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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. Entered as the Post Office of Memphis, Tenn., as Second Class Matter, June 10, 1883. Old Series—Vol. XXXVIII. MEMPHIS, TENN., OCTOBER 27, 1883. New Series—Vol. XVI. No. 21.

Our Pulpit.

THE FUTURE HOME OF THE REDEEMED.

BY REVA A. W. LAMAR, PASTOR, CENTRAL BAPTIST CHURCH, MEMPHIS, TENN.

TEXT: "Nevertheless, we, according to his promise, look for a new heaven and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."—2 PETER III, 13, 14.

WHAT there is to be a dissolution of the present system of this universe, is abundantly taught in the Scriptures. I beg you to observe a few of the many passages bearing on the subject. In this chapter the apost

worlds are related to each other as means to an end—the reaping will be according to the sowing.

It does not stagger my faith to contemplate the greatness of the change. Go into any laboratory in the land and look around upon the chemical operations going on, and you see the strange, marvelous transition of the forms of matter constantly taking place. Sit down in front of your grate of a winter's eve before the cheerful, glowing fire, and you see the coal disappearing in gas and smoke and ashes and flames; and if you could take that quantity of coal and weigh it, you would find that the weight of the gas and smoke and amoke, plus the oxygen accumulated in combustion, would be just exactly the same as that of the coal that you put in the grate. It is vanishing in smoke and gas and ashes and flame. "It is destroyed as so much coal, but not as carbon atoms," and it will reappear in another form in the living tree or the beautiful flower or the glorious beams of blessed light that flash across the evening hour. And so out of the crisping heavens and dissolving world shall come the new heavens and the new earth. Over the waste of darkness the Spirit of God shall brood as it did on creation morn, and God shall bring forth a new world more divine, more glorious, with many mansions—the eternal dwelling-place of the saints!

Peter tells us that this new heaven and new earth is "according to the promise."

WE LOOK FOR HIM ACCORDING TO THE PROMISE OF GOD.

"In the eternal counsels of God, the new heavens and the new earth are older than the ancient heavens and earth upon which you now gaze." When Abraham stood upon the mount God said to him, "Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward." There burst upon his gaze a sublime picture of that glorious land of promise. God said: "To thee and to thy seed will I give it forever." That promise has never been fulfilled. Oh, brethren! "Its fulfillment lies in the distance amid the grand, august certainties of the new heavens and the new earth." And that brings us to the next thought of the text.

3. This glorious, new-born earth shall be a land "WHEREIN DWELLETH RIGHTEOUSNESS."

That new world is to be the chief scene of the kingdom of God—the dwelling-place of his resurrected, glorified saints. In that land no sinner shall dwell. Amid its blessed heights no corruption shall be. From all its nutterable beauties—that no eye hath seen, nor ear heard, nor heart of man conceived—sin shall be excluded. Ah! in this world, righteousness is a temporary visitant. She comes and abides a little while and fits away. Sin seems almost to reign supreme. Ah, what a terrible evil it is. We feel the power of sin; we know its pressure; we groan under its destroying touch. Our hearts mourn and lament the presence of it, and the corruption and the misery that it brings. When that soul, clothed in that glorious, material, resurrected, immortal body, shall step forth in "the day of God," a dweller forever in the new earth, with a about full of infinite bliss, sin will be left behind. What a land that will be where there will not be a penitentiary, nor a jail, nor a prison, nor a paper-hence, nor a den of iniquity, nor a bar-room, nor ralling, nor envious, nor drunkenness, nor wickedness of any form; where there shall not be a single sinner to breathe and corrupt its pure and holy atmosphere—a land wherein dwelleth righteousness! God will be there. He says in the chapter that I just read to you, "I will be with them and dwell with them, and they shall be my people and I will be their God." And Christ will be there! He whose face we have never seen, yet have rejoiced in him, and believed in him with inexpressible peace, is for whom we have sacrificed and toiled and labored in this world; he will be there! And in that land of "righteousness"—that new-born earth—we shall, in the freshness of eternal vigor, behold his face forever and ever, "and he will be like him, for we shall see him as he is."

Another thing about that world is that it will be a place of perfect rest and perfect joy. We all

know that in this world joy is temporary. We know in this world how we toil and labor. We know how we suffer with aches. We know how we mourn under our burdens. But in that blissful "land of sure delight," we shall cease from our labors and our work will follow us. Perfect joy! There will not be one heart that is tender from another; there will not be a sorrow; there will not be a tear; there will not be a body-ache in the glorified body; there will not be a separation; there will not be a death. There will "be no night there, for the Lamb shall be the light thereof," and they shall reign in perfect bliss and perfect joy forever and forever.

And it will be a world of increasing knowledge. Where is the man whose heart does not sometimes yearn for knowledge? Where is the soul that does not sometimes yearn to have unfolded those dark mysteries that agitate and fill with anxiety the mind in this life? The limitations to our acquisition of knowledge will all be removed there. As we climb those glorious heights, and dwell in those everlasting cities, and gaze upon those infinite glories and sit down under the teaching of the "Lamb," we shall untrammelled revel in ever-enlarging knowledge for all eternity. The glories of redeeming love and the dark mysteries of revelation shall all be unfolded. The mighty unfathomed depths of God's Word will be as plain as light, unfolded to the gaze of the soul through endless ages. Oh what heights shall our soul climb in quest of extended knowledge! Oh what depths shall that soul reach! Oh! how shall thou soar outward and onward and upward without limitation, beholding the glories and the wonders of God! Those burning words of Swain but faintly describe it:

"When sin no more obstructs our sight,
When sorrow pains our heart no more,
How shall we view the Prince of Light,
And all his works of grace explore!
What heights and depths of love Divine,
Will there through endless ages shine!
"Well He has fixed the happy day
When the last tears will wet our eyes,
And God shall wipe all tears away,
And fill us with Divine surprise
To hear His voice, and see His face,
And feel His infinite embrace!
"This is the heaven I long to know;
For this, with patience, would I wait,"

Only as my soul shall stretch itself upon the frame-work of eternal verities, shall I be true and great and grand and noble. Only as my soul shall be full of a hope "big with all manner of eternal weights of glory," shall I live with power; shall I glorify the Lamb; shall I sit down at last forever in his presence. Poor soul, far off in darkness, away from Jesus Christ—what a dark contrast awaits thee! For there shall in nowise enter into the new earth anything that "defileth or that worketh a lie." They that are without "are dogs and sorcerers and whoremongers and adulterers" and all the evil and wicked that have died in this world. And they shall never dwell in his presence—never, never, never. This day he who sits upon "the great white throne" is thy Savior and elder brother. But he is coming amidst the destruction and desolation of the end to be thy judge! Oh! bow down at his feet, give him your heart, and, in the language of another, and in view of thy guilt and the coming wrath, let your soul's earnest cry be, "Jesus, cover my defenceless head with the shadow of thy wing!"

MINISTERIAL FAITHFULNESS.

BY REV. H. M. LONG.

BRO. GRAVES.—Pursuant to your request, I send you the following article on the above caption:

More than eighteen hundred years ago the Gentile Apostle, by inspiration, declared faithfulness to be an essential element in stewards of the mysteries of God. This declaration has come down to us bearing the impress of divine authority, and of the weight of voluminous testimony accorded to it by the experience more or less of Christians of all succeeding ages. Paul was a living illustration of the importance and efficacy of faithfulness in preaching, in that he "shunned not to declare all

the counsel of God." So important is this ingredient in the make-up of ministerial character, that he that is void of it, however much he may claim to be divinely called to preach the gospel, is unfit to occupy the position of a spiritual guide to others. The crown of life is promised only to those that are faithful. "Be thou faithful unto death, and I will give thee the crown of life."

If Christians in general should be faithful to the sacred trust committed to them, how much more, if possible, should the Christian minister be, for to him, as a bishop, is committed in a large measure, the care of souls, and on his teaching, not only by precept, but also by example, hang, measurably, the immortal interests of men and women. He stands as a minister for Christ, entrusted with the heaven-given message—to the children of men to be reconciled to God. He occupies the position of a sentinel on the outskirts of the camp of Israel, and oh! how important it is that he sedulously watch the movements of Satan and his emissaries, and guard zealously the spiritual interests of God's people. He is represented as a watchman on Zion's walls, whose business it is to warn the people of the evening's approach, and how fearful are the consequences of unfaithfulness depicted in the thirty-third chapter of Ezekiel's prophecy! "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will be required at the watchman's hands." (Ezek. xxxiii: 6.) Again it is said in another place: "If the trumpet give an uncertain sound who shall prepare himself for the battle?" (1 Cor. xiv: 8.) Paul said, "I am pure from the blood of all men, for I have shunned not to declare all the counsel of God." Oh, that every man claiming to be a minister of Jesus Christ might be enabled in truth, to claim the same at the close of his earthly career!

To be faithful, ministers are enjoined, with Timothy, to "endure hardness as good soldiers of Jesus Christ"—to "reprove, rebuke, exhort with all long suffering and doctrine." The faithful, skillful physician not only cautions his patient as to the quality and quantity of his diet, but also prescribes the medicine, bitter and nauseating though it be, necessary to remove the cause of the disease and build up the impaired system. So with him that has to do with souls. He should not only feed his flock with sound, wholesome doctrine, but he should also lift up his voice against sin, and false doctrine, whatever shape it may assume, and expose them and their consequences in such language as the Bible will justify. I have thought that Paul was not quite so cautious in his denunciation of false doctrine as some preachers of the present age. And even the lovely John was not up to the pseudo liberalism of the pulpits of this age; for in writing to the elect lady and her children he says: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that bideth him God-speed is partaker of his evil deeds." In the face of this, what would John say of those men now in vogue such as they know to be promulgators of false doctrines, "teaching for doctrine the commandments of men," and who "have made void the law of God by their traditions" into their pulpits?

Paul, in his letter to the Galatians uses this remarkably strong language: "Though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Declaring "all the counsel of God" tends invariably to expose him that does it to the ungenerous criticisms and crafty jeers of the multitude, and of course renders him unpopular in many circles, but shall the minister of truth and righteousness make terms with sin, and compromise with error, lest he incur the displeasure of sinners and the frowns of errorists? By no means should the physician withhold the very medicine which he believes essential to the recovery of his patient, simply because it is unpalatable and nauseating? Surely not; unless he is more concerned about having the present

god will of the sick man than about the latter's recovery.

He that curries favor with men at the expense of any part of God's truth should remember the words of Jesus: "Woe unto you when all men shall speak well of you!" Again we are told that "the friendship of the world is enmity with God." Will the man who loves Jesus and his cause above every thing else, and who feels an undying interest in the salvation of immortal souls, prove recreant to his Master to conciliate the enemies of that Master? I can not believe it. The time-server who places a higher estimate upon his reputation among men than upon the honor of Christ, and the immortal interests of his hearers, may prove treacherous and unfaithful, but not so with him whose crowning desire is to glorify God in the salvation of sinners.

Christ says: "Many will say unto me in that day (the last great day), Have we not prophesied (taught) in thy name?" etc., "and then will I profess unto them, I never knew you; depart from me, ye that work iniquity." It is to be feared that some of the bitter lamentations, some of the most fearful walls that shall come up from the regions of the damned, will be from unfaithful ministers. They get their reward that they sought after (the praise of men) in this world, and will have an eternity in which to bemoan their unfaithfulness and treachery. But, alas! this will not be all. In addition to working out his own damnation, the unfaithful minister is instrumental in securing the eternal wretchedness of others, that under his preaching are rocked in the cradle of carnal security, and die the sad victims of a dead faith, and shall awake in the judgment to find all their fond hopes but a miserable delusion and blasted forever.

Pleasant Hill, Miss.

THE CROOKED CREEK ASSOCIATION, ARK.

BRO. GRAVES.—I thought your many readers might be interested in a word from Northwest Arkansas. The Crooked Creek Association of Missionary Baptists met at Sugar Loaf, in Boone county, Ark., Saturday before the fourth Sunday in September, 1883. The session was harmonious, and this year, for the first time in several years, agreed to keep a mission in the field, and agreed to organize Sunday-schools in the several churches. Seventeen churches compose the Association.

I noticed what will be good news to landmark Baptists, even here where intercommunion has been in the ascendancy ever since the country was settled, and even pulpit affiliation, its twin sister, very much abounds, so much so that none of our ministers, especially those seeking popularity, ever raise their voice against intercommunion. But at our last Association, the old Baptist war horse, Elder Isaac Davis, of Boone county, in preaching the introductory sermon, took bold ground in favor of strict church communion. His text was Matt. xxviii: 20: "Teach them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." His argument was convincing. He quoted Scripture after Scripture to support his position, and defied the world to produce one scriptural example for intercommunion, and he offered fifty dollars to any person who would produce one apostolic or scriptural example of one church eating the Lord's Supper with another church. He stated emphatically that it could not be done, but that the Scripture was all against it. He showed by many examples that the practice was attended with much evil and danger to the church, and is calculated to bring the church great trouble, while it brings the church no corresponding benefit, in fact, nothing could be gained by its practice to the church. He said it was not a social meal to which we might invite our friends—that if it could be expanded outside the church, why not to Pedoes? This part of the sermon brought out sharp opposition, but was halted with delight by many.

Now, this good brother is not a subscriber to THE BAPTIST. I wish he was; if he had been he would not have said in that noble sermon that the right hand of fellowship is the door into the church, as

he did on that occasion. Suppose, Bro. Davis, that John Smith was to be converted and tell it to the church, and ask to be admitted, and receive the unanimous vote of the church, and is baptized by the church's authorized agent, and through neglect the right hand of fellowship is never extended to him; is he a member or not? or is he out of the church yet? J. W. WAIN.

Carrollton, Ark.

A CHEERING WORD FROM GEORGIA.

BRO. GRAVES.—I write in order to congratulate you in your noble efforts in defending the great truths that make Baptists a peculiar people (great because they are true). I am at this writing regularly reading the Index, of Atlanta, and cannot but see its unfair course towards you. Every fair-minded man will say, if the Index is opposed to your views on the communion question, why not in a frank way say so, and give the reasons? but all can see the reprehensible course and style of the Index in this matter. I here predict that it will never try to answer your arguments in favor of church communion, but will still persist in its present course, which is strongly condemned in the minds of not a few. It is true the Index did speak last week (but what of that speak), but it will never let its readers see your remarks in reply to that speak. Mark this! Go on, my brother, the great Baptist heart of the masses is with you, and only ministers of a certain class are against you, and that class that favored alien immersions and pulpit affiliations as numbers now see. I write to contribute some little to that encouragement that I think is due to you. No churches are dividing here upon the communion question, and the ranks of the locals are filling up from the opposition. I say the truth. Eight out of ten of the thinking preachers in this country are with you, and they are all in good humor, while those who are opposed seem to be in ill-humor. Why this? Yours in Christ, A. F. UNDERWOOD.

Cleveland, Ga.

A SENTIMENT FROM ALABAMA.

EDITOR BAPTIST.—I pity Bro. Ray and all of his way of believing. They begin begging big in the middle and come out begging. Now unmanly this begging business! Why not come square out and say, God's literal word teach one practice, and in that there is nothing debatable? I have read and re-read "Seven Dispensations," and the more I read the more I am convinced of its comprehensiveness. The "So sermons" are grand and alone worth the subscription of the paper five years.

Bro. Graves, let me say to you and our brethren, that church communion vs. denominational communion is growing daily in Alabama, and if Breth. Ray, Renfro, Gambrell, "V.," and others, will only continue their assaults, the old Castle of Truth will be seen to be impregnable, and they will have to hunt up some new kind of ammunition to even make a tiny speck on the extreme outer wall. God bless you, my brother. T. C. COULSON.

FROM SOMERVILLE, TENN.

BRO. GRAVES.—Every reader of THE TENNESSEE BAPTIST I know will not be interested in the peregrinations of your humble servant, but let the fact, that he has been somewhere, and where somebody else ought to be, suffice as an apology for his impudence in spreading his rambles before the public.

On the morning of the 24th of September, I left home, too early for a lady man's breakfast, took breakfast with Rev. J. D. Anderson, of Germantown, spending several hours with him and his family. He is happy in his work, content to labor hard, and resting in the confidence of his people; so, nobody else ought to be where he is. At eleven o'clock I boarded the cars for Memphis, where I spent some time with Pastor Venable, and had a ward with that Sunday-school man, who is willing to work "in a subordinate position" for the Master. Would that there were more like him! At 4.40 p. m., I was on my way to Big Creek

church, near the line of the C. & O. road, in Shelby county, to assist Pastor Kincaid in a meeting. Arriving at the church at a late hour, I found a small congregation wondering if they would be disappointed again. The pastor was sick, and promised help had not arrived. Though a perfect stranger I was soon at home with a clever Christian people. And while the work was hard, two sermons a day all the week, it was enjoyed, because it was the Master's work, and the people gave exceptionally good attention, and the congregations constantly grew. I was really sorry that another appointment compelled me to leave before the pastor was well enough to come.

On Sunday, the last day of the month, I preached to a few persons in Covington. Pastor Kincaid has a fine field at Big Creek, and is much beloved. I suppose no pastor ever enjoyed a greater degree of love from his people. Covington has been without a pastor for sometime. I understand also Brighton church is without a pastor. I suppose there is scarcely a better section of country in West Tennessee than that from Covington to Memphis. The country is rich and will last—no one knows how long. There are not enough Baptist pastors living in it to do the needed work. This is what I wanted to say in this communication. In this country somebody ought to be, to help the few preachers that are, of course, doing the best they can under the circumstances. Covington is about to arrange for a pastor. If they succeed their pastor will take some country churches in his field. But Covington needs help, and if it is possible for the Mission Board to afford help, no doubt it would be highly appreciated. If that brother who is looking toward Covington does not accept the field offered to him, I shall feel that he is not anxious for a good country, and the oversight of a clever people. I have been over these and I am certain somebody else ought to be there to help. The people need help. The preachers that are there need help. Enoch WINDS.

October 3, 1883.

MINISTERS' AND DEACONS' MEETING.

THE Ministers' and Deacons' Institute of Salem Association convened with the church at Madison, Cannon county, Tenn., Friday, before the fifth Sunday in September, 1883. Elder J. F. McNabb was elected Moderator, and Deacon W. L. Sullivan, Clerk. There were but few of the members present. The whole time was taken in discussing the subjects published, except one essay, which was read by Bro. McNabb. It was one of the most interesting meetings we have had for several years; and we think great good was done.

The next meeting is to be held with the church at Smithville, Tenn. The programme will be published in due time.

A REVIVAL AT MARION.

After the Institute adjourned the church continued the meeting seventeen days and nights. During this time sixteen made a profession of religion. Sixteen were added to the church by experience and baptism, two by letter, and two were restored—in all twenty. Two of the number baptized were Methodists, and one a Cumberland Presbyterian. It was truly a great meeting.

Bro. J. F. McNabb preached for us the first Sunday of the meeting, and remained two or three days. Bro. J. C. Brian remained ten days and preached the most of the time. He did good service.

The meeting closed last Sunday night, at which time the church partook of the Lord's Supper.

ITEMS.

The Bible is sold now in Florence, and stands midway between the stake at which Savannah was burned and the river Arno into which his ashes were cast. Is not God's hand in this? A pastor in California inserted the following advertisement in his church paper: "Strayed or stolen. Thirteen members of this flock who have not been seen at the fold, either at prayer-meeting or communion, for five months."

Historical Department.

It will be admitted that we have given more valuable Historical Matter in this paper in the past 27 years of our connection with it, than any other Baptist paper on the continent.

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

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

A writer (D. M. R.) in the Journal and Messenger puts forth the following as A NUT FOR THE OPPONENT OF "ALIEN IMMERSIONS" TO CRACK.

"I have been for some years engaged at all hours in the study of Baptist history, and certain facts have fallen under my notice that I would fain know what the anti-alien immersionists mean to do with. There is no line of Baptist ancestors, that I know of, that they can run back along, without ending in men who, according to their notion, as being unbaptized, had no right to baptize.

"If, by means of the MSS. said to be by Mr. Kiffin, they trace their baptism to the Mennonites in Holland; again they are shut off and can not get back to the Waldenses; for Menno was baptized by Ubbo Phillips, and Phillips was a Hoffmante, and Hoffman was baptized by the disciples of Grobel, and Grobel and Blaurock, two unbaptized men, originated baptism in 1520 in Zurich.

"If they try to avoid all these, and trace their baptism through the 'New Connection Baptists,' here again they are headed off; for their baptism was begun by two unbaptized men, Kendrick and Donlathorne, baptizing each other in 1755.

"Every Baptist in the world at present must trace his baptism to an alien baptizer. If 'alien baptisms' be invalid, are there any Baptists in the world?"

We have waited for many months to see a refutation of these assertions by the Editor of the Journal and Messenger or some other able or other; but either time or inclination was lacking, we suppose.

We are an anti-alien immersionist from conviction. When we can accept the immersionists of Pedobaptists for scriptural baptisms, we can be—not a Catholic—but an infidel.

1. Roger Williams never was a Baptist for one hour of his life, but he ever was a hurtful opponent of Baptists. No Baptist church or minister extant has any connection with Roger Williams, or derived baptism or ordination from him or his informal and ephemeral society—for it existed but four months, if it can be said ever to have existed in the sense of having had an organization.

2. We do, without the least fear, trace one line of the Baptists of America from John Clarke through Spilisbury's church of Loudon, if the writer pleases—the baptisms of which were derived from the ancient, not modern, Waldensean Baptists of Holland, and these ancient Waldensean Baptists as we have shown, in "The Two Witnesses," derived their ordinances through an unbroken succession of pure churches from the apostolic churches themselves.

late with them as gospel ministers. (See Henry Bullinger's history.)

3. We do not claim to have derived as a denomination from Menno or his followers, but Menno was a Waldensean Baptist at first—baptized in immersion as the only primitive act, and was, as he himself declared, immersed by an old Waldensean minister. In a book he put forth in 1539, he says:

"After we have searched over so diligently we shall find no other baptism besides dipping in water, which is acceptable to God and maintained in his Word. Let who will oppose, this is the only mode of baptism that Christ Jesus instituted and the apostles taught and practiced."

So all the difficulties of this anti-Baptist "Pike," of the Journal and Messenger, vanish into thin air and the claims of the Baptists to be the ancient Waldenses—who were the witnesses of the truth during the ages of universal darkness and superstition, and, as Drs. Durmont and Ypelg, two distinguished Presbyterian scholars and historians, declare in their "History of the Reformed Church of the Netherlands," the only religious community that has stood since the apostles; and, therefore, older than the Catholic hierarchy itself.

John Smyth's re-baptism, this is the latest authentic information:

"Rev. John Clifford, a Baptist minister of England, has published a book entitled, 'The English Baptists: Who They Are and What They Have Done.' The following passage gives an account of the conversion and baptism of John Smyth:

"At Cowle, Lincolnshire, a few miles from Gainsborough, there was, according to an old church book recently copied, a Baptist society as early as 1599. To that rural community Smyth went in the year 1604, and labored nearly all night with Elders Henry Helwise and John Morton, who defouted our cause well. Not yet, however, was he convinced, but after three months' reflection his mind had advanced beyond the position of the Separatists. 'If had,' says the church book, 'consulted the Scriptures, and admitted that he was deceived in the way of Pedobaptistry, and so embraced the faith in a true and apostolic baptism, and on the 24th of March, 1606, at midnight, to avoid the satellites of the persecuting church, and under the glare of torchlight, he was baptized by Elder John Morton, in the river Don, and then walked to Epworth, a distance of two miles, in his wet clothes.'"

[A scholar from an adjoining State thus modestly adds his convictions, formed after a patient and careful examination of the question. "Was there a church at Troas? Now if any brother who has the clear scriptural and historical facts to prove the affirmative, Bro. Stuckney will thank him, and we will thank him also.—ED. BAPTIST.]

PRO. GRAVES:—I have given the Troas church question a thorough investigation during the past two years. I can find no evidence whatever of the existence of a church there for the first three centuries. All the importance, however, attached to the question relates to Paul's time. Uselius, in his church history, speaks of a great many churches in different towns in all Asia Minor and vicinity, but speaks of none at Troas. In all his history he mentions Troas but once, and even then does not intimate that there was any church there. If there was no church there no one will pretend that the Lord's Supper was administered. Till this investigation I had always supposed a church was there and that the Lord's Supper was administered during the night of Paul's preaching. I feel thankful for the light I have received.

I think the decision of those judges was a very one-sided affair and that it does you great injustice, and I hope, for the good of all concerned, they will see and cheerfully correct their mistake.

I know of no other even pretended scriptural prop for the intercommunion of Baptist churches. J. M. STUCKNEY, Toulon, Ill.

THE INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN.

IN your last issue I noticed an article on the above subject, which I cannot altogether agree with. But nevertheless I am very glad to see the topic treated on, inasmuch as I find that some men even deny that Christianity was introduced to Great Britain until the third or fourth century. Now we miles, and see the want of many MSS. that were burned and destroyed in the castles of Wales, chiefly Caernarvon, at the time the Welsh people were subdued by the English under Edward, A. D. 1282.

And after that by Cromwell the final destruction

in his opinion, but he lost some MSS. which are to be found to-day in the South Wales Institute, Swansea, Glamorganshire, South Wales. We will, however, produce some of the facts as quoted in Welsh history, which will show that all is not fiction, but fact stated as reliable as any other history given.

"Caradoc, or as the Roman name, Caracac, being betrayed by his mother-in-law, Rowddu, of Roman name, Roadless, then given over to the now called Suffolk and Norfolk, who died in A. D. 61. Caracac was taken prisoner, and the whole family taken captives to Rome, A. D. 61. Caracac had a daughter by the name Gwladu, or Roman name, Claudia, to whom Martial the poet, composed and sung, on the day of the great celebration when Caracac, wife, children, and implements of war, etc., were exhibited.

"Martial noticed the beauty of the young princess, Claudia, and composed the following lines in Latin:—

"Claudia of azure-painted Britons born, What Latin wit and Latin grace adorn! Such forms might Rome among her daughters place, And Attic matrons deem of Attic race."

"In course of time Claudia was married to Aulus Pudens, a noble and influential gentleman of Rome for which Martial made the following lines in Latin:—

"O, Rufus Pudens! whom I own my friend, Has taken the foreign Claudia for his wife; Propitious Jlymen! light thy torch and send Long years of bliss to their united life."

"Claudia took a lively interest in the introduction of Christianity into Britain, for she and her husband were converts to the Christian faith, and were very intimate with the 'apostle of the Gentiles.'"

Her name is mentioned in 2 Tim. iv: 21, among others greeting Timothy. She was born A. D. 40, in a place called to this day Trofran, in the parish of Hlanlid, in the vale of Glamorganshire, South Wales. It is said by tradition that Paul was personally in Trofran, although Scripture is silent and does not mention his going there.

But if Claudia and her husband were so intimate with Paul, Claudia knowing at the same time the condition of her people in her native country, it is possible that Paul sent some one or more there to preach Jesus, if he could not have gone himself.

There is a book by the title, "History of the Baptists Among the Welsh Since the Days of the Apostles," now newly published, claiming to have some MSS. printed that were never printed before, newly found MSS. I have not been able to have it yet, but I hope to be able. For the information of my brethren I will state that it can be had by sending two dollars and fifty-five cents to Rev. Dan Bowen, Carbondale, Lankawana co., Pa.

It would be of great pleasure to me if some other brother was to take up the topic and investigate that is possible, for from England the foundation came chiefly to this country. Yours in hope to improve, GWILYM G. THOMAS, Jacksonville, Ark.

OUR APPOINTMENTS FOR NOVEMBER.

We will (D. V.) deliver a series of Lectures at Fayetteville, Ark., commencing on Friday, 11 o'clock, or at night (as the brethren may appoint) November 9th, including the second Sunday.

Also a full course at Spring Creek church, commencing on Thursday November 15th, at 11 o'clock a. m., or 8 p. m., (as the brethren appoint,) including the third Sunday.

Owing to the railroad connections I cannot meet the appointment at Van Buren, Ark., on the 7th November, but will on my return from Spring Creek.

We shall (D. V.) commence a full course of Lectures at Morrilton, Ark., on Thursday before the 4th Sunday in November—including the Sabbath before.

Such is the decline of infant baptism in Switzerland, that a recent Synod of Basle could pass a resolution requiring baptism before confirmation only by a majority of one vote. The most recent church regulations in Hesse abolish god-fatherhood, the baptism of infants, and substitution of simple witnesses, who are not required to place the religious training of the baptized child.

Missionary Department.

THE PLAN OF OPERATION.

1. Let each Association appoint an Executive Committee whose duty it shall be to inspect the churches to make collections for State, Home, and Foreign Missions, Ministerial Relief, and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.

2. Let the members of this Board of Collection report any amount monthly if possible, to the Missionary Secretary of the Convention, the moneys collected for the various causes by the several churches in their associations, stating plainly in which cause.

3. Let the Executive Committees of the associations notify the Board of Collection by the State Board, a missionary for the bonds, who shall be the joint missionary of the Convention and the Association.

The first on Missionary Secretary and Missions, State and Foreign, will freely contribute to this Department this year.

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION. maintains the work of the Gospel in destitute regions in Texas, Arkansas, Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest.

Having no paid agency in Tennessee, funds must be sent direct to Rev. James Waters, Missionary Secretary, Nashville, Tenn.

REPORT OF MISSIONARY SECRETARY.

I give below the receipts and expenditures for State Missions from November 14, 1882, to October 1, 1883. Items will be given in my report to the Convention. The first item of expenses is for printing, postage, expressage, travelling, etc.:

Table with columns: Balance at Convention, Big Hatchie, Record, Cumberland, River, W. M. B., SOUTHWESTERN DISTRICT, London, Total. Receipts: Balance, Big Hatchie, Record, Cumberland, River, W. M. B., SOUTHWESTERN DISTRICT, London, Total. Expenditures: Balance, Big Hatchie, Record, Cumberland, River, W. M. B., SOUTHWESTERN DISTRICT, London, Total.

The following sums are due missionaries from Associations:

Table with columns: Big Hatchie, Record, Cumberland, River, W. M. B., SOUTHWESTERN DISTRICT, London, Total.

We trust these Associations will have paid their missionaries before the Convention, so as to clear away all indebtedness. Those having made pledges for this will please remit to me at once.

JAMES WATERS, Miss. Sec. I. S.—There is due the Missionary Secretary at this date, \$32.50. J. W.

BIG HATCHIE ASSOCIATION.

PRO. GRAVES:—I see by THE TENNESSEE BAPTIST that the Big Hatchie Association proposes to do a noble work for Foreign Missions. I rejoice! We ought to plant the standard of the cross every land under the sun, and I trust the example of the Big Hatchie will stimulate our brethren other parts of the State, and other States, to redoubt exertions in the Master's cause.

But what about our Home Missions? Let not our brethren forget the thousands of our own land of our own blood who need the Gospel. Let us not forget that Memphis, one of the most important cities in all the Southwest, is in the Big Hatchie Association. To-day Memphis ought to have not less than six self-sustaining churches, which is no larger, has seven. There is no laboring in Memphis a good and true man as missionary, sustained by the contributions of the brethren of that city, and by the aid of the State Mission Board and the Home Mission Board of the Southern Baptist Convention. One, perhaps two, might be made a stronghold of the Gospel. Will not brethren of Big Hatchie Association contribute liberally to this result? We should be glad to hear from them through our columns. J. W. brother, Atlanta, Ga.

J. T. TUCKER, JR.

Foreign Missions.

MRS. NORA S. GRAVES, EDITOR.

MRS. CRAWFORD'S TRIP.

DEAR DR. TUTTTER:—Mrs. Crawford had a pleasant run from Waco to San Francisco, but in San Francisco an attack of illness confined her to bed for ten days. She was barely able to sail by the "City of Tokio," on the 31st of May, but had a good passage over, and improved a little on the way.

She reached Chefoo safely on the morning of the 3d of July, where I met her a few hours after landing, looking to me very thin and jaded. We remained in Chefoo two days, and then set out for Tung Chow in male chairs. The journey up the coast was very fatiguing, but, by the blessing of God, she reached home safely on the 6th of July, after an absence from home of one year and ten months. Holmo and rest, during the last ten days, have wonderfully built up her strength, and we hope in a few weeks more she will be herself again. She thinks her general health was benefited by the trip, and that it will enable her to make up lost time. She sends her warm regards to all friends. Yours truly, T. P. CRAWFORD, Tung Chow, China, July 16th, 1883.

English Baptists gave \$300,000 for foreign missions last year, and it is believed that they will comply with the request of the Committee on that subject for an increase this year of \$75,000.

The supporters of Paganism and Mohammedanism are rapidly learning the value of the printing-press as a means of defending and promoting their faith. According to The Gospel in All Lands, there are said to be in Lucknow and Cawnpore forty-five publishing houses engaged in printing and circulating infidel and pagan books. One publisher received from a rich Mohammedan \$4,000 to assist in Mohammedan works. A million Hindu tracts were issued at the expense of one Hindu prince. One hundred and three newspapers, mostly weekly, advocate and support Paganism in Hinduland, and assail Christianity in India.

The Foreign Missionary Journal, published at Richmond, Virginia, and the Heathen Helper, published at Louisville, Kentucky, are both excellent missionary papers, and should be circulated in the schools, that a knowledge of our missions, missionaries, their fields, and what they are accomplishing by God's grace may be known monthly. This will give great impetus to the work.

An earnest Christian in writing of missions says: "I gaze on my Master. If my gaze were fixed on the field my heart would break. I look not at results but at him, so my fainting heart gathers strength to work; sowing seed is tearful work! It is Jesus' work, in this rests the comfort and strength.

Ours is to work, fruit or no fruit, we cannot stay our hand until Jesus sends our discharge. But if the workers in the same vineyard, in the same glorious cause will help in our special department how many tears spared, how much suffering avoided."

One of the converts of the present revival in Japan relates his experience as follows: "For thirty years I have been seeking rest for my soul. I sought it first in Buddhism, then in Shintoism, but I found it not. In my happiest moments I felt that there was still a lack. I could not tell what it was, but I knew that I needed something I did not have and did not know where or how to get it to make me happy. I heard of Christianity and determined to come to Nagasaki (he believed a hundred miles distant) to see if I could learn what I needed and how to obtain it. I came into the church and heard the Christians tell what joy and peace they felt in their souls, and said, 'that is just what I want.' I determined to pray to the Christian God. He heard my prayer and has given me what my soul has so long been crying for—peace, joy. During any one hour since I believed I have had more

joy than in all the years I was a Buddhist. The Christian religion is the true religion."

THE BIG HATCHIE FUND.

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

Table with columns: Churches, Subscribed, Paid. Churches include Covington, Big Creek, Ridge High, Kadors, Germantown, Collierville, Mason, Mount Moriah, Harmony, Maple Springs, Denmark, Zion, Woodland.

THE SILENT HOUR.

AN INQUIRY.

Say, is thy lamp burning, my brother? I pray thee look quickly and see; For if it were burning, then surely Some say would fall bright upon me! Straight, straight is the road, yet I falter, From the Shepherd I oft go astray; I am weary and faint and disheartened— "Discouraged because of the way."

But if only thy lamp had burned brightly, And showed forth what Christ was to thee I too might have seen his salvation, And felt it was also for me.

There are many and many around thee Needing sorely thy light's obscuring glow; If thou knewest they walked in the shadow, Thy lamp would burn brighter, I know.

I think were it trimmed night and morning, It would never grow dim or go out, 'Midst the fierce raging storms of temptation And the terrible tempest of doubt.

Oh, if all the lamps that are lighted Would steadily burn in a line, Wide over the land and the ocean, What a girdle of glory would shine!

How all the dark places would brighten! How the mists would roll up and away! How earth would laugh out in her gladness, And hail the millennial day!

'Tis Christ, Christ alone, in whose power Thy lamp may again brightly shine, For he is the life of his children, And he, if thou wilt, may be thine.

N. B.—This hymn was found fastened to a tree in wood in America; it was brought to England and subsequently revised during a journey in Switzerland.—Zurich, 1875.

ITEMS.

Ninety Mormon missionaries are said to be at work in the South. The circuit rider and the school-master have much work to do where low-browed, thick-necked apostles of ignorance and lust got a hearing.—Nashville Christian Advocate.

Mr. Spurgeon says: "The three reasons which a good woman presented for objecting to a preacher were striking ones. She said that in the first place he read his sermon; in the second, he did not read well, and in the third place it was not worth reading."

WANTED.—Numbers 40, 41, 42, 43, 44, and 45, of Vol. xiv. containing all the articles of the "Two Witnesses." We will extend the time of the brother who will spare us these, or give him a copy of the beautiful little book when it is completed. Send us a card and let us know who has and will spare them.

We take pleasure in introducing our associate, Rev. A. W. Lamar, pastor of the Central Baptist church, of this city, to the readers of THE BAPTIST, who takes special charge of the department of "General News and Notes." He has had no little experience in this department of a religious newspaper, and gives us this week an earnest of the fine work he intends to do for his department for which he only will be responsible. It has ever been understood that our associates and contributors are responsible only for their own productions. We are confident that the labors of Bro. Lamar will add materially to the interest and value of this paper.

The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BEFORE THE EYES OF ALL MEN.

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THE TENNESSEE BAPTIST

ity of Protestants are not aware that they are by their influence teaching... Let them see it and they will demand a revision of their standards, and the renunciation of the pernicious doctrine.

To justify our remark we call attention to the teachings of the Presbyterian church in its Standards!

If we turn to its Confession of Faith, chapter xxv. section 2, we will find this definition:

"The visible church, which is also Catholic or Universal, under the gospel (not confined to one nation as before under the law), consists of all those throughout the world, that profess the true religion, together with their children, and in the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation."

Let the reader mark the statement, "Out of the Presbyterian church, or a church that receives professing parents and their children—there is no salvation!"

To say the least of this definition, it denies the Baptist churches, and Campbellite societies to be visible churches of Christ. If the reader should ask a Presbyterian minister if he believed that Baptist churches were conformed to the apostolic churches, he would answer, No.

We draw two legitimate conclusions from this definition, helpful to the settlement of the question of inter-denominational communion:

1. That Baptists and Campbellite communities are not churches of Christ. Presbyterians cannot, except by abandoning their own principles of confession, invite them to their tables; but they do, and hence their insincerity and inconsistency.

2. That Baptists and Campbellites, being out of the visible church, there is no ordinary possibility of their salvation.

3. The first step for a sinner to take toward salvation is to join the Presbyterian church, to which alone is committed the ordinances and their administration.

The reason of this will be seen when we understand their views of the saving efficacy of the ordinances. We will first notice what they hold and teach concerning

BAPTISM.

"Baptism is ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engraving into Christ, of regeneration, of remission of sins, and of his giving up unto God to walk in newness of life."—Chapter 10.

Of this language, Dr. Howell says: "Much guarded caution characterizes the language of this passage; indeed it appears almost a jumble of nonsense; but the doctrine of baptismal regeneration is, nevertheless, fully embodied and maintained." We turn to the Shorter Catechism and find this additional light:

"QUESTION.—What is a sacrament? ANSWER.—A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers."

Q.—Which are the sacraments of the New Testament? A.—The sacraments of the New Testament are baptism and the Lord's Supper.

The explanation of the operation of the sacraments we will find in Larger Catechism, answer 161:

Q.—How do the sacraments become effectual means of salvation? A.—The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered; but only the working of the Holy Ghost, and the blessings of Christ by whom they are instituted."

William Norton, of England, commenting on this language, says:

"Except as to the intention of the administrator, this is precisely the doctrine of Rome." Let us possibly put a wrong construction upon these teachings, let us inquire how the most eminent Presbyterian divines and professors of their theology, understand and explain this.

Matthew Henry was ordained in 1687. In his "Treatise on Baptism," he says:

"The gospel contains not only a doctrine but a covenant. Baptism wields the keys of the heart out of the hand of the stronger man armed, that the possession may be surrendered to him whose right it is. The water of baptism is designed for our cleansing from the spots and defilement of the flesh. In baptism our names are engraved upon the breastplate of the high priest. This, then, is the efficacy of baptism; it is putting the child's name into the gospel grant. We are baptized into Christ's death; that is, God doth, in that ordinance, seal, confirm and make over to us all the benefits of the death of Christ."

We begin to see why there is ordinarily no salvation out of the Presbyterian "church," since regeneration, sanctification, salvation,—indeed all the benefits of Christ's death are made over to us in the act of baptism! And Christian baptism can only be administered in the Presbyterian "church," since the ordinances are in, and not out of, the visible church.

Dr. Dwight was elected president of Yale College in 1795. In his "System of Theology," first sermon on baptism, he says:

"When children die in infancy and are scripturally dedicated to God in baptism, there is much to be said in favor of the reason furnished to believe that they are accepted beyond the grave."

The converse of this cautiously worded statement must be true, viz.: that there is little or no consoling reason furnished by the Scriptures that unbaptized infants are accepted beyond the grave. This is said of the unbaptized infants of believers, what then are we left to suppose is the horrid fate of the unbaptized infants of all unbelievers?

Well wrote a Pedobaptist against this doctrine when put forth by Dr. Pusey:

"Strange doctrine! which leaves us in doubt of the eternal salvation of millions of millions of hapless infants, because they have not been subjected to a rite which depends wholly on the will of another; nay, which may be withheld by the parents precisely because they have conscientious scruples on the subject; in obedience, as they suppose, to the will of God."

But bear her theologians, the exponents of her faith. Dr. Hodge, of Princeton, says:

"We are baptized in order that we may be united to Christ, and be made partakers of his benefits. This baptism unto repentance is a baptism that the remission of sins may be obtained."—Pritchard, Infant Baptism, p. 124.

Dr. Nevin, formerly professor at Princeton, and finally President of Mercersburg Seminary, and the German Reformed Presbyterian Church, says:

"The church (Presbyterian) makes us Christians by the sacrament of holy baptism, which she always held to be of supernatural force for that very purpose."—Pritchard, Infant Baptism, p. 124.

John Calvin, the father and founder—the author and finisher of the Presbyterian faith, says:

"By baptism God promises remission of sins, and will certainly fulfill his promises, etc."

If we open the standard hymn-book we find that the same doctrine is sung as well as preached.

These are specimens: "Abram believed the promised grace, And gave his son to God; But water seals the blessing now, That once was sealed with blood."—121st Hymn, 1st Book. "Baptismal water is designed, To seal his cleansing grace."—111st Hymn, 2d Book.

Now, if baptism is the seal of the covenant of grace, as Presbyterians certainly do teach, then no one unbaptized, young or old, has been saved, or ever will be. Baptists hardly agree with these views, and they do most certainly involve all that is essential to salvation, and the whole system of Christianity and the character of a scriptural church, and we think thoroughly subversive of both. Indeed, if Presbyterianism is the system of Christianity, Baptists have never held or taught it; and if the Presbyterian denomination is a church of Christ in any sense, no Baptist church can be so considered.

"According to the definition of a church given in the Confession, there is no church of Christ save one composed of those who profess the true Presbyterian religion, together with their children."

THE TENNESSEE BAPTIST

I close this article with the strong and pungent language of Dr. Osgood, of Rochester University, New York:

"Their views of Church constitution subvert... at Baptists regard as the fundamental doctrines of salvation, and, therefore, our disagreement from all Pedobaptists is nothing less than *tole calo*. Their churches are, to our view, formed in direct contravention of God's will; and their constitution is at war with the doctrines of God's grace."—Commentary, p. 11.

Our proposition was to assail with the Word of God, the Sword of the Spirit, and the Spirit of Jesus, such teachings as the above, rather than to content ourselves with opposing the practice itself—and for the life of us, we can see no shadow of "heresy" in this. Our fathers saw none in 1120, when with pen and voice they denounced the doctrine as anti-Christian, and it cost them their life's blood to do it. Will our Bro. Patton explain his last sentence?

THE TWO MOST VALUABLE ADMISSIONS OF THIS AGE.

AS the result of the long continued controversy upon the importance of giving correct versions of God's Word to the heathen nations, and the unanswerable proofs submitted by Baptists that the word *baptizo*, which Christ used, means only to dip in or under water, the British and Foreign Bible Society, the National Bible Society of Great Britain, has at last ordered that "immerse" should be inserted in the margin of all its foreign translations as the literal meaning of the word.

We have nothing here to say of its palpable and confessed unfaithfulness and inconsistency in declining to put the real meaning in the text—the body of the Scriptures, rather than in the margin—but we are filled with both astonishment and delight to know that this Society is willing at last to put the literal meaning in the margin of all their future translations of God's Word for the heathen.

The action of this Society is an emphatic endorsement of the Baptist position with respect to the act of Christian baptism—that immersion in water is the act commanded by Christ. Has there ever been a weightier concession made in favor of the Baptist position, since the controversy on the subject commenced?

But this action comes to us with the unqualified endorsement, and even expressed thanksgiving of the Archbishop of Canterbury! We copy from the *Baptist Weekly*, N. Y.:

"The Archbishop of Canterbury, in his address at the anniversary of the British and Foreign Bible Society, took occasion to give his emphatic endorsement of the Society's action, in directing the insertion of 'immerse' in the margin of its foreign translations. 'I thank them very much,' he said, 'for having put the word "immerse" in the margin of their translations. I must say that I think they were justified in taking this step; and I do not doubt that this translation, based upon the real root meaning of the word, will have its effect.'"

Will not every reader save and use these important concessions?

EDICIONS.

"While reading your intercommunion book, I noticed you said that the Kingdom of Christ was composed of the visible churches, and not of individuals separately. I at once disagreed with you, and read up the Scriptures I believed to teach that it was an invisible reign in the hearts of individual believers, intending to address you on the subject, but in reading I found passages of Scripture that forbid my construction. I then began a search, which resulted in my perfect agreement with you." So writes B. L. Loudmilk, and this is his reasoning: "In Matt. xxi: 43 the visible management of God's cause in the world was taken from the Jewish nation and given to another people, viz., the Christians, who organize churches for the advancement of his cause. The 'kingdom of heaven' would gather only good men, if it was only God's reign in men's hearts, but in Matt. xiii: 17 it gathers every kind, which the angels separate at the end of the world. In Matt. xxv: 1, 10, the kingdom is likened to virgins waiting for the marriage. These virgins are the

churches, called in Rev. xxi: 9, the bride, the Lamb's wife. I confess to you that I was opposed to your views on church communion at first, and for a time, but it was with me as with many, and I believe all other Christians; because I had never examined the subject nor read your book, and the practice of the churches was against it. I thought that there was but one Baptist church, and all Baptists belonged to it, and, therefore, had a perfect right to eat together. But on reading your "Seven Dispensations" I found that the apostles said churches—churches—more than church—and that church and kingdom were equivalent expressions. It is all clear to my mind now; if there are Baptist churches then each one must observe it within itself, her own membership alone being entitled to it, as they alone are to vote."—Benj. Tubbs, Texas.

—Bro. Hackett, Shreveport, La.: There is no church known to me in Louisiana or anywhere else I would so like to visit as S., and no pastor I love better than your own self. I have not accepted your invitations because, in my state of health I feared to hazard a trip in warm weather. I would try it in December or next March if the church and yourself still desire it. Write me about this suggestion. Give my warmest Christian regards to Sister George.—H. H. Smith, Adamsville, Tenn.: Your request complied with.—Dr. A. A. Hodges, in the *Presbyterian Review*, thinks that baptism should be held as a pre-requisite to membership in the Presbyterian church, but that other Christians might be allowed to commune occasionally at their own discretion and responsibility and without any conditions imposed by the church.—*Christian Index*.—The Rev. O. P. Gifford, at the Stratoga Baptist anniversary, said that there are three dangers menacing us—Romanism, Infidelity, and Godless New Englandism. "The New Englander of to-day," he declared, "has the intellect of the Puritan without his conscience."—"Beneath a church belonging to some Franciscan monks at Lahn, about fifteen miles northwest of Jerusalem an ancient baptistry has been discovered. It is in the form of a cross with curved ends. It is about five feet deep and ten feet long, admirably adapted for immersion. No doubt there are many more of those old baptistries yet to be unearthed. That in the centre of the famous baptistry at Florence an ancient baptistry has been discovered. It is in the form of a cross with curved ends. It is about five feet deep and ten feet long, admirably adapted for immersion. No doubt there are many more of those old baptistries yet to be unearthed. That in the centre of the famous baptistry at Florence an ancient baptistry has been discovered. It is in the form of a cross with curved ends. It is about five feet deep and ten feet long, admirably adapted for immersion. 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QUESTIONS

I heard a Methodist minister a few days ago, use the following language of Scriptures to prove the inevitability of the Kingdom of God: "And when he was demanded of the Pharisees, when the Kingdom of God should come, he said, The Kingdom of God cometh not with observation, neither shall it say, Lo here or there; for behold the Kingdom of God is within you."

That Methodist minister was ignorant of the Word of God, though he quoted the translation of King James' version. He is a willingly ignorant man, for if he really desired to know the meaning of this passage he could have readily found commentaries on the shelves of his more intelligent members, or fifty cents will purchase him an American Revised Text, and from it he would have learned that it should read, "in the midst of you," and not "within you."

Any man with sense enough to be considered accountable knows that the Kingdom of God in no sense can be within any man or set of men, and much less in the hearts of the bitterest and most implacable of Christ's enemies who were at that moment thirsting for his blood, seeking a sentence whereby they might convict him of treason against the king.

Christ, therefore, had at that time a visible Kingdom on this earth, which he himself had set up since his baptism by John in the Jordan, and that Kingdom and his own visible church were one and the same organization until a plurality of churches were constituted, and then all of them constituted the visible Kingdom of Christ. Christ's visible Kingdom is composed of all his true visible churches on earth—and so long as he has a Kingdom he must have one or more visible churches.

Was Saul, the king of Israel, finally lost? This is a question among some of us down at Leesville, S. C. M. A. GRATER.

We know these things of Saul: 1. That he was a wicked man.

2. That he was a murderer, for he hated David, and sought for years to take his life and attempted it; and no murderer hath eternal life, or shall inherit the Kingdom.

3. We know that he was a wilful violator of God's positive command.

4. We know that God utterly forsook him and refused to hear his prayer or answer him any way, but assigned him to ruin, which is conclusive that he was not a "saint," for "the Lord loveth judgment and forsaketh not his saints; they are preserved forever."

5. We know that he consulted the Witch of Endor—committed the sin of necromancy—which was and is still an abomination unto God.

6. Finally, we know that he committed suicide, which seals forever the question of his God-forsaken condition. We have no evidence that he was ever a spiritual child of God, though God gave him the special grace of ruling. He was said at the time to have prophesied, and so did Balaam, and so did Caliphias. The gifts God bestowed upon him were not regeneration or the new birth, but the gifts of the Spirit, which qualified him to rule over Israel.

Was John's baptism Christian baptism, or was it a baptism of believing sinners, Christ's baptism excepted? B.

ANSWER.—It was as "Christian" in its character as was the baptism of Paul. What constitutes any act or duty a Christian act, Bro. B.? Is it not because commanded to be observed by Christ? And if both exemplified and enjoined by Christ upon all his disciples, can there be any doubt of its Christian character?

Now John's baptism was appointed by Christ, and its reception made the duty of all who heard John preach, since all those who refused to believe it rejected the counsel of God, not having been baptized of John. (Luke vii:30).

Christ appointed John to baptize upon a profession of repentance, before he descended to this earth, and he commissioned Paul to do the same thing for the selfsame purpose, after he had ascended from this earth, and therefore John was as truly an apostle—one selected, chosen and sent by Christ—as was Paul.

2. But Christ owned the rite, as Christian by receiving it himself and commanding all his disci-

ples to follow him. How could it be stamped as a Christian rite more explicitly and emphatically? Those who wish to discredit immersion as the true Christ required for obedience to him, are those who seek to discredit John's baptism, in order to avoid the force of its clear teachings.

John's baptism commenced and ended with John's ministry, and no one but John had authority to baptize "unto John's baptism." It was for this reason in part that the twelve disciples Paul found at Ephesus were considered by him as unbaptized. They had unquestionably received the rite from Apollos, who was a disciple of John and knew no other baptism. They were undoubtedly unregenerate, never having so much as heard of the Holy Spirit.

BOOK-TABLE

THE OPINION OF EMINENT SCHOLARS.

We submit to our readers the opinions of Rev. S. W. Kellogg, D.D., Professor of Theology in Allegheny Presbyterian Seminary, Pennsylvania, and of Dr. J. T. Cooper, Professor of Theology, Allegheny Seminary, Pennsylvania.

These are acknowledged scholars and representative Presbyterians, and we could not therefore expect their endorsement of those views of the Covenant of Redemption—of the Abrahamic Covenant—of the Kingdom and the church of Christ, which are recognized as Baptist. We are frank in expressing our gratification at their high appreciation of those portions of our book that treat of the "unfulfilled prophecies and the doctrine of the last things."

The reader will please notice that Dr. Kellogg expresses his perfect agreement with us that "it was a Divine person who suffered on the cross, and not the mere humanity only, but the very Son of God."

Again we can but feel gratified at the so generally appreciative notice taken of our book by Dr. Cooper, and especially his pronounced opinion that our "vindication of the possibility of the Divine Being, and also of the doctrine that the Son of God suffered as to his divine nature, that he has ever seen," and so clear and strong as even to shake his previously expressed faith, and to influence him to re-examine the accepted grounds of it.

We believe, with our eminent critic, that the penalty pronounced upon the disobedience of our first parents involved them and their posterity in physical death, and all the woes our flesh is heir to, yet that penalty was spiritual death—separation from the loving favor and blessings of God.

We trust every Baptist minister who reads these expressions will be encouraged to procure and study this book for their own improvement.

REV. J. R. GRAVES, LL.D.—Dear Sir: I yesterday finished the reading of "The Seven Dispensations." It is not infrequently that works are sent to me that I may give my opinion of them. Generally speaking, I can do little more than glance through them. Your book, however, I have read from beginning to end. From this fact you may infer, and will correctly do so, that my interest in it was not a little awakened. As my time is very much occupied, I cannot do more than give you a general expression of my estimate of the work. This I shall do with all candor and honesty.

1. Viewed as a literary performance, it is, in my opinion, worthy of commendation. In style it is varied. In some cases it might be, I think, much improved, but this is more than made up by the beauty and elegance which characterize other parts.

2. The work throughout gives evidence of having been written by one of deep convictions and a strong love of the truth, and a deep impression of the dreadful apostasy of these times. Under the influence of this state of mind and heart there is in some instances a severity of tone which may, perhaps, be justly considered uncharitable. This spirit, if I remember right, seemed to me in some cases to show itself where the reasoning did not appear to me to be very conclusive.

3. On some points I cannot concur with the author. Especially is this the case with those which

bear on the Baptist controversy. I would feel constrained to object to his position in relation to the Sonship of the Second Person of the Trinity. I do not believe that the words "Son of God" applied to the Lord Jesus Christ express an official, but natural, necessary and eternal relation. Kidd has fully satisfied me on this point. I think physical death was a part of the original penalty.

4. We have in this work the most able vindication of the possibility of the Divine Being, and also of the doctrine that the Son of God suffered as to his divine nature that I have ever seen. I will freely say that although it differs from one position that I have been in the habit of taking, it has not a little shaken my faith in that position. I will give the matter a thorough examination. I cannot give up with the essential blessedness of Jehovah, although it may not be easy, to reconcile it with the fact that he is an emotional being, and with the many expressions that are applied to him in the Scriptures. It is a very difficult subject and perhaps the best way is not to dogmatize in relation to it.

5. I most cordially approve of the evangelical and Calvinistic tone that characterizes the work, ascribing the salvation of man from first to last to the free grace of God reigning through the righteousness of the Lord Jesus Christ. On this account it is calculated to do much good.

6. The main feature of the work is its Eschatology. I am not prepared to express a full concurrence with the author in all the views which he presents touching the future of the church and the world. The Judgment of the Nations is, in my opinion, discussed with great ability, and is incomparably nearer the truth than the view taken by post-millennarians. I am not altogether satisfied that "my brethren" refers to the glorified saints. May it not refer to the Jews? I am not altogether satisfied with the position that our Lord and his risen saints will actually dwell on the earth during the millennium. They will reign over it (epi sometimes means over), but that, even supposing this to be literal, as I believe it is, involves the actual presence of Christ with his unglorified saints, Victoria literally reigns over India and Canada, but she has never seen these countries.

7. I cannot concur with all that is said about "the churches" being the Kingdom, nor am I sure that the correct interpretation has been given to Daniel xi. I shall examine this more fully hereafter.

8. The discussions of the author in relation to the Antichrist, Gog and Magog are exceedingly interesting, and the evidence presented is very strong.

9. I have been in sympathy with much that the book contains. The solemn warnings that it gives to those who are at war with Christ, of the awful doom that awaits them, and the glowing pictures which it presents of the honors and glories that await his faithful followers, ought to make a deep impression upon the heart of the reader. I do not regret the time spent in the perusal of this extended work. Some parts of it have greatly interested me and deeply impressed my heart.

All which is respectfully submitted to my brother, whom I would be glad to take by the hand.

J. T. COOPER, D.D., Professor of Theology Allegheny Seminary, Allegheny, Pa., Oct. 4, 1883.

GRAVES & MAHAFY, PUBLISHERS.—Dear Sir: I have read, with interest, the "Seven Dispensations" of Dr. Graves, which you were so kind as to send me, and for which "braves" accept my sincere thanks.

While on several points, as, e. g., the eternity of our Lord's Sonship, the constitution of his person as incarnate, the constitution of the church, etc., and many matters of what he, no less than myself, will admit to be unnecessary details touching unfulfilled prophecy, I yet especially rejoice to find him so earnestly maintaining that so often rejected article of the primitive faith—the personal, pre-millennial advent of our adorable Lord to establish on earth his glorious Kingdom. No less, however, we may not see our way clear to the same understanding and interpretation of the sacred mystery—do I believe with him that it was a Divine person who lived and suffered on the cross. Clearly the ascension, etc., of Phil. ii; whatever it involve, is predicted not of the human nature, but of the Son as very God. In comparison with these governments involving the cross and the Kingdom, the first coming to expiate sin; and the second coming to reign over a subject world—differences on other topics are of far less material consequence.

Very truly yours, S. A. KELLOGG, D.D., Prof. Theology Allegheny Pres. Seminary, Allegheny, Pa., Oct. 1, 1883.

General Department.

A. W. LAMAR, EDITOR. We are only responsible for what appears in this department, or what appears over our signature.

SALUTATORY.

Having been employed by Dr. Graves to take charge of the "General News Department" of this paper, we greet the readers with this issue. We venture no special promises, other than to say, we shall do our best to make our department worthy of being read, and a king can do no more. How far we shall succeed our readers must judge. For doctrinal discussions we have very little fondness and less ability. We shall leave that field to him who has so long marshaled his forces therein. While we are always ready to give a reason for the hope that is in us; whenever it seems proper to do so, we do not by this official connection consider ourselves as uttering any opinions for or against "non-intercommunion," or anything else about which the editor has seen fit to utter his convictions. Our work is in "our observatory." There we shall abide, taking observations of religious news in this and other lands, with occasional glances at the secular side of life. Whenever we shall venture outside of this department we shall append our full signature to whatever we write, and our readers will always know when to hold us personally responsible. A. W. LAMAR.

OUR OBSERVATORY. (RELIGIOUS)

Long Island, off the New England coast, contains a Baptist population of 12,248. "The grace of giving" they have learned a good deal of, for their contributions the past year averaged nearly \$25 per member, and footed up a total of \$301,037.48. If any Baptists in America have done better we would like to know it. The Central and First churches of Memphis will pay the board of a young minister at Jackson this session. It is a glad fact that our Associations are supporting five young preacher-students there this session. Let us pray the Lord of the harvest to send us more. Although the second Sabbath of this month was a dreary day, and congregations small, yet our church at Edgely, Tenn., "lifted a collection" of \$42.00 for State Missions. Pastor Wm. Henry Strickland had a wonderful knack of getting people to give, and it would not surprise us to see Edgely hold the list before the year closes. The Memphis City Mission Board have at last succeeded in purchasing a lot in South Memphis in a splendid locality. Now let everybody pay their subscription for the building of the chapel at an early day. South Memphis is to be a great part of the future Memphis. It was a sad scene in the Baptist church at Trenton, Tenn., the other day when Dr. M. Hillman dissolved his pastoral relationship with the church. Twenty-one years had witnessed the happy relationship between pastor and people. They did all they could to get him to reverse his decision, but in vain. From Rev. M. Motiee, of South Carolina, comes a proposition that all Baptist pastors observe a "fast" before retiring Saturday eve, of special prayer for a general and widespread revival of religion. Thousands of hearts will say, Amen! Secretary Watson reports that since the first of last November Tennessee Baptists have contributed \$7,210.02 to State Missions, the Central and Big Hatchie being the largest contributors, having each given over \$300. Camden, S. C., has called Rev. M. E. Broadus to her, and he enters upon his work the first of November. Camden was our second pastorate. They are a warm-hearted, noble people. Their new pastor is our personal friend. He is a brother of much pulchritude, and is full of the best latitude and longitude of zeal and human kindness. From all over Tennessee comes tidings of gracious revivals and there will be several thousand added to our churches. What are they going to read? We propose to each church a committee on religious papers. There is now a balance of \$1,148.48 due our Tennessee missionaries and Secretary Watson. This must not stand so after the Convention. State Missions is the great work we have to care for during the next twenty years. Every church that has not done so ought forthwith to take a collection for State Missions. J. L. Voss, for twelve years pastor at Spartanburg, S. C., is a wonderful organizer, and one of the best and wisest pastors we have ever known, and withal his great financial ability. That church at Spartanburg has intercepted all attempts to entice him away, and yet it is our conviction that he ought to be pastor of a large city church, where he would have ample room for the exercise of his rare gifts. In such a city as Little Rock he would do a great work for the Baptists. Years ago a chapel was erected in Boston in honor of Tom Paine. Services were frequently held there to antagonize Christianity. But long since it was deserted. It has recently been purchased and opened for services as a Baptist chapel. The death of Dr. J. Lawrenson Smith, of Louisville, Ky., on the 14th, was a national calamity. The highest scientific body in the world, the French Institute, conferred on him their highest honors as one of the foremost scholars of the age. They refused these honors to Horbert Spenser. The loss of such a man is a great calamity, for in addition to his contributions to science he was a devout, humble Christian, a Baptist,

and imitator of the good and noble of his generation. Our Episcopal brethren have made a good deal of noise as to the wonderful progress of Episcopacy in the past few years. The net gain of their ministry in this country the past year was 28. This does not look as if the great progress was sufficient to frighten the Baptists. The corner stone of the Garrison-avenue Baptist church was laid on the 15th with imposing ceremonies. There were no Masonic coronations; but two Baptist seasons did the stone-laying, and all the Baptist pastors made short addresses. How much more in keeping with New Testament principles (less than the officiating of Masons on such occasions. Secretary Griffin, of the S. O. Missions, calls for \$2200 by the meeting of the Convention on 24th November. Those South Carolinians will give it to him, and more too. They are a wonderful people. "One bar of soap" was the salary of a Georgia minister for a whole year. We know of another minister who received two pairs of socks for a similar service. But the soap was more suggestive. We forbear comment except to say we fear both men received all they deserved. The old First church of Charleston, S. C., will celebrate her two-hundredth anniversary in connection with the State Convention meeting in November. Fourteen pastors have served her during that period, the average length of whose pastorate was 14 years. She has been the mother of preachers, having sent out upwards of fifty, of whom H. A. Tupper is one. All the former pastors now living are cordially invited and expected to attend. The Editor of the Central Baptist is one of them. The benevolent contributions of the Calvary Baptist church, New York, Dr. H. S. MacArthur, pastor, reached more than \$50,000 this year. Fourteen years ago, when the Doctor took charge of this church, it was feeble and begging for a congregation. It now has 1100 members and is one of the great religious powers of New York. Deacon George Nugent, of Germantown, Pa., who died recently, left \$100,000 to found a home for disabled Baptist ministers.—Central Baptist. Surely such a place is sadly needed, and this is the first instance of a legacy for such a purpose we've ever heard of. Rev. Lucius Cuthbert, of South Carolina, one of our best preachers, and nephew of Dr. Richard Fuller, says: "A city pastorate is enough to kill any ordinary pastor." Think of that, young man, who are sighing to be a pastor of a city church. "It is sad to think how much of a pastor's time is taken up in coddling and comforting, soothing and stimulating, in quieting and quelling the complaining saint. When he ought to be after the unconverted, he is well nigh distracted with the inconsistencies of those who should be by his side in aggressive work."—R. S. MacArthur, D. D. How many pastors will say, Amen, to this? Well, if such is your experience buckle on the armor of love and patience and work the harder. Rev. G. W. Given is having good success in Texas on behalf of our Seminary at Louisville, Ky. His face is a passport. He always looks so sunny and bright and loving it will be hard for any man to refuse his requests. There are nearly 100 students at the Seminary. This is the largest number ever at the opening of the session. The Metropolitan church, of San Francisco, has expressed a desire to have Dr. Pondleton, of New York, as pastor. His going would be a great inspiration and blessing to the Baptists of the Golden City. There are other first-class ministers who would be great blessings to California Baptists, and some of them might be glad to go. We know some young ministers who are banking after promotion to a field in some large city. So said a brother to us. If any such read these lines, we would suggest to the brethren that it will help them, to remember that the Lord appreciates their gifts if men do labor as you are fitted for. Be patient, toil on, gather material now far and near; you will have a terrible strain on you a few years from now when you get into that city pastorate. How provoking it is to hear some brother say a thing that sets every body to talking, and to remember you often thought the same thing yourself but never had the sense to say it. This is our feeling at seeing that Dr. T. T. Eaton has created a sensation by "proposing the union of all the Pedobaptist denominations." Will the union of all the Pedobaptist denominations, every other brother who reads this paper this week forward a contribution to Dr. S. Landrum, of New Orleans, to aid in building the new Baptist church. The Religious Herald gives some thoughtful suggestions as to the establishment of a "Cottage Home" for every country pastor. The thing is feasible. When a pastor serves several churches, let them unite and build a home central to them in many sections of the South. The Examiner, N. Y., that great Baptist paper, and the most widely circulated denominational paper perhaps in the world, has reduced its subscription price to \$2.00 a year. North, South, East and West the city pastors are all returning to their churches after refreshing vacations. The New York Tribune is publishing a series of interviews with representative ministers of various denominations of the city with the object of showing what is the scope and character of the work now done. The Baptists rank third on the list. They have 16,000 members and gave last year \$250,000 for benevolent and missionary purposes. A lady who was excluded from a Baptist church said to the pastor, "I've done nothing. Why did you exclude me?" "We excluded you because you have done nothing. In

the five years of your connection with us you have never done anything that gives us to understand that you love the Lord. All our churches are encumbered with such members. Bro. J. R. Kindall reports, "Five additions to the Woodland church last Sabbath; making eleven additions the last two months. This church has contributed \$50 for missions within two months the past year, which is some five times as much as it usually gives. There is a strong anti-missionary organization in sight of this church, and its influence pervades the community. This shows what can be accomplished when proper effort is made." It shows how the churches can be developed when pastors do their duty. "I have just closed a fine meeting at Alto, La., twelve miles south of Italyville, in which the church was greatly blessed; thirty-five conversions by baptism and six by letter and restoration."—T. N. Rhymer.

ACROSS THE OCEAN.

Dr. Mylne, bishop of Bombay, in a sermon on baptism, in July, asked: "In the early churches how was a person baptized? He was led up to the font and then plunged in it, put beneath the water in order to symbolize death and burial." Protestant ministers in the old countries are seeing the evil of infant baptism, and many of them are advocating a return to apostolic baptism. Although Mr. Spurgeon is a great sufferer from rheumatism he does a vast amount of work besides preaching. Indeed he is suffering from overwork, and without a period of rest he will be prematurely old and worn out, if it does not soon end his days. 100,000 Jews are said to have been converted to Christianity by the efforts of the London Society for Promoting Christianity. At present there are 3000 Christian Jews in the great metropolises. Baptists are multiplying rapidly in Sweden, and that in spite of persecution. The Chinese Baptist church at Demarra numbers 600. They support a missionary in China, and send an annual gift to the mother church at Canton, over which Dr. Graves presides. Is mission work a failure? There are a number of negro students at home preparing for the priesthood. America is to receive a large share of them. Dr. Lange, the great commentator says: "All attempts to make out infant baptism from the New Testament fail. It is utterly opposed to the spirit of the apostolic age, and to the fundamental principles of the New Testament. The Colored Baptist Convention of America will support the following missionaries in Africa: J. W. Prossley and wife, I. J. Cole and H. Kenney. We have long since believed that if Africa is ever Christianized the colored Baptists of America must do the work. White missionaries cannot stand the climate, and it seems waste of life to send them. The cholera has been raging at Sevatow, China, and the mission work is almost suspended by the closing of the schools. Pastor Jones, of the Cumberland church, of Memphis, heard Mr. Spurgeon deliver his great sermon on "A Gospel Worth Dying For." He says there were ten or fifteen thousand people in Exter Hall on the occasion, and thousands wept under the powerful sermon. The government of Hungary is persecuting our Baptist brethren on account of their faith. Wherever there is a State Church persecution follows. A wonderful work of evangelization was carried on in Germany, from November of last year to May of this year, by Rev. F. Keifer, a Baptist minister—2,150 made profession of conversion and application for membership. Bro. Keifer has been for twenty-five years a successful pastor in Texas. Every week of the past twenty-nine years have seen a sermon of Mr. Spurgeon's issued to the public. The regular weekly sale of his sermons is now about 25,000, and his sermons have been translated into nearly all the languages of the world. Certainly he is having more influence on the destiny of the race than any living man.

MARRIED.

BAEON-LANDRUM.—October 22nd, by Rev. W. H. Barkdale, of Memphis, Tenn., T. J. Bacon and Miss Minnie L. Landrum, of Fulton, Tenn.

LEWIS-GULLY.—At the residence of the bride's father, Mr. W. J. Gully, September 30th, 1883, by Rev. S. J. Tullis, Rev. C. L. Lewis and Miss Jennie Gully. All of Neshoba county, Miss. B. F. L.

\$300. WANTED. \$300.

We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$300 for the present scholastic year, commencing September 1st, 1883, and ending June 1st, 1884, for the support of two young ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to be contributed by our readers will be given by ourself personally. It seems to us that among the thousands of our patrons there are at least 300 who will be delighted to have the privilege afforded them to contribute \$1.00 to such a cause. But if you cannot give \$1.00, give 50c., or 25c., and see if you cannot influence three others to give 25c., each, and thus make it \$1.00. We shall not be in the least offended if we receive \$3.00. This commences the new year on this benevolence. We hope to receive at least \$300 each month, as we can forward it promptly to pay their board and washing. Who will head the new list with Five Dollars, or One Dollar? Last year we paid through one all the time and the following is the receipt of the Treasurer of the Board of Missional Education for the same:

JACKSON, TENN., Aug. 24, 1883. Received of J. H. Graves and his family, and forty-four dollars and ten cents, at different times from July 17th to date, for support of young ministers. D. W. HIGGINS, Treas. J. H. Washburn, Tenn, \$1.00; J. H. Beard, Tenn, 1.00; J. H. Blaine, La, 1.00; T. J. Higgs, Tenn, 1.00; Mrs Rebecca Oment, Tenn, 1.00; Mrs Julia Glaves, Tenn, 1.00; Mrs M. P. Puckett, Tenn, 1.00; J. W. Washburn, Tenn, 50c; Mrs M. A. H. Corbett, Ark, 1.00; Jessie D. Gould, Ala, 50c.

merit, since a person can not be a member of two churches at the same time. Granting all that Bro. Robertson claims, we fall to the scripturalists of his practice. Does the church at C. desire who is qualified to be baptized for the church at E. unless there is a transfer of membership? And if there is no transfer of membership, does the church at E. really decide who is qualified to be baptized for the church at E? Who will answer?

For Bro. Robertson's satisfaction, let him transfer his arguments on baptism to the Supper, since he calls upon us to transfer ours from the Supper to baptism, and then let him decide if he will ever partake of the Supper save in the church into which he was baptized. The question is not an ordination of any kind, neither preaching of any kind; but has one independent church scriptural authority to extend an invitation to members of another independent church to partake of the elements of the commemoration? Bro. Robertson will die before he ever sustains the practice from his standpoint. That man does not breathe who can put his finger upon the passage in the New Testament justifying intercommunion. If there is such a passage, will not some brother give it and end the controversy?

REMARKS.—Bro. Robertson did not raise this phase of the question with us, nor we with Bro. R.; but our correspondent "O." challenges a position asserted by Bro. R. In his paper, and we should think Bro. R. should give him satisfaction. We are ready to defend our book against any editor in the United States who may see fit to assail it, if he will reciprocate.

QUERIST.

Bro. A obtains a letter of the church at W., and while holding his letter is guilty of unchristian conduct. He joins the church at M., on that letter. The church at W. learns of his unchristian conduct. What would be a scriptural course for the church at W. to pursue? Please answer through THE BAPTIST and oblige many of your readers. S. F. HOLZ, Sykes Mills, Ala.

We should think it was the duty of the church at W. to do as she would be done by—inform the church that the brother had forfeited his letter of commendation since the letter had been granted. The church at M. could upon this, and would if she desired a pure membership, rescind her act in receiving him upon that letter, since it had been made null and void by his act.

But should the church at M. refuse to do this, how could the church at W. consistently invite the members of the church at M. to celebrate the Lord's Supper with her, since she would be welcoming that unworthy man to her table in violation of the explicit word of God? Yet some can see no inconsistencies that can arise from intercommunion.

Who was it that beguiled Eve? Was it Lucifer, who fell, or a being that had existed from eternity? Cookin, West Virginia. S. F. HOLZ.

ANSWER.—To say that the Devil existed from all eternity is to say that he is self-existing, which is to endow him with one of the attributes of God—and we cannot conceive of his possessing one and not all of them, as if self-existing, he must be Almighty, and it is impossible to conceive of an Almighty Evil Being who would destroy all good, and an Almighty Good Being who would destroy all evil, and still both good and evil continue to exist. The theory of a self-existing Devil is simply absurd.

The Devil and Satan was once a powerful angel among the highest, but through transgression fell, and though cast down from heaven under chains of darkness, is permitted to exert his evil influence on earth, and to tempt men to do evil, and to ruin them as he did the thousands of inferior angels, if they will yield to his influence. This evil angel made the serpent his medium of communication with Eve, and seduced her from her moral integrity by deception, and through her ruined the race and wrecked a once fair earth.

Can a member be excluded on the evidence of but one witness when the defendant in a civil case denies the charge? E. D. G.

ANSWER.—No, most assuredly not. It is in the mouth of two or three witnesses that every word can be established. The church which excluded

you upon unscriptural evidence should rescind her act, and restore, with a confession of the injustice done you.

Is the sprinkling for baptism a mark of the Beast in the present, and the holding of it the mark in the past? Please answer through THE BAPTIST whether this is correct or not. PAUL CASTLEBERRY.

REMARKS.—We do not think that the outward phase of a rite is the mark of the Beast, but the doctrine underlying it—say baptismal regeneration—the necessity of baptism for salvation, this gave rise to sprinkling and infant baptism, and all who hold or practice the one do the other. The openness and boldness with which this doctrine is advocated by its priests and devotees is symbolized by a mark in the forehead and in the hand,—where it is seen and known by all. All who believe in baptismal regeneration, Protestants as well as Catholics, have the mark of the Beast.

Is it wrong for a licensed preacher to bury anybody—to read and pray over the grave? Has his church the right to object to it or discipline him for it? C. H. HOYN.

We expect this came from a colored brother, for all white Christians know that any private Christian has as much right as any preacher to pray, sing and exhort over a corpse after it has been put into the grave as well as before, or to conduct all the religious services before burying it. We fear that a sort of priestism—a hierarchy is growing up among our colored brethren, the ministry often exercising despotic authority. We have heard that in some sections no charge is allowed to be brought before the church except by a deacon. The deacons have nothing on earth to do with the spiritual affairs or the discipline of their church, but only with the temporalities—to raise and disburse the money with the approbation of the church. They are not semi-preachers or the ruling power, and we advise our brethren to look well to this, before it is too late and the private members find themselves slaves to their church officers, when, by God's Word, the ministry are the servants of the churches.

Please inform us through the columns of your next paper whether any of our correspondents are originating in worldly evil against a member in any case worthy the action of the Baptist church? I think it wholly unwarranted: am anxious to hear from higher authority. A MEMBER, Aurora, Texas.

If the witnesses are both competent and credible—i. e., if their testimony would be accepted before any court. How is it that a deacon cannot be ordained to his office unless he enjoys a good report of them that are without? This establishes beyond all doubt that veracious, worldly testimony must be respected by the churches.

BOOK-TABLE.

"LIFE AND TIMES OF ELDER REUBEN ROSS." By his son James Ross, with an introduction and notes by Rev. J. M. Pendleton, D. D. Published by Grant, Falck & Rodgers, Philadelphia; 426 pp; price \$1.50.

I have just read the above work with interest increasing with every page. It fully illustrated the proverb, "Truth is stranger than fiction." There is not, I believe, a dull sentence in the volume. It will be welcome to a great multitude not only as a biography, but as a complete history of the times in which Elder Ross lived and labored—the manners, customs, dangers and privations of the early settlers of Middle Tennessee and Kentucky are set forth in language clear as crystal.

A keener historical discernment, a more just and vivid imagination, and a more penetrating insight into causes and principles are seldom applied to works of biography.

The author lived in those times, and writes from personal observation, which gives freshness and beauty to his language. His account of the origin and development of the Baptist cause in the Cumberland country; its struggle with Antinomianism and Campbellism; his personal reminiscences of the pioneer ministers, contemporary with his saluted father, are sketched with a bold and graphic pen. I have rarely perused a more attractive or instructive work, and I do not hesitate to pronounce it one of the best biographies in modern times. It should be placed in every Baptist family in Tennessee and Kentucky—not only Baptists, but Christians of every denomination cannot read the work without having curiosity awakened, reason satisfied, and faith strengthened. W. G. ISMAN, Humboldt, Tenn.

ITEMS.

When we have secured one thousand more subscribers to our list, look out!

We congratulate Bro. Williams upon the neat new dress and the, in all respects, improved get-up of the Central Baptist. We take it as an evidence of prosperity.

Mrs. E. C. Sherwood, the wife of the late Eld. Aidel Sherwood, author of "Sherwood's Notes on the New Testament," and other valuable works, died at St. Louis, February 13th.

AN IMPROVER.—The Baptist Messenger, of Louisiana, warns all churches on this side of the Mississippi against a man by the name of T. F. Bull, intimating that he was a true son of Baal.

We received a book on "Ideas for a Science of Good Government," from the venerable Peter Cooper, of New York, and a card with his autograph by his own pen, a few days before his death.

Celebrating the Lord's Supper, voting and anything else that one enjoys only by virtue of his church membership, are church rights or privileges, and cannot, in any circumstance, be carried beyond its borders.

ONLY 1 WEEK MORE.

The offer of the Seven Dispensations at \$1.50 is good for only one week more, the 1st of May. Let all remember this and govern themselves accordingly.

Bro. Jobe Harral and wife, Miss, send 50cts. each, for Bro. Roach's paper. Bro. A. E. Keller, Oxford, Ala., sends \$1.00; and Bro. T. J. Pirtle, of Arkansas, 50cts. This will pay for eighteen months, and therefore wait until this is out. No response from Texas!

"There is but a stream of water between you and us," said a Methodist to Rev. Dr. Yerkes. "Yes," replied our dear old friend, "and if you Methodists will come half way, we will meet you in the middle of it."—Religious Herald. That's the way the Impression is made upon the world and Pedobaptists that it is water alone that separates us, when it is the whole doctrine of Christ.

9 DAYS ONLY!

The far advanced subscribers to the Seven Dispensations, at \$1.50, now rapidly passing through the press, continues but nine days longer. After the first of May, the price will be \$2, postpaid. Every one wishing to save 25 per cent. on his money for nine days should send this week, without fail.

An ex parte Council was called by the church pastored by Eld. Contee, of this city, to suggest a plan of settling upon scriptural principles the difficulty existing between him and his church and the Beale-street church. After organizing, and finding the Beale-street church was not represented, it adjourned, after inviting in the most respectful manner the Beale-street church to meet it by messengers the first Monday in May (see notice in another column). If the Beale-street church believes itself in the right, it cannot afford to reject this proposal. See John III: 20.

"As the Passover was a meal for each family only, so the Supper is a family repast for the members of that particular church in which the table is spread. This is so plain to our hearts, minds and consciences, that there is never any discussion about it."—Fuller on Baptism and Communion. It is to mistake the most important feature of the Passover to say that one family could, in any circumstances, unite with another in observing the Passover.

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 by renew for the Old Baptist Banner.

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 \$16.25. Round trip tickets from Memphis to Waco and return, \$30.20.

The British Wesleyan Conference has lately had under discussion the reviving out of the Methodist discipline the doctrine of baptismal regeneration. We are glad to say it carried, though a minority convention of some of the ablest men of that body contended stoutly for the doctrine of a real effectiveness of the ordinance, by which the relations of the subject not only to the church, but also to Christ and the Holy Ghost, are changed for the better by the act—increasing the probabilities of the infant's salvation!

Dr. J. J. D. Henfrey, the man who gave Dr. Graves such a bitter pill, has been called from Talladega, Ala., to the care of the First Baptist church, Chattanooga.—Biblical Recorder. We say "bitter pill!" If the genial editor of the Recorder will point out the argument he calls it "bitter pill," we will pledge myself to prove that it is malpractice for a doctor to prescribe it to a Baptist, and more, that it is such a pill as no Baptist in his senses would take. Is this the pill, Bro. Bailey—membership in one entitles one to equal rights and privileges in all Baptist churches? Are you willing to take such a pill as this, which would inevitably work the utter destruction of the last vestige of church independency?

Dr. Winkler tells the readers of the Baptist Recorder some wholesome things about the education of ministers, and opens as follows:

"It is important that the minister should be an educated man. The subjects he is required to handle are such as will tax all the resources of a trained and well-informed mind. He is put in charge of a system of revealed truth, enshrined in antique documents and couched in a strange tongue. The doctrines and principles he must expound are of various application, being illustrated by the whole history of the past and by the manifold objects of Nature. His themes, simple as they may appear, are yet so deep and wide that they cannot be exhausted by the application of the wisest mind and the devotion of the longest life."

To each friend of this paper we would say, this and next month are the only good ones for canvassing for this paper you will have before next fall, after cotton is sold—this month the best of all. Other papers in the South are making energetic efforts by canvassing to extend their circulation, and friends are hard at work for them. Will we not be excused therefore for appealing earnestly to each brother and sister who is a friend to the "Old Banner," to work for us the ensuing six weeks? By anything like a determined effort 1000 new readers can be added to our list, which will help us bravely to pass over the summer months, while every subscriber will be benefited by reading the paper—be made a more intelligent Baptist and a more cheerful and energetic worker in his Master's vineyard. Now, reader, will you not resolve with yourself that you will make a club of one, if you cannot of five new subscribers? A real friend is one in deed, as well as in words. AID, ONE AND ALL, TO LIFT THE OLD BANNER A LITTLE HIGHER.

We clip this from the Southern Baptist, a paper always open to free discussion: "We intend to narrow the discussion to the Record and THE BAPTIST.—Eld. Gambrell. We have apprised you that we are ready for the long-threatened discussion of the communion question. The affirmative is yours, and this is the question: 'The intercommunion of churches is warranted by the Word of God.' Your articles shall be correctly copied into this paper and replied to, and our replies shall be copied into the Record. You have so often threatened us with backing down from a public discussion of it; let it now be seen who 'backs down.'—J. R. Graves in The Tennessee Baptist. The communion question is one that is now agitating the Christian mind, and ere this we have been in-

clined to leave with those who were contending for reason, and we will not now name, but as it is now likely to be discussed between J. R. Graves, of THE TENNESSEE BAPTIST, and J. B. Gambrell, of the Baptist Record, we shall give our readers the benefit of the discussion by publishing both sides of it, and we would advise our readers to carefully read each side of the controversy."

NEWS FROM THE CHURCHES.

(Our readers can greatly assist us in making this column more interesting by sending us all news items from their neighborhoods. They will receive prompt attention.)

TENNESSEE.—Rev. L. L. Maples held a meeting with Elk River church, Carter county, which resulted in ten additions. Sugar Grove church had a revival of one week, conducted by Eld. P. Williams, with five conversions and other conversions.... Eld. T. J. Easton, Cherry Valley, writes: "The outlook for the churches in the Salem Association, in the main, is better. The R. L. church and Sunday-school have already contributed more than \$100 to Convention work. Other churches are waking up. I now think the contributions from Salem will be ten times as much as any year for several that are past."

ARKANSAS.—Eld. A. J. Kincaid, Searcy, writes: "My work here is very encouraging; ten additions under my work. Sunday-school numbered last Sunday 115, and is steadily growing. Congregations uniformly good. This seems an enterprising church."

NORTH CAROLINA.—Bro. W. F. Briant, Tuttle town, Cherokee county, writes as follows: "There was a great revival meeting at the churches in this county last year. There were 27 baptized at Liberty church, since the revival meeting last fall. The Pedobaptists circulated that Bro. Graves was holding to open communion, which is about to lead off some of our young members. Please send me something to show that it is not so."

THE CONVENTION.

The Southern Baptist Convention will soon meet, and it will discuss various measures; but there is one thing it should take good care of, namely, its Sunday-school paper. This valuable little paper, under its present auspices, is bringing in a handsome income and is doing great good in spreading the truth among the young, and is the only child's paper that is doing so. Let it be fostered and preserved, and let its circulation be trebled among our churches.

For specimen copies free, and terms, address, BAPTIST BOOK HOUSE, Memphis, Tenn.

RATES TO THE S. B. CONVENTION.

BRO. GRAVES:—Please publish the following rates to the Southern Baptist Convention: From Chattanooga, Dalton, and Rome, by way of Atlanta and New Orleans and return \$41.15. From Chattanooga by the M. & C. road, via Memphis, and return \$42.05. The following are the rates and return on the N. O., C. & St. L. railroad: Chattanooga, \$41.10; Bridgeport, \$42.05; Stevenson, \$39.35. J. T. CHRISTIAN, Chattanooga, April 16.

THE YOUNG MINISTERS' FUND FOR 1883.

We propose to undertake the support of two young ministers at the Southwestern Baptist University, at Jackson, this coming year, with the assistance of our patrons who are friends of ministerial education, and we cannot understand why a Baptist can be otherwise. There will be \$10 needed monthly for each, to defray board, washing, lights, books, and this is a very small amount. Trusting in the Lord, we propose to pay all this amount not contributed by our patrons. There are some ten or twelve young ministers at Jackson who will look to the Board assistance. Can you not, dear brother or sister, afford \$5 or \$1 for so good a cause this year? The brother whom you assist may preach to you or your children, and God may a thousand times repay you by blessing his labors to their conversion. Trust God, and help. Who will open this list this year?

Mrs M E Douglas, Mo. \$10; Ed R H Doan, Mo. 10c; Nettie Satterfield, Mo. 10c; Mrs MARY A H CANNON, Ark. 25c; Jacob Jones, Tenn. 10c; Wm S Simpson, Ala. 10c; J. C. Thern, Tenn. 25c; E. R. Patten, Miss. 40c; P. Overton, Tenn. 10c; M. S. Fisher, Ga. 20c; Miss A D Cooper, Tenn. 10c; Miss Lillian Yarborough, Tenn. 10c; Miss Nora S Graves, 10c; Mrs J R Graves, 10c; Mrs W P Marks, 10c; E Graves Jr. 10c; Geo S Graves, 10c; P R McElroy, Miss. 10c; Mrs O M Sherman, La. 10c; J L Howell, Texas. 20c; Mrs E Graves, Texas. 20c; Range High church, Tenn. 40c; Miss A A Shields, Texas. 15c; Goldsby, Tenn. 20c; A Friend, Mo. 50c; Mrs A E Jackson, Tenn. 10c; Mrs M C Gore, Tenn. 20c; Mrs Geo L Scott, Ala. 10c; Mrs M W Wiley, Ark. 10c; Mrs W C Johnson, Texas. 10c; Joseph Graves, Oregon. 10c; F G Frost, Ill. 10c; Mrs Lotia Rose, Tenn. 10c; Mr Cornelius, Tenn. 10c; B A Doyle, Miss. 10c; Q A Tipton, Mo. 20c; W D Caldwell, Ala. 10c; A T Farrar, Tenn. 50c; Mrs M A Norman, Miss. 10c; Mrs J P Switzer, Ark. 10c; Mrs B G Allen, Tenn. 50c; A M Zetterstrom, Tenn. 10c; Miss Patten Owen, Ala. 20c; Mrs H H Hays, Ark. 10c; Miss Hannah Hyatt, Ark. 10c; Mrs E O Westbrook, Miss. 10c; Percy McClain, Ark. 10c; J B Jordan, Tenn. 10c; Mrs H Satterfield, Mo. 20c; J H Slade, La. 15c; Julia A Graves, Tenn.

JACKSON, TENN., Feb. 21, 1883. Received of J. R. Graves forty dollars for support of F. DeCourcy.

D. W. HUGHES, T. The friends will see that \$40 of their contributions have been applied, and we need \$5 to make up what is needed for February, and \$12.50 for the month of March. Is it not enough to state this fact? Are there not several hundred out of the one hundred of our patrons who will give \$1 this year, 1883, for Ministerial Education?

OBITUARY.

BRO. GRAVES.—I desire to announce through your paper, the death of my father, J. R. Graves, in his one hundred and second year, which occurred near Elliotts ville, Indiana, the 6th inst., where he resided more than sixty years.

He was born in Dutch county, N. C., during the close of the Revolutionary War; joined the Baptist church when about twenty-five years old, and was an active member of the same during most of his Christian life.

He emigrated with some friends and relations, to Indiana, before she became a State, and was one of the commissioners who laid off Bloomington, the site of the county of Monroe, and State University.

He was the representative of five generations, having now living about one hundred and fifty descendants, who owe what is praiseworthy in them largely to his presence and example. In a short speech at a public celebration of his ninety-ninth birthday, he said, "I am ready and waiting by the dark river for the ferry-man to come over and take me home."

By reason of temperance and strength, his mind was clear and nerves steady to the last. A stranger once said to me, "Surely, your father is a monument of God's grace."

Among his last words, while struggling with the disease, pneumonia, for breath, he cried, "Lord Jesus, help me." Help came, but he is gone!

"Blessed are the dead, which die in the Lord, that they may rest from their labors, and their works do follow them." For many years, his sight became too imperfect, he was a reader and admirer of your paper. E. M. PARKS, Memphis, Tenn., April 10, 1883.

BUTLER.—Bro. Wm. Butler died near Medon, Tenn., April 7th, 1883. Bro. B. was in his eighty-third year. Professed religion and joined the Baptist church in his youth. He was a consistent member of the church; regular in attendance and manifested much interest in the cause of his Savior. He has left behind an example worthy of imitation. B. T. RICHARDSON.

TO ALL DELEGATES AND VISITORS

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

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

A. M. HARRIS, JOHN E. ELGIN, T. B. COX, F. L. GARROLY, F. W. WEAVER, J. T. MARTIN, L. W. BAGBY, Committee.

THE LAST CALL.

The Board of Foreign Missions are in need of funds to meet the obligations assumed by order of the Southern Baptist Convention. In addition to the ordinary means of communicating with churches, no less than seventy thousand special appeals have been addressed and mailed to them. The Board have exhausted their resources for informing and exhorting the people. The matter must rest, for this current year, with their pastors, and with their conscience and God. In less than thirty days the books of our treasurer must close. Making the receipts of last year the standard, the amount to be made up in that time is about \$7,000. But our obligations this year are greater than they were last year. Every agent, treasurer, pastor, church or lover of Jesus, that holds money which should be sent through our Board to save the heathen, is earnestly requested to forward it at once. This is our last call to this duty. H. A. TUPPER, Richmond, Va. Cor. Secretary.

DELEGATES TO SOUTHERN BAPTIST CONVENTION.

On the basis of one delegate for each one hundred dollars paid to the Board of Foreign Missions, the States are entitled to date, to delegates as follows: Maryland, 20; District of Columbia, 1; Virginia, 54; West Virginia, 1; North Carolina, 20; South Carolina, 57; Georgia, 40; Florida, 1; Alabama, 17; Mississippi, 20; Louisiana, 2; Tennessee, 18; Kentucky, 41; Missouri, 20; Arkansas, 2; Texas, 20. Arrangements with railroads for the transportation of delegates will be published as soon as the arrangements are perfected. H. A. TUPPER, Cor. Secretary.

The Young South.

MISS NORA B. GRAVES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—Our friend, M. Parker McGregor, sends us a three-dollar bill this week which enables us to send Mrs. Sanford another ten dollar bill. Look in our Missionary Fund and see if it is not you.

I received a letter from Mrs. Sanford a day or two ago acknowledging the receipt of our last bill, in which she said she would try to spend it for some specific object and then write you about it and her work in general. "Which she hoped would please and encourage the children." Her heart seemed greatly cheered and encouraged, and she sent her "love and thanks to all the little cousins." And to know that we have even cheered her heart for her arduous labors should make us very happy, for after all—

- "To live to do
What must be done
To work and be true
For work is soon done.
'Tis living for others
To lighten their load;
'Tis helping your brothers
And trusting in God."
 Lovingly, AUNT NORA.

DEAR AUNT NORA AND COUSINS:—I will write again thanking you all for your hearty welcome. I hope you all will be more successful in your work than I was this year. I have a way to send this time, but hope I will have more to write again. I send an envelope. I want to see how many of the cousins will answer it. I will close with much love and my good wishes to all. Your affectionately, JULIA FARRISH, Quitman, Wood Co., Texas.

DEAR AUNT NORA:—As there were so many little cousins writing, I thought I would try and write too. Aunt Nora, I am a little girl ten years old. I am going to school now. We have a good teacher. Enklosed you will find 5 cents for Mrs. Sanford. Your niece, NARRIE LOU DYER, Fowler, Texas.

You wrote us a short letter, Nattie, but I publish it that I may introduce you to the little cousins, hoping you will write us a longer letter soon.

DEAR AUNT NORA:—I have been asking mama to let me write and now she says I may. I am a little girl ten years old. I am living away off here in Oregon. You would say in "southernland," but it seems all right to me, for here is my birthplace. We have no Sunday school to go to. I wish there was. It has been nice weather ever since the first of January. Will send 5 cents for Mr. DeFourny; earned it sewing carpet-rags for my sister. Please don't put this in the waste basket. NELLIE INEZ, Fowler, Lane county, Oregon.

AUNT NORA:—As you published my other letter, I thought I would write again and tell you about our Christmas tree. We had a Christmas tree Christmas morning before good daylight. I got candy and ginger snaps in my stocking, but on the tree I got a kitchen set, white boxes, Brocarians, Roman candle, candy, oranges and apples. On the 28th of January was my birthday. When we came home from school that evening mama had a nice supper ready for me. I send 25 cents, for Mrs. Sanford. Baby sister is a great big fat baby now. For fear of that waste basket I will close. Your two nieces, JESSIE L. CAMPBELL, Fowler, Lane county, Oregon.

AUNT NORA:—As I have seen my other letter in print, I will attempt to write again. I read the Young South every week, and like it very much. I want to be one to help work for Mrs. Sanford this year. I am a little girl fourteen years old. I have three little brothers younger than myself. Papa says 'Tis BAPTIST. We all love to read it. Mama says she has loved to read it ever since she was eight years old, and that was before she could read. For fear my letter will be too long, I will close, with love to you and all the little cousins. JOHN EDDIE ROBERTS, Bedford, Tenn.

I also sent an envelope for the little cousins. Glad you have come again, Henry, and many thanks for your envelope. Aunt Nora:—I will join the band of workers for three months. I send 10 cents for this month. With much love to you and the little cousins, I remain your little nephew, HENRY WILLIAM, Bedford, Tenn.

I also sent an envelope for the little cousins. Glad you have come again, Henry, and many thanks for your envelope.

AUNT NORA:—May I join the band of workers and write something. I have been reading the little letters in the Young South over a year, and would have begged for admittance sooner but wanted to earn some money by my own labor to send Mrs. Sanford. I send 10 cents for her. I am a little girl fourteen years old. I have three little brothers younger than myself. Papa says 'Tis BAPTIST. We all love to read it. Mama says she has loved to read it ever since she was eight years old, and that was before she could read. For fear my letter will be too long, I will close, with love to you and all the little cousins. JOHN EDDIE ROBERTS, Bedford, Tenn.

AUNT NORA:—Perhaps you and the little cousins will be very much surprised to read a letter from this part of the State as I have never been one. I thought I would write a short one. 'Tis in a subscriber to your valuable paper; has been four or five years. I like so much to read the Young South. I wonder if the little cousins will let me join and come into their circle. I am Miss — by birth been living in Texas the past two years. I like Texas fine. We have such good schools here, have preaching most every Sunday; had a flourishing Sabbath-school last year, hope as soon as spring opens it will commence again. I will enclose 10 cents for Mrs. Sanford. Much love to you and all the cousins. Your little nephew, CHARLES STEPHENS, Wolf's City, Hunt Co., Texas.

AUNT NORA:—I would like to join the band of little cousins. I never have written anything for a newspaper before, but I have thought often of writing to The Tennessee Baptist since papa has begun to take it. I am a little over twelve years old. I am going to school at Little Mountain. I like to go very much. We have a very good Sunday-school here. I go every Sunday I can. My teacher is Mrs. Maggie Walscott. I like her very much. I will close for fear my letter will be put into the waste basket if I make it any longer. Your niece, ELLA LONG, Wolf's City, Hunt Co., Texas.

We are glad to welcome you among us, Ella. Come again. Was it you who sent us answers to an enigma on a postal from Blue Mountain with only initials attached. If so, I did not find your letter till the answers were in press. Always attach your full name to a letter or postal.

AUNT NORA:—I wrote you a postal card, but could not get it to the office. We both read you and Mrs. Sanford's letters and we thought it best to send our money to Mrs. Sanford. Enclosed you will find 10 cents for my brother Zeala, and 10 cents for your niece, LOU POWELL, Fowler, Texas.

Your money comes all right, Lou, but I would request you and all the cousins never to put your money in packets to be sent to Mrs. Sanford. It costs almost half your amount to get it safe to the office, and it will come just as safely dropped loosely in the envelope.

AUNT NORA:—I suppose all of the cousins are going to school, and a great many of them studying the History of England. I will send an enigma composed of the principal characters of that country.

I liked Mrs. Sanford's letter very much; wish she would write often. The people are all very busy planting potatoes, and vegetables. I hope you will not meet your approval on my sign it in the waste basket. REBECCA O. NORRIS, Memphis, Tenn.

I send 10 cents for the Missionary Fund. I published your enigma, as you see, Rebecca, thinking many of our cousins would enjoy working it out; and we will watch and see how many answers will be sent in. Willie was quite proud to find he could answer several of your questions, although he has never studied English History.

AUNT NORA:—About the middle of January I wrote you, enclosed fifty-five cents—25 cents from Joe Hale and 30 cents for myself, and 5 cents from another for a missing number of the paper. I suppose you did not get it or it would have been credited ere this. I have sold Lucinda's second brood of chickens, and now forward you one dollar. Also one dollar for brother Zeala. We do not want to trouble in our contributions to Little Workers. Lovingly, CARRIE M. HALE.

There seems to be some trouble about past letters, Carrie, but let us see if we cannot help each other out of it. While in Jackson last December I received letters from yourself and brother Joe in the same envelope, containing 20 cents each for the Little Workers' fund (\$4 mo). You will find your letter in the paper of December 9th if you have a file, but Joe's did not appear till in that of February 10th with his enigma. Hence you both were credited and your names dropped with last year's funds in that, I think I remember of receiving your mother's nickel and of sending it to Mr. Mainly with directions, but I had several similar orders. Is this the letter to which you have refer once, or have you written soon? Let me know, please, as I am anxious all should be right.

Enigma.

Who courteously entertained Paul and gave him liberty to go unto his friends to refresh himself? What did the Lord do when he appeared unto the eleven as they sat at meat? What was the name of a certain silversmith which made silver shrines? Who was Paul writing to, when he said "I fear ye one another's burdens and so fulfill the law of Christ?" Who saith there shall be a root of Jesse, and he that shall reign over the Gentiles, in him shall the Gentiles trust? What was our Savior called? On what mount was our Lord when the disciples came to him privately, saying, "Tell us what shall be the sign of thy coming of the end of the world?" Of what city was a certain woman a seller of purple? What was the name of a certain disciple whose mother was a Jewess? In the fifteenth year of the reign of Tiberius Caesar who was Tetrarch of Galilee? Who said unto Paul, "Almost thou persuadest me to be a Christian?" What was the surname of Lebbeus? What did our Savior say to take upon us and we would find rest unto our souls? What said, "Whence is this to me that the mother of my Lord should come unto me?" What blind man, casting away his garment, rose and came to Jesus by faith? Who was translated and was not found because God had translated him? What was the name of a certain disciple the Lord saith of him, "I believe, an Israelite indeed in whom there is no guile?" What is the name of a mountain which is from Jerusalem a Sabbath day's journey? Who did Paul call his dearly beloved son? Where did Paul crucify two of his servants? When Christ had called unto him his twelve disciples he gave them power against what? Who loved to have the pre-eminence among the disciples and received them not? What was the name of the angel that appeared unto Zechariah? In what great river were four angels bound? Where did Paul first preach? Initials to the correct answers will spell a short verse in the New Testament.

Enigma.

Answers to Enigma for March 24, 1883. Mamie Fleetwood's—Shiloh, Tithes, Oh, Roof, Ye, Oil, Felloo, Th'wells, History, Ell, Bible, I, Bit, Lot, Eiol. Initials spell "Story of the Bible." Answered by Clarence Wingo, Willie Graves, Rosa Sherouse. Henry Gilliam's—Abraham, Joshua, Kiyathjerin, Israel, Noah, Corbi, Aaron, Isaac, David. Initials spell "A. J. Kincaid." Answered by Clarence Wingo, Willie Graves. Clarence Wingo—Almost too late, but I knew your answers would surely come, so I waited for you till the last moment. You and Willie still lead the van, you see. I hope your interest will not flag as warm weather approaches. The trying time is yet to come. Tell Herschel to hurry, the prizes are almost gone.

TWO WAYS.

THERE are two ways of coming down from the top of a church steeple; one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So also there are two ways of going to hell; one is to walk into it with your eyes open—the other is to go down by the steps of little sins; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more. Even a heathen could say: "Whoever was content with only one sin?" And then your course will be regularly worse every year.—Ryle.

On parents, and more especially on mothers, rest the responsibilities of the case. They can have no more important work in life than to take care of their daughters. Take care of them—not simply to see that they have proper food and raiment, and education, but that their sentiments are rightly educated, their principles rightly formed and their characters so moulded as to develop pure and noble womanhood.—Wm. A. Taylor.

WHERE DO THE WRINKLES COME FROM?

WHERE do the wrinkles come from?

"And Joyous Bible Grace Looked gravely in the mirror At her rose-tinted face.

"Where do the wrinkles come from? Why first, dear, I suppose The heart sets in a sorrow, And then a wrinkle grows.

"Then anger comes a tapping, And the heart's door opens wide; Then hasten naught away And discontent and pride.

"And the wrinkles follow slowly; For the face has for its part, To tell just what is doing Down in the secret heart.

"And the red lips lose their sweetness, And draw down so," said Grace, "And the lovely youthful angel Grows slowly from the face.

"Watch the gate of the heart, my darling, For the heart is the dwelling-place Of the magical angel of beauty, Whose smile is seen in the face."

A BIBLE-GENTLEMAN.

IT was a hot July morning, and old Mrs. Dawes, carrying the clean linen home to the rectory, thought her basket seemed heavier than usual. Johnnie Leigh, the son of a village doctor, overtook her half way up the hill.

"Why, mother," said he; "that's more than you can manage! Let me have one hand, and then we'll trot it up easily enough."

Away they went, Johnnie chatting gaily, and the old woman's face beaming with gratitude and pleasure.

"The idea!" said Fannie Leigh, who came down the lane just in time to see her brother and Mrs. Dawes turn in at the rectory gate. "You are a gentleman, Johnnie! Supposing Lady Blake had met you carrying a clothes-basket! How could you do it?"

Johnnie whistled. "A gentleman! Of course I am. I am a Bible-gentleman, like father."

Fannie looked puzzled, so Johnnie explained. "Father said that a Bible-gentleman is always civil to poor people as well as rich ones; and poor old Mrs. Dawes is my neighbor just as much as Lady Blake."

"I wish I had a neck as long as a giraffe," said Will, one day, as he passed Farmer Ploughman's orchard: "For then I could stand on the ground to eat the apples, pears, and cherries, and they would taste good all the way down my three-yard throat." Shortly after that Willie caught a cold. "Well," he said, "I guess it's better as it is, for if I had the giraffe's neck, I should have three yards of sore throat."

Belle sees the brightest side of all self-denials and helps other people to see them too. One day at dinner the smoking dishes of pudding had been passed to mama for milk so often that the pitcher was empty and she had to shake her head at Belle, who cheerfully responded, "Never mind, mama, I will blow it!"

Aunt Esther was trying to persuade little Eddy to retire at sunset, using as an argument that the little chickens went to roost at that time. "Yes," said Eddy; "but then, Auntie, the old hen always goes with them."

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum to send Mrs. Sanford for the health of Chinese in San Francisco. Try, children, and see what you can do for them.

Lizzie Jamison, \$1. Brooks Fawcett, 50c. Robert Bruce Calbre, \$1. Miss Belle Norman, \$1. Carrie Boyd, 10c. Charlie Stephens, 10c. Pearl Croton, 15c. Albert Louera, 10c. Esther Wingo, 15c. Hercul Wingo, 25c. Sidney Smith, 10c. Nellie Lee, 5c. Flora Harris, 30c. Carrie Donlin, 40c. Mamie Fleetwood, 50c. Jennie Gould, 3c. Johnnie Candies, 10c. Aunt Sue H. Ann Hale, 3c. Ida Cargile, 25c. Nannie Taylor, 50c. M. Parker McGregor, \$5.00. Total, \$10.

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 DeFourny. We want to form a club of one hundred at least. Who of our young friends will join us.

Van Farrar, 6 months. Willie Graves, 3 mo. Maggie Nicholson, 4 mo. James Collins, 3 mo. Flora M. Candies, 1/2 mo. Nora Hill, 1 mo. Bennie Parker, 1 mo. Katie Carpenter, 2 mo. Alice Moore, 2 mo. Annie Moore, 3 mo. Susie Goodson, 3 mo. Alma Thornton, 1 mo. Willie Garig, 4 mo. Robert Farrar, 3/4 mo. Leo Hergrave, 3 mo. Nellie Ferguson, 1 mo. Lillie Vann, 6 mo. Ada Sherouse, 6 mo. Rosa Sherouse, 3 mo. Mercedes Garig, 1 mo. George Garig, 1 mo. Max Heister, 4 mo. Maggie Goodson, 4 mo. Lucy Johnson, 1 mo. Willie Owen, 1 mo. Maggie Raymond, 6 mo. "Aunt Ann," 10 mo. Annie Neekins, 1/2 mo. Henry Gilliam, 1 mo. Emma Dalhousie, 1 mo. Jessie Dalhousie, 1 mo. Clarence Wingo, 2 mo. Rosa Stone, 1 mo. Carrie Hale, 10 mo. Joe Hale, 10 mo. Charlie Hemley, 2 mo. Hannah Hyatt, 2 mo.

Our Kew Fund.

Lou Powell, 50c; Rosa Sherouse, 50c; Fannie Hawkins (as near as we can make it) 50c; Jessa Sherouse, 50c; Miss Chastelara, 10c; Boggy Chambers, 10c.

A WOMAN'S EXPERIENCE.

WHAT A LADY OF GREAT PROMINENCE HAS TO SAY ABOUT HER SEX.

(Boston Globe.)

On a recent trip by a representative of this paper to the city of Haverhill, Mass., a most important incident occurred, which cannot fail to be of the greatest interest to all, and especially to our lady readers. The newspaper man met a lady a trifle past middle age with luxuriant white hair, that contrasted strikingly with piercing black eyes. She possessed a straight, full habit, womanly, but commanding, combined with manners wholly lady-like, and yet pronounced. Any acute judge of human nature could see at once that he was in the presence of an unusual personage—one destined to accomplish more than most of her sex, and to exert an influence far reaching in its power. This lady was Mrs. M. W. Wingate. Almost from childhood she has taken a special interest in the bodily troubles of her sex, and has probably been more successful in relieving suffering and saving lives than any other woman in America. Indeed, she seems to have been to women what Florence Nightingale and Dorothy Dix were to the suffering soldiers. The instances of women who were in the greatest agony and apparently beyond the reach of human aid, that she has restored to health and happiness, are almost innumerable, and it was only natural that the scribe should become specially interested and wish to converse with her more in detail.

"How long have you been engaged in the practice of medicine, Mrs. Wingate?"

"For more than twenty-five years."

"A long time, certainly. How did you happen to enter the field at that early day when women in the professions were specially frowned down upon?"

"I think I must have inherited a taste from my father, Professor J. C. Wood, of Harvard college. He was eminent in the profession, a hard worker and equally earnest in his recreations. He hunted considerably and I remember when only nine years old I used to dissect the birds and animals he had killed. I felt intuitively with medical science, even then, and the infatuation has continued up to the present time."

"And did you begin your studies so early in life?"

"I can hardly say when I began, for I cannot remember when I did not read medical literature. You would scarcely believe it, but I was a slender girl and did not weigh over 120 pounds but I used to sit up night after night until 2 o'clock in the morning poring over my studies and never dreaming of the flight of time. It seemed as though calls for my attentions on the sick always came uncollected. I certainly cannot fix the date when I first commenced practicing. Of course most of my patients were women, and the natural sympathy I felt for my sex has increased during all these years where I have been brought so closely in contact with them and have learned to anticipate their needs and sympathize with their sufferings. After the opening of the Boston Medical College I appeared before the faculty; passed examination and received a diploma. I had practiced for years previous to that time but thought it desirable to receive another diploma, which I did without any effort."

"Your experience with the many and serious diseases of women having been so extensive must also be valuable? Can you give me some facts regarding them?"

"I find that woman seems born to suffering, and where she avoids it, it is by reason of some care on her part or owing to some special rearing power. It is true some women go through life without unusual suffering, but they are none the less in danger, for there are critical periods all along their pathway when the utmost precaution is required. The innumerable complaints called female weak-

ness; the irregularities of life and change of the system all indicate the perils which hang over every woman's career, and which, unless attended to, may result disastrously."

"But is there no way by which these terrible troubles can be avoided?"

"That has been the problem for years. The habits of life and the demands of fashion are clearly at war with the health of women. I have been, perhaps, unusually successful in my treatment of their troubles, but there have been many cases that seemed specially stubborn. I recall one in particular. I had exhausted all the usual expedients and the results were not satisfactory. I became worried over the case and really did not know what to do, but finally thought I would try something out of the usual line. I had heard a certain remedy recommended very highly and so I procured some and made a chemical analysis of it. I found it was perfectly pure, and that the ingredients were unusually valuable. So I began giving it to my patient, changing it, however, into a bottle of my own. To my great joy it seemed to have an almost immediate effect and a complete cure was the result. Since then I have used it constantly in my practice and have cured every form of female weakness, as well as displacements, dropsical tumors, cellul drouney and all such troubles. I have also used it with the best of results in cases of pregnancy and gestation. Indeed I have found it of untold value and benefit."

"Have you any objection to giving me the name of this remedy of which you speak?"

"None whatever. It is Warner's Safe Kidney and Liver Cure."

"Why, that is a proprietary medicine."

"Certainly, but what of that? I have but one end in view in the treatment of my patients, namely—their restoration to health. In the accomplishment of this end I prescribe what I believe to be beneficial, no matter what the professional consequences may be."

"I notice in the New York papers that Doctors Hammond, Agnew and other prominent physicians are taking a similar stand, Mrs. Wingate."

"Yes, and all independent thinkers in the profession are bound to do so. I am, however, on the best of terms with my professional brethren as you can see," and the lady produced a beautiful gold medal mounted in the form of a badge which had been presented her by the medical society, known as the Ensign of the Humble Family, of which she is a prominent member. After examining it closely, the reporter remarked that the medical profession evidently were proud of what she had done, as she might well be in the possession of such a medal.

"I am proud of that," she replied, "and I was also pleased a short time since to receive an offer at a large salary to take the professorship in the new medical college at Walla Walla, on the Pacific coast. I do not know how they heard of me out there, but I was obliged to decline their offer."

"And so, in your experience with the disease of women you have found success, and that Warner's Safe Cure has been a most efficient remedy?"

"Yes, I have had unusual success, and the remedy of which you speak has been proven of great benefit. There are, however, some base imitations of it to be found in the market; these are bad and should be avoided, but the genuine remedy is one of the very best."

"And has not the practice of your profession injured your health?"

"No, I am better now than ever before in my life. I froze my limbs last winter, while riding one cold night to see a patient, and was obliged to remain indoors for over two months. (Otherwise I am healthy, as you can see by looking at me.)"

"And may I publish this interview, Mrs. Wingate?"

"Yes. If what I have told you should be the means of assisting any woman who may be suffering a trial

be perfectly willing to have it published."

WOMEN IN COLLEGES.

Although this country took the lead in the co-education of the sexes in all the higher departments of learning, it is still a mortifying fact that Oxford and Cambridge have anticipated Harvard and Columbia, to say nothing of Yale, in giving the daughters of England the same educational advantages as her sons. Oberlin and Ann Harbor have been instructing young men and women for over a quarter of a century past, to the great advantage of both sexes; but the lesson was lost upon our great Eastern universities. It was not until Oxford and Cambridge took the lead that they have even considered the matter. There is now, however, an annex in Harvard, where young women get substantially the same education as young men, and a movement is under way to induce Columbia College to open its doors to young lady students. In 1876 the President of Sorosis called the attention of the trustees of the Columbia College to this matter, but President Bernard curtly replied that the college had no funds or disposition to help female education. But the leading ladies of New York could not see why their daughters should be deprived of the advantages freely accorded to the young women of Boston, and they presented a petition to the Columbia College authorities, signed by thousands of the names of the best and richest people of the metropolis, praying that the portals of Columbia might also be thrown open to young women. This the trustees have refused to do, on account of want of means, but they are willing to take the first step if additional funds are provided. They object to co-education, but are willing to suggest courses of studies and test the proficiency of the young women who would pursue them. This is so far a gain; but what possible harm could come to the young women by attending lectures in the same halls with young men? The sexes meet together in churches, lecture-rooms, and places of amusement. There the experiment has been tried tens of thousands of times in this and other countries, without any evil result. The college of the future will be open to adults of all ages and of both sexes.—Demorest's Monthly for May.

Consumption in its early stages is readily cured by the use of Dr. Pierce's Golden Medical Discovery, though, if the lungs are wasted no medicine will effect a cure. No known remedy possesses such soothing and healing influence over all scrofulous, tuberculous, and pulmonary affections as the Discovery. Jehn Willis, of Elyria, Ohio, writes: "The Golden Medical Discovery does positively cure consumption, as, after trying every other medicine in vain, this succeeded." Mr. Z. T. Phelps, of Cuthbert, Ga., writes: "The Golden Medical Discovery has cured my wife of bronchitis and inopulent consumption." Sold by druggists.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.

THE LESSON OF WIGGINS.

Man is a credulous animal. The ages of faith embrace long eras. Skepticism is confined to rare epochs, and influences but a small portion of the human race. Hence it is desirable that the beliefs of mankind should be based on the facts of nature, and not on fictions. Our forefathers believed in supernatural phenomena, in witches, ghosts, haunted houses, and the influence of the dead upon the living. This kind of faith is disappearing, and the modern form of credulity is a firm belief in anything that passes for science. Because the weather bureau ascertains by means of the telegraph and certain atmospheric conditions, when a storm is likely to visit a certain portion of the earth's surface, a number of quacks and humbugs have come to the surface, claiming to be able to foretell storms and other natural catastrophes for months and even years before they are to occur. Hence Wiggins, and hence also, a great deal of the trash which is attributed to science, and which is often but the wild guesses and untested theories of mere pretenders. Of course, the great test of science is the ability to predict. When the astronomer foretells to the fraction of a second, when an eclipse will begin and end, there can be no doubt that he speaks with the highest human authority. The same is true of the chemist who, combining certain atoms, can say what shape the resulting combination will take. Auguste Comte, the great French philosopher, who died less than a quarter of a century ago, did not believe that we would ever know the composition of the sun or the stars, and he also held that man would be able to foretell the weather. Since his time, however, the spectrum analysis has revealed to us the composition of the heavenly bodies, which we now find to be the same as that of this earth, while meteorology is fast becoming a science upon which to base predictions. But the great mass of people now go to the other extreme, and are willing to believe in the Wigginses and Vennors, who are simply pretentious humbugs. The real scientist is modest, and when he predicts, gives his reasons, and even then is careful in drawing inferences from undusted facts; but such men as Wiggins boastfully prognosticate without giving any data for their calculations, and they are always wrong. The growing faith in science will, however, tempt many false prophets to delude and frighten the world with their malign forecasts.—From Demorest's Monthly for May.

How the hearts of a crowd swell and throb with pitiless hatred against the man who coughs during the performance at a theatre, when they know he is too stingy to invest twenty-five cents in a bottle of Dr. Bull's Cough Syrup.

While it is well to be thankful one day in the year for blessings received, it is better to be continually grateful for the mercies daily bestowed upon us.

True humility, the basis of the Christian system, is the low, but deep and firm foundation of all real virtue.

