



of the embodied saints after the resurrection. If we can draw any clear teaching from the Scriptures on the subject, we are led to believe that the restoration of the earth itself is a part of the "restoration of all things." We believe that the earth will be the place of man's final abode. This is man's normal state; and hence, in the restitution of all things there seems, beyond the resurrection, to be two periods of life to the glorified body of Christ, (1) The Millennial State and (2) The New Jerusalem State. To these two thoughts let us devote a few remarks:

1. The Millennial Period. This evidently follows the first resurrection—or the resurrection and rapture of the saints dead and living—when Jesus comes the second time in glory and with him tens of thousands of his angels in flaming fire. The dead are raised incorruptible and glorified in body; and the living are likewise changed in a moment, in the twinkling of an eye. Together they are caught up to meet the Lord in the air; and here is where the grand reunion of saint and Savior takes place, when the great supper of the Lamb is spread; when the sublime coronation and glorification takes place; and when Christ's reign with the saints on earth begins. During this period in the air there is not a saint upon earth; and during this period it is supposed the judgment of the wicked nations occurs. The goat nations who have followed the beast and persecuted the saints are destroyed; while the sheep nations which have fostered the "beast" of Christ's brethren are saved from the ruin and convulsions which absolutely destroy the apocalyptic Babylon and the peoples who have the mark of the beast upon their foreheads. Satan is chained a thousand years; and the beast and the false prophet are cast into the lake of fire never to return to the earth again. The second coming of Christ and the judgment of the nations, evidently, if we have any conception of John's revelation, follow the re-ascension of "the beast that was and is not," but which shall give power to the ten-horned kingdoms for "one hour," a "short space." Then follows the destruction of the "great Whore," and then begins the reign of the thousand years in which the old dragon is chained.

During this period of revolution, convulsion, destruction to Antichrist, the Jews have withdrawn from the nations and returned to their native land and holy city. They are converted to Christ when the fullness of the times of the Gentiles have come in; and the throne of David is re-established. The earth being cleared of Satan and its spiritual enemies, Jesus and his saints descend and take up their millennial reign of peace and glory. He sits upon the throne of his father David; Jerusalem becomes the capitol and the metropolis of the world; the Jews become the spiritual medium of enlightenment to the earth; the twelve apostles sit upon the twelve thrones of the twelve tribes of Judah; and the distinguished and faithful saints of the Gentiles rule over the cities and provinces of the nations. The honor and glory and rewards of fidelity and sacrifice will be fulfilled in the "well done" of the Master: "Thou hast been faithful over a few things; I will make thee ruler over many things." Some shall have two, some five, some ten cities, according to faithfulness and capacity. The saints shall judge the world, and judge angels. This is the second period of the church or kingdom of God; and its reign over the earth, under Christ, will be glorious, spiritual and blessed. Government will not be under civil and criminal codes. There will be no courthouses, jails, penitentiaries, gibbets, legislatures, congresses nor kingdoms. From Jerusalem the personal splendor and glory of Christ shall go out over the earth; and while all men will not be converted then, wickedness and sin will be in abeyance by the absence of the Devil. Nations shall be converted in a day; and the gospel which was chiefly a witness to the nations in the gospel age will be universally beloved and received. In this period the elect of Christ, a number which no man can number, shall be redeemed from every kindred, and tongue—for "there be but few that are saved"—in the purely gospel age. Peace and prosperity shall clothe the

earth as a garment; and righteousness shall universally reign triumphant. War shall not be known till Satan is loosed again for a little season; for a large element of human society, even then unconverted, shall be susceptible to the Deceiver's wiles, and shall rebel again against Christ and his kingdom. In the meantime the sword shall be beaten into ploughshares and the spear into pruning-hooks. The lion and the lamb shall lie down together, and a little child shall lead them. Every desert shall blossom with the Rose of Sharon and the Lily of the Valley. The law and the love of Christ will be the only code of human government; and this reign of Jesus and his saints shall continue until the work of elective grace shall be finished. This is a happy, heavenly period in the earth's history; but it is a reign of service and continued redemption in which man is made to take a sublime and more dignified part than ever before. It is not the perfected, or the Paradisean or Elysian state of the world; but it is the great and final state of preparation for the end—the personal, visible reign of Christ on earth to accomplish the end.

The second coming and visible reign of Christ on earth is a revolutionary necessity—just as his first coming was. The first was designed to set up the gospel, after centuries of prophecy and preparation. The declarations of truth and righteousness, amid the conflicts of error and iniquity, precede both his comings to the extent that his coming, without other reasons, would be necessary. When he comes again he will scarcely find faith on the earth—although the world may seem converted. Ritualism and Rationalism will, no doubt, be universal. Under some form the "Man of Sin," or the Beast and the False Prophet—Antichrist—will have possession; and the real saint will be rare. The Spiritual of Christianity will be almost universally extinguished, though wisdom and formalism may everywhere cover the earth as the waters cover the sea. The Beast of temporal power, with the Scarlet Woman sitting thereon, at least, has to reign as yet for a "short space"—the "one day" of prophecy—before the final conflict of destruction takes place, and before the millennial reign of Christ. That Beast was and is not now; but, if God's word is true, he is to be again for a brief season. Already we are in the Laodicean age of such profession, and yet our riches of religion are but the rags of a delusive spiritual poverty. The way is being easily paved to the usurpation of a positive infidelity or a positive formalism. Riches and pleasure corrupt the nations as fast as they are converted to the simplicity and purity of the gospel; and upon the track of evangelism in every century the blighting shadows of superstition and doubt fall. So they will follow the wake of the Reformation; and then Christ, in the declaration of the grandest achievement and success of the gospel, comes as an absolute necessity to the rescue and redemption of the world. Even at the close of the millennium the Devil is unchained to test the race again—and as always before man unconverted, will be found wanting in the blaze of the brightest and purest age the world ever saw, or ever will see, until its restitution and purification by fire. Christ must come personally to untangle theology, to overcome the deep-seated and crystallized usurpation of superstition and infidelity, and to chain Satan. He must come with destruction and judgment upon nations dead and offset in the most conservative and unchangeable blindness and opposition to spiritual truth and influence—and drunk with the wine of Rome's fornication and with the blood of the saints in almost every century. He must come in the reunion of saint and Savior in the body and upon the only theatre where embodied Duty and Humanity can meet and co-operate in a reign and kingdom of grace, and in the essential and final work of the earth's redemption. The second coming of Christ cannot precede the final judgment, at the time. According to Revelation, that follows the last rebellion of Satan and his destruction in the lake where the Beast and the False Prophet remain. Then the thrones of the judgment are set in heaven. The earth is destroyed and renewed by fire. Hades and Death, the earth and the sea, give up their wicked dead. This is the second resur-

rection; and all nations are gathered before God, who whose names are not written in the Lamb's Book of Life, are judged according to their deeds; and Death and Hades are cast into the lake where Satan and the Beast and the False Prophet are which is the Second Death. The judgment at the second coming of Christ is on earth; the judgment after the millennial reign is before God from whose face the heavens and the earth have fled away. There is no habitable earth at the time of the final judgment, and no coming of Christ, at all.

2. The New Jerusalem. After the destruction of the old earth and heavens and the final judgment of the wicked, John saw a new heavens and a new earth—without any sea. Then he saw the holy city, the New Jerusalem, coming down out of the heaven of heavens from God, where it had been perfected and glorified. This was the consummated church, adorned as a bride for her husband. This church, symbolized by a city, was to dwell in this "new earth" with its adopted "new heavens." Let us observe two things: (1) The description of the city in its excellence; and (2) The state or condition of its inhabitants. This is our final heaven; and the first blow of the celestial hammer has not been struck upon it as yet. Its many mansions are not yet prepared. Observe—

(1) Its excellence. John describes it by every conceivable figure of beauty, worth and glory. It lies foursquare in the perfection of its symmetry in length, width and height. It is ample and large enough for all the redeemed. It shined in the glory and light of God like jasper, and as clear as crystal. Its great and high wall of protection was jasper; and the city itself was pure gold in preciousness, with golden, incorruptible streets, transparent as glass, and where the tread of saint could never be betrayed, polluted or deceived. The twelve gates of the city were pearls of beauty, open by day and night from every direction, indicating the absolute freedom of the church from any approach of evil or enemy, and wide open in access to all who would enter upon God's terms. These gates were named after the twelve tribes of the children of Israel, indicating that salvation was first by and through the Jews; and the foundations of the walls were varied and precious stones, named from the twelve apostles, indicating the truth of the gospel that in them, and upon them, was first built the church of Christ—that through and by them were declared the excellency of the knowledge of Jesus Christ in all its various forms and doctrines according to the cast and character of the twelve apostles who represent these precious stones which while they differ in appearance and beauty are all valuable and precious alike. This golden city had no need of the light of the sun and the moon, for the Lord God and the Lamb, ever present in it, are light enough for it. It had no need of a temple by which symbolically to represent God and his truth, for the city itself is God's Temple and no symbols are needed to worship the ever-present and henceforth visible God. The nations of the earth walk in the light of this city, and the kings of the earth, henceforth, bring their glory and honor into it; and in no wise shall ever there enter into it anything that defiles, or lies or works an abomination. A pure river even of the water of life proceeds from the throne of God and the Lamb, indicating the fact that heaven shall satisfy every thirst of the soul; and in the midst of the street, and on either side of the river, the tree of life blooms and fructifies with twelve manner of fruits every month, the very leaves of which are for the healing of the nations, symbolizing the truth that heaven satisfies every hunger of the heart by a continual and abundant and convenient supply of the bread of life, and heals every wound that sin ever inflicted upon fallen human nature. In the centre of all is the great white throne, out-dazzling the glories of the midday sun, and upon which God and the Lamb shall forever sit visibly and personally in the heart and midst of the glorified church on earth—figurative of the holy and blessed reign of grace and love and light of Christ, forever and ever.

(2) Its state. There shall be "no night there"—but one eternal day. No sin or wickedness or sor-

row, pain or death shall ever reach that healthful, happy shore—nothing that a shadow of darkness could symbolize in the faintest and feeblest degree. The heaven of the heart on earth, the Paradise of Hades, the glorious and happy reign of the Millennium, all these are but the shades of the excellency and ecstasy and glory of the New Jerusalem, when prepared as a bride adorned for her husband. Here every former thing has passed away. The last enemy has been put under the feet of Jesus; and his universal reign, as such, over the universe has been turned back into the hands of the Father with his holy angels in the heaven of heavens. Embodied in the Lamb, God sits upon the white throne of the church on earth, also; but the Lamb, as such, sits no more on the throne of the universe. He is forever with his redeemed; and in the smile and the glory of his grace we shall forever bask. The tears shall all be wiped away from every eye. The very memory of the past shall bring no pang; and the once weary soul shall bathe in seas of perfect rest. All shall be swallowed up in the love of Christ, and the bliss of his presence and power. The renewed and glorified earth will be a universal, immortal Eden. How beautiful and perfect a Paradise God can make it, no mortal can imagine; and how gloriously the genius of the redeemed immortal may garnish it we can have no conception. This will be the "better country" spoken of in the Bible; and the New Jerusalem, the glorified church, the city that hath foundations, whose builder and maker is God. This is the heaven of man, at last, which the eye of man hath not seen, nor ear heard, nor have entered into the heart to conceive. This is "the far more exceeding and eternal weight of glory," spoken of by Paul; and this is the inheritance, "incorruptible and undefiled and that fadeth not away, reserved in heaven for us," spoken of by Peter.

What the vocation of the redeemed in this "better country" shall be we know not, save that the service of song and praise shall continue forever. We shall rest, but we shall not be idle there. If hell is a bottomless pit of remorse and degradation downward, heaven will be an eternal flight of happiness and development upward toward the ever-approached, but never reached perfection of God. We shall ever be upon the angel wing of thought, and love and service of God. The fidelity of the past may determine the plane upon which we enter; but the cup of the smallest saint shall be full of joy, and the lowest saint will begin an upward and everlasting flight toward perfection. Every cup will grow larger and every plane of development will be capable of attainment. We may "suffer loss" for something in the past; we might have much to regret of the irreversible record we have made, but that record shall not only be forgiven, but forgotten, as we are swallowed up in the oblivious ocean of the love and glory and ecstasy of the heavenly state. Moreover, the losses and regrets of the past may be but the stimulus there to greater and higher development. There may be much of gain, and much to remember with pleasure, in the fidelity and good of the past; but the best we are, or have been, done, will, at last, be but a drop in the ocean of heaven's glory and of Jesus' love. God will honor and exalt earthly faithfulness; but there will be no pride of distinction in the blaze of heavenly light and redeeming grace. We shall all rejoice that we were saved at all—even "so as by fire;" and the smallest and lowest saint will have all the more whereof to glory in Christ, and all the less whereof to envy his more exalted brethren. We shall see then, eye to eye, and "know as we are known," in the sight of God; and the highest shall look with love on the lowest, and the lowest shall look with love on the highest. There will be no earthly feelings, relationships or distinctions to mar the bliss of heaven. We shall neither marry nor be given in marriage; but in every respect of kith or kin or kind, we shall be as the angels. We shall be brethren and one in Christ; and we shall have no mother, father, brother, sister, servant or subject, save in those who do the will of our heavenly Father. We shall be like Christ, our Elder Brother and Savior; and we shall be heir to all the glory of which he is heir.

Adam nor angel ever dreamed of such an estate, wrought out by grace. Jesus, the Author and Finisher of our Faith, will then be "all and in all" our delight and reward; and though Paul may be bigger than I in the "well-done" of his achievements and honors, I will be as great as he is in the salvation of grace.

This is a faint idea of the heavenly state in contrast with the lost estate of the sinner. Until we reach that blessed estate of immortality and life we shall never be able to comprehend the SO of God's love in the text. When we tread the golden streets, breathe the celestial air, wander through the immortal fields, join in the chorus of the heavenly hallelujahs, engage in the blissful pursuits of eternity, see Jesus on his throne and feel the rapture of his glory and presence, I think we shall exclaim, in the language of infinite love, "SO!" Then and not till then shall we know its pregnant and wondrous meaning.

A CONTROVERCY BETWEEN THE LORD JESUS CHRIST AND DR. HIDDEN, OF VA., IN "EXAMINER AND CHRONICLE," AUGUST 9TH.

CHRIST said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Here is what Dr. Hidden thinks about it in the New York Examiner, in reference to Prof. Long, of Crozier Seminary. Dr. Hidden says: "He is doing some of the best work in this line that is done in this country. True, he has not yet succeeded in tracing a direct line of Baptist churches from the days of John the Baptist until now; and there seem to be some good brethren in the land who are ready to count this against him, as they count it against Prof. Whitsett, of our Southern Baptist Theological Seminary; but a long and intimate acquaintance with both these Professors enables me to say that they accept the aphorism of that philosopher who teaches in homey phrase that 'it is better not to know so much, than to know so many things that are n't so.'" Now somebody is wrong. Christ said his church should never become extinct—the gates of hell should not prevail against it.

But Dr. Hidden can't accept what Christ said as true. Dr. Graves, will you give us your opinion upon this subject? If the gates of hell did prevail against the church after Christ declared that they should not, then you can have the rest of the Bible so far as I am concerned. C. M. GREEN, Laveta, Col.

REMARKS.—This attack upon the historical existence of the kingdom of Christ, on the part of a class of our modern scholars, is of a piece with their attack upon the Mosaic Record, and upon the real inspiration of the Word of God, and should be met in the same way—with a firm and severe resistance.

Christ, by the mouth of his prophets, declared that the kingdom he would set up should never be broken in pieces, nor given to another people, but should stand forever (Dan. II), that the gates of hell should not prevail against it (Matt. xvi). His kingdom is composed of visible, local churches. Now let Hidden and his company prove that Christ's words are not true and he has destroyed the Christ of the Scriptures.

A GOOD WORD FROM LOUISIANA.

BRO. GRAVES:—I have good news to report to the Old Banner. I have been preaching for Boulah church something over two years. When I took charge of this church she was under a heavy gloom; Eld. S. J. Beck had just been murdered by the clerk. We have made haste slowly. We have built a new house of worship, and at our last regular meeting, first Sunday and Saturday in July, we received seven; all young people. My two oldest daughters among them. No excitement, no seeker's bench used, but the simple truth was preached, and it pleased God to save them that believed. At our district meeting, fifth Sunday in July, three more were added; two by letter. Ten in one month and no extra effort made. I am with you on the communion question, and hope that my church will soon be with me. Go on, my brother, in defense of the truth, and God will be with you. Yours in Christ, W. A. J. ODON, Jena, La.

WAITING FOR THAT DAY.  
"Waiting for that day,  
And watching till our Savior shall appear,  
Joyful to cry, as eastern skies grow bright,  
The Lord's at hand!"  
"But now the night  
Presses around us silently and chill;  
Pain, doubt and sorrow seem to have their will;  
Lord, send the light."  
"One after one,  
Thou hast called up our loved ones from our sight;  
For them we know that there is no more night;  
But we are lone."  
"Weary we wait,  
Lifting our weary eyes, bedimmed with tears,  
To skies where yet no trace of dawn appears:  
Lord, it is late!"  
"But yet thy word  
Saith, with sweet prophecy that cannot fail,  
That light of sweet darkness shall at length prevail;  
We trust thee, Lord."  
"O Morning Star  
Of heavenly promise! Light our darkened way,  
Till the first beams of the expected day  
Shine from afar."  
"So will we take  
Fresh hope and courage to our fainting hearts,  
And patient wait, though every joy departs,  
Till the day break."

FROM SANTA FE, TENN.

BRO. GRAVES:—As there is no one who writes from this section, I will give you a few items. There has been a revival in progress at Union, conducted by Bros. Hull and Grace. Bro. Grace did most of the preaching, and has endeared himself to the brethren. Bro. Hull, our missionary in this part of the Association, is doing a good work.

There is a Baptist church in course of construction at Santa Fe, which, completed, will be a splendid building. The Santa Fe Masonic Institute, under the control of Bro. Patton as Principal, is in a flourishing condition. Parents and guardians wishing to send their sons and daughters to a good school will do well to consult Bro. Patton. They have five regular teachers. Mrs. Patton, one of the daughters of the Mary Sharp, has charge of one department, which is a recommendation; as this school has such reputation. W. A. CALDWELL, Santa Fe, Tenn.

FROM MISSISSIPPI.

BRO. GRAVES:—At the request of some of my brethren, I will give you a short notice of the doings of the First District of the Judson Association, which met with the Bethel church, Itawamba county, Miss., on Thursday before the second Sunday in August. The Union was organized by electing the writer moderator, and C. A. Marshall, clerk. The business of the Union was harmonious throughout. Elder St. Clair Lawrence, of Bear Creek Association, was present, and participated in the discussion, when on Saturday there were several queries submitted; two were regarded as important.

1. According to the teachings of the New Testament can Baptists consistently invite members of sister churches to commune with her in celebrating the Supper? To which Eld. Lawrence remarked that he could not, nor would not be drawn into a discussion of the subject; that it had its origin with newspaper men, and that he would be glad that all such documents, or literature, could be or would be crushed, or expunged from the land, etc. At this several brethren arose alternately, and ably set forth the doctrine of restricted or local church communion, and when the answer was called for, it was unanimously negative.

The next important query was, Can we consistently receive members from anti-missionary churches into our fellowship upon a letter of recommendation? Eld. Lawrence contended that if the missionary Baptist was the church, the anti-missionaries must be orthodox, for they were one and the same; that he was indebted to the anti-missionaries for his baptism and ordination, and we conclude from this that he does not occupy an enviable position in the Baptist ranks at any rate.

I write the above to show that the First District of the Judson Association is sound, as a body, in doctrine and sentiment, and further, that the practice of inter-church communion is fast losing ground. May the time speedily come when every church in the land may see and practice the ordinances from a New Testament standpoint, and may the Old Banner long continue to unfold its columns to the breeze, in the dissemination of the truths of the Bible, in the prayer of a local church communionist. J. M. COOK, Mooreville, Miss.

A NEW SCHOOL FOR TENNESSEE.

James Waters, our Missionary Secretary, has leased the old Union University building for the term of ten years, and obligates himself to keep up a First-class Academy or High School, at least. Whether it will be long put on air and assume the name of "Union University" or not, remains to be seen. This is a day of progress. Unification seems about to result in three papers and three colleges at least. A High School or Academy is needed in Middle Tennessee, and Bro. Waters may give Middle Tennessee the school needed. One thing is certain—it leaves the State Board to look out for another Secretary, for no man can or should attempt to serve two masters.—From Baptist.

BRO. GRAVES:—There is a misstatement of facts in the above note, and then a conclusion reached which is not just, if the statement were correct.

I have not leased old Union University building for any term of years, and cannot do so for some months to come if I should desire to do so.

The citizens' committee asked me to assume charge of a school there, and the Board of Trustees co-operating with the committee proposed to lease the building to the citizens' committee for ten years if the citizens would expend \$2500 in repairs on the building, and surrender it at any time the Baptist Education Society might deem it expedient to reorganize a college. To this proposition the citizens' committee at first agreed, but upon reflection deemed it unwise to spend so much money which might within a year or two be diverted from the purpose they would give it for, viz: a High School. They said they did not need a college but a High school. They called a meeting then to raise money to build a High School. I heard of their purpose and seeing if it were carried out the University building would not be repaired, and would crumble down in a year or two, I then said to the committee, "I cannot engage to teach a High School for you, but I will engage to secure teachers of the first qualifications for a high school, and to make good your money spent for repairs. I will guarantee a high school for ten years, even if the college should be re-organized. I saw no prospect whatever of reorganizing Union University, and know of no reason why any one should wish a college at Murfreesboro, so long as Jackson and Mossy Creek are maintaining theirs.

To make good my guaranty I proposed to lease the premises myself and so hold them within the denomination.

Now, Bro. Graves, if there is any thing I detest it is "putting on airs," by institutions and by men, and so far as I may be responsible this school shall not disgust me or its patrons by so foolish a conduct. Your prophecy on unification as to papers and schools hits the Baptist public and not me.

And the "one thing certain" you name is the least certain of all your prognostications, if based upon the assumption that I shall try to serve two masters.

The active part I have taken to secure repairs upon the building is a duty I owe to myself and to the whole denomination, whose property is fast going to ruin. I trust you will ascertain the facts as they are for any further publications concerning this matter.

JAMES WATERS, M. S.

MOUNTAIN HOME, ARK.

DEAR BAPTIST:—Inclosed find \$2.00 subscription to the good Old Banner for one year, for M. J. Wolf, at this office.

Our church at this place is prospering under our present pastor, R. P. Davant. We have had about forty added to our church this summer. I witnessed the baptism of thirty-seven in White River the third Sabbath, into the fellowship of three churches in this county. We are building us a good church house at this place; will have it done this fall.

Bro. Graves, can't you come at its dedication? Oh, how we would love to have you witness us. We are fifty miles a little south of west of West Plains, Mo. If you will come, we will meet you at West Plains with conveyance. Say, will you come?

B. D. CASEY.

REMARKS.—We wish we could say yes—but not this year. Can you not send us a club of five or ten?—Ed. Baptist.

J. D. LINK'S "NEW DEPARTURE."

IN the *Tennessee Baptist Herald* of July 5th, the editor makes the last argument I have seen in favor of intercommunion. The argument is purely original and bespeaks the bygone genius of its author. He admits that a person must be a member of a church to partake of the Lord's Supper with it. But he has a funny way of getting them into the church. To accomplish this feat he has recently opened two new doors into the church. First door, by worshipping with a church a person becomes a member of it; second door, "by eating the Lord's Supper with a church a person becomes as much a member as any act of the church or of his can make him." (Quote from memory. See *Tennessee Baptist Herald*, July 5th.) These are very wide doors. Who cannot walk in erect without bending even the tip of the plume of his cap? All get in, according to Bro. Link. So after all intercommunion is strict church communion. Certainly; of course!

ISAAC REED.

Bells, Texas.

N. B.—Bro. Ray seems reluctant to give either precept or example of Scripture for intercommunion. Therefore, say to him through THE BAPTIST that I offer an inducement of five dollars for just one precept or example of Scripture justifying intercommunion. The amount is small, but surely a gray-headed minister and a learned editor can just give the chapter and verse from memory without any trouble whatever.

I. R.

LETTER FROM TENNESSEE.

(Our readers will be gratified to see how the Old Big Hatchie Association impressed a South Carolinian the first session he attended, and therefore we copy his notes from our excellent contemporary, the *Baptist Courier*.—Ed. Baptist.)

DEAR COURIER:—I am reminded that it has been many months since you have had tidings from this quarter of the vineyard. Many matters of interest have attracted the attention of the brotherhood during the recent weeks.

THE BIG HATCHIE ASSOCIATION, one of the oldest, most efficient and influential of our Western Associations, has recently held its annual session. The meeting occurred at Ripley, a town of some importance, located some fifty miles from Memphis, in a rich and prosperous county of West Tennessee. The attendance of delegates and visitors was so large that no church in the town would hold the audience, and so the sessions were held in the large auditorium of the court house.

Of sixty-two churches composing the body, fifty-nine were fully represented. The reports from most of them were highly gratifying, showing a healthy state of discipline, many revivals, and steady progress in the spirit of missions. The various reports on education, Sunday-schools, missions, etc., were vigorous, bristling with the spirit of work, and breathing a spirit of great hopefulness as to the future.

During the past year the Association raised and expended some \$2,000 in mission work, a large part of which was spent in Memphis; and they resolved to raise not less than \$3,000 this year. Their plans for the accomplishment of this end were thoroughly digested, and are now committed to the Executive Board.

Col. Dorsy Thomp's, Attorney General of the Western Circuit, is Chairman of the Board. He is a stout, graceful speaker, a cultured, consecrated Christian worker. Whatever he puts his hands to he succeeds, and rather than fail to raise that \$3,000 he will take the field, and with his powerful eloquence set the churches on fire about it.

The Association also resolved to endow a chair in the Southwestern Baptist University at Jackson. For this purpose it will take \$30,000, and we shall not be at all surprised if they succeed. The University has received a handsome donation of bonds, buildings and lands, the tenure to which depends upon the raising of \$100,000 by the Baptists in ten years.

To accomplish this the Trustees have appointed as their agent Prof. Irby a most genial and charming Christian gentleman. He is full of hope and expresses confidence in the completion of the work inside of five years.

THE EVENT of the Association was the Education report on the last night of the meeting. This was presented by L. P. Cooper, a prominent lawyer of Memphis and a member of the Central church. Bro. Cooper is a

gentleman of majestic presence. He made one think of the old Roman orators as with grace, eloquence and power he sustained his report with a speech. After Dr. Venable, of Memphis, and Gates, of Brownsville, had both made stirring addresses, the writer inquired if there "were any young men in the Association studying for the ministry, and if so, do they need help?" In response to this question five young men arose and came to the front, and the effect was overwhelming. It had been years since a single one could be found in all the churches wishing to enter the ministry. A proposition was made that the Association adopt and support the entire five while they were pursuing their studies. Instantly men and women began to rise all over the audience, and with tears of gladness in their eyes, piled up their gifts till in less than ten minutes six hundred dollars was counted in. It was an inspiring scene and filled all hearts with gladness.

DR. GRAVES presided over the Association. He has been for many years its Moderator, and was re-elected by a unanimous vote. He presides with much grace and keens the reins of government well in hand. In social intercourse he is *par excellence* a charming companion, and herein lay one of the many secrets of his wide influence.

RECENT YEARS have brought a number of young ministers into the association. They are men of rare gifts, well educated, full of zeal, good organizers, and who in the pulpit and out of it wield a mighty influence for the Lord's cause. Notably among these are E. C. Gates and J. T. Kincaid, of Brownsville; R. A. Venable, of First church, Memphis, and J. D. Anderson, of Germantown. The churches over which these brethren preside are moving forward in all departments of Christian enterprise, and many churches are catching the inspiration of their spirit, and the future of the Big Hatchie is full of promise, and our aim is to do as much as all the balance of Tennessee put together.

MEMPHIS is on a boom, with a mighty ground swell added thereto. In every direction magnificent buildings are going up. There has not been such a spirit of hopefulness and enterprise here for twenty years. Last year witnessed the completion of one of the largest grain elevators on the Continent, and soon she can boast of having two of the largest wholesale dry goods houses south of Mason's and Dixon's line. The Kansas City railroad will be completed to this point by September, and the Mississippi Valley road to New Orleans and the Selma and Brunswick road are being rapidly built. In less than six months Memphis will be the centre of nine great railroads. The population has increased 16,000 in three years. Private residences are in great demand, and the supply is utterly inadequate to the wants of the rapidly growing population. The health of the city is fine, and in the words of another it can be truly said that "Memphis is now a fine summer resort." Two of our Baptist churches are now closed, as pastors Venable and Lipsy are absent from the city. Your correspondent will remain at his post all summer. The weather so far has been very pleasant and congregations very large, considering the number of people who are off at summer resorts.

OUR CITY MISSION WORK is in a prosperous condition. We have two missionaries whose entire time is devoted to the work. Three stations are occupied. At one there is an organized church, while in South Memphis we are now negotiating for a handsome lot and expect soon to erect a house of worship thereon. In our Sunday-schools (five in number) we have about 800 scholars and teachers enrolled. This makes the future for the Baptists of Memphis very hopeful.

THE CENTRAL CHURCH is out of debt. The subscription to liquidate our indebtedness was not only made, but was paid. Now we "owe no man anything but love," and all our expenses are kept paid up a month in advance. During the past eight months we have had frequent accessions to our church. In January the brethren expect to resume work on our magnificent church edifice. It will cost them \$10,000 to complete and furnish it, but they expect to have it finished in three months. The Southern Baptist Convention met with them in 1885.

A. W. LAMAR, Memphis, Tenn., Aug. 18th.

Missionary Department.

THE PLAN OF OPERATION.

1. Let each association appoint an Executive Committee whose duty shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial 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 result, monthly if possible, to the Missionary Secretary of the Convention, the money collected for the various causes by the several churches in their associations, stating plainly for what cause.

3. Let the Executive Committees of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association.

4. Let our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.

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

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

The Home Mission Board of the S. B. Convention will need four thousand dollars in addition to what it now has in its Treasury, to meet its quarterly payments falling due Oct. 1st. Will not resturers of Associations and other bodies forward to us what funds they may have on hand for our Board, and will not pastors who take up collections for us at this season of the year send them to us promptly, so there may be no difficulty or delay in meeting our engagements? Prompt attention to this request will greatly oblige us.

I. T. TIMMONS, Cor. Sec.

CHURCH BUILDING DEPARTMENT.

SOUTHERN BAPTISTS should learn a lesson from our Northern brethren in church building. During the year just closed the number of churches built by the aid of the Home Mission Society is ninety-seven. The average gift was \$305, and the average loan was \$347. The aggregate amount appropriated, in gifts and loans, was \$43,163.13. This amount has secured property to Christ's kingdom worth \$180,475. Every hundred dollars given or loaned has stimulated the recipients to give four hundred more, and thus have brought to the service of God a large amount of consecrated wealth. In the houses thus erected there are accommodations for \$23,356 persons.

Our Church Building Department could be equally useful and effective if we had the funds. We have a large number of houseless churches which will forever be shelterless or die of exposure if we do not aid them. To many of these feeble churches the debt of a few hundred dollars is as great a burden as a debt of as many thousands would be to older and established churches. Here is the want, but how is it to be supplied? The Home Mission Board has no funds for this purpose except as they are specifically donated. The field for usefulness is without a parallel in all the bounds of Christian activity. A dollar given to this work stimulates the weak recipient to give five.

This is reaping a harvest for the Master which is five fold. But more still, the money given to this cause is only loaned, and in a few years it is returned to the department to be used again, and thus it becomes a perpetual agent, multiplying its blessings and producing fresh harvests every few years. It becomes an abiding good work, and with the prayers of the donor becomes an everlasting "memorial before God."

But where is the money to come from? Many strong, rich and well established churches are building new houses for themselves, and think, therefore, they must be excused. Upon the same ground they ought to decline to support the missionary because they are paying their own preacher a good, comfortable salary. All the churches constitute one large family and we ought not to leave some of the children homeless because we are building a fine mansion for ourselves. "For ourselves and others" is the Christian's motto. The churches must contribute large sums if they can, and small sums if they can do no better. They must make this cause an object to which they contribute regularly, as they do to missions. Indi-

viduals possessed of means ought to study the subject, and pray over it, and then yield to the heavenly impulses and give largely, as did Nathan Bishop, and Ebenezer Caldwell, and Gail Borlon, and S. A. Crozer, and others at the North, who gave \$5,000 each and firmly established the church edifice fund of the Northern Home Board. I could name many men now in the South, who are able, and they cannot make a better use of their money. But if these men cannot be influenced to give largely, then men of smaller means must give what they can. It must be done. The necessity is not only apparent, it is absolute and imperative. A missionary writes: "Many of our mission stations must have houses of worship or die. Appropriating money to be preached out in cabins and in miserable log school-houses and under the shade of the trees, is about as profitable as some of the late mining speculations. And just this thing is done by the patrons of the Home Missions."

Another writes: "There is no use in talking of building up churches without meeting houses. Better send one missionary with his horse than two without it." Another writes: "Permanent congregations are not to be gathered; Sunday-schools maintain a feeble and precarious existence; and prayer-meetings perish in irregular and uncertain meeting places. To succeed at all we must have a shelter. To live and grow we must have a permanent home." A small loan will often secure it.

It is evident, work must be done in this direction. Other denominations are active and have funds ready to assist these outposts of the kingdom. If we delay, they pre-occupy the territory. If we advance, now, with sufficient funds, in the name of our God set up our banners, the truth as held by Baptists will conquer the territory for Christ.

Send the funds along. Charge them to the "Church Building Department" of the Home Mission Board, and direct them to John H. James, Treasurer H. M. B., Atlanta, Georgia, or to me at Home, Georgia.

G. A. NUNNALLY, Sec. Church Building Department.

Foreign Missions.

MISS KORA B. GRAVES, EDITOR.

WHILE urging upon our people the importance of Foreign Missions and the great need we have of their money to further the work in foreign lands, I wish to make them feel acquainted with the missionaries already in the field, and let them know what they are each doing; and this cannot be better done than by giving a short letter each week from some one of these noble workers.

Hence, I give below a letter from Miss Moon, clipped from the *Foreign Journal*. Miss Moon has been for many years the most earnest and successful lady missionary in China and her very name calls forth love and reverence from every true Christian heart.

GOOD NEWS FROM TUNG CHOW, CHINA. REV. H. A. TUPPER, D. D.—My Dear Brother:—Yesterday was one of gladness for our church in this place. Seven were added to our number by baptism, among whom was Mrs. Pruitt. The latter came to China under the Presbyterian Board of Missions. She comes to us from conscientious convictions of duty. She has been a faithful worker in the Sunday-school for several months, and has lately returned from a long country tour. We have reason to congratulate ourselves on the accession to the mission and the church of one so active and energetic, and so thoroughly imbued with the missionary spirit. The general outlook of the mission work is encouraging. Our congregations, especially at Sunday-school, have increased. The boys' school is prospering under Mr. Halcomb's judicious management. The school for girls is larger than ever before, and unless I can enlarge my accommodations I shall probably be compelled to decline applications. The mission has unanimously voted that such enlargement is necessary for the proper prosecution of the school work. I believe the school would readily run up to fifty pupils if there were room. It used to be that we had to go out and seek pupils. Now parents seem anxious to have their daughters come.

In addition to school work, I carry on city visiting, as time and strength permit. I generally meet a cordial reception, and sometimes the message I

bear is received with earnest attention. There seems to be a general breaking down of prejudice, which makes working in the city very different from what it was a few years ago.

That noble veteran, Dr. Crawford, is giving himself very earnestly to the work of preaching the gospel. He seems to me to be doing some of the best work of his life. His long residence here has not only given him a profound knowledge of the character of the people, and the proper way to approach them, but it has also given them a profound respect for him. He finds attentive audiences of well-dressed men in his street preaching.

With my kind regards, I am Yours sincerely, L. Moon.

Among the number baptized were four old men heads of families, to whom late in life the gospel had come with its glorious message. Hard featured, rough specimens of humanity were they apparently; but they showed in their examination good evidence of having gladly accepted the offer of salvation.—Miss S. A. Norwood, Swatow, China.

A missionary from the Island of Peru, in the Samoan group, writes that there is not a heathen left. Missionary labors were commenced there only eleven years ago. During that time the whole island has been evangelized, churches, chapels, missionary houses have been built at their own expense, and they are now supporting their own and contributing to the society that sent them pastors and teachers.

The readers of the *Magazine* will already have learned that Rev. Edward Judson, D. D., has felt compelled to decline the office of Corresponding Secretary of the Missionary Union for the Home Department, to which he was elected at the recent annual meeting, and will share in the general regret that the claims of his present important work have prevented his association with the work of our foreign missions, with which his family name has been so intimately identified.—*Baptist Missionary Magazine*.

REFLEX INFLUENCE OF MISSIONS.—Work in the foreign field is not only a duty incumbent on every Christian church, but it is also an essential element in maintaining its own spiritual health. Missionary labors have contributed greatly to the well-being of the churches at home. The successes in the mission field, partial though they may have been, are quite enough to prove that Christianity is fitted and destined to subdue the whole world to its beneficent rule. Faith takes new courage at the sight of these fresh conquests, and learns again the lesson that there resides a perennial life and a divine energy in the simple story of the Saviour.—*Evangelical Christendom*.

The progress of Japan has been generally over-estimated. The mere introduction of railroads, telegraphs, steamships, and various foreign institutions, has not changed the moral character of the people. The old systems of religion have been rapidly waning; but in their place has come a large amount of infidelity, and the latter state is worse than the first. It is evident in all countries, that when their old forms of worship are destroyed and Christianity does not take their place, the people become worse than before. A contact with civilization, without the restraining power of the gospel, does not elevate the people morally; and without some better system of ethics than these heathen teachings afford, there cannot be genuine progress. These facts render our duties and responsibilities all the greater. The truths of God's blessed word are the only power that can really change the people, and bring them up to the plane of a true civilization. When the great mass to be moved is considered, I feel that we have reason to thank God and rejoice for what has been already accomplished. The results of the past ten years are very wonderful and gratifying.—*Bible Society Record*.

THE BIG HATCHIE FUND.

The following are the churches and amounts subscribed by them towards the fund created by the Big Hatchie Association for Foreign Missions by the first of next May, 1884.

Covington church \$25.00 (11.15); Big Creek church \$20.15 (8.65 paid); Biggs High church \$51.30 (\$21.70 p'd); Elders \$20.00 (\$9.00 p'd); Germantown \$40.00 (\$8.00 p'd).

The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FROM THEE  
THAT IT MAY BE DISPLAYED BEHIND OF THE TRUTH.—Ps.

GRAVES & MARAFFY Publishers

J. H. GRAVES, L.L.D. Editor and Proprietor.

ASSOCIATE EDITORS.

REV. J. M. D. GATES, Woodbury, Tenn.

REV. J. M. BORUM, Dyersburg, Tenn.

STATED CORRESPONDENTS.

REV. W. G. INMAN, D.D., Humboldt, Tenn.

REV. J. T. OAKLEY, Commerce, Tenn.

REV. W. M. P. BOND, Rolle, Mo.

A. J. FROST, Escondido, Cal.

REV. W. M. NORTON, England.

JAS. S. MARAFFY, Business Manager.

Business Office: 237 Second street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE:

Single copy.....\$2.00

Clubs of Three (sent at one time).....5.50

Clubs of Six (sent at one time).....10.00

TERMS FOR SIX MONTHS:

Single copy.....\$1.25

Clubs of Three (sent at one time).....3.75

Clubs of Six (sent at one time).....7.00

ADVERTISING RATES:

One inch (12 lines or nonpareil) one insertion.....\$1.00

One inch, four insertions.....3.00

Estimates—when of patrons of this paper or members of their families, seven lines gratis; all over seven lines, fifteen cents per line. Eight words make a line. Parties sending advertisements must specify the number of insertions, and will bear the cost of postage and send cash with their copy. Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as revealed in all human tradition in matters both of faith and practice. We must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in name, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

Baptists believe that a Christian church is a local organization, and complete in itself.

1. That, under Christ, each church is absolutely sovereign and independent.

2. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

3. That all church rights and privileges, as voting and the Lord's supper, should be limited to the disciples of each church.

4. That no semblance of ecclesiastical authority can be exercised save by a local church.

5. That each local church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers, power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists.

The recognition of human societies as fraternal churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or legally construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Sincerity is the most efficient Accomplish of Error.

DOOR INTO A CHURCH.

There has been some trouble in a church near here; one member was excluded and afterwards restored, and during the trouble the question of what constitutes the door to the church was raised; some say it is baptism, while others contend that it is the right hand of church fellowship. Who is right?

Ambrose, La. SUBSCRIBER.

This has been a troublesome question since we can remember anything baptismally. It has been up for discussion many times annually before ministers and deacons' meetings—the religious debating schools of our people—for full a century past. It is usually stated fallaciously as it is above, and hence the entanglements that necessarily arise, viz: "What is the door into the church? If a brother affirms that baptism is the door, then he is asked straightway, How then is a member to be put out unless you baptize him out? The affirmant is thereby silenced, unless he replies as we heard a brother, "Put him out of the window as Noah did the raven," which was adopting a most unfortunate analogue, viz: that of assuming that the Ark was a type of a local church, which, if it is, then it follows that no one can be saved living and dying out of it. This is the fundamental doctrine of the Catholic church, and virtually that of Campbellism and Protestantism—of all sects that teach that the ordinances are sacraments of salvation.

The questioner in turn is then driven to take the position that baptism is the door into the kingdom

and the right hand of fellowship is the door into the church, which is another unscriptural and inconsistent position. For it necessarily removes the ministry and baptism from the local church where Christ placed them into the kingdom, when the Scriptures teach us that there is but one officer in the kingdom, the divine Lawgiver, and no ordinance. What would logically follow this position? Certainly that all persons must become members of Christ's visible kingdom before they can become members of his local churches. The advocates are then pressed to find in the Scriptures an intimation of that one can be a member of Christ's visible kingdom and yet outside of one of his visible churches, or where one is anywhere exhorted to advance from the kingdom into a visible church. They are reluctantly forced to admit that to enter Christ's kingdom is all that is required of a believer or disciple of Christ. But another difficulty is pressed upon this side of the question, viz: since exclusion only places a person where they were before entering the church, therefore when the ungodly are excluded from a local church they are only placed back into the kingdom of Christ, from which there is no provision made in the Bible to put them out! Think of it, uncounted numbers of persons excluded from the church, still peacefully resting in the kingdom of Christ! Thou it is asked, if all who are in the visible kingdom of Christ are not entitled to the Lord's Supper, and the answer is, yes; for Jesus said that the Supper was to be eaten by all in his kingdom, therefore all those excluded persons would be entitled to this ordinance. About at this stage of the discussion the question is laid on the table to be taken up at the next meeting.

Now, the trouble with this whole question is the verbal fallacy in the statement of the question, Is baptism the door into the church? which compels the affirmant to assert that there is but one door, or way of ingress or egress to a local church, since the term "door" is but a figurative expression for this way of ingress and egress.

There are eight doors to each local church recognized by the Baptists in America. If our subscriber will but open the American Baptist Year Book he will find four front doors, by which a local church can be entered: 1. Baptism. 2. Letter. 3. Experience. 4. Restoration; and four doors of exit. 1. By letter. 2. Erasure. 3. Exclusion. 4. Death.

The question then, should be, Is baptism a door into a local church? and the answer should be, yes.

In the oldest articles of faith that have reached us—A. D. 1120—baptism is said to "introduce the recipient into the holy congregation of God's people." The right hand of fellowship is not even mentioned. Indeed from the very nature of the case, a person must be a member before the had of church fellowship—which is but a declaration of the fact—can be given.

the subject, brother Index, and to confess one grand truth, that we have with with an emphasis surpassed by no man, opposed suppositions and guess work in the interpretation of God's Word; and, in the case of the solitary member of the audience in that upper chamber, save Paul and his companions, alluded to by Luke, the lad Eutychus, we simply placed one supposition against that of Dr. Robertson and those who with him teach that the Lord's Supper was observed at Troas upon the occasion of Paul's last visit.

They suppose—

1. That there was a church at Troas at this time. They cannot muster a grain of proof for it.

2. They supposed that the church convened Sunday to eat the Lord's Supper. There is absolutely no proof of it.

3. That the church invited Paul and his companions to celebrate the Lord's Supper with it. There is not the shadow of proof for the "guess."

4. That the company that assembled in that upper room was the church at Troas, and the people of the city who had assembled to hear Paul preach. There is not the slightest evidence to warrant the guess.

5. That the Supper they assembled to eat was in fact eaten on the first day of the week. The record shows conclusively that it was not eaten until after midnight, and therefore on Monday morning, whether we receive time by the Jewish or Gentile computation.

6. And lastly, they suppose it was the Lord's Supper they assembled to eat and did eat; when Luke tells us that Paul regarded it, and treated it, as a common meal; for when he did eat, he made a full meal of it. (See Alford in loco.)

Against these half dozen guesses we put one, and a probable one that has not both the Word of God and history against it, but at least one good authority—4. e., that it was the common name of slaves and waiting freedmen. It is certain that to keep the many lamps in wick and oil, and trimmed and burning in that upper room, whether it was used that night for a public audience, or only by Paul and his seven (and with Luke eight) companions a waiting boy—a servant—was indispensable, and that the natural place for him to rest was in the window.

Now if Bro. Robertson or the Index will prove any one of its six guesses to be a truth, we will cheerfully withdraw our one supposition. Will either do it? Will they copy these few lines and thus give us fair play before their readers. Please, brethren at Chattanooga and Atlanta, be generous and do so.

THE TWENTY-SIXTH SESSION OF THE UNITY ASSOCIATION.

THIS Association has just closed its twenty-sixth session in the town of Henderson, Chester county, Tenn. It comprises thirty-six churches; thirty-five of which were represented by messengers, or letters. Eld. R. J. Jennings preached the introductory sermon—his theme was, "God's People a Peculiar People;" and it was one of his best. The former officers were re-elected. Eld. D. J. Franklin moderator; W. M. McDaniel, clerk and H. D. Franklin, treasurer. From the reports from the churches showed that during the past year, one hundred and forty-five had been received by baptism, one hundred and twenty-one by letter, and sixteen by restoration. Dismissed by letter, one hundred and twenty-one. Excluded, forty. Died, twenty-seven. Net increase, ninety-four. Per cent of increase, four and three-fifths. Two new churches were received, at Adamsville, with fifty-four; Independence, eighty-five. The present aggregate, 2296—which ranks it in point of membership as third with the Associations in the western division of the State.

This body is making most encouraging progress in missionary work yearly, and this session is largely in advance over any other year. It is in full co-operation with the State Convention. It has a large and inviting field of destitution lying between the Mobile and Ohio railroad and the Tennessee river, which it is occupying with encouraging success. Through the labors of its offi-

cial missionary, Eld. Norwood, assisted for a few weeks by Eld. Gooch, a self-supporting church of fifty-four members has been planted at Adamsville, a growing town, centrally situated in the very midst of the destitution, four miles from the Tennessee river. This young church has already secured the funds and commenced building a commodious house of worship, and with this church the Association convenes next year, and every church should send up a full quota of its best members, for a double purpose—that the churches may become familiar with this rich missionary field, and that the people may see that there are more than a few dozen Baptists in even this part of the State, to say nothing of the United States. It is probable the church at A. will call Bro. Gooch to be its pastor the present year, and a better choice, in our opinion, could not be made for that field. Bro. G. came to us from the Methodists the past year. He is of good family, resides in Corinth, Miss., a man of more than ordinary ability and promise. He will ere long, we predict, take an influential position in the ministry of the Association.

As indicative of the spirit of Christian liberality which marked this session, some \$50 or \$60 were raised to pay off the debt owing to the missionaries—which left \$27 in hand to begin the new year. Bro. Waters presented the indebtedness of the State Board, and some \$125 or \$130 was promptly pledged towards its liquidation, which greatly encouraged the Secretary. A brother mentioned before the body the enfeebled condition of Eld. Henry, the oldest minister in the Association, and a cash collection of \$30 was, in a few moments, placed in his almost palsied hand, while the tears of gratitude rolled down his furrowed cheeks. He attempted to thank his brethren for their loving kindness, but his emotions choked his utterance, and the brethren wept with him, and each felt that it was more blessed to give than to receive.

The last call was for pledges from the messengers present upon which to base the operations of the Board the present year, and something over \$100 was promptly pledged. With this amount, and what will be received during the year, the Board will be warranted to engage the services of one missionary all the time, or two, six or eight months.

This meeting was universally pronounced in all respects the best held in the memory of the messengers.

The preaching, save that done by ourselves, was of a high order, and greatly edified and strengthened the brethren. We occupied the pulpit at 11 o'clock Sunday, after a chill and a day in the bed on Saturday, and again at night, when, for two hours to a large crowd, we presented some of the grounds for church communion. Up to this writing, Tuesday evening, we have not heard a Baptist, or of a Baptist who heard us, who has objected to our positions, but we have already heard of two Methodists who expressed conversion to Baptist sentiments, and Baptists who were not satisfied with close communion, or our practice and our reasons for it, who expressed themselves thoroughly satisfied. We learned that one church, at least, reported to the Association that she had adopted church communion as her future practice.

As we are closing these notes the following interesting communication is handed us:

(Letter did not arrive in time for this issue.)

We answer it as follows:

TO THE ELDERS OF THE DISCIPLES' CHURCH—Gentlemen: Should you see it to address me a respectful communication I will give it respectful consideration. Respectfully, J. H. GRAVES.

EDIGRAMS.

"I have not been able to read your late works on the subject. I have been reading the *Baptist Lay* and all I know I have learned from Bro. Ray's review. He says there that a few weak and deluded Baptists have espoused the cause of restricted communion, and yet refused to open his columns to those whose views he misrepresented. I consider his "review" as the weakest thing of his life. Bro. Ray and Renfro say there never was a case of associational communion. If they will write me I will put them in possession of facts to the contra-

ry." So writes G. W. Whitcox, of Hurley, Ala. Will Bro. Ray presume to brand Jesse Mercer, of Ga., as a weak, deluded man? Will he denounce Dr. W. W. Gardner, of Kentucky, author of "Church Communion," as a weak, deluded man? Will he stigmatize Dr. A. S. Worrell, his former partner and co-editor of the *Baptist Sentinel*, Ky., as a weak, deluded man? Will he so class Prof. Curtis, Dr. Lodge, of Washington, D. C., Dr. Johnson, and Bond and Haral, and a full hundred other ministers incomparably superior to Bro. Ray in scholarship and all intellectual attainments. We know not a public man from whose lip such invectives come with less grace than from the editor's of the *quandam Battle Flag*.—Bro. B. F. Burroughs writes us in the most exalted terms of the "So" sermons in this paper. We are free to say they are excellent, each and every one of them, and there are passages which are seldom equaled by any sermonizer—not by Spurgeon himself. "Ask Bro. Ray for me, if he has had new light upon some part or parts of the Scriptures in the last thirty or six years past, that has corrected a misapprehension or more firmly confirmed him in some point of doctrine or polity. If not, he is to be pitied by all men. I freely and joyfully confess that my light and knowledge of divine truth grows daily when I prayerfully read and study the blessed Word. And I gratefully confess that never in my life did I know how to dispose of the record of Luke, Acts xxi: 30-36, and Paul's action in Titus' case, until I read your answer to Bro. Z. T. W.'s query in a late issue, nor had I ever heard any one attempt to harmonize it. It is all clear to my mind now. I advise Bro. Ray, for his own sake and the honor of the cause, to quit his tirade upon that iron box, if it is old and looks rusty, and commence examining the coin and contents. We all want to know if it is real gold, that we may rejoice in the rich treasure." So writes Eld. B. F. Burroughs, of Texas; an old and standard minister whose kind words our Bro. Ray will do well to take heed. He has lost more character with his brethren as a conscientious and logical debater in the last few months than he has gained in any ten years of his life; and we deeply regret it. He has no one but himself to blame for it.—We regret to hear of the severe indisposition of Bro. Lambright, missionary to the Chickasaws, whose labors this year have been crowned with signal success. His attack is of a spinal and nervous character, the result of excessive labor. He sends for a Braco which, had he put on six months ago, all this suffering and loss of time would have been saved him. No minister or constant public speaker should be without one, every surgeon will say.—"You once said to me, 'When you say to me come to the Tiptah Association, I will come, God willing.' I now say to you, Come to the Tiptah Association, which meets at Ripley on Friday before the fourth Sunday. We need your presence. We all want to see you and to hear you preach the grand old doctrine of 'blood before water.'—M. P. Lowrey, Miss. Providence permitting, we will be with you, and we will lecture in that courthouse on Friday or Saturday night, if there is no objection.—M. G. Head, Ga.: See an "Item" in this issue touching the "Great Iron Wheel," a revised and beautiful edition will be prepared for the press this winter, and we shall want an active agent in every Association in the United States to canvass for it. We want to sell 100,000 copies of it—without fail. Let every Baptist lay by \$1.50 for the first edition and 1000 agents get ready to canvass from one month to three this winter for it.—"God's arms are underneath me. Heaven smiles, angels smile, Jesus smiles, God smiles," were the last words of Valentino M. Mason, of Va.—The redeemed and refitted earth is to be the eternal abode of all the redeemed saints with their glorified Redeemer.—The editor of the *Biblical Recorder*, N. C., should read the 22nd chapter of Revelation and 15th verse and last clause every morning he enters his office, and most especially just before he writes anything about Tennessee or the editor of this paper.—A Rev. W. Moore issues a new theory of the atonement based upon the assumption that neither love nor mercy are attributes

of the Godhead, but names of actions or emotions!—The *Religious Herald* announces that Rev. T. P. Childs, of Troy, Ohio (is it not New York, the great catarrh doctor, a Baptist of unbounded liberality, is coming South with his wife to spend the winter. We are glad to hear it, and we want him to spend at least one month in Memphis.—B. W. Jarnigan, South Carolina, we have not the least idea of attending your State Convention at Charleston next November. Our work seems to be in the West and Southwest, the valley of the Mississippi river, the great battleground of the nineteenth century.—We most respectfully decline your proposition, Bro. Middleton, of Kentucky; we are fully satisfied we nor any other man could change your views, and ours have been settled upon the subjects alluded to after thirty years impartial study, and we have not the space you ask for to devote to a logomachy. Bro. J. T. Prior, formerly editor of the *Evangelist*, San Francisco, Cal., felt impressed that it was his Biblical duty to return home and see after his aged father, who had expressed an earnest wish to see him before he died. Bro. Prior informs us under date of August 22, that he was called upon to close his eyes in death a few days since, with the assurance that he died the death of the righteous, for his last end was peace. We extend to him our sympathy in his affliction, and we are confident his many friends on "the coast" will join us in this expression.—Bro. Gaines informs us that church communion is steadily gaining ground in the bounds of the Chickasaw Association, Mississippi. We should be delighted to visit old Chickasaw Association this fall, but we are stated to visit the Central of this State.—We cannot discover any wrong in the transaction you mentioned; the wrong must have been in the members themselves losing interest, and perhaps too great anxiety in gathering in the converts, Bro. P. S. Bruner, Texas.

WHO BAPTIZES?

Our readers will remember the long discussion we had with the Editor of the *Mississippi Record* upon this question, Bro. Gambrell contending that an ordained minister, by virtue of his ordination, had a right to baptize whom and where he saw fit; that it was the minister who baptized and not the churches, which implies that this ordinance was delivered to the ministry and not the church. We denied these assumptions each and severally, and affirmed and gave the Word of God to sustain our affirmation that the ordinances—baptism and the Supper—were delivered to the churches and the churches alone controlled them; and therefore no minister, by virtue of his ordination, was authorized to baptize whom and where he pleased—even using the baptistry of a church, for the baptism of its own pastor (as Dr. J. P. Boyce immersed Dr. Weaver, pastor of the Chestnut Baptist church, Louisville, Ky.) without consulting the church about either; in a sentence, we affirmed that it is the church that baptizes, through her official servant, and she could authorize a layman to perform the act for her, where she could not command the services of an ordained minister. For this we were as soundly berated as a misleading teacher by the *Record*.

Dr. Osgood, in his great speech at the Saratoga Convention, before the most and best scholars and ministers ever assembled in the North upon any occasion, uttered these sentiments and no one presumed to question them, viz:—

"I believe the Baptists stand for a thousand times more than baptism; yes, I believe they stand for all that baptism means. What does baptism mean? It does not mean immersion. It means that the person coming before it has been heard by a church, and the church believes that the person has received the Lord Jesus Christ in his heart and is converted. Then, having been made a child of God, the church baptizes him. Let us put it [baptism] where God put it." See *Ford's Repository* for July, p. 30.

This is all we have said and urged. Let us put baptism where God has put it—into the hands of the local church, and not the ministry, and let us keep it there.

Sustained by the influence of the *Record* Missionaries in Mississippi have baptized under the very shadow of the local church, and left their thus marked sheep to run at large, or join where they please!

QUEST.

"If a member of the church should ask for a letter and I am satisfied that he expects to go to it in his trunk, can I object and keep him from getting a letter, or does the majority rule?" A. A. BLACKMON.

ANSWER.—We can but decide that a brother in good standing is entitled to a letter of commendation and dismission to another church whenever he may see fit to apply for it. Not until he joins another church does his membership cease in the church giving the letter, but he is as ever responsible to the church, and bound to discharge all his duties to it—in attendance upon and supporting its worship, etc.

If the Baptist church at G. should exclude one of her members (right or wrong), would the Baptist church at D. have the right to restore such an one, if the said member proves to be in fact an orderly person or of good morals?

If A should come to the church at D. and apply for admission as excluded from the church at G., this fact should be prima facie evidence to the church at D. that A was unqualified for membership, and no action should be taken until all the charges and specifications and proofs had been examined.

If the church at D. should be satisfied that they are groundless and that A has been unjustly dealt with, and the church will not reher the case, then it is not only the right but the duty of the church at D. to restore that injured brother to his rights and privileges in the kingdom of Christ.

Bro. GRAVES.—If your valuable time will allow, please give us a few remarks on the Union Sunday-school cause? Where we have a sufficient membership shall we organize a denominational school or not? There is a man working for the American Union in this country and it seems to me that his plans generally are corrupt. I think his services will prove detrimental to the cause of Christianity. I think (but I may be wrong) that if the Baptists can have a school similar to the direct charges of their pastor, they had better do it. The Methodists, Presbyterians and all others the same.

Please advise us concerning the same. It certainly is a matter of grave importance. I remain yours sincerely, E. L. RIGGMAN.

Osage, Carroll co., Ark.

REMARKS.—We say to our Bro. R. that we have over deemed it very reprehensible, the next thing to a betrayal of their trusts, to allow their children to be religiously trained in Union Sunday-schools.

If ever there is a time when the whole truth as it is in Jesus should be faithfully instilled into the minds of our race, it is in our youth, and if there is a place in which it should be done, it is in the Sunday instruction of our children, whether at home or at the church in the Sunday-school.

1. What is the meaning of the word Tartarus? 2. Is it Christ's soul or David's, that is spoken of in Acts ii. 27? 3. What is meant, or rather what did Christ mean in saying in Matt. xi. 11, "Notwithstanding he that is least in the kingdom of heaven is greater than he?" 4. In Romans xvii. 10, Paul says, "Shew one another with an holy kiss." Is this a kiss as given in the ordinary way, if not, what is it?

1. "Tartarus" in both Latin and Greek, means the place of punishment in the infernal regions—the infernal regions.

2. David spoke of himself as a type of Christ, and Peter, in his explanation, showed to the Jews that it was to Christ, soul and body, he referred—Christ went, as to his divine person, into Hades—Paradise—the place of departed spirits while his body hung upon the cross and was enclosed in Joseph's tomb, and there preached—made proclamation of "good news" to the saints waiting for the redemption of their bodies, which could never have taken place unless Christ, upon the cross, had paid the redemption price and fully discharged their legal obligations to the divine law they had violated. The proclamation he made, called preaching, was that he had finished this part of his grand work, and henceforth should take the keys of Hades into

his own hands, having conquered death for them. 2. We render, "He that is least in the kingdom of heaven," He that is *later* in the kingdom, understanding the Greek word *mikroteros*, which is in the comparative degree, and not the superlative, as an adverbial adjective—i. e., having an adjective form but an adverbial signification, and referring to *time* and not to a *person*.

Christ came after John, but was greater than John, though John was greater in office than any man who had preceded him. John himself said, "He that cometh after me is greater than I, and he that cometh after me is preferred before me."

Christ was confessedly the greatest one born of woman—and of no other person can this be said. Christ must therefore have referred to himself.

1. It certainly was a literal osculation. It is called a *holy kiss* as distinguished from the *lastful kiss*, as well as from the kiss that merely expresses common affection, which is proper, as among relations and dear friends. This was given to express *Christian affections*. It was enjoined upon the churches by the apostles, and Peter calls it the kiss of love—i. e., *Christian love*.

Justin the Martyr, in giving account of the weekly assemblies of the Christians in the second century, says:

"We mutually salute one another by a kiss and then bring forward the loaf and the cup."

ITEMS.

WANTED.—The address of Bro. Rogers, now in Texas, once a merchant in Hazlehurst, Miss.

Bro. F. S. Rountree, of Rancho, Gonzales county Texas, is the authorized agent of the Baptist Book House in the bounds of San Antonio Association for the sale of books, tracts, periodicals, etc.

VERY LOW RATES.—During the continuance of the Southern Exposition at Louisville, Ky., commencing August 1st and continuing one hundred days, the Louisville and Nashville Railroad will sell Excursion Tickets from any of its stations to Louisville at one fare for the round trip. These tickets will be on sale every day, from Louisville and Nashville stations and will be good thirty days, allowing ample time to visit the greatest Exposition ever held in the South, and second only to the Centennial at Philadelphia.

Were we to advocate feet washing as a church ordinance, inseparably connected with the Lord's Supper, the Baptist press of the continent would take up all sorts of arms against us—but Bro. Gambrell, of the *Mississippi Record*, can hold and advocate such views and not a chirp or twitter is heard—not the slightest allusion is made to it. How is this? Is it because it is not of the slightest consequence what views he holds, or because he belongs to the ring that is formed to crush out church communion and those who advocate it? There are a few thousands who wish to know.

"A ministerial friend calls our attention to the following query and answer, found in the Methodist catechism: *Question*, 'What did your baptism do for you?' *Answer*, 'It made me a child of God.' What do our Pedobaptists say to this? The 'baptism' spoken of is sprinkling in infancy. Does this make one a 'child of God' if so, then infant sprinkling is a 'saving ordinance.'"—*Standard*.

We have no doubt that our exchange has quoted the Methodist catechism correctly, but we do not think that many of the Methodists believe what their catechism teaches.—*Index*.

But ministers and members stand pledged before God and men to believe their Discipline and catechism.

"The *Religious Herald*' took dinner at one of the Lunenburg hotels last week. If this noble Journal were compelled to eat such food all the time, it would have as bad a case of dyspepsia as that under which the proslaved organ of Tennessee seems to agonize."—*Religious Herald*.

The above is a fair specimen of the Christian spirit, and the new Virginia courtesy, as represented by the conductors of the *Religious Herald*. A sad prolapsus of the moral organs surely. Well may the *Biblical Recorder* exclaim, "All she has to be proud of is in the *naul*!" Her noble men have no representatives in the present. Would Drs. Sands or Jeter or Polindexter or Taylor have indited such a paragraph?

Rev. T. C. Boykin says that among white and colored Baptists at the South there are, proximately, Sabbath-schools, 11,834; officers and teachers, 67,221; scholars, 142,936; baptisms during the year, 6,770; volumes in library, 104,190; contributions by the school, \$50,714.

"Romanism is gliding into Marianism. Mary is called the mother of God, and that therefore she is entitled to *semper virginity*. Catholics say if they doubt the virginity of Mary they are eternally lost. She is also called the Queen of heaven. A padre not long since said Mary was present at the creation. She is called *Savior* and *Mediator*, and that she is more merciful than Christ! Christ is called our Lord, and Mary is called our *Lady*. The Bible is corrupted in Gen. iii: 15, so as to make it read '*she*', i. e., Mary shall bruise the serpent's heel, and thus the pictures are made representing Mary with her foot on the serpent's head, an apple in the serpent's mouth, and Christ in her lap, a baby."—*Ex.*

A writer in the *Flag*, who signs himself "G. H. L.," puts forth the idea that since Dr. Hixox indorses the baptism of Mr. Averill, of Texas, as valid—which was an "alien immersion"—therefore his views touching the proper limits of the Supper should not be allowed to have weight! This is wonderful! Bro. Gambrell, of the *Mississippi Record*, advocates feet-washing as a church ordinance, which we oppose, and therefore his opinion touching pulpit affiliations is valueless! Bro. Ray, against the best universal scholarship of all ages, denies that "born of water," in John iii: 5, refers to baptism; therefore his reasonings against Campbellism and alien immersions is good for nothing! Great is "G. H. L.!"

"THE NEW GREAT IRON WHEEL."—So many inquiries come to us for this book, we will now make a statement for all. The Federals, our Northern friends, during the war melted up the plates of the Wheel, as they did those of "Theodosia Earnest." We will not charge Methodists with the pious act, but it was done. The plates of Theodosia have been recast but not of the Wheel, and it has therefore been out of print for twenty-one years.

It is our purpose to thoroughly revise it this winter and fit it to the changed state of Methodism and set it to rolling. Next December we will publish a circular and terms to pre-subscribers. Remember, one and all, we cannot fill an order for a copy till then.

Here is the most recent definition of the Church of Christ. Read it and then say if the question, The Church of Christ—What is it? is not as important as Christianity itself. Think of it! Such characters as Voltaire and sceptics and scoffing infidels like Ingersoll constituting the one true invisible church of Christ!

"The so-called Church of Christ at a given period may, or may not, be a true exponent of Christianity. At times even skeptics, like Voltaire, in matters of humane reform, bear far in advance of the Church. But in every age since Christ's advent there have been sincere men and women, filled with His spirit, who have gradually affected public sentiment, causing great abuses and wrongs to melt away before the fervency of their spirit and the purity and beneficence of their lives." These are the real moral reformers. These are the inspired of Christ; these form the one true and invisible Church of Christ.

"Of course every Protestant denies baptismal regeneration; but then many declare that infant baptism has some sort of mystical influence in bringing the infant soul into relation to God's saving grace—which is only another way of asserting what has been denied." So says the *Independent*, and the *Independent* is not a Baptist paper either."—*Ex.* In most explicit language the creeds of every Protestant sect affirm the doctrine of baptismal regeneration as emphatically as the Romish church does. Wesley and Calvin and Drs. Hodge and Nevil and Melville, of England, frankly avow the doctrine of their respective churches is that baptism secures remission of sins and regeneration of the heart, and seals all the benefits of Christ's death to the proper recipient of it—that it is an *essential* of salvation, and this tells the whole story.

BRO. GAMBRELL'S OLD LANDMARKISM.

THE editor of the *Mississippi Record*, for more than a year, published us an introducing "new landmarks" and notions because we opposed his peculiar marks, which he is laboring to get Mississippi Baptists to adopt. The following are some he claims to be Old Landmarkism, viz:

1. That Feet-Washing is a Church Ordinance!

"Again it is said by one, that those who wash feet in churches have not Christ's command for it. Let him find that verse where it is said we shall commune in churches and the next will read that we shall wash feet in churches."

He holds that feet-washing and the Lord's Supper were appointed together!

2. That the Ordinance of Baptism is in the hands of the ministry and not the churches.

"Baptism may be administered in any place where there is a believer, an Elder and water."—*Mississippi Record*, August 31st, 1883.

3. A church has the power to grant her rights and privileges to those without her jurisdiction—from Jew Christ has withheld by not granting them.

This involves church legislation—and is his plea and ground for intercommunion.

Baptists must decide if the above are indeed old or only new and very pernicious marks which men have set up.

APPOINTMENTS FOR SEPTEMBER AND OCTOBER.

WE will attend the Unity Association, which meets with the church in Henderson, Tenn., September 8—including the second Sunday.

The Central that meets at Spring Creek, thirteen miles northeast of Jackson, September 15th, including the third Sunday.

The Tippah Association meets at Ripley, Miss., including the fourth Sabbath.

By invitation we will attend the District meeting at Olive Branch, Miss., including the fifth Sunday.

Muscle Shoals Association, Alabama, which meets Friday before the first Sunday in October.

We should be pleased to meet all the old brethren with whom we were associated in General Association of Tennessee and North Alabama, at this meeting, which will be followed by several Lectures.

Enon Association at Corum Hills church, Friday, October 12th, including the second Sunday in October. We will deliver a Lecture at Corum Hill on Friday night.

By invitation of Association, we shall (D. V.) meet with the Mt. Vernon Association that meets at Ash Grove, near Brinkley, Ark., on the 19th, including the third Sunday in October.

The State Convention, including the fourth Sunday in October.

Providence permitting, we shall deliver a course of Doctrinal Discourses at Mars Hill church, Rutberford county, Tenn., commencing Thursday before the first Sunday in 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 8th, including the second Sunday.

Also a full course at Temperance Hall, twelve miles from Springdale, Ark., commencing on Thursday November 16th, at 11 o'clock a. m., or 8 p. m., (as the brethren appoint,) including the third Sunday.

If it will suit the brethren at Batesville, we will visit them including the fourth Sunday in November, and Searcy on Thursday before the first Sunday in December. The brethren can card us at once if this time will be agreeable.

The second, third and fourth Sundays in December are open for engagements.

THE STORY OF THE GOSPEL.

360 pages, 16mo. With 100 illustrations and a frontispiece, in colors, of Jesus blessing little children.

In this book an attempt is made to give the Story of our Saviour's Life in so simple a form that it may be read and understood by very young persons, and others who are not skillful readers. For

the benefit of these classes, it is printed in large type and divided into short paragraphs. Great care has been bestowed upon the selection and execution of the wood engravings, over \$2000 having been spent in their preparation.

From the Rev. David A. Day, Missionary of the General Synod, Lutheran church, to Liberia, Africa: "I am reading THE STORY OF THE GOSPEL in a class of twenty-five native boys and girls, from ten to fifteen years of age. They have read it through by small daily lessons, in place of the ordinary reading book, and were delighted with it. Generally, we have trouble to get them interested in their reading, but this 'STORY OF THE GOSPEL' just suits their capacity, and some of them have read it through several times."

From Morris Sharp, Esq., Cashier of the Merchants and Farmers Bank, Washington C. H., Ohio: "I gave 'THE STORY OF THE GOSPEL' to my youngest boy—seven years old (he had gone through no book previously except the first Reader) who at once commenced it, and to my surprise, continued to read it until he had finished it, when he said, 'It is the greatest book of all of 'em.' His grandma next read it, with the same interest that the child felt. And then he loaned it to the servant, a young German girl, who read it through on Sunday at one sitting."

Sent by mail, postpaid, on receipt of 50 cents Address GRAVES & MAHAFFY, Memphis, Tenn.

NOTICES OF OUR TRACTS BY TEXAS BAPTIST HERALD.

THE ORIGIN OF SPRINKLING FOR BAPTISM, by R. A. Venable, pastor of the First Baptist Church Memphis, Tennessee, is published by Graves & Mahaffy, Memphis, Tenn. Paper cover; pp. 28; price 10 cents.

This little tract does not profess to give anything new, but in no far-fetched theories, but brings together, in a very readable and forcible way, what its title purports to give. It will do to circulate everywhere. The facts have been published before in different forms, but here they are made easily accessible to the common reader.

INDIVIDUALITY BEFORE GOD—Liberty of Conscience and consequent Freedom of Thought—annual sermon preached before the Tennessee Baptist Convention, 1882, by J. M. Robertson, and published by the request of the Convention. Published by the Baptist Book House, Memphis, Tenn.; pp. 56, paper cover, price 10 cents.

RELATION OF BAPTISM TO SALVATION, by J. R. Graves, L. D., and sermon by C. H. Spurgeon; Baptist Book House, Memphis, Tenn. pp. 76, price in paper cover, 10 cents. This is one of the very best tracts we have seen from this House. Either part is worth the money. A good tract to distribute.

WHAT IS CONSCIENCE? Have you a good conscience? by J. R. Graves, L. D. Published by Baptist Book House, Memphis, Tenn. pp. 57, paper cover, price 10 cents. We have already given an extended notice of this work. It has some excellent points.

The *Religious Herald* said that hundreds of thousands of the Tract on "The Relation of Baptism to Salvation," should be put into circulation at once by the Baptists. Now we want a 100, and why not 1000, Baptists, to send at once for \$1.00, (1 doz.) of each tract to sell and give away before the year closes. Who will pledge himself or herself to do this much?

All not some good brother in each Association represent the Baptist Book House at Memphis, and urge the recommendation of its publications? PUBLISHERS.

THE DETECTIVE.

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

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

EDWARD HARRIS.—Reference, J. W. Wann, C'h Clerk, Carrollton church, Ark.

ELD. ROBT. TOMLIN.—Reference, Eld. A. J. Padgy, Hemphill, Texas.

BAPTISTS TAKE NOTICE.—One J. C. Peterson, small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church when demanded. Baptists of other States, take notice. Reference, Wm. Freeman, Helmon, Little River county, Ark. Done by order of the church.

E. H. HARVEY.—About 25 years old, red complexion, blue eyes, dark hair, upper lip projecting, a little under median height, and has a peculiar bald on the back portion of his head, just below the apex, in the shape of the letter O, with a neck above and below.—We are now of opinion that 'Harvey' is the same impostor thof. former southern law of Deacon Bantley, of Fort Smith, Ark! *Baptist Flag, St. Louis*.

MEETINGS OF ASSOCIATIONS OF TENNESSEE.

Central—Saturday, September 10, with Spring Creek Church, thirteen miles northeast of Jackson.

Clinton—Thursday, September 20, with Pleasant Hill Church, Anderson county.

Enon—Friday, October 12, with Coran's Hill Church, four miles South of Castalian Springs, Sumner county.

Indian Creek—Friday, September 31, at Liberty Church, Lauderdale county, Alabama.

Salem—Friday, September 14, with Round Lick Church, Wilson county.

Southwestern District—Friday, October 12, with Prospect Church, Hollow Rock, Carroll county.

Unity—Saturday, September 8, with Henderson Church, on the M. & O. R. South of Jackson.

Western District—Friday, October 5, with Cottage Grove Church, Henry county.

THE 7 DISPENSATIONS.

NOTICES OF THE PRESS.

*Baptist Observer, Fulton, Ky.* "The Seven Dispensations; or, The Work of Christ in the Covenant of Redemption developed in the Great Week of Seven Dispensations." By J. R. Graves, L. D., Published by the Baptist Book House, Memphis, Tenn. Price, \$2. This is the greatest work of our age and our day. He has brought forth things both new and old. A careful reading of it will make the best of men better, and the wisest wiser. It ought to be read by the whole Christian world. It is an independent investigation of the greatest subject that ever engaged the minds of men and angels. May we not say the greatest subject that ever engaged the eternal counsels of the Triune God? The redemption of fallen man and the restoration of his glory. The redemption of man, on principles of inflexible justice! How could the spirit of the ages, both of the wisdom and knowledge of God be brought within the grasp of finite intelligence? To make known the fellowship of His glory to the ages of Dispensations were appointed. The author follows the development of this wondrous scheme from its beginning in the counsel of eternity to its end and final consummation in the ages to come. Here, gathering people of all religious faiths, could read this book with pleasure. Most heartily do we commend it to all our readers.

*The Christian Herald, Michigan.* "The author has been led to the writing of this work from the belief that the interpretation generally found in commentaries upon the 'old and new' as influenced by the spiritualizing theory invented by Origen and adopted by the theological schools of this age. Hence he argues that prophetic visions are not allegorical but real as those relating to the past and into a future from the want of correct interpretation to be revelations from God and become only the revelations of men's fanciful imaginations. He shows that the 'old and new' are not to be taken as an *allegory* rather than a *literal*. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions. His interpretations have been governed by these maxims: The literal, which is the received meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. The whole is intended as a key to the Bible, which is the revealed meaning of a word, is to be in all cases retained, unless a weighty and necessary reason be shown to the contrary. No passage is to be taken out of its context, and no passage is to be taken out of its context, and no passage is to be taken out of its context. The writer seeks by interpretations which he declares to be according to correct principles to correct a misimpression in regard to prophetic visions





Enormous Savings to Schools

7c. S. S. LIBRARIES.

Over three million sold already. The enormous success of the Sunday-school library...

CATALOGUE. (Please order by number.) Table listing various books and their prices.

PRICES - Paid, 10 or more 75c each; 5 or more, 50c each; 100 or more, 25c each.

PATENT Return Flue BOILER.



For COTTON GINS, RICE THRESHERS and PLANTATION MILLS...

PELOUBET'S SERIES. "SELECT NOTES."

A COMMENTARY - ON THE - Sunday-school Lessons For 1883.

By Rev. F. N. and M. A. Peloubet.



The volume for 1883 includes studies from Acts of the Apostles... Peloubet's "Select Notes"...

WARRANT

The Great Family Medicine.

Persons can not and drink what they please, for it will not sustain...

W. M. H. KIRKWOOD, Proprietor, St. Louis, Mo. W. N. Wilkerson & Co., Wholesale Agents, Memphis, Tenn.

A REMARKABLE BOOK. THE WONDERS OF PRAYER.

A Book of Well Authenticated and Wonderful Answers to Prayer. THE MOST WONDERFUL BOOK OF MODERN TIMES.

To a greater extent than any other book, and in an extraordinary recital of facts, with over five hundred interesting incidents...

It contains no philosophies, no denominational discussions, tenets, or principles; is not issued in connection with any religious society...

PARSONS' PURGATIVE PILLS

How to Get Well, Keep Well and Live Long. DR. DANELSON'S COUNSELOR, WITH RECIPES.

The Recipies are endorsed by eminent physicians and the most successful workers of the medical profession...

1,500 Dollars Saved. TESTIMONIALS.

The Counselor, Handsomely Bound in English Cloth, will be sent post-paid for only \$1.00. Agents Wanted. Address GRAVES & MAHAFFY, MEMPHIS, TENN.

THE NEW "B" ELDREDGE

The Lightest Running, Most Noiseless. Has less machinery, better material, is stronger and more durable.



We Guarantee it for Five Years. It is self threading throughout, with automatic self-threading shuttle...

We keep a full line of NEEDLES, OIL, PARTS & ATTACHMENTS.

For all Machines, and can repair any machine. We guarantee our work. For repairs send only the head in a small box.

Butterick's Patterns and Fashion Publications.

J. B. ALDRICH & CO., GENERAL AGENTS, 254 Second Street, Memphis, Tennessee.

HOLLENBERG'S NEW MUSIC HOUSE.



Chickering, Steinway, & Knabe PIANOS.

Bay State, Burdette, & New England ORGANS.

329 MAIN STREET, Memphis Tenn.

The Mechanical Organette, THE MOST WONDERFUL INVENTION OF THE AGE

BOOKS.

TWO TONS a day now printing. Over 500,000 Volumes ready. The choicest literature of the world, often the best editions published.

JOHN B. ALDEN, Publisher, 18 Vesey Street, New York. P. O. Box 1227. xvi 13-17

DR. HOLMAN'S PAD CURES MALARIA, DYSPESIA, NERVOUS AND SICK HEADACHES.

TRAVELER'S GUIDE

ARRIVAL AND DEPARTURE OF TRAINS.

Table listing train arrivals and departures for Louisville and Nashville Railroad.

Table listing train arrivals and departures for Memphis and Charleston Railroad.

Table listing train arrivals and departures for Memphis and Little Rock Railroad.

Table listing train arrivals and departures for Memphis and Tennessee Railroad.

Table listing train arrivals and departures for Memphis and Brinkley Railroad.

Table listing train arrivals and departures for Memphis and Little Rock Railroad.

Table listing train arrivals and departures for Memphis and Little Rock Railroad.

CHURCH & CO'S Musical Library.

YOUTH AND PLEASURE. HOURS OF SONG.

THE PIANIST'S GUIDE. THE CONCERT AT HOME.

THE TWO FRIENDS. THE GUITARIST.

JOHN CHURCH & CO., NEW YORK OFFICE: 101 Union Square, Cincinnati, O. No. 5 Union Square.

Dnke and Prince. These are two Thoroughbred Poland-China Sows...

MENEELY BELL FOUNDRY. Family Bells for the public since 1830.

McShane Bell Foundry. Manufacture these celebrated Chimes and Bells...

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, etc.

PAYSON'S SINK. In the BIBLE, the preparation, used with any kind of water...

Chesapeake, Ohio & Southwestern Railroad.

The Southern Trunk Line

LOUISVILLE, CINCINNATI, WASHINGTON, BALTIMORE, and all

Eastern Seaboard Cities, The Short Line

Cairo, St. Louis, Chicago and the

'Northwest. The Direct Route

Texas, Arkansas, and the Southwest.

Tickets now on sale at Depot at lowest rates. Call on or address H. H. TALLEY, Ticket Agent, Memphis, Tenn.

COOK'S SUNDAY SCHOOL SUPPLIES.

DAVID G. COOK, of Adams St. xvi 11-16

WORTH KNOWING That you can have your order for Books and Stationery filled promptly...

DAVID G. COOK, of Adams St. xvi 11-16

MENEELY BELL FOUNDRY. Family Bells for the public since 1830.

McShane Bell Foundry. Manufacture these celebrated Chimes and Bells...

BUCKEY BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, etc.

PAYSON'S SINK. In the BIBLE, the preparation, used with any kind of water...

**Baptist Book House,**  
Graves & Malady, Proprietors  
227 Second St., Memphis, Tenn.  
This house has been organized for the purpose of supplying the denominational churches with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

**Inter-Communion Between Baptist Churches**—A new and important tract, by J. R. Graves. The author gives the whole subject of the Lord's supper an altogether new treatment, showing that the grounds hitherto occupied by Baptist authors at the very weakest of the scriptures afford, and most of them wholly untenable, a strong and positive basis for the Baptist denomination, and to this cause he attributes the growing dissatisfaction in the denomination with our present practice, and the increasing instances of "inter-communion" with other denominations. The author's aim is to show that inter-Communion is a wrong and a sin, and to show that the Lord's supper is a sacred ordinance, and that it is the duty of every Baptist to observe it as such. Price, 75c.

**Old Landmarking—What?** By J. R. Graves. This work is a historical and practical treatise on the subject of Old Landmarking. It is a valuable contribution to the knowledge of the history and practice of the churches of Christ in all subsequent ages. This work is rich in scriptural and historical information, and affords an unanswerable vindication of Old Landmarking. Every good Landmarker should read it. Price, 50c.

**Three Reasons for Being a Baptist**—A valuable little work, and highly recommended to the converts of a great many in the Baptist faith, and strengthened in their faith. Price, 50c.

**Baptist Church Directory**, by Edward T. Hoover, D.D. A guide to the doctrine and practices of Baptist churches. 277 pages. Price, 75c.

**Baptist Short Method**, by Edward T. Hoover, D.D. This object of this work is to give a clear, condensed, but comprehensive view of those doctrines which are essential to the Baptist faith, and to show that they are the only ones which are true. Price, 50c.

**The Triliteral of Death by One of Them: A Sermon**, by J. R. Graves, D.D. This is a little book that has proved the death of multitudes of idolaters. It is a sermon preached at their own General Assembly and Conference. The question they cannot answer, "Are the scriptures of the Roman Catholic Church valid?" If they say "Yes," they thereby admit the Roman Catholic Church to be of the church of Christ, and that they are heretics and schismatics, and having separated from, and been excommunicated from, the true church, they have no right to baptize or to preach. If they say "No," then they nullify their own sacraments, since all their ordinances came from Rome, and if the Catholic Church is the Antichrist, then the Roman Catholic Church is the Antichrist, and all its members are Antichrists. This book also settles the questions of Allen, Harnberger, and those who have written in favor of the Roman Catholic Church. The author shows that the baptism of the Catholics, the anti-Missionaries and the Campbellites, one and all, came from Baptist churches, and if the baptism of the Catholics is not valid, they are unbaptized, and if valid, then Baptists alone are churches. Price by mail, 60c.

**Apostolic Church**, by W. W. Patton. This is a very able treatise on the doctrine and polity of the New Testament church. The style is clear and lucid, the arguments masterly and convincing. This book supplies a long needed work in our denominational literature. Price in cloth, 75c.

**Little Baptist**, by J. M. Martin. Revised and corrected by J. R. Graves, D.D. This is a simple but convincing tract, illustrating very fully and forcibly the doctrine which Baptists hold and teach; and while it is the book to place in the hands of the young, it will be found very profitable to older persons. Price in cloth, 75c.

**Baptist Denomination**, by Miss J. W. Wells. This is a prize-book of the Sunday-school Board, setting forth the common objections to Baptist faith and practice made by the Unitarians, and answering them with such ability, and in a manner so fascinating, as to cause the author to be regarded as one of the ablest of our denomination. Price in cloth, 50c.

**The Church—Its Polity and Ordinances**, by Rev. H. Harvey, D.D. This book, on a very important subject, gives the reader a full and complete view of the subject. Dr. Harvey's studies of many years, and the substance of his lectures to the Theological classes at Hamilton, N. Y., in a series and method of treatment of the subject, is here set forth in a clear and concise manner. It will be found especially useful to ministers who want to have at hand a convenient book treating our views on church government and polity. Price in cloth, 75c.

**Baptist Faith vs. Methodist**, by A. C. Dayton. The very best of tracts ever written on this subject. It is a clear and convincing treatise on the subject of inter-Communion. Price in cloth, 50c.

**QUESTIONS TO BE ANSWERED**, by J. R. Graves. This is a very important tract, and is well calculated to awaken the thoughtless and bring them to Christ. Price, 50c.

**REPROBATION ON CHRISTIAN DUTY**, by J. R. Graves. This is a very important tract, and is well calculated to awaken the thoughtless and bring them to Christ. Price, 50c.

**The Great Missions: Theological and Ecclesiastical**, by J. R. Graves. This is a very important tract, and is well calculated to awaken the thoughtless and bring them to Christ. Price, 50c.

**QUESTIONS OF THE AGE**, by H. J. Baker. In cloth, 14 pages, 25c.

**Practical National Industry Revived**, by J. R. Graves. In cloth, 14 pages, 25c.

**Denominational Works in Paper Covers**, by J. R. Graves. In cloth, 14 pages, 25c.

**Historical**, by J. R. Graves. In cloth, 14 pages, 25c.

**Orphan's History**, by J. R. Graves. In cloth, 14 pages, 25c.

**Baptist Tracts**, by J. R. Graves. In cloth, 14 pages, 25c.

**Baptist Succession**, by D. B. Ray. In cloth, 14 pages, 25c.

**Theological Errest**, by A. C. Dayton. In cloth, 14 pages, 25c.

**Theodosia Errest**, by A. C. Dayton. In cloth, 14 pages, 25c.

**Baptist History**, by J. M. Cramp, J. D. A. In cloth, 14 pages, 25c.

**The Baptists**, by T. G. Jones, D.D. In cloth, 14 pages, 25c.

**The Origin of Baptists**, by S. H. Ford, D.D. In cloth, 14 pages, 25c.

**Liberty of Conscience and the Baptists**, by Rev. W. A. Jarrel. In cloth, 14 pages, 25c.

**The Baptist Church**, by Rev. W. D. Cullis. In cloth, 14 pages, 25c.

**Servetus**, The hero martyr of the sixteenth century, by S. H. Ford. In cloth, 14 pages, 25c.

**Foelical**, by J. R. Graves. In cloth, 14 pages, 25c.

**The Graves-Bittern Debate**, by J. R. Graves. In cloth, 14 pages, 25c.

**The Ray-Lewis Debate**, by J. R. Graves. In cloth, 14 pages, 25c.

**Campbell's Sermons**, by A. C. Dayton. In cloth, 14 pages, 25c.

**The History of the Baptists**, by J. R. Graves. In cloth, 14 pages, 25c.

**Practical and Christian**, by J. R. Graves. In cloth, 14 pages, 25c.

**Practical and Christian**, by J. R. Graves. In cloth, 14 pages, 25c.

**DOCTRINAL AND ESSENTIAL**, by J. R. Graves. In cloth, 14 pages, 25c.

**CHRISTIAN PARADOXES**, by Dr. N. M. Caldwell. In cloth, 14 pages, 25c.

**PHILOSOPHY OF RELIGION**, by W. D. Baker. In cloth, 14 pages, 25c.

**CHURCH MEMBERS' HAND-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE BIBLE DOCTRINE OF THE BIRTH**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Christian Doctrines**, by J. M. P. Davidson, D.D. In cloth, 14 pages, 25c.

**DEER-GOD'S NOTES ON THE NEW TESTAMENT**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**Notes on Matthew, Mark, Luke and John**, by J. R. Graves. In cloth, 14 pages, 25c.

**MISCELLANEOUS**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHRISTIAN'S DAILY TREASURY**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

**THE CHURCH RECORD-BOOK**, by J. R. Graves. In cloth, 14 pages, 25c.

# THE TENNESSEE BAPTIST.

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

Old Series—Vol. XXXVIII. MEMPHIS, TENN., SEPTEMBER 22, 1883. New Series—Vol. XVI. No. 16.

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

## Our Pulpit.

### "SO;"

#### THE GOSPEL IN MONOSYLLABLE.

BY REV. GEORGE A. LOFTON, D.D.,  
(PASTOR OF PINE-AVENUE CHURCH, ST. LOUIS, MO.)

Author of "Habitual Drinking, and its Remedy," "Baptist Trophy," "Bible Thoughts and Themes for Young Men and Women," etc., etc.

CHAPTER X.  
LOVE.

TEXT: "For God SO loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."—JOHN III: 16.

"GOD SO LOVED the world!" This monosyllabic SO emphasizes God's love from every conceivable standpoint of his wonderful scheme of redemption. In whatever direction we look we feel to say, "God SO loved!" He loved us so that he gave his only begotten Son. In the gift of that Son he not only made provision for our salvation, but with the salvation he provided all the means to accomplish the glorious end. Jesus satisfied the law, wrought out for us a justifying righteousness, furnished us the only regenerating ideal of Truth, gave us the only converting motive, bestowed the gift of his Holy Spirit, gave us faith to receive his grace and to grow thereby, and, finally, work within us the power of sanctification. All this was necessary to save us and keep us unto the end. Man has a part in all this work of redemption to perform; but he would be utterly powerless to perform that part without the enlightening aid of Truth and the quickening influence of the Holy Spirit, effectually operating upon his mind and heart. The scheme of human redemption would utterly fail upon man, but for divine application. Christ is the only Physician of the soul. He has the only remedy for the sin-sick—the dead—soul; but not a patient is willing or able, of himself, to take the medicine of the gospel. With the medicine must come the power to take and the all-sufficient inducement to take; and the sinner must be made willing in the day of God's power. Nothing but the love of God could so plan, so work, so sacrifice, so humiliate itself, so patiently wait upon and bear with the guilty, rebellious sinner. Man does not love himself to salvation—much less does he love his neighbor; and it is a wonder that God has so loved us as to so save us.

Man not only rejects the saving grace of God—tramples upon his law—but he most violently opposes and persecutes his truth and his Son. He even crucified the Lord of glory—and he crucifies him afresh every day, and in every age and country. Nothing has ever been so bitterly and violently persecuted as Christianity, or so thoroughly perverted and abused. The gospel of peace and righteousness has been the source of more conflict and bloodshed than all other causes combined. Stocks and stakes and prisons and tortures and banishments are the familiar afflictions and tribulations of its bloody history. The loving Jesus has more thoroughly developed the enmity of the carnal mind against God, than any other manifestation of God since time began. We sometimes wonder that the wicked heart ever believed, and wonder that God ever permitted it to believe; and yet we wonder again, how, in the light of gospel reason and love, any ever refused to believe. It is astonishing how blind, depraved, perverse and obdurate the human heart is, and can be made. How thankful every child of God is, or ought to be, that he

was ever drawn up out of the darkness and iniquity of sin! that he ever heard the gospel of light, life and love! that he was ever moved upon by the Holy Spirit to receive the redeeming grace of God, through the blessed Savior! What Christian is there, but must rejoice every hour that his mind and heart were ever opened to see himself as God sees him, and to see and feel the power of redeeming love! Oh! that God should ever have so loved such a race of men!

Truly can we appreciate the declaration of John that "God is love." Whatever else God may be, love is the sum and essence of all his attributes. He is not simply loving and lovely and lovable. He is love. He is nothing else essentially but love. His mercy, justice, goodness, benevolence, holiness, righteousness, are but the emanations of love. His power, wisdom, ubiquity, being, eternity, immutability—all are but the radiant attributes which flash out from his glowing, burning, all-consuming love. God is nothing, does nothing, knows nothing that is not compassed and prompted by love. The punishment of hell, as well as the awards of heaven, are but the effect of his love for what is right. He hates sin, though he loves the sinner; and hatred for wrong is but that principle in love which, however painful it may be, must execute as well as realize justice.

It is not mercy to favor evils; for love rejoiceth alone in the truth, and not in iniquity. God will not that any should perish, but that all should turn and live. If it were within the scope of his moral power, and consistent with his violated law, and conservative of the cause of truth and righteousness, he would save every lost man and angel, irrespective of his moral character. If it were possible to force a human will to righteousness and life God would do it; but this God cannot do without changing the being of man, and leaving his justice still without vindication. Upon moral beings God can alone work by the moral forces of his truth and love; and if these fail, with all the provisions of grace in Jesus Christ, then God can do no more. Love then is at an end; and not only violated justice, but rejected Mercy, and cry for vengeance. Of all the dreaded foes which man has to meet, it is abused love; for when love has done its best and failed, then love will do the worst for us that can be done. The deepest honor of hell will be the curse of rejected, violated, abused, trampled, persecuted Mercy—Love. Even in hell, God will never hate the lost sinner; but love despised, scorned, spurned, rejected, must leave the guiltiest of all rebels to a worse fate than Justice could have ever dreamed of.

In heaven the love of God must be the richest reward and the loftiest blessing of glory. The redeemed saint will bask in the sunlight of its radiant joy, and it will be the magnetic thrill which will continually fill his soul with ecstasy. He will beam and brighten in its smiles, live and move by its power, think, feel and speak by its inspiration. It will be the atmosphere he breathes, the food with which he satisfies every heavenly appetite and taste, the water with which he slakes the thirst of every celestial desire. It will be the burden of every rapturous song, and the divine afflatus of every exclamation of praise and honor and glory to the thrice holy God. Love tunes and sweeps every harp of a thousand strings with ten thousand symphonies of heaven's musical immortality; and eternal life in the heart of Milton and Dante and Parnock and David is but the everlasting melody of love. No wonder heaven is so often pictured as a place of hymns and halloinjans and praise. Love is the music of God; it is the song of happiness; it is

the time of grace. It is the soul that loves that rests; and love alone can give luxury to the toil of service toward God in heaven or earth. Oh! in heaven we shall love, as we shall be loved. Love alone could leave no polluted track on the golden streets, no corrupting touch on the pearl gates, no profane breath on the celestial air. Perfect love alone is pure, as God is pure; and God is infinitely and absolutely holy because he is love. Every face we meet in heaven will be the mirror of love reflecting back the image of our own, knowing each other then without the need of confidence, and embracing each other in the arms of infinite affection without the need of an introduction. Every grasp of the hand will be the clasp of the soul; and every recognition of the eye will be but the glance of the heart; and every word of the lips will be but the speech of the spirit. The very life of heaven will be the life of love—the life of life. Every scintillation of brain, every emotion of heart, every movement of form, every utterance of tongue will be but the poetry of love. Heaven has logic, but love is its argument. Heaven has philosophy, but love is its genius. Heaven has science, but love is its invention. Heaven has discovery, but love is its eye. Heaven has progress, but love is its feet. Heaven has art, but love is its hand. Every development of the divine life, through the upward flight of ages, has love as the end of its perfection. Wisdom, power, goodness, happiness, service—whatever characterizes heaven—all bow at the shrine of infinite love, move by its inspiration, bear fruit by its production, live by its life. God is love; and heaven alone can be the life of love.

On earth love is the final measure of Christian worth and character; and it is the chief source of his zeal, fruit and happiness. Faith is the foundation of grace. Hope is the middle stone between the foundation rock of faith and the capstone of love in this divine monument of graces erected to the memory of Christ and ever symbolic of the life and character of his religion. Faith is the root, hope the blossom and love the fruit of the tree of life, Christ Jesus, planted in the Eden of the soul. Faith, Hope and Love are a trinity of graces expressive of the Father, Son, and Holy Spirit in Christian life—Faith representing the Father as producing cause, Hope the Son as mediatorial cause, and Love as the effective, fruitful cause of our salvation and life. Faith, Hope, Love—essentially united and absolutely inseparable—are the standing miracle of grace and evidence of Christian life, all other miracles of prophecy, knowledge and work belonging to the apostolic age having failed or been done away. Faith and Hope will fail, or be done away, when we shall be made perfect in heaven, know as we are known; but love never faileth. Love shall remain, both for time and eternity; and the greatest of these three graces is love. The offspring is greater than the parent; and whose love is wanting there is no evidence whatever, that saving and sanctifying faith or hope exists. We might have even a miraculous faith so we could remove mountains; but this would be no evidence of having faith; and if love be absent then such a faith would profit nothing. We may possess the eloquence of men and angels, give our bodies to be burned, but if we have not love all is tinkling cymbal and sounding brass. Wicked men have been given the miraculous power of faith; unconverted men have spoken like angels, and so written; martyrs, in delusion, have gone to the stake for Christ; such men have sacrificed their all for his cause and the poor, and yet in the great day of judgment, when those

**ROYAL BAKING POWDER**  
This powder is the finest. A marvel of purity, strength and wholesomeness. More economical than any other. It cannot be sold in quantities without the addition of a few short weight, alum or phosphate powders. Sold only in cans.  
100 ALB. BAKING POWDER CO. 115 V. ST. N. Y.