scriptural membership in his church, he has not required him to be unbaptized in order to be deprived of his membership; no, no more than he requires him to unprofession his faith. Doors, that is shutters to entrance ways, are not designed to keep the inmates of the house in, but to keep out intruders, thieves, robbers, and such like.

Before me lies Dr. J. M. Fendleton's "Church Manual." In the XIV Article of Faith, he says of baptism: "It is a pre-requisite to the privileges of a church relation, and to the Lord's Supper."

But Bro. Objector objects, and says that if it be so, then the member must be unbaptized to dispossess him of his "privileges," and to debar him from the "Lord's Table."
A. J. HILL,
Crockett, Tex.

INTER-CHURCH COMMUNION. BY G. W. JOHNSTON, D. D., INDEPENDENT, TENN. No. 11.

It is because he is an itinerant, absent from his own church as a missionary, or evangelist. Bear in mind that "the burden of proof" is upon inter-church communions. This assumed "pre-occupation of the ground," and "presumption" that "shifts the burden from the shoulders" of traditional customs authorized by men, was tried by Archbishop Whately. In the name of Logical Science, in behalf of Pedobaptist traditions. But the great Carson annihilated this pretentious refuge. It crumbled to ruins under the irresistible blows of that true logician, and there arose on those ruins the invaluable heights of that line of defence. "He who affirms any doctrine of the Christian religion whatever, must bring his proof from Scripture; the beam is in equilibrium, and the affirmant must put a weight in the scale before the negative is required to balance it with a counter weight."

Hence, the advocates of inter-church communion must bring the Scripture proof in behalf of the plea, for itinerants to commune at the Lord's Supper. If the claim is scriptural, it can be shown. But where in the New Testament can be found a precept or example to support the practice? Is such proof found in Christ's institution of the Supper as recorded by the evangelists? Read Matt. xxvi:26-28; Mark xiv:22-25; and Luke xxi:19, 20. We quote Luke, containing the substance of the other two—Matthew and Mark:

"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise, also, the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke xxii: 19, 20.

This ordinance was instituted by Christ in the midst of his chosen disciples—his church—"the called out of the world." This normal congregation was assembled on the morning of the day of Pentecost—increased up to one hundred and twenty—as the church at Jerusalem. That day there were added unto them (the church) about three thousand souls. "And the Lord added to the church daily the saved." In this church the Lord's Supper had been instituted, with this command: "This do in remembrance of me." It was commemorative only, and in the church. It was, therefore, a church ordinance. It was to be celebrated by the members of a church as such; but where is the provision for others, not members, to participate in it?

2. We next note Paul's explanation of the principles upon which the Supper was founded, and the design of the ordinance. He interprets the meaning of the Supper as to the relations existing between the members of each to the whole, and of the church to the world in its feasts. He established it peculiarly and strictly a church ordinance. Paul had been the founder of the church at Corinth. He had preached the Gospel at Corinth one year and six months. He had taught them the order and design of the Lord's Supper, and the duty of its scriptural observance. He had been absent from Corinth four or five years, and had fallen into grave disorder as to the Lord's Supper. Paul writes his first letter to the church at Corinth. His address to them is: "Unto the church of God which is at Corinth," in 1 Cor. i:1. In the 11th chapter are found Paul's disciplinary strictures in order to correct their abuses of the sacred ordinance.

"For I have received of the Lord that which I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—1 Cor. xi: 23-29.

I have given the entire deliverance of Paul on this question, that we may trace the principles of the ordinance and the inherent relations existing between each member and all the members composing the church as to the sacred feast, in the light of the exact violations of the laws of the Supper, by the members of the church at Corinth. And this stands as instruction and caution to every church in the world, in all ages.

Va. 18: "For first of all, when ye come together in the church, I hear that there be divisions among you," etc. Your violation of the law of Christ in regard to the Supper is (20) "When ye come together, therefore, into one place, this is not to eat the Lord's Supper." You profane this sacred feast by making it a

common meal. (21) "For in eating every one taketh before other his own supper, and one is hungry and another is drunken." These members of this church at Corinth had prostituted the Lord's Supper to a common meal. But was it wrong to eat a social meal? (22) "What have ye not houses to eat and to drink in?" It is right for you to eat and drink at social feasts at your own houses, around your own tables "Or," in obedience to your social feelings, and profane instincts of hospitality, "despite ye the church of God?"

You are charitable, genial, social, not narrow nor bigoted. But "what shall I say to you? Shall I praise you in this? You have allowed your mere feelings to influence you, and have transgressed the laws of Christ as to his Supper. "I praise you not." I condemn you, for you have dishonored the memory of Christ. I informed you when I lived in Corinth that the Lord's Supper was instituted in the church of God as a church ordinance, to be participated in by the members as a church when assembled together for that purpose. But you Corinthians partake of it as individuals. (21) "For in eating every one taketh before other his supper." You do not take the Supper as a church at all, but as individuals. With your many false views about the Supper you would eat it to show your social feelings to one another, when the Lord said, as I informed you, "This do in remembrance of me." With such errors in your mind, if the fancy struck you, you would eat the Lord's Supper to show to each other your liberal charity, your Christian fellowship, or your fraternal courtesy, while the Lord's solemn words were, "This do in remembrance of me." This was the design of its institution. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

I view the above as exhibiting the exact spirit of Paul's strictures upon the church at Corinth as to their errors and violations of the Supper as to its design, as a church ordinance, strictly. For the principle of their perversion of the Supper comprehended the spirit of every perversion. These corrections by Paul were the discipline of the Holy Spirit, preventing any disorderly observance of the Supper among the churches of coming ages. If not, it could be as well given to individuals, when sick, in the private home, by the priest, in extreme unction, even at the hour of death. To give it to a party not a member of the church celebrating it is to give it to an individual as such, which resolves the act into a partaking of the Supper as individuals, and is subversive of the purpose of church communion or of the design of commemorating the death of Christ alone by a church.

If Paul's teaching does not limit participation of the Lord's Supper within the church, and to the membership of the same church, as such, what language could do it?

But we should now note that inter-church communions admit that the Supper is placed within the church and is exclusively a church ordinance. But it is claimed that it may be given by Christian courtesy to one not a member. But where is the proof? Is it found in the 11th chapter of 1st Corinthians? It is not found here. In all the above there is not the shadow of authority for any except a church member, to participate in the Supper.

3. The laws of church discipline, as laid down by Paul, for the government of the churches are congruous with the idea alone of the church having the guardianship over the purity of the communion of the Lord's Supper.

"Paul . . . unto the church of God which is at Corinth," etc.—1 Cor. i: 2.

"I write unto you an epistle, not to company with fornicators: yet not altogether with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for these must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such a one ye do not eat."—1 Cor. v: 9-11.

"Your glorying is not good; know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."—1 Cor. v: 6-8.

"Paul and Silvanus and Timothy, unto the church of the Thessalonians," etc.—2 Thess. i: 1.

"Now, we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, note that he hath, and have no company with him, that he may be ashamed."—2 Thess. iii: 6, 14.

Now, by these commands, the churches are under a solemn charge to maintain scriptural discipline over their membership that live disorderly. The churches are to be kept pure from the presence of disorderly and immoral persons. Church fellowship must be preserved unimpaired. The Lord's Supper, then, cannot be approached by those persons who are commanded to be expelled from its fellowship. The Lord's table is in the church and they are to be without. But who are

these characters that are to be expelled from the churches? They are fornicators, the covetous, extortioners, idolaters, the drunkard, the disorderly, as revealed, and gamblers; etc., and the disobedient to divine authority; etc., and the breaker and the self-willed and obstinate toward the church's exhortations for their reformation of life.

These are the old leaven that would leaven the whole lump, that would contaminate the purity of the church, which must be purged out by the inspired commands as given by the apostle Paul. "Do not keep company with them, no, not to eat." "Withdraw yourself from every brother that walketh disorderly," etc.

Each church has authority only over its own members—this is the extent of its authority, and it can hence be held responsible for the order of its own members alone.

Now, in respect to the custom of "inviting members of other Baptist churches to the communion table of the church celebrating the Supper, is it based upon some principle or law found in Scripture, or is it arbitrary? If it be the latter, according to the mere caprice of an assumed or real liberal feeling, it is a procedure without the authority of a scriptural principle. Mere social partiality might dictate the invitation.

One or a few might be invited, while others from the same church or different churches might be neglected. By such arbitrary invitations, an invidious distinction would be made where the Holy Spirit made none. But if the authority of Scripture shall guide the invitation, what is the principle and where found? Is it implied in the form of the traditional invitation to the Supper? Many have often heard it announced about town: "All brethren and sisters, who are members of sister churches of the same faith and order, and who know themselves to be in good standing at home, are cordially invited to participate with this church, at the present time, in the communion of the Lord's Supper."

But this principle puts the decision of qualification for church membership and the Lord's Supper in the judgment of the favored recipient, which Paul affirms belongs alone to the church. But have not some members, when expelled from the church for disorderly conduct, stoutly justified themselves and defended their assumed worthiness in the very face of the church's condemnation? This principle poses qualification for church membership and right to the Supper in the judgment and authority of the applicant for the same. This subverts the foundation of the church of God. It is to trample the laws of Christ in the dust, and to substitute the traditions of men for the oracles of God. Would not Paul have ranked this perversion of divine law in the church at Corinth?

But some have asserted that they never heard the invitation for intercommunion thus given. Well, how have you heard it given, and how would you give it? "I recognize present with us Brother and Sister U., also Brethren X, Y, and Z, from the cities of A, B, and C, whom we know to be well beloved in their respective churches, and in behalf of this church, I cordially invite you, brethren and sisters, to join with us now in the celebration of the Lord's Supper."

This invitation takes the decision and recommendation of suitable qualification from the invited guests and places them in the pastor, or the deacons, or in whoever may chance to be acquainted with them. But compare this with Paul's principle of church government, and note the result. The persons are catalogued by their characters who are to be declared disqualified for membership, and debarred from access to the Supper. Are not the churches, required to reject from the table of the Lord, all whom they are required to expel from church fellowship? How could any one deny this, and yet claim to be a Baptist? But in many churches esteemed as sister churches, the disorderly are not expelled! There are Baptist churches—many of them—whose members, with impunity, attend variety theatres—that engage in revelry—"in the round dance"—who are drunkards—who keep dram-shops—who engage in some forms of gambling and lottery; who are members on their alien immersion, who practice open communion. The church discipline being neglected, such members remain clear of charges on the books, "in good standing" and "fellowship." The church is independent of other churches, and is so respected.

It is clear that the intercommunion invitation throws wide open the door of the church to the communion table, and admits to the sacred symbols of the death of Christ, persons whom that church would reject if they were applicants for membership, and who are guilty of that for which they would expel a member from the fellowship of their own church.

Does not this work out the destruction of all church independence in discipline? If the membership remained pure from the corruption of the old leaven—not having these as members, yet it degrades the ordinance by a polluting presence that would not be tolerated on the membership. How the heart shrinks back with horror at the

thought of a politic profaning of an ordinance made sacred by such hallowed memories!

But another may reject this measure of intercommunion, and say, "I would not invite persons because they are members of other churches, but because they are sinners and of a Christian character." These would you invite an individual? These, that are not a member of an other church, though deeply pious? You must invite them as members of churches, or merely upon their personal character, but this divides the principle in a story.

Thus, the only scriptural and consistent principle is to limit the Supper to those whose qualifications are compelled by the authority of the church. Paul's church discipline annihilates intercommunion.

4. An opinion obtains with many, that the Lord's Supper is in some official way a special right, or privilege, of preachers, therefore, that apostles, evangelists and missionaries—as itinerants, have *ex officio*, a right, or privilege of the Lord's Supper.

But the Supper was never instituted for an apostle, evangelist, nor missionary—as such—never! It was never instituted for any individual, official, nor private, as such; but only in the church, and for the entire membership as the body—the church. It is for the organic whole. The church celebrates it. Apostles and evangelists took the Supper as disciples—as the body of Christ.

But what influences are these? The priests with the wine, and the laity with the bread, is a corollary of this theory of ministerial supremacy as the Lord's table! Must Baptist itinerants—evangelists and missionaries—through courtesy to apostles and evangelists, each occurring twice, there is no occurrence of either—as "blessed" or "gave thanks" in the text of the meal at Troas. He told the church at Corinth that to give thanks was part of the form of expressing the ordinance.

Again, the terms translated are different. The verb used in the text of the Supper by all the writers is "phagoo," but the one used in the text of the meal at Troas is "genomai." This latter, describing the meal at Troas, was used in Acts x: 10: "And he (Peter) became very hungry, and would have eaten 'estete gensasthai,' said of a common meal."

Note the verb to brake, "klsao," or "klsazo," is the same in the common and sacred use, so far as these texts before us is concerned, as also the noun bread, "artos." But the verb to eat in the statement about the meal at Troas is the verb used for a common meal, while "phagoo" was the verb expressing enjoyment arising from eating the feast in the divine kingdom. Again, the Greek words rendered "blessed" and "gave thanks" are not used about the meal at Troas. Therefore, these are not the words used in describing the Supper by the evangelists; and Paul did not take the Lord's Supper, but only a common meal.

These seven men preceded Paul and his company to Troas, and tarried there for them." Acts xx: 4-6.

Troas was a noted port, and here they were to meet. "Paul and Luke came unto them to Troas in five days." All came into Troas, but unto whom? Unto them, "antous." Who were these? They were the seven friends—disciples who had been waiting at Troas for Paul and his companions.

Notice the nominative singular form of the pronoun, "antous." It is compounded from the pronoun, "an," and, same, and the ancient form of the article "ton." It signifies "the again,"—the repetition of an object—that is already mentioned. It is never used except when the objects or persons have been before introduced. In the oblique cases without a noun placed with it, it is used as a personal pronoun, as in this instance, "antous." "Antous" refers to the disciples whom he preceded Paul and Luke to Troas, whose names are given in the fourth verse, and it can refer to nothing else.

Seventh verse: "And upon the first day of the week, when the disciples came together to brake bread," etc. What disciples? The only disciples that had been previously mentioned in this discourse. They were the seven who had come first, together with those who had accompanied Paul—at least Luke. The article notes these.

If disciples had assembled here, never before spoken of, the term to denote that fact would have been the indefinite pronoun "tinoon," certain, some. The "pblon" would have stood in that view—"tinoon matheeton," certain disciples, instead of "toon matheeton," the disciples, as in the text. The article "toon" points out disciples as having been introduced and as well known.

See Acts xix: 1: "And finding certain disciples, 'tinas matheetas,' here in the accusative case, instead of the genitive, as above. Paul had known nothing of these disciples before he came. These changes, to express the exact thoughts, are required by this usage of the Greek language. Paul preached unto them. The verb here is, he (disciplined) or reasoned, with the disciples; and

11. "When therefore he was bound up again, and had

broken bread, and eaten, and talked a long while, even till break of day, so he departed."

The phrases "first day of the week," "to brake bread," "had broken bread," have suggested, with the word disciples, that there was a church here at Troas, and that Paul's Supper was eaten, so as to make out a case of inter-church communion.

Let us compare the texts of the record of the Supper with texts of other meals.

"Jesus took bread and blessed it and brake it." Matt. xxvi: 26.

"Jesus took bread and blessed and brake it." Mark xiv: 22.

"And he took bread and gave thanks and brake it." Luke xxii: 19.

"He took bread, and when he had given thanks, he brake it." 1 Cor. xi: 24.

"He took the five loaves. . . . He . . . gave thanks and brake them." Matt. xiv: 19.

"And breaking bread from house to house." Acts ii: 46.

Bread is the same word in all these passages—the Supper and common meal. The term bread is "artos" or "ton." "artos." It is by Paul, Mark and Luke without the article "ton" as "artos" (bread). It is used by Matthew with the article as "ton" "artos" (the bread).

Matt. xiv: 20 and xx: 22. The five loaves—"tons pente artous;" the seven loaves—"tons hepta artous." The article in both expressions.

Acts xx: 11: In the text under examination, we have "artos" bread without the article. There is nothing different in the use of bread, and to brake bread, in the Supper and a common meal, as seen above. But one thing is significant—while in the texts of the Supper—the terms and phrases "blessed" and "having given thanks" eucharistias as and eulogistes, each occurring twice, there is no occurrence of either—as "blessed" or "gave thanks" in the text of the meal at Troas. He told the church at Corinth that to give thanks was part of the form of expressing the ordinance.

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this continued till midnight. This meal was eaten after midnight.

"To assume that "antous" and "antous" refer to disciples—a church here never spoken of before—especially "antous;" and that "toon" points out disciples not mentioned before in the narration, is to neglect Scripture, and is to subvert well-established principles of the Greek language. There was no church here, no Lord's Supper eaten here, not even the shadow of any such proof. Paul's "antous" and "antous" is an example what he labored with so great pains to establish and confirm by his precept; and inter-church communion is without any proof.

ITEM 11. "Let me remind Bro. Danal that Dr. Whitsett does not assert that Baptist succession is not true, but that it has not been proven. On those we declare its truthfulness devolves the burden of proof, and not on him that says, 'You have not yet proved your position to be true.'—A. S. Hall."

That's very well. The boom among those who aspire to be in the class of the foremost critics is to deny the statements of Moses concerning creation, to deny the statements of the Holy Spirit touching the inspiration of the Bible, and to deny the statement of Christ concerning the unbroken continuity of this kingdom; and it is all of a piece. Prof. Whitsett cannot prove his succession from Adam, his father left him no genealogical tree, establishing the fact; and we will prove that the kingdom of Christ has had a continuance and existence from the day He set up when Prof. Whitsett will prove that he descended from Adam.

MINISTERIAL AUTOCRACY ASSERTED IN MISSISSIPPI.

One of the adherents of Eld. Gambrell's theory of ministerial autocracy makes this public proclamation of his true inwardness through the columns of *The Southern Baptist*, which, being a sound paper, repudiates the assumptions. It is put forth by Eld. Bowen, we believe, a Missionary of one of the Boards. Let the churches study this question and decide if they have no voice in saying who may receive the ordinance of baptism.

Is not Bro. Bowen's position the same as that of Dr. Boyce, who immersed Dr. Weaver in his own church without the knowledge, much less the consent, of his church?

"Will you do me the justice, Bro. Editor, to put the following in italics, which has been my position all through the discussion? That a minister, by virtue of his ordination, has full authority to baptize converts at a church and to earth's remotest bounds. And that the vote of a church in the reception of candidates does not add a feather's weight to his authority to baptize. And that Mission Boards cannot confer additional authority to that he received in his Ordination. That the distance from a local church in miles and yards has nothing to do in settling the question of his authority to baptize. But, that expediency has arranged for the co-operation of ministers and churches in the matter. Am I understood now?"

Let Baptists, after reading this, say if it is not necessary for the Baptist press to be watchful of church order and purity, as well as to encourage activity and liberality in the work of Missions. Mississippian Baptists and her ministry were once eminently sound, in the days when Bro. Lowrey was the editor of their organ, but there is a fearful apostasy from church order down there under recent influences; her ministers are not easily assuming such pretensions as the above, but are preaching pulpit affiliations with Pedobaptists, and what next?

We call Bro. Bowen's attention, also that of Dr. Boyce to the following ruling of Dr. Mell, of Georgia, the venerable President of the Southern Baptist Convention, upon this subject:

"Where a church is accessible, no minister has a right to baptize on his own responsibility. No baptism in such circumstances is scriptural unless the candidate applies for it to the administrator and the church conjointly, and secures their concurrent assent to aid him in thus professing Christ."—*Church Polity*, p. 16.

Bro. Mell is undoubtedly right in the first clause—scriptural baptism can only be obtained from a scriptural church,—but we think it must be the sole judge of the qualifications of the applicant; and the church must provide the administrator, not the applicant for baptism. But in either case what about that dip into water that Dr. Boyce gave Dr. Weaver? His church has never acted on the case. Where is he? Will Dr. B. tell us? or any body!

Historical Department.

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

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

Standard Baptist Histories.

Table listing various Baptist histories and their prices, including 'Orchard's History of Ancient Baptists' at \$1.00 and 'Ray's Baptist Succession' at 1.00.

SUCCESSION.

PROF. E. ADKINS, D. D., in an able article prepared for the Texas Baptist, after critically and correctly defining a scriptural church, and asserting that such an organization is a church of Christ and nothing else is, or can be, says:

"But, it is said, this finds no support in history. 'We cannot sustain our claim to an apostolic origin. There is no succession or churches of corresponding faith and order through which our Baptist lineage can be traced from the primitive times. Men have labored assiduously to find a body of Christian,' in any past age, that would serve for this purpose, and have failed.' In reply I presume to say they have not failed. The line of historic descent is sometimes interrupted, sometimes as yet but obscurely discovered, sometimes almost lost for a season. This happens in periods of hierarchical domination and persecution. But the witnesses for the truth emerge into the light again in the next period of security. Much has been done, and much more would have been done were it not for those among us who decry the discoveries already made and discourage all further investigation; and much more will be done in spite of them. We have some among us who are so conciliatory and tender toward 'brethren of other denominations, that they are very sensitive to the presentation of the just claims of their own denomination. They are so anxious to show their candor and liberality that they are either silent on points of controversy, or give such a 'doubtful sound' that it is difficult to tell which side they are on, and, not unfrequently, they 'give their voice against us.' Balancing themselves on the line of demarkation, and attempting a perpendicular attitude.

'With acrobatic skill they poise and sway, Then stand so straight they lean the other way.'

Suppose it impossible to trace our lineage historically. Our denomination is the only one which takes the Word of God as the exclusive source of authority in all matters of faith and practice, to the rejection of all tradition, legislation and 'devilment.' It is sufficient that we can identify our faith and order with the teachings and examples of Christ and his apostles as recorded in the New Testament. Let us feel our responsibility for the defense of the truth, and 'contend earnestly for the faith which was once delivered to the saints.'

O, but this is old innuendo, which is 'monstrous and wicked.' Well, I am not to be frightened from the defense of the truth by hard epithets. I am happy to know there are others who are not to be intimidated in that way. We have made up our minds to endure hardness, and suffer reproach for the sake of Christ and his cause. After all, this epithet is not hard to bear. Christ's faithful witnesses have been called worse names than this. What is its true significance? It marks a rejection of modern improvements in the gospel, in the doctrine of revelation, in the order and economy of the household of faith, and an adherence, in all these matters to the old examples established by men divinely accredited for that purpose, eighteen hundred years ago. It brands us with apostolic conservatism. It indicates that we go back for all our principles and precedents to the apostolic times. Well, if this is its significance, I have no objection to the mark. Let it be engraved upon my helmet. Let it be emblazoned upon my breast-plate. Let it be surmounted upon every weapon of my arm or as a

Let those who prefer honor and popularity embrace the new landmarks with its multifarious discordant creeds and deluged branches. But let them reflect that they are losing their influence, as we have seen, to prevent the unity of God's people, and perpetuated discord among them; to obstruct the progress of the Gospel, to prevent the truth of revelation, and subvert the church of Christ.

Sublime words of a brave man! And we cordially commend them to the attention of Eld. Dickinson, of the Religious Herald, and Eld. Gambrell, of the Mississippi Record.

GREATNESS OF AFRICA.

How little known until within the last ten years has Africa been to the civilized world. And we may say how little, very little it is known now! It has been only thought of as the dark land, the terra incognita. What little we now know of it has been at the sacrifice of nobles. But a wonderful country has been unlocked and made known to us with a population full twice that of the whole Western Continent!

At a meeting for considering the claims of Africa, held in New York some weeks since, a remarkable address was delivered by Rev. Dr. Richard S. Storrs, of Brooklyn, in the course of which he said,—

"Africa contains a population of 200,000,000—more than twice the population of the Western Hemisphere. Its agricultural and mineral resources are inexhaustible. The interior of it is neither a shady wilderness nor a series of marsh lands. The coast, that is notorious everywhere for its malaria, presents no fair indication of the interior. Here is an almost unbroken succession of table lands rising everywhere from 2,000 feet to 2,500 feet high; here are mountains larger than any in this country or in Europe; a system of lakes surpassing even the magnificence of our own. Victoria Lake is larger in area than the whole state of New York; mighty rivers flow through the country, and the climate is healthful and delightful. This is the country which commerce is bound to develop within the next fifty years. It has been said that Africa is like Noah's ark, which had few men but many beasts. The truth is that the human inhabitants are almost beyond count. There are races among them who are just as different from one another as the Turk from the Russian, and the Frenchman from the Chinaman. And many of them are highly susceptible to cultivation. Around this immense continent commerce has been hovering for many years. It is now on the point of making its way into it, and its progress will be attended by the grandest results. Just as great inventions burst upon the world and a dozen minds claim the first thought in the direction of their accomplishment, so the nations of the world seem to have turned their attention to this great 'dark continent' as with one mind. England, Belgium, France, Italy, and Russia have sent out scientific parties, there, and commercial embassies to increase our knowledge of the country. There are now steamship lines to the coast of Africa from Italy, France, England, and the United States. There are several steamship lines on the rivers of Africa. Railroad construction has been prosecuted vigorously. One road is to be built from the northern coast south through the Desert of Sahara. This is the enterprise of an English company. There is already telegraphic communication from the Cape of Good Hope to England, and there will soon be connections from the former point to the northern coast of the continent. The country's wealth is almost boundless. There are gold and silver, diamonds from the South African mines, coal, iron, tin, copper, malachite, cotton, and wool. One million pounds of coffee a year are exported from one district; ostrich feathers, tobacco, hard woods and paper stock are other sources of wealth."

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, as references to prove his guilt.

T. M. HAZLEWOOD.—Reference, Ben McBryan, Church Clerk, Ashville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, Ch Clerk, Carrollton church, Ark.

ELD. ROBT. TOMLIN.—Reference, Eld. A. J. Feddy, Memphis, Texas.

REV. A. G. JONES.—Alias George Jones.—Reference, Biblical Recorder, Raleigh, N. C.

T. C. M. GALLAND.—Reference, W. B. Crumpton, Sheld's Mill, Ala.

J. C. LOP, AKA.—Reference, Eld. A. Lomas, Nashville, Tenn.

JOSEPH COOK—LECTURER.

We regret the divergence of this able opponent of modern scepticism. We have not seen his lecture referred to, but we will further note the very just rebuke of our able Boston contemporary, The Watchman.

JOSEPH COOK, in his earnest effort to disprove the teachings of Dr. Dörner and those of his school, as concerns a second probation, enunciates a doctrine from which, if we do not greatly misjudge, there will be as prompt an appeal as there was from his deliverance some years since on Spiritism. That was animadverted upon at the time as containing some of the essential seeds of Swedenborgianism. He now, in his first Monday lecture, as against Dr. Dörner's theorizing, accepted more or less by Newman Smyth and some others, urges that "the New England theology teaches that the acceptance of the historical Christ is not the sole condition of salvation, but that the Old Testament condition of salvation holds, the world over and in all ages. He who repents of sin and has given his allegiance to the law of conscience within him will be saved, not in view of his knowledge of the historical Christ, but in view of God's knowledge of the historical Christ. He who is lost is lost not because he has rejected the historical Christ, but because he has rejected the essential Christ—that is, the conscience within him; even as Christ is to man the conscience of the world, while to God he is the sacrifice for the world."

Now, if we at all comprehend the meaning of this—possibly we fall to—then we must confess to the feeling of the bewailing one in the New Testament who voiced her feeling in this wise: "They have taken away my Lord, and I know not where they have laid him." Theorizing like that above given, strikes a blow at the Gospel as a dispensation of Divine truth to lost and guilty men, and as a dispensation of saving grace to be preached to all mankind in a crucified, atoning, risen, mediating and now reigning, Lord and Christ. It annuls at a blow, as well his own teaching as Paul's and Peter's; demolishing in one sweep such texts as these: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish but have eternal life;" "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him;" "For other foundation can no man lay than that which is laid, which is Jesus Christ;" "Neither is there salvation in any other, for there is none other name given under heaven among men whereby we must be saved;" "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

To these must be added Christ's closing commission to his disciples: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be condemned." Have these everlasting proof-texts been superseded by the inculcations of "another Gospel?" There is, instead, in the teaching that man's conscience enfolds, "the essential Christ," a new legalism, and one which is a dispensation of "wrath" rather than of salvation. It is Sinai, with all its tempests and thunders revived. It is natural religion deified, while Calvary goes under an eclipse. The salvation through conscience is not salvation through Christ. In the presence of such theorizing as that indicated, however commended by speculative or metaphysical refinements, the old warning voice—even that of Jesus—needs anew to be lifted up: "Ye do err, not knowing the Scriptures nor the power of God."

"An albatross will keep pace with a ship going nine knots an hour, for many hours, without moving his wings, except a slight feathering, varied as he wishes to rise or fall."—Ed. "Don't doubt it! We know of religionists—within our own experience—who have kept pace with the world for a quarter of a century, and don't begin to tire. You could hardly tell that they were religionists, except for a little theological feathering during a big meeting."

The Tennessee Baptist.

THIS PAPER GIVES A BANNER TO THEM THAT FEEL THAT THEY HAVE BEEN DEPRIVED OF THE TRUTH.—Ed.

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been brought over and re-affirmed and re-embodied in Christ's law, are still in force, and Christians under the covenant spontaneously obey them, not in order to be saved (that would be salvation by works), but because they are saved by faith. It was absolutely necessary for the establishment of the "new covenant," to abrogate every covenant that involved works. Why? Because the new covenant is one under which "he just live by faith" and not by works, and its law is "the law of faith" and not works; its rule is the rule of faith and not works; and there can be no agreement between the covenant of works and the covenant of faith. "The law of the spirit of life hath made me free from the law of sin and death." And now to show that the decalogue as a covenant, had reference to this life directly, and not to the life to come; that its rewards and penalties were temporal and national, and not eternal and individual, read Deut. iv: 40. "Thou shalt keep therefore his statute and his commandments which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth which the Lord thy God giveth thee forever." Deut. v: 16. "Honor thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged and that it may go well with thee in the land which the Lord thy God giveth thee." Who will dare say that eternal life is attainable by obedience to parents? Read Deut. vii: 12-15, and you will see that the rewards and penalties were temporal and national. The chief promises of the covenant were, that the Israelites should subdue the Canaanites: they should enjoy a long and peaceable possession of that country under divine protection; that their land should abound with corn and wine, milk and honey, that they should be preserved from famine and pestilence, and other plagues, that had fallen on the Egyptians. But what has all this to do with a sinner's ground of justification and a Christian's rule of life?

Now, to show that this constitution could be kept, we have only to say that at times it was kept, and its blessing enjoyed. The national covenant did not interfere with the covenant of works on one hand, nor the covenant of grace on the other; it lay in quite another region and ran on a different line. Whether as individuals they were under the curse of the covenant of works, or under the blessings of the covenant of grace, that did not hinder Israel as a nation being under this national covenant with a view to temporal prosperity. The question may arise, how could God be satisfied with an outward and general obedience of the decalogue, which, in the case of many, would be hollow and insincere. This is all true of individuals, but not necessarily true of nations. Outward conformity is all that any national law requires, for nations as such have only a temporal existence and must be rewarded and punished temporally or not at all. Hence the kind of obedience required by nations is much lower than that required of individuals whose rewards and punishments are eternal. And hence the decalogue as a national covenant is on a much lower scale than the moral law, which is an individual requirement with eternal rewards and penalties. There was no provision in this covenant for writing the law on their hearts so as to insure spiritual obedience and eternal life. And there was no provision for the remission of penalty in any case. Sooner or later the nation had to suffer for national sin. "The word spoken by angels was steadfast, and every transgression and disobedience met with a just recompense of reward."

Why did God make this Sinai covenant with Israel if it was not to give life? "Wherefore thou servest the law? It was added because of transgressions, till the seed should come to whom the promise was made." It was therefore designed to be temporary, to last only till the seed should come. And it was added or appointed because of transgression. Israel was so prone to commit the sins of other nations, that they would have lost their national identity, had not God bound them by this constitution of Sinai.

TO make it still more apparent that the decalogue was the civil constitution or national covenant with civil rewards and penalties, we have only to notice that the "Judicial Law," viz: the statutes and judgments given in the chapters immediately following the decalogue were but an expansion of the ten-fold covenant. It is also apparent that both the judicial law and the ten-fold covenant dealt with precisely those civil questions, that pertain to all other civil codes of which we have any knowledge in the civilized world. For example, the constitution of the United States or of Great Britain recognizes the existence of the true God, and it has no other god before it. It does not recognize the gods of other nations, nor the graven images through which those gods are worshipped. Our civil laws recognize the crime of perjury, or taking God's name in vain, and some communities have laws against profanity. Our civil code recognizes one day in seven, as a day of rest. So much for the first table of the Sinai covenant. It is almost identical with the regulations of a civil laws and constitutions. How is it with the second table? There are laws regulating the treatment of parents, laws against murder, adultery, theft, false witness or libel. How similar this old Sinai constitution to the laws of all civilized nations, for the reason they have all taken their pattern from that Mosiac code. That Sinai covenant with the judicial law that buttressed it on every side, and enforced it, is the basis of all legislation in all civilized communities the world over. Analyze (1) the civil law, (2) the criminal law, (3) the judicial and constitutional law, and (4) the ecclesiastical or ceremonial law of Moses, and you will notice they deal almost entirely with the prohibitions of the decalogue, and are but expansions and modifications of that covenant. For instance, the civil law had reference to Persons and Things. (1) Under the head of persons it defined the rights of the (a) father and son, (b) husband and wife, (c) master and slave, (d) stranger and home-born. These laws concerning persons are based on the second table of the ten prohibitions, showing certain inalienable rights as citizens in their relations to each other. (2) Under the head of things, came (a) the laws of land and property, (b) the laws of debt, (c) the laws of taxation. Under the criminal laws came offences against God, viz: Idolatry, a violation of the first commandment; witchcraft and false prophecy, a violation of the second commandment; blasphemy, a violation of the third commandment; and Sabbath breaking, a violation of the fourth commandment. These were violations of the criminal law of Moses in its relations to God as expressed in the first tables of the law. The punishment was, in all cases, death by stoning, and the idolatrous cities were to be destroyed. Under the criminal laws came also offences against man, viz: disobedience to parents or violations of the fifth commandment; Murder, death by negligence, accidental homicide, uncertain murder and assault, violations of the sixth commandment. Adultery, to be punished by the death of both offenders, a violation of the seventh commandment. Theft, to be punished by four-fold or death, restitution, being a violation of the eighth commandment. False witness, a violation of the ninth commandment, to be punished by the same sentence. Under the Judicial and Constitutional, came (1) The law of Jurisdiction. (2) Royal Power. (3) Royal Revenue. Under Ecclesiastical and Ceremonial Law came, (1) The law of sacrifice, both the ordinary and the extraordinary sacrifices. (2) The law of holiness, pertaining to persons, things, and times. This analysis shows that the Mosiac code was national and not international. It was designed for the Hebrew people, and the ten commandments on which it was based, and of which it was an expansion and modification, was a national covenant with moral elements in it, to be sure, like all other civil constitutions, and as such has now passed away forever. The decalogue on which it was founded was no more designed to be a ground of

justification to the sinner, nor a rule of life to the saint, than the constitution of California.

We have thus endeavored to show (1) what is meant by the term LAW. (2) To analyze and test the so-called Moral Law, viz: the ten commandments.

We first tested those commandments by the Moral Law proper, viz: Love to God with all our heart, and to our neighbor as ourself. (3) We tested the decalogue by the law of Christianity. (3) We tested it by the power of motive. (4) By positive law. (5) By human nature. (6) By its own inherent impotence as a ground of justification to the sinner and a rule of life to the saint. We then endeavored to show the true nature and design of that ten-fold law or covenant to be civil, and for the material and temporal prosperity of the nation as such, having no reference whatever to the individual as a ground of salvation, nor as a rule of life, in regard to the eternal interests of the soul. That law does not have dominion over us; we are not under the law, but under grace.

We now proceed to speak of the Nature and Design of the moral law, and the relation of the Christian thereto.

ELD. J. B. GAMBRELL, OF "THE MISSISSIPPI RECORD," THE CHAMPION ADVOCATE OF FEET WASHING AS A CHURCH ORDINANCE.

BEFORE Bro. Gambrell had a paper of his own, he used to lead the columns of this paper with articles advocating Feet Washing as a church ordinance, which called out a number of strong writers, until the discussion became stale and heavy, and we closed it out. Some think our Bro. G. has never forgiven us for breaking the legs of his little hobby, and is trying to appease his wounded pride by the petty warfare he has seen fit to wage upon us in his paper the past two years. We were then the heretic, and misleading our brethren, because we opposed his new ordinance of Feet Washing as we are now, in his estimation, for opposing his denial that baptism and the Lord's Supper are church ordinances, - i. e., to be observed by the churches as churches. We remember asserting that there was more authority for the Catholic practice of Extreme Unction than for feet washing, and he held it up as an example of "the extremes to which men will go in the heat of opposition." We give a few extracts from his lengthy articles:

"It is a painful thing to be compelled to differ in religious matters with those for whose opinions we have great regard. Especially is it painful to differ with brethren who have generally taught correctly on the distinctive principles of the Baptist church. On the subject of feet washing I am compelled to differ with the majority of my brethren, and I may safely say that nothing but an honest conviction that the subject has not been fairly dealt with induces me to write at all in opposition to their views.

"It is supposed by some that the disciples might have inculcated the lesson taught by feet washing in some other way, and fulfilled the spirit of the command, if not the letter.

"This seems to be Eld. Ray's opinion. This idea is eminently Pedobaptistic in its complexion and general bearing. It is on a par with the substituting of sprinkling for baptism, in the belief that it will do quite as well.

"This substituting one thing for another has no warrant in the Scriptures.

"Baptists have usually opposed such a spirit, and it is painful to see the same spirit developed in this Baptist controversy.

"Christ evidently intended that his disciples should teach humility not only by words and acts, but by the washing of each others' feet. This the text abundantly proves. Obedience demanded that they do the very thing prescribed by Christ, and not something else.

"Did they do it or not?

"There are several other questions to be put and answered before the subject is fully developed. If this article is received and published, I propose to proceed with the investigation until every vital point is discussed. I am aware that just over the line from me are to be found the D. D.'s and L.L.D.'s, and a host of the strong men of our Israel who are minus the D's and L's.

"I am, furthermore, aware that I lay myself open to censure from these high sources. In view of these things I could not be induced to run the risk

of being scissored up, if I did not feel that I have the truth on my side."

[It is a cheap martyrdom he is courting, - Ed. Baptist.]

"In conclusion of these articles I shall, with the consent of Bro. Graves, state and consider some of the sayings and objections against feet washing found among Baptists. I invite criticism in the spirit of love and candor, and right glad will I be to have argument advanced by myself tried and proven.

"When Christ instituted the Supper he was with the disciples and gave his command to them collectively. Now, we all agree that he meant that they, in their collective capacity, should obey him. We will all say that it is a perversion of the Scriptures to administer the Supper privately. As he did with the Supper, so he did with the washing.

"He commanded his disciples in their collective capacity. There is this difference, which we note, viz: They should wash each other's feet. This being the only difference made by Christ, we cannot allow that there are other differences. It is objected that the Supper was but a private affair in Mr. Somebody's house, and not the Paschal Supper; therefore, this cannot be considered as a public duty or ordinance of the church."

"Minus" objects that Christ was in a private house at the time referred to by John. I ask him what kind of a house was Christ in when he instituted the Supper. The objection is the same against both ordinances.

"Whatever argument is directed against one will reach the other. On this point we have kept out of the discussion about the Supper, because it has nothing to do with the question under consideration. The words of the Lord and his example are the same in both cases.

"The time and place cannot determine the subject. Christ's teachings must.

"We have been accused of wishing to foist in upon the churches a common Eastern custom. This accusation must assume as its basis that we are very bad people, untrue in our hearts to Christ, else we could not wish to do as intimated above. Our reply is, if to teach as Christ taught, and to do as Christ did, lays us open to this objection, we plead guilty, and affirm that we have very serious earnestness on the subject."

"Again, it is said by one, that those who wash the saints' feet in churches have not Christ's command for it. Let him find that verse where it is said that we shall commune in churches, and the next will read that we shall wash feet in churches, i. e., church houses. Both were given to the disciples collectively, and if we are collected together in a church house, there is the place."

Now here is Bro. Gambrell's position touching the ordinances. 1. Baptism belongs to the ministry, - it is their prerogative to give it to whom they deem qualified - church or no church. This robe the churches of this ordinance, - it is not a church ordinance. 2. The Lord's Supper belongs to all who are members of the kingdom; and it is their privilege to partake of it in whatever church they may be present. The Supper, therefore, is not a church ordinance - i. e., to be observed by the members of a particular local church when together as such. 3. But feet washing is a church ordinance and must be celebrated by its members when collected at one place. This cuts off any not members. Will our amiable brother inform us if the church can inter-feet wash? Will he? Will he tell us how often the churches are required to observe this ordinance? Every time the Supper is celebrated? Is it a sin to neglect it? How long since Bro. Gambrell has observed it in the church as an ordinance?

OUR MISSION BOARD.

FROM the Report of our Missionary Secretary, Bro. James Waters, published last week, we fear that Big Hatchie Association will not reach the point aimed at last session, before the meeting at Ripley, unless the churches bestir themselves now, and constantly until the time. To reach a loss sum than \$1,200 will be a comparative failure. While we may meet our obligations with it to our Missionaries within our Association, we will have contributed nothing to the destitution in the State, and to do this is our duty as Tennessee Baptists. The Big Hatchie should be a benefactor. If she cannot be worked up to be under the present plan, we should take the name of Little Hatchie and come to the mourners' bench for prayers.

At the request of the Board we visited Mount Meriah last Sunday, of which one of our mission-

aries, Bro. Windes, is pastor, in the interest of missions. An appointment had been made for us Friday night before at Somerville, one of the mission points of the Association. Before we reached there we found that the Operatic or Dramatic Club had fixed on this night for a drama and concert at the opera-house, and the Collierville Guards got on the train at that place to add a performance or two to the occasion. The Captain, to his credit be it said, did not know of our appointment that night in Somerville, or we do not believe he would have consented to drill against our preaching; but those who had charge of the affair in Somerville did know of it, for it had been for weeks published in the town papers. This was not an act that civilized courtesy could recognize. We were informed that we had the larger audience, and this is to the credit of Somerville as a religious community.

On Tuesday, at 11 o'clock, the church met at the Hatchie, a stream running within one-half a mile of the center of the town, and there, in the presence of a select crowd that represented the best families of the place, Bro. Windes immersed three candidates, a father and his son, Mr. Bumpus, an old and highly respected citizen, and young Mr. Hendon. We spoke upon the design of the ordinance for fifteen or twenty minutes, and we learned that our remarks made a most favorable impression. Bro. Windes buried the subjects so solemnly and becomingly, and their faces glowed with such manifold joy, that several who came prejudiced were heard to say "That is the way; that's beautiful," and many a tear was shed, and one soul, the wife of Bro. B., gave one shout of joy as he arose from the water. It was a beautiful and most impressive scene. We hope that church will never build a vault in the church to baptize in while this stream flows so near to the town. The cause is upward in Somerville, and they are all well pleased with Bro. Windes.

We were overtaken by a heavy storm of thunder and lightning and rain before we reached the home of Bro. Prewitt, our driver, and got wet, and the result was a chill and fever that night, which by no means fitted us to meet the large congregation the next morning at the church. Threatening as the day was, the large house was packed, and we tried to preach a Missionary Sermon. The collection was \$25.75, one-third cash, the rest will be promptly paid, and we trust the July collection for State missions will not fall short of this. This section of the country has been smitten with drouths for the past two years - hardly cotton enough made to pay expenses, and we think this was, under the circumstances, a very liberal collection. We predict that Mount Meriah will take her place with Ridge High in the front rank of the churches of our Association.

We were pleased to revisit this church after thirty-five years. It is composed of first-class material, and its working powers only need developing, and Bro. Windes is the pastor who can and will do - he not only preaches to them but he pastors them; visits them for religious conversation and prayer.

We learned on returning to Somerville that there was quite a number of outsiders who desire us to return and explain more fully just what Baptists believe touching baptism. If it is desired we will return in July or August and deliver a sermon on Baptism and one on the Lord's Supper.

This closes our voluntary agency for the Board this associational year. If the brethren above will divide out the work and bestir the churches, and only do as well as we have among the feeble churches, we will have a joliant Association in July.

APPOINTMENTS IN TEXAS.

The following have been fixed and others will be announced so soon as made:

At San Antonio, third Sunday in May, 11 o'clock and night.

At Luling, five Lectures, commencing Friday before the fourth Sunday in May.

Other appointments in Southwestern Texas, will be arranged by Bro. Dodson, pastor of San Antonio church. The brethren will please address him, or J. B. GRAVES.

T. J. LODGE, D.D., WASHINGTON, D. C.

SOME may be gratified to see the opinions of distinguished thinkers north of us, who would not be likely to be "priest-ridden" by a Southern man at least, with whose writings they are quite unfamiliar. We sent a copy of "Old Landmarkism - What is It?" which contains our position on the Lord's Supper, to Dr. Lodge, pastor in Washington City, D. C., and from not one principle advanced does he dissent. He says:

"I have taken plenty of time, not only to read, but to study, your 'Old Landmarkism - What is It?' and am well pleased with it. To express all I feel of admiration and endorsement would necessitate the writing of a book equal in size to that under review. The positions of the book are scriptural, the logic inexorable, the conclusions irresistible. The man does not live who can answer it. Evasion, sneers and ridicule are not argument. But you have your trouble for your pains. Some who scarcely need the work will read and be edified by it, and those who are more anxious to conciliate teachers of another Gospel than to suffer persecution for truth's sake, will continue to undermine the strongest foundation of the cause they own. A hundred years hence your work may be appreciated. For the present we have a generation of weak Baptists. Many are ignorant, having been sinned in our churches for no particular reason, and having since enjoyed few privileges of enlightenment; others have such soft hearts and tender heads that they cannot see the difference between treating everybody with consideration and kindness, and endorsing everybody's errors; while others, still avowing Baptist principles, think that 'the other denominations are so near right that it makes but little difference, anyway. While we continue to put out our net for a great draught, and count ourselves unsuccessful unless bringing to shore 125,000 a year, there must be fish of every kind, and the poor in quality will predominate. Whales do not go in such tremendous schools. Men everywhere hate and oppose Baptist doctrine, because it is the truth of God. And when only half converted or uneducated in the reasons for their new faith, they become to all our churches an incubus and a curse. Baptist principles - or lack of principles - are become so popular that the purity and consistency of a century ago is simply impossible. There is no fire to burn up the chaff, and the wheat has a hard time with an indifferent church and an opposing world. You have this consolation, that if standing for truth costs dearly, there is no enduring reward in following a multitude to do evil. Very fraternally,

J. J. LODGE.

[Dr. L. says he has been just such an old Landmarker from the hour he came up out of the water twenty-five years ago, and yet the editor of the Mississippi Record tells his readers that it is a new mark of our own. Evasion and sneers are not arguments, and Brethren Gambrell and Renfro should know it. - Ed. Baptist.]

REMARKS. - These are bold words from a bold, strong man, and one competent to judge of the merits of such a book. We cannot avoid the conviction that Dr. Lodge is quite as competent and unbiased as some of our young brethren who have adversely reviewed it in a sort of "cut and dash" and sneering style, finding hardly anything to approve in the whole book. Is it not true that "evasion, sneers and ridicule are not arguments?" and should not this be a reproof to some of our reviewers?

The generation of Baptists one hundred years hence will be weaker than the present, unless the influences that have enervated the Baptists of this age be counteracted by the faithful preaching and teaching of the ministers and teachers and devout witnessing brethren of to-day. There is nothing in heaven to purify itself, and this heaven in the Gospel meal, that represents the bread of life, must be purged out or it will corrupt the whole mass, and it is the work of the faithful and true witnesses of Christ to do this at all cost. It will cost those who undertake it bitter opposition and persecution to do it, and more from their own brethren than the world, for it is the heaven in their own brethren that must be purged out, and it is human nature for a man, though he be a minister, to become your enemy if you prove his errors and wrong doing. We well know that we need not call upon or expect those Baptists who have not the stuff in them that martyrs were made of, to lend a helping hand in resisting this "liberalism" referred to by Dr. Lodge. Those who are more anxious to conciliate teachers of another Gospel, will persecute their own brethren to win the smiles of such teachers and the world.

Now is the time to subscribe for the Old Banner!

EDIGRAMS.

Eld. J. T. Christian, pastor at Chattanooga, Tenn., is succeeding finely in his charge; ten sessions already; congregations large and characterized by the spirit of worship. The right man in the right place - one of the rising ministers of Tennessee. - A Florida letter from Bro. Moodie next week. He is all engaged, heart, hands and purse for the welfare of the cause in Florida, which is rapidly rising - already twenty odd missionaries in the employ of the Convention - all paid up to date, and a balance in the treasury - now for the Female University. - Bro. L. A. Scott sends for a Brace to present to his pastor, with the remark that "Seven years ago he was of the Burress sort - whom you routed - but now, like Paul in zeal and boldness, and withal, humility." - Bro. J. S. Campbell writes from Rocky Mount, La., that this church is solid for church communion, and they do not regard themselves as "priest-ridden," either. They are about building a new house of worship, and yet he sends \$2 - one for Mrs. E. A. Campbell, and the other for Mrs. G. Martin, for the young ministers at Jackson. Bless God for the sisters. We need now \$70 for this session. - Old Bro. D. D. Roach, of Texas, wishes to thank us for our appeal for him, as it awakened his three grand-children. Charley and Messer contribute fifty cents each, Miss Fanny Roach fifty cents, and besides these Bro. L. G. Ward fifty cents, and S. A. Roach, another grandson, sends a present of \$10 for his table. The old brother is most gratefully happy, and then to think of brethren in distant States sending up another year's subscription! - Bro. L. B. Barton, of Marlin, Tex., adds to a business letter: "The Marlin church both endorses and practices church communion, and all is harmony. We would be delighted to have you give us your Lectures." We will try and find a day to call and give you one or a sermon. We once preached, on a cold day, in your house, unfinished; the congregation sat upon rough boards placed on blocks. Yes, we must preach in the finished house. - From every quarter we hear the good news of churches adopting, and whole Associations approving, strict church communion. - Our readers have a treat ahead - two sermons from Eld. E. Windes on 1 Tim. v: 24, and one on the 25th verse; very difficult passages to many. - "Who is the strongest advocate of feet-washing as a church ordinance in the southwest?" - Old Baptist. Bro. Gambrell, editor of the Mississippi Record, is the Boss Champion of this practice. Honor to whom honor is due. He is, in our opinion, by far the strongest advocate of it in the South. Feet-washers find shelter and sweet comfort under the shadow of his wings. His arguments are as strong and more plausible for foot-washing than for intercommunion, and baptism as a ministerial ordinance. Feet-washing is one of Bro. Gambrell's "old landmarks," but Baptists think it a new mark, as they do his views on baptism and the Supper. - The colored, historian, Froude, in one of his works, says: "The disposition to believe evil of men who have risen a few degrees above their cotemporary is a feature of human nature as common as it is base, and when to envy are added fear and hatred, malicious anecdotes spring like mushrooms in a firing pit." - "We have been waiting for that discussion - your replies to the strictures of Eld. Gambrell upon your position, etc. Why do you not defend your book and your consistency, in the question down here." - G. M. P. We accepted Bro. G.'s proposition and published his article, word and point, and replied, but he, in open violation of his word, refused to allow his readers to see our defense. We subsequently copied several other of his strictures and showed their fallaciousness, but he declared his columns closed! He has, for more than a year past, misrepresented us to his readers, and he refuses us the right of defense. - "I have received a copy of your paper, and was never better pleased with the matter and tone of a religious paper. I cordially accept Baptist church communion as scriptural and consistent. I must have the paper and book." - H. M. Williams, Oklawaha, Fla. The friend who sent that paper to Bro. W. has thus had him into

the light of truth upon this ordinance. - "It is said that Bro. Gambrell, of the Mississippi Record, the violent opposer of the Lord's Supper, etc., church ordinances - i. e., to be observed by a local church as such, believes and advocates that foot-washing is a church ordinance and should be observed as such. Have you anything from his pen on the subject?" - J. T. Bro. T. will find something in another column. He is the new leader of Mississippi Baptists on church polity, and his distinctive doctrine is that the churches have but one ordinance, viz., feet-washing! This he holds as a solemn, sacred church ordinance, and the church that refuses to observe it sins against God, if it does not forfeit its claims! "But the Lord's Supper is not a church ordinance, to be observed as such, and baptism is in the hands of the ministers - they can baptize wherever they can find water enough and a subject that suits them! Let Baptists decide whether he is not endeavoring to foist new-fangled practices upon the denomination. He had better stick to his "feet-washing" hobby, and let us and Tennessee matters alone, until he redeems his pledges to allow our replies to his personalities and strictures on our book to be seen by his readers.

ITEMS.

The Editor-in-Chief is spending a few weeks in Texas to rest - by preaching 3 hours daily - after the exhausting labors of authorship, added to those connected with this paper. This must account for delay in answering correspondents, queries, etc. He needs rest.

The President of one of the Texas Conferences complains that his appointments in the official paper for preaching and visitation are not seen by the pastors because they do not take the paper. He is compelled to write them postal cards or letters.

WANTED - A position as clerk, book-keeper, or traveling salesman in some city of Texas, by a competent young man. Refers by permission to Messrs. Graves & Mahaffy, publishers of THE BAPTIST. Address H. M. R., care Graves & Mahaffy, Memphis, Tenn.

The Seven Dispensations, a magnificent book of 566 pages, is fresh from the press, and ready for orders. We have already sent out 700 copies through the mail. Now is the time to order.

An active and responsible agent is wanted in each Association in the United States. To such exclusive territory and a liberal discount will be given. If you want an Association, lose no time in applying. This book will sell.

"Let him find that verse where it is said that we shall commune in churches, and the next will read that we shall wash feet." - J. B. Gambrell. Will you please turn to 1 Cor. xii and verses. This coming together into one place is the same as one house, for Bro. G. knows that the churches were wont to assemble in a house to eat the Supper. Now it's your turn. Does the next verse read we shall wash feet in that place? O Bro. Gambrell, we fear you have expended labor in vain upon you. Have you ever charged the sin of omission and pride upon your churches when pastor because they did not observe feet-washing in connection with the Supper or in the church?

"The difference of sentiment on the subject of 'feet-washing,' by no means amounts to a division in 'the Baptist family'; those who dissent from the prevalent view are not numerous enough for that. The 'family,' as a whole, 'stands' united on that subject. And while we have never closed our columns against discussions of the question, we are free to say that there are a thousand other matters on which we prefer to hear from our brethren, and we print whatever appears on the subject with a feeling that the space it occupies has been lost to things of far greater interest and importance." - Religious Herald.

You strike your Bro. Gambrell - your pet so long as he will abuse us - right in the face. He is the boss champion of "feet-washing" as a church ordinance in Mississippi, as he is that baptism is a ministerial ordinance. Before he had a paper of his own he used to burden our paper with his articles, urging the observance of "feet-washing" upon the churches, ad nauseam; and he did not think it was time or space lost; but he thinks it folly to discuss the controversial question!

WHAT DOES THIS MEAN?

A WESTERN correspondent complains to Dr. Bright's paper—the New York Examiner: "A new practice is prevailing to some extent in this region. Some pastors refuse to invite members of sister churches of the same faith and order to a seat with them,—at the communion table,—thus restricting the communion to individual churches."

A most pernicious practice is prevailing in the North,—to ask no one to commune, and forbidding no one; thus leaving the privilege of the Supper without limitation, as though the apostolic exhortation was addressed to individuals and not to the church, "Let every one examine himself, and so let him eat."

Upon one of these two grounds American Baptists will, ere long, stand. Reader, where do you stand?

BAPTISM BEFORE REGENERATION.

“A BELOVED young Virginia preacher, now resident in another State, asks an answer to this question:

“A young lady has professed conversion in our meeting. When she was very young she was baptized and united with a Baptist church; but she is certain that she was not then converted. Her name is still on the roll of the church of which she first became a member. Please tell me what ought to be done in the case.”

A PERPLEXED PASTOR.

“Here is our opinion: Write to the church of which the young woman is a nominal member, stating the facts and asking that the case be transferred to your church for management. When this has been done let her come before your church, make her professions of faith, and then baptize her. If she was not a believer when first baptized, she was not a proper subject for the ordinance. If she is now a believer—and let her be certain that she is—she ought to be baptized.”—Religious Herald.

“The above is a wise answer to a question often asked by the churches, and should be accepted by the churches as authority. There is another question which has been asked at least a thousand times and answered as often: ‘Should a person be re-baptized who has once been a member of a Baptist church, and after being expelled for wicked conduct, makes a new profession of conversion, claiming that he was not a believer in Christ when he was baptized?’ Yes, if you are certain he is now a converted man. If you have any doubts about his conversion, No. We are opposed to repeating the ordinance, but baptism before faith, or without faith, is not Christian baptism.”—Biblical Recorder.

We need not say that we heartily endorse the sentiments above expressed—having so taught for more than a third of a century. Let this be a settled question among Baptists henceforth.

But “consistency is a jewel.” With such a principle admitted, how can the Religious Herald, with any semblance of consistency, advocate the validity of Campbellite immersions, when he knows, if he is not a Campbellite at heart, that every one they immerse are professedly unpardoned and unfit in order before they receive the rite, and receive regenerate to remission of sins and regeneration?!

“THE BAPTISTS AND THE PEOPLE.”

IN reading one of our Baptist papers, the Religious Herald, of April 5th, not long since, I came across an article with the above heading, over the initials “E. C. B.” The writer attended the “Baptist Congress” at Lynchburg, Va. Among others whom he noticed as speakers upon the occasion was our good brother Dr. Cornelius Tyree, of Va., who has won considerable reputation, both as a preacher and writer, and who is now advanced in years. In his criticism upon Dr. Tyree's effort, he gave vent to the following: “Dr. Tyree, it seems to me, laid too much emphasis upon the need of preaching out denominational tenets as a factor in denominational progress. The point was well taken in a general way, but I do not believe that we are leaving these out so much as to endanger, or even retard, our growth. There is danger that we may push such preaching too far. There are, perhaps, some examples which might be profitably pondered; teaching us that by preaching denominational more and the Gospel less, we would be sure to come to grief.”

I confess I do not understand such logic. Is not denominationalism, as held by Baptists, and as understood by Baptists, simply the Gospel?

The Gospel, as defined by Webster: “Is the history of birth, life, actions, death, resurrection and doctrines of Christ.”

Should not every sermon present these facts? Is not preaching our denominational views the same as the Gospel? If not, in what do they differ? If there is a difference I should like to know it. I have been trying to preach over forty-five years, and I have thought all the time that when I preached the truth (the Gospel), I was preaching Baptist doctrine, denominationalism.

If we (Baptists) hold anything, any ordinance, any doctrine which does not comport with the Gospel, we should abandon it at once.

If other denominations are holding and teaching the Gospel as defined by Webster, we are not and we should surrender the whole ground to them at once and quit the field. But this we (I) do not believe. but on the other hand, believe that we, as a denomination, are preaching and keeping the ordinances as once delivered to the saints, by Christ and his holy apostles, and that we are the only people who do. If this be true, what should we do? Preach denominationalism, and preach it with “emphasis,” as Jude commands us. He told us there would come mockers in the last days, who would walk after their own ungodly lusts. “These they be who separate themselves, having not the spirit.” In view of these things he would have us use “emphasis.” Hear him: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith once delivered unto the saints.”—Jude 1: 13. Here is emphasis, stress of the right ring. He gave all diligence; applied himself with all his powers of soul to admonish and exhort the brethren to contend, not only to contend, but to contend earnestly for the faith. We need earnest contention yet, for the same old faith. This faith once delivered to the saints embraces all that system of religion contained in the Evangelists and the Epistles—nothing to be added; nothing subtracted. O, for more earnestness—“emphasis.” Paul used “emphasis,” and he commanded Timothy to use it. He informed him that he must be upon the alert.

“For the time will come when they will not endure sound doctrine and heap to themselves teachers having itching ears, and be turned into fables. But watch thou in all things, endure afflictions, make full proof of thy ministry.”—2 Tim. ix: 5.

These old Baptists were denominational, somewhat, and are (should be) our examples. How it pains me to hear, and read of, “All evangelical denominations.” Who are they? B.

ITEMS.

Professor Young, of Princeton, estimates that a railroad train running from the earth to the sun, forty miles an hour, without stops, would take about 265 years for the trip, and the fare, at one cent a mile, would be \$90,000. The syndicate for building this road has not been formed. This gives some idea of distance.

“Saturday, March 16, was St. Patrick's day, and there was not a little of ‘the wearing of the green.’ Whether Patrick, the Irish missionary, was a saint of the Catholic church, or rather a simple-minded servant of his Lord in the apostolic church universal, is a question not yet decided. It is, however, stated as a fact, and a significant one, that the writings of the Irish apostle to Ireland contain no mention of pope or purgatory. His preaching was faith in Christ. Who knows whether, after all, ‘St. Patrick’ may not have been a Baptist?”—Central Baptist. It has been demonstrated in this paper that St. Patrick was a Baptist.

The new prophet, The Muhdi, is meeting with great success in the Sudan, and unless he soon meets with signal defeat, all Egypt will be arrayed under his banner. The stories told of his wickedness seem almost incredible. In many quarters, however, his misdeeds are overlooked or easily condoned, and he is treated as a divine messenger. The “propbet” is an ex-boat-builder of Dongola, and on the borders of Central Africa he has called about him a host of followers. The Egyptian

titles are much disturbed over the continued military successes of this Muhdi as he is called. To other parts of the world the “false prophet” is at least an object of considerable curiosity.

ROUND TRIP RATES TO WACO.

SOUTHERN BAPTIST CONVENTION.

THE fare from Chattanooga, Tenn., to Waco, Texas, and return, for delegates to the Southern Baptist Convention is \$46.20.

Round trip tickets from Memphis to Waco and return, \$30.20.

We need Nos. 1, 4, 17 and 19 of Vol. 15 (this vol.) to complete our file. Anyone having these numbers to spare will please notify us and we will send 25 cents for them. Do not send the papers, but notify us, and wait for the 25 cents before sending. J. S. MAHAFFY.

TO THE DELEGATES AND VISITORS EXPECTING TO ATTEND THE SOUTHERN BAPTIST CONVENTION AT WACO, TEXAS.

The Baptist Book House will have a full stock of its publications, including the Seven Dispensations (\$2.00), the Bird's-Eye View of Palestine (\$1.00), and second edition of Intercommunion, etc., for sale; and let each one come prepared to take at least one book, if not one of each kind, home with him—and it will be an excellent time to subscribe or renew for the Old Baptist Banner.

“FOOT-WASHING.—That subject has been written upon through the columns of the Index, viz., foot-washing. Also, in connection with this, ‘boot-blackening’ has been brought forth as belonging to ‘good works’ in a scriptural view. I deny either of us as having a place among good works or Christian duties. Doubtless, some will be dissatisfied with my views; if so, please drop a postal to the Index, asking for information.—T.”—Christian Index. Now is the time for Bro. Gambrell, of the Mississippi Record, to “file in” upon “T,” for we stand squarely for foot-washing as a “church ordinance”—it is one of the prominent old landmarks of our faith.

The Examiner prints the following reference to infant sprinkling: “In all the universities of Europe, Catholic or Protestant, it has long been taught that infant baptism is nowhere to be found in the New Testament. Among the Prot. stants in America this fact has not been taught up to the issue of the Schaff-Herzog Encyclopaedia, and Baptists should gladly recognize this concession to the advancing science of the Bible. We are there told in the translation of Steitz's article on baptism, p. 200, ‘There is no trace of infant baptism in the New Testament!’ This article by Prof. Steitz was written twenty years ago. It has taken twenty years to cross the Atlantic. But truth, though slow, will at last win the race.”

We are comforted by the following from the Christian Index, for the typographical errors that have lately appeared in this paper: “CONNECTION.—As a rule, my writings are so accurately printed that any intelligent reader will get my meaning. Errors that do not mislead I never think of asking printers to correct. But in my article on ‘English Spelling,’ in the issue of February 1st, some errors need correction. ‘Lough,’ not laugh, is the Gaelic word in which ‘ugh’ has the sound of the Gt-man ‘oh’ in Buch. I never pronounced jeopardy, jel-o-pardy, to suggest the spelling. I don't think other mistakes need any attention now. J. L. D. HILLIER.”

“We are often annoyed, when our paper is printed, to find that errors marked in proof-reading have been left uncorrected. But we are not alone in this experience. Dr. Wilkinson wrote on ‘Room Among Baptists for Diverse Opinions,’ and the Independent printed it ‘Boom.’ The New York Christian Advocate not long since confessed that the legend of the composer had transformed ‘investiture’ into ‘wives.’ And in the columns of the Presbyterian Journal, the sheltering of great missions appeared as ‘the sheltering of great illusions.’ Let our correspondent comfort himself; no one can be a victim of the type in the following instance: “‘Gentlemen of the jury,’ he said in concluding his appeal, ‘Glye up, drop entirely, all feeling in this important matter, and be like the ancient Roman in his adherence to the truth, who, in its defence, most eloquently declared: ‘amicus Cato, amicus Plebs.’”

The next morning the lawyer found himself reported in the newspapers as follows: “I may cure Cato, I may cure Plebs, I may cure Cretes, and I may cure”

NEWS FROM THE CHURCHES.

(Our readers can greatly assist us in making this department interesting by sending us all news items from their neighborhoods. They will appear promptly whenever possible.)

TENNESSEE.—A series of meetings is in progress at the Edgefield Baptist church, conducted by the pastor, Rev. Dr. Cuthbert, and assisted by Rev. Dr. Rogers, of Texas. A great revival is prayed for and expected. The First Baptist church, Nashville, has extended a unanimous call to Rev. Dr. Strickland, of Knoxville, to become their pastor. He has not given them an answer. Rev. Z. Rose, of Roddy, is in feeble health, which his friends will learn with regret. Dr. E. T. Winkler has consented to deliver a lecture before the Mont Eagle Sunday-school Assembly, on “The Orator and his Art.” The First Baptist church of Chattanooga proposes to pay the expenses of their pastor to the Convention at Waco. One of the Secretaries of the Mission Union reports that his Union closes its year with a debt of \$30,000. Rev. P. H. Eager, Brownsville, writes to the American Baptist Reflector as follows: “We have enjoyed a very precious revival in our church. Two weeks' work closed last night with the baptism of sixteen converts. Four others have professed faith in Christ. Sixteen of these twenty are pupils in our schools. We take courage and go forward.” Dr. W. A. Montgomery recently closed a series of meetings at Jonesboro, which resulted in thirty-eight conversions, and about twenty additions to the Baptist church.

Mrs. Hill church, Rutherford county, organized two years ago, has forty-eight members, and is in a flourishing condition. Rev. Thomas Hutchinson is pastor. Mount Carmel is also under Bro. Hutchinson's care. It has a good house of worship, and is prospering. A correspondent in the American Baptist Reflector says: “A matter which seems to be awakening considerable interest among Baptists here is the projected removal to this city (Nashville) of Mary Sharp College for young ladies, which for a long term of years has been located at Winchester. There are already two large and flourishing schools for young ladies in the city. For more than thirty years there has not existed in Nashville a school, public or private, in the control of which Baptist influence was even faintly perceptible, and this has often been to our intelligent Baptist brethren a cause of regret. Crowded with schools and colleges as Nashville seems to be, there is yet room for plenty more. It would seem a foregone conclusion that a well-conducted school planted here under Baptist auspices should grow vigorously and accomplish untold good. The high standard of scholarship maintained at Mary Sharp, and the thoroughness of all its departments of study, should give it a great advantage over competing schools where superficiality and glitter seem to be the prevailing characteristics.”

ARKANSAS.—Bro. T. E. Jasper, Helena, writes under date April 24th: “We are just now in a series of meetings. God is blessing us and saving souls. To the present date fourteen have been received. The spiritual status of Helena is very low as all the religious workers in the city love the theatrical hall and dancing room more than Christianity and the love of God in the heart by the Holy Ghost. Evangelist A. F. Randall, of St. Louis, is doing all the preaching. He is able, thorough, earnest and consecrated to the work of saving souls. He has followed this week for near 20 years and witnessed the conversion of near twenty thousand souls. He is deep in thought, Baptists in his preaching, and pleasant in manner and delivery. God is greatly blessing his work wherever he goes. If any churches in Tennessee want his labors, let them write to him in my care.” The Baptists now have the ascendancy in point of numbers, and activity in A. Kins. If they continue faithful a bright future awaits them. During a recent meeting there were twenty-five conversions, and eighteen baptisms. Bro. A. J. Kincaid, Seay, writes: “We are receiving additions almost every service. Fifteen up to now. Others in sight. Five converts from the Sunday-school. Our Sunday-school numbers 124, and will exceed that when all in.”

MISSISSIPPI.—Bro. J. E. Buchanan, of Blue Mountain has been ordained to the full work of the ministry. Eld. H. M. Long will soon leave Blue Mountain to make his home at Pleasant Hill, DeSoto county. The Gulf Coast Association met at Hansboro on Friday the 20th ult. The churches were all represented except one, and the letters, in the main, showed an encouraging year's work. Eld. O. D. Bowen was re-elected Moderator; Bro. M. B. Richmond, Clerk; and Bro. T. J. Liddle, Treasurer. There is a spirit of hopefulness as to the future of that part of the State. Bro. T. O. Teasdale, Morfican, writes: “I have just closed a two weeks' meeting in the Calvary church at this place. The congregations throughout have been large and solemn. Over thirty have requested our prayers during our meeting. Some 15 or 20 have expressed hope in Christ, and eleven have already been received for baptism, and four have joined the church by letter. It has been a gracious meeting. The little church has been greatly encouraged and strengthened. Its numbers have not only been increased, but its graces have been quickened. Its success as a church is now assured. It is expected some will yet join the church as the result of the meeting. A number are still inquiring the way of life.”

LOUISIANA.—Dr. Landrum has organized a Chinese class of this in connection with his church in New Orleans.

MISSOURI.—The Oak Grove church has had about 300 conversions the past winter. A Baptist church has just been organized at Bowling, Linn county, Mo. April 15, the Gold Spring church received five for baptism, making seventy recently received; and more are to follow.

NORTH CAROLINA.—The meetings at the First church in Raleigh continue. The church is being revived, and over fifty professions have been made. Up to Monday the 10th, the church had received thirty for baptism. North Carolina is entitled to about sixty-five representatives in the Southern Baptist Convention.

SOUTH CAROLINA.—Some weeks ago in a meeting at Greensboro, over sixty were converted. Bro. B. G. Covington is making a special effort in the Mayesville church for the conversion of sinners. The pastor of the Greenville church now occupies the parsonage recently purchased and repaired.

TEXAS.—The brethren at Millican are laying the foundation of their new building, and increasing their Sunday-school helps. Bro. Beverly, of Cleburne, says: “Our services were deeply interesting yesterday, four received for baptism, and two by letter. We are greatly encouraged and thankful to God for his mercy to us.” The new church at Gatesville was dedicated on Sunday, 29th ult. Nona, with 150 population, has a weekly Sunday-school and prayer meeting. Bro. Jackson, of Laredo, says: “We have commenced work on our house, although we have not money enough to finish it. Think I will go on a hogging tour first of May.”

MISCELLANEOUS.—The subjects for the International Sabbath-school lessons have been chosen for 1884. For the first six months the lessons will be in the Acts and in the Epistles. Three months will then be spent with “David and the Psalms.” The last three months will be spent with “Solomon and the Books of Wisdom, the selections from Kings, Proverbs, and Ecclesiastes. Recent discoveries of very ancient copies of the Old Testament Scriptures in Hebrew and Hebrew-Russian have been made at Yemou, in Arabia. Prof. Whitford, of Milton College, has visited the Zuni. He asserts that the Zuni worship the water. The water spider is their great divinity.

FOREIGN.—The Missionary work in Fiji presents very many encouraging features. The Scriptures are in great demand and are cheerfully purchased; 5,000 copies of the Old Testament Scriptures and 50,000 of the New Testament are nearly sold out, besides 3,000 copies of the catechism. In one section, where Christianity was introduced in 1806, and where all was heathenism before, there are now 33 preaching places, 401 full members, and 384 on trial; there are 4350 attendants on public worship, and 1053 children in day and Sabbath-schools, and at the last round of Missionary meetings they raised the handsome sum of \$697. It is stated that the Synod of the Reformed church of Basle has resolved, by a majority of two to one to cancel the regulation making baptism a condition precedent of admission to the Holy Communion. This measure, tantamount to a declaration that the rite of baptism is a work of supererogation, has been long under debate, and marks a distinct advance in the direction of free thought, toward which all the Swiss churches seem to be tending.

SECULAR NEWS AND NOTES.

TENNESSEE.—Shelbyville Gazette: “Wheat is looking more favorable, which we are glad to see, as it will perhaps take from our farmers those long faces they have been wearing on account of the poor prospect for a wheat crop.”

McMinnville News: “We learn from farmers that the wheat crop throughout the county has improved materially within the last week or ten days, and seasonable weather, it is hoped, will give them an average crop.” Correspondence Franklin Weekly: “Wheat is looking much better. Farmers are busy preparing for another crop of corn. Planting has begun in real earnest. Wheat is now looking like it will make something, and the farmers are busy planting corn.” McMinnville will soon have a new city hall, large and comfortable. The First Baptist church, of Jackson, is rapidly approaching completion, and, when finished, will be quite an ornament to the city.

Knoxville Tribune: “Fifteen years ago the quantity of coal oil used in East Tennessee did not amount to more than one hundred barrels a year. It has gradually increased from that time until last year, when about eight thousand barrels of coal oil were sold from Knoxville. More than half of this was sold by Sanford, Chamberlain & Albers. The greater part of this oil has been consumed in East Tennessee, driving candles entirely out of the market. Knoxville will probably sell more than ten thousand barrels of coal oil this year.” Lawrenceburg Press: “Wine and imprudence don't prevent whisky drinking, as we can see any day on our streets. Stopping saloons would prevent it, to the credit of our town.”

ARKANSAS.—Up to the 1st of April 100,000 bales of cotton have been shipped over the Little Rock and Fort Smith Railway. Arkansas is 370 miles long, 240 miles wide, and has an area of 24,400,730 acres, containing 23,198 square miles. The farmers of Pike county raised enough provisions the past season to last them through the coming year. An effort is being made in Helena to raise means for an orphaning park in the big springs above the city.

planted in and around Judsonia this season. The fruit crop in the same neighborhood will be large. The Arkansas courts have decided in a recent case, that the burning of one's own house is not an act according to the laws of the State. The offense, to be criminal, must be committed upon the property of another. Hot Springs Sentinel: “Many farmers have not yet finished planting corn. Many acres that were planted by gardeners failed to germinate, and the result has been to replant. This failure has been mostly in beans, requiring reworking.”

In the year 1883 the Hot Springs railroad carried 25,000 passengers. W. J. Pearson has been re-elected as postmaster of Batesville, charges of which having miscarried. A good Public School building, made of brick and two stories high, has just been completed at Batesville. Beobe has four orchards and an unfenced graveyard. The grand jury of Monroe county found one hundred and ninety-five indictments against the keepers of “Chick Lige.” According to the Gazette the area in the vicinity of Austin two hundred acres in strawberries and one hundred acres in green peas, and between six hundred and seven hundred acres in strawberries along the line of the Iron Mountain railroad near Little Rock.

FLORIDA.—Palatka has quarantined against colored people from Jacksonville. Jacksonville is to have a free letter delivery, commencing May 1. Blackberries were selling in the Jacksonville market last week at forty cents per quart. The shipments of lumber from Jacksonville for two months past, amounted to 8,299,011 feet. Florida produced last year 61,066 bales of cotton. Geo. W. Kingston, of Daytona, has one hundred Japan plum trees in bearing; five varieties of Superpumpn grapes; three thousand orange trees, one thousand of which are in bearing.

GEORGIA.—At Athens and northeast in Georgia a poor crop of fruit is reported. Around Marshallville and in Southwest Georgia only half a crop is reported. In North Georgia peaches are generally a fair crop, but are damaged yearly by March frosts. Hopedale, near Atlanta, will have about one-third of a crop. It may be fair to estimate Georgia peaches at half a crop. There has been no injury to fruit since the early March cold weather. A recent Atlanta telegram says: “The damage to the fruit crop over Georgia by frost is considerable, though it will by no means be a failure. Judge Cunningham, at Griffin, who has 60,000 bearing trees, next to the largest orchard in the world, reports about one-third of the early peaches injured, with probably two-thirds of the late crop gone.”

At Vineyard, two miles above Griffin, the acknowledged peach and fruit center of the State, everything will give a full yield, nothing being injured as yet. At West Point, John Marshall, with 125,000 trees, will not have more than half a crop. This is the largest peach orchard in the world, no exception. MISSISSIPPI.—Crystal Springs has pledged \$6000 to a canning factory. Moss Point is to have a High School building that will cost \$2,450. A party of capitalists from Iowa will visit several portions of Mississippi this month for the purpose of making investments in real estate. Magnolia is at this time on an island; beleaguered on all sides by water, the Little Yazoo passes on the east being one extended sheet of water as far as the eye can see, and on the west side by the Little Minnehaha creek, which is at this time almost navigable to good-sized stern-wheel steamers.

KENTUCKY.—Not far from Louisville there is a monastery of Trappist monks. A visitor to this strange building is said to feel as if he had stepped back into the Middle Ages. The Abbot's chair is a sort of elevated throne, and in order to reach it he must pass over his own grave. The monks live on vegetable diet alone. They rise at 5 o'clock in the morning, and when they die they are buried without coffins. There are sixty of them in the monastery. At the State Conventions of the Baptists, including the General Association, in Mount Sterling, May 21, 22 and 23, the question of sending missionaries into the mountain counties will be discussed. A good vein of iron ore has been discovered on the farm of Mr. Joseph Toy, a few miles east of Owingsville. About fifty tons have already been taken out, and the ore is said to be of fine quality. Mrs. Victoria Hicks, of Mayesville, has received the sum of \$7,014.88 as the arrears of her husband's pension, and an allowance of fifty dollars a month hereafter. The Commissioner of Agriculture has arranged for the distribution of 40,000 silk-worm eggs to parties in Kentucky who desire to make experiments in sericulture. The grave of ex-President Zachary Taylor is a few miles from Louisville, and for five or six years past it has been the custom of a number of gentlemen to repair to the tomb, decorate it with flowers and hold appropriate services, including a short oration. These services this year occurred April 30, on which occasion Mayor Charles D. Jacob, of Louisville, delivered the annual oration.

MISCELLANEOUS.—There are six thousand or eight thousand idle Italian workmen in New York. The number is increasing with each incoming steamer. New York World: “A second meeting of the Board of Trustees of the John F. Slater fund for the education of the Southern freedmen, was held in the rooms of ex-President Hayes, at the Fifth Avenue Hotel. It was decided to appropriate \$20,000 to be expended under the direction of Dr. Hayes, good, the general agent, during 1883, in accordance with the following resolution, which was unanimously adopted: ‘Resolved, That for the present the Board of Trustees aid to such schools as are now being prepared to receive colored men and women to be admitted to their race, that institutions which give instruction in trades and other manual occupations which will enable colored youths to make a living, and become useful citizens will be carefully sought out and preferred in proportion to the funds; and that, so far as practicable, the scholars receiving aid from this fund should be of the race of the donors, and that such aid should be given to such institutions as are now being prepared to receive colored men and women to be admitted to their race, that institutions which give instruction in trades and other manual occupations which will enable colored youths to make a living, and become useful citizens will be carefully sought out and preferred in proportion to the funds; 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Missionary Department.

THE PLAN OF OPERATION. 1. Let each association appoint an Executive Committee...

CAN THE HEATHEN BE SAVED WITHOUT THE GOSPEL?

BY PROF. E. C. MITCHELL, OF CHICAGO. IF we answer "No," do we not charge the Divine Being with placing one-half the human race in a position where salvation is impossible?

The question may be understood in three ways. 1. Can the heathen be saved without the provision made in the Gospel through the atonement of Jesus Christ?

2. Can the heathen be saved without a distinct knowledge and an explicit acceptance of the plan of salvation through a crucified Redeemer?

3. Will the heathen be saved without the Gospel? To this all history and experience answer "No!"

4. Can the heathen be saved without the Gospel? To this all history and experience answer "No!"

5. Can the heathen be saved without the Gospel? To this all history and experience answer "No!"

6. Can the heathen be saved without the Gospel? To this all history and experience answer "No!"

heathen lands is not in moral accountability, but in moral character. The practical fact is, that the farther we go from the influence of a pure Christianity, the greater we find to be the manifestation of human depravity in private and social life.

Now, salvation is "holiness, without which no man shall see the Lord," and the question before us is substantially answered by these facts. It is not whether some individual heathen may not possibly have repented of sin and submitted himself to God, though history furnishes us with no authenticated instance of this sort, but whether the great mass of men and women who compose one-half the human race to-day will be regenerated and redeemed unless the power of the Gospel of Christ is proclaimed to them.

The natural heart loves sin too well to relinquish it from a sense of duty merely. It is not enough for man to know that sin is against God, and deserves retribution. It is not enough for him to understand his obligation to repent and submit to a righteous Governor. This knowledge makes him morally accountable by the witness of his conscience, but does not move him to action by the drawing of the heart.

Our Saviour seemed to have this in view when he said to Peter, after designating him the foundation-stone of the spiritual structure: "Whosoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

We accept, therefore, both answers to the questions proposed, and yet deny both the inferences which are drawn from them. The heathen can be saved without the Gospel if they will, and therefore God is not responsible for their destruction. But the heathen will not be saved (as we should not have been) without the Gospel's constraining influence, and therefore missions are a necessity and a duty if we would discharge our obligations to Christ and humanity.

SUNDAY-SCHOOLS IN THE WORLD.

At a Sunday-school Convention held some months since in Raleigh, N. C., a very interesting show of statistics was made by the Secretary, for which we are indebted to the Biblical Recorder.

The statistics were compiled from reports presented to the Robert Raikes Centenary, held in London, June 29 to July 3, 1880. It also includes estimates for territory not represented, together with reports for the United States and British American Provinces presented to the third International Convention, Toronto, Canada, June 22-24, 1881. The number of Sunday-schools in the United States is placed at 84,780; scholars, 6,820,885; teachers, 932,283. Approximately, this gives 80 scholars to a school and 7 scholars to each teacher.

scholars to every teacher, the number of scholars being 3,800,000, and the number of teachers 423,223. In Asia there are 33,000 scholars with 1,773 teachers. This gives 21 scholars to a class. In Africa there were reported 168,745 scholars, 8,356 teachers, which is exactly 19 scholars to each teacher. In South America, however, the number of scholars is 160,000, with only 3,000 teachers, which gives 50 scholars to each teacher. This is in striking contrast with our State, where, according to these statistics, the number of scholars to a teacher is hardly six, the teachers numbering 33,375 and the scholars 197,987. The reliability of these figures is doubted by many; yet they are possibly approximately correct. In Canada there are scholars 340,170, teachers, 41,713; Newfoundland, scholars, 16,100, teachers, 1,200; other portions of North America, scholars, 25,000, teachers, 2,500; Scotland, scholars, 490,533, teachers, 47,972; Ireland, scholars, 320,920, teachers, 30,175; Norway, scholars, 65,000, teachers, 5,800; Sweden, scholars, 150,000, teachers, 15,000; Denmark, scholars, 45,000, teachers, 4,000; Germany, scholars, 200,000, teachers, 10,000; Holland, scholars, 100,000, teachers, 3,000; Belgium, scholars, 400,000, teachers, 12,000; Switzerland, scholars, 45,000, teachers, 4,500; Italy, scholars, 10,000, teachers, 600; Spain, scholars, 8,000, teachers, 400; Portugal, scholars, 2,000, teachers, 100; Australia, scholars, 100,000, teachers, 12,000; Tasmania, scholars, 11,800, teachers, 1,200; New Zealand, scholars, 30,000, teachers, 3,000; Hawaiian Islands, scholars, 15,000, teachers, 1,800; other portions of Oceania, scholars, 25,000, teachers, 1,500. There are then 13,063,523 scholars, and 1,569,823 teachers on the globe. This gives a grand total of 14,633,346 workers directly connected with Sunday-schools.

ITEMS.

"Do you, as a Superintendent, tolerate undenominational literature in your school? If you do, you should resign your position or change your helps." — Ex. "Yes, or be consistent by inviting an undenominational preacher to become your pastor. What is good for one department should be good for the other. You had as well do both those as to invite an undenominational preacher to fill the pulpit once or twice. The principle is the same." — American Baptist Reflector.

A locomotive is being built for the Erie railroad in which a device for consuming smoke is to be tested. In order to give the invention a thorough trial, a trip across the continent will be made. There is to be no smoke-stack on the locomotive, and in its place a man-hole merely. The air used to condense the steam is to be employed for heating and ventilating cars, being delivered through a conduit, with coupling ends, passing along beneath the cars.

In the Religious Herald of August 3rd, 1882, Dr. J. A. Broadus directs attention to a new book, "What is Presbyterian Law as defined by Church Courts?" by J. A. Hodge, son of the celebrated Charles Hodge, D. D. Published by the "Presbyterian Board of Publication," Philadelphia. Dr. Broadus says: "We are glad to learn (page 85) that the General Assembly has finally resolved to reject Romish Baptisms, as they do (page 84) the baptisms of Unitarians and Campbellites, or Disciples."

But what about their own baptism? All Presbyterians have Romish baptisms only. Calvin and Zwingle and Knox, their fathers and founders, had only Romish baptisms, and they only gave what they had. This should be pushed upon them. Let Baptists circulate "The Trilemma."

Bro. Lipey, City Missionary, has closed, with little help, a successful meeting at the Third church. Some twelve baptized, and six or seven received by letter. The City Missions are a success. The Central church has, with a mighty effort, cleared itself of all debt, and is on the high way of success—full of heart and hope. The First church is also out of debt, congregations large and interested, and its increase steady. There are 19 Baptist churches in the city, all white but 16. The Baptist Book Hones has done a thriving business the past year, having published and sold several millions of denominational books and tracts. The Tennessee Baptist is pushing for its old circulation before the war. The highest weekly circulation it has reached this year is 9,000, which is (wealthy) being prepaid.

The Young South.

MISS ROSA B. GRAYSON, EDITOR. To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DAR CHILDREN!—I give you this week a little slipping sheet, "Weaving Sunshine," telling how a sweet little girl who found sunshine in her grandpa's life one day, and how happy it made this little girl feel.

There is so much bright sunshine out of doors and all about us these beautiful May mornings, the air is so balmy; every thing looks so green and lovely; the flowers are blooming so beautifully; and the birds are singing so merrily, that I feel we are too apt to forget that there are those about us who cannot see and enjoy everything as we do, and many hearts too sad and cold to feel the warmth of the sunshine unless it is woven into them by gentle hands and loving voices.

And, do you know, children can do this better than older persons, if in no other way than by keeping their fair young faces free from frowns, and their sweet, clear voices untuned to anarchy and fretting. You all were made glad week before last by learning that you are weaving sunshine into dear Mrs. Sanford's heart by your little letters and your many sickles and dimes, while she is telling for the good of others far from friends and loved ones.

Miss Nora—I was absent for several days owing to sickness, and returned to-day and took my Baptist from the office. For this reason my letter is later than it would have been otherwise.

Have any of the little readers any idea how far it is from here to the city of Jerusalem? Ask someone to show it to you on a map. Let us suppose we wanted to go to Jerusalem; we would go to New Orleans down the Mississippi river on a steamboat, and there we would have to go on board of a ship; for you must know that a river steamboat cannot go out on the deep sea. Have you ever seen the picture of a ship? It will try and tell what it is like. It is built of wood after the form of a fish, so that it can float and carry a great load. Some ships can carry four thousand bales of cotton, and some like a steamship more.

Wanted Bill, Miss. Enclosed please find the money that I promised to send. I am going to do all for the Lord that I can; 15 cents is for Father's, 10 cents for Mother's, 10 cents for Aunt Amelia, and 50 cents for my dues to the Little Workers. ELORA. Papa is Mr. C. Canfield and Aunt Amelia is Mrs. Abella Black.

Infant Salvation According to the Bible. BY REV. L. M. AYRES. I received this book from Mr. J. W. Eckert, who presented it to me that I might offer it as a prize to the children, as well as a token of encouragement to me in my work. All of which is highly appreciated, but on examining the book I do not think it suitable for children, so offer it to any of their parents who will send me \$1 (the price of the book) that I may give it as a contribution to our Missionary Fund.

Answers to Enquiries for March 31, 1883. Luella Turner's—Jacob, Paltell, Kenaz, Hiebarim, Nibsham, Karah, Acoza, Isaac, David. Initials spell "J. P. Kincaid." Answered by Clarence Wingo, Willie Graves, Carrie Halo.

Ronnie Parker's—Vig, Alpha, Israel, Theophilus, Herodion, Hisekiah, Obob, Perseus, Eglos, Cyrus, Healon, Arnon, Rebecca, Imiah, Tabitha, Yoke. Initials spell "Falth, Hope, Clarity." Answered by Clarence Wingo, Willie Graves, Carrie Halo.

A WORD FOR LITTLE GIRLS.

WHO is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drop of gold, diamond, or precious stones, where you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be loved.—E. C.

I came up to the window, I had two cousins behind the same door, and I found that I had a letter from my dear little sister, Mary. She was so glad to hear from me, and she told me how she was getting on. I was so glad to hear from her, and she told me how she was getting on. I was so glad to hear from her, and she told me how she was getting on.

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Aunt Nora—Will you admit another little girl into your lovely circle? I am nine years of age, I have been reading the Young South ever since I can remember, and I love to read the little cousin's letters. I send you a dime for Mrs. Blackman. The dear little John Smith gave me the money.

Aunt Nora—Oh, how dear your name has grown to me in the past year—more than tongue can tell. The overcoat is up again. It is six inches higher this year than last; it is falling now. I go to school regularly. I am working for a prize, Miss Rosa Sue Ling is my teacher. I am making another garden this year. I was so glad to hear from Aunt Angie and Uncle John. Write as often as you can, for I love to read your letters. Grandpa, write again. I love to read your letters.

Cousin Lou Anna, I think that Santa Claus is not delusive for it is so sweet to hear little children talk of him; and, like Aunt Nora, I think it a name for the head of the house, and children will in time get on in everything else on earth. I love to read your letters, for it is a good paper. I wrote to cousin Maggie Nicholson yesterday. You cousin Maggie Caldwell, we never know what we are doing, but we give ourselves to the Lord. I rejoice to know that you are a Christian. Cousin, if you want this peace that the world can neither give nor take away, give yourselves to the Lord. I hope those who do not already possess this peace will not rest until they do.

Wanted Bill, Miss. Enclosed please find the money that I promised to send. I am going to do all for the Lord that I can; 15 cents is for Father's, 10 cents for Mother's, 10 cents for Aunt Amelia, and 50 cents for my dues to the Little Workers. ELORA. Papa is Mr. C. Canfield and Aunt Amelia is Mrs. Abella Black.

Infant Salvation According to the Bible. BY REV. L. M. AYRES. I received this book from Mr. J. W. Eckert, who presented it to me that I might offer it as a prize to the children, as well as a token of encouragement to me in my work. All of which is highly appreciated, but on examining the book I do not think it suitable for children, so offer it to any of their parents who will send me \$1 (the price of the book) that I may give it as a contribution to our Missionary Fund.

Answers to Enquiries for March 31, 1883. Luella Turner's—Jacob, Paltell, Kenaz, Hiebarim, Nibsham, Karah, Acoza, Isaac, David. Initials spell "J. P. Kincaid." Answered by Clarence Wingo, Willie Graves, Carrie Halo.

Ronnie Parker's—Vig, Alpha, Israel, Theophilus, Herodion, Hisekiah, Obob, Perseus, Eglos, Cyrus, Healon, Arnon, Rebecca, Imiah, Tabitha, Yoke. Initials spell "Falth, Hope, Clarity." Answered by Clarence Wingo, Willie Graves, Carrie Halo.

A WORD FOR LITTLE GIRLS.

WHO is lovely? It is the little girl who drops sweet words, kind remarks, and pleasant smiles as she passes along; who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty; who never scolds, never contends, never teases her mother, nor seeks in any way to diminish, but always to increase her happiness. Would it not please you to pick up a string of pearls, drop of gold, diamond, or precious stones, where you pass along the street? But these are the precious stones which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy. If you do this, you will be sure to be loved.—E. C.

THE POOR BLACK CHICKEN. BY ANNA LOUISE BURMAN. Old Whitey came strutting down, with a common inferior liver was she, that a looking of great renown.

And after her came two chickens, flapping with all their might, nine had their mother's complexion fair, but one was as black as night.

Old Whitey looked over her shoulder, and stuck to each little peep; but suddenly, angrily, stretched her neck, and flew at the small brute.

All day she pecked at the chicken, whenever she saw it was near; and Dinah, the cow, at her kitchen door, heard its pitiful peep of fear.

The brooded if duck-luck-up Dorkey, don't late for her best flock! but she outd, pueen can feel for another, we'll pay yer ole mudder back.

No, laughing, good-natured Dinah, quick lifted the little wight; and asking the dredging box carefully o'er him, let presently black was white.

Then away ran the floury chicken, looking like all the rest; and sily old Walleye suddenly clucked, as he nestled beneath her breast.

Dinah nodded and laughed at the mother, "yer looked, honey, sure, but din when folks ebry day take appearance for true, why shouldn't a foolish old hen."

YOU can't guess, mamma, what Grandma Davis said to me this morning, when I carried her the flowers and the basket of apples! exclaimed little Mary Elora, as she came running into the house, her cheeks red as twin roses.

"I am quite sure, darling," said mamma, "that I cannot; but I hope it was something pleasant." "Indeed it was, mamma," said Mary. "She said, 'Good morning, dear, you are weaving sunshine. I hardly knew what she meant at first, but I think I do now; and I am going to try to weave sunshine every day.'"

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four little Sunbeams,' you read to me one day? If those sunbeams could do so much good, I think we all ought to be little sunbeams."

A good missionary once said, that two little words would make mountains of difficulties fall. "Try" and "Trust." "Aye," says another, with a play upon words, "Men usually try first, and then trust; but with God the reverse is best: first trust him, and then try him afterwards."

What we give in charity, we should bring to Christ first, that he may graciously accept it from us, and graciously bless it to those to whom it is given. This is doing it as unto the Lord.

Thackeray designates a snob as a being on a ladder, who is quite as ready to kiss the feet of him who is above him as to kick the head of him who is below.

Our Missionary Fund. We want all our young friends to help us with their nickel and dime to raise a nice sum to send Mrs. Sanford for the heathen Chinese in San Francisco. Try, children, and see what you can do for them.

Lon Powell, 50 cts; Rosa Sherrouse, 50 cts; Fannie Hawkins (as near as we can make it) 20 cts; Lena Sherrouse, 10 cts; Eliza Chambers, 10 cts; Edgar Chambers, 10 cts; Abby Goldsby, 20 cts; Abby Hawkins, 5 cts; May Sanders, 10 cts; Mabby Goldsby, 20 cts; Wm. Hayes, 50 cts; Fuller Canfield, 10 cts; Mr. O. Canfield, 10 cts; Jessie Canfield, 25 cts; Mrs. Amelia Black, 15 cts; Lou Ella Jeter, 10 cts; Lida Jeter, 5 cts; Fannie Sullivan, 10 cts; Eugene Downing, 10 cts; Julia Smith, 20 cts.

Little Workers for 1883. We, the undersigned, have pledged ourselves to give ten cents a month—five cents of which shall be for Mrs. Sanford, and five cents for Mr. Frank DeCourcy. We want to see a list of our young friends will join us.

FOR THE HAPPINESS OF HOME. FROM A CLERGYMAN'S HOME COMES A MESSAGE CONTAINING THE WISDOM OF EXPERIENCE.

Home is the centre of the social system. From it proceed the best and purest influences felt in the world, and towards it gravitate the fondest hopes of humanity.

Yet home does not usually approach in practice its own ideal. The mother is overtaxed with household duties and the rearing and training of her children, while the father fights the outside battle to win the wherewithal to meet expenses.

Mental anxiety and lack of rest and pleasure induce physical disease of many kinds; whence the need of a trustworthy tonic to give help and strength in times of need.

"I use Parker's Ginger Tonic in my family, and can say that we are highly pleased with it as a tonic. From my experience of its value, I recommend it as a reliable family medicine."

Please note: first, Parker's Ginger Tonic is not a mere essence of ginger; second, it contains nothing to create an appetite for intoxicating drinks; third, it is a splendid health restorative for all who suffer from disordered liver or kidneys or any disease arising from indigestion and impure blood.

The Wisconsin plan of grading schools is attracting attention in other Western States. Its chief features are a course of study embracing the elementary branches, the classification of the pupils of each school into three grades, primary, intermediate and grammar; defining the regular steps to be taken in each grade; the adoption of rules to govern the promotion and graduation of the pupils, and the use of a simple and yet complete method of school records.

Not great faith, or intelligent faith, but faith saves the soul; for a touch connects us with Christ as well as a grasp. The fullness is in Him, not in our manner of seeking Him.

Affection in any part of our carriage is lighting up a candle to see our objects, and never fails to make us take notice of, either as wanting sense or sincerity.—Locke.

It is not money, nor is it mere intellect, that governs the world; it is character; it is intellect associated with moral excellence.—T. D. Wolsey.

The estimated cost of the Rio Grande and Calvo narrow gauge is \$11,500 per mile. The work of construction is going on all along the line.

Fresh Charleston strawberries in the Chicago market and fresh Chicago beef in the Charleston market illustrate some of the possibilities of railway enterprise.

PRESTON & MERRILLS INFALLIBLE YEAST POWDER NOT ADULTERATED NOT EXTENDED

"KIND WORDS," S. BOYKIN, Editor. Published by the Home Mission Board of the Southern Baptist Convention.

THE CHILD'S GEM. A weekly illustrated Sunday-school paper for Primary Classes.

Peck's Compendium of Fun. Has a joke in every paragraph, and a laugh in every line.

TEACHERS' LIBRARY. A complete and up-to-date library of books for teachers.

SAFE. H. H. WARNER & CO. TRAVELER'S GUIDE. ARRIVAL AND DEPARTURE OF TRAINS.

Table with columns for Train Name, City, and Times. Includes routes like Louisville and Nashville, Memphis and Charleston, etc.

ROYAL BAKING POWDER Absolutely Pure. Agents for the South.

Through Trunk Line. NORTH & EAST. PULLMAN CARS. THREE TRAINS DAILY.

CELESTIAL SYMBOL. Agents Wanted. COLUMBIA BICYCLE.

ROYAL BAKING POWDER. Absolutely Pure. Agents for the South.

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.—Jeremiah.

Old Series—Vol. XXXVIII. MEMPHIS, TENN., MAY 12, 1883. New Series—Vol. XV. No. 48.

Our Pulpit.

THE SINS OF MEN.

FROM the context it appears that the inspired penman meant by the term judgment, in the passage, the decision of men generally. He had been instructing his son Timothy—telling him how to manage the people with whom he had to deal.

1. The open transgressors.

Some sinful people appear to have nothing to conceal. Their lives are as so many open books. Every one looking on may read. Such people usually carry the same frank disposition with them through life.

2. That class of people whose sins follow after them.

To human sense some people's conduct is inexplicable. Generally there is such a difference of opinion regarding their conduct, that one incurs risk in condemning or commending it. One man thinks he knows them to be at fault; and another is equally confident that they are not to be censured.

O, fearful responsibility that those men assumed!

Their hearts were full of love for their fellow, and mistaking their sympathies for love to God, they inaugurated two evils publicly before the world. Generations yet unborn are to see the ruinous effects on men of baptismal salvation and the substitution of a handful of water for what the Lord requires an immersion.

A LITTLE WHILE. "Yet a little while and ye shall see me."