

shall come and make their claims that they cast out devils, prophesied, did many mighty and wonderful works, the Master will say unto them, "I never knew you; depart from me, ye that work iniquity."

Now it is this love that makes a heaven of this earth to the Christian. It is the luxury of toil, the solace of trial, the anodyne of tears, the balm of affliction, the solvent of doubt, the absolver of wrong, the expulsion of fear, the life of zeal and devotion to God. Faith and hope are human, however divinely wrought in the soul; but love is of God—the culmination and full development of every grace.

In all our earthly relationships, love is the motive which distinguishes us from the world. The fulfilling of the law, and the very essence of Christianity, is loving God with all the heart and loving our neighbor as ourselves.

and the sublimest evidence of our profession of faith. The law of God in its two essential statements—supreme love to God and unselfish love to man—is never realized until the light of the gospel falls upon the tables of stone and penetrates, by reflection, into the flinty heart of the sinner.

If such a love is not absolutely attainable, it is certainly capable, in the heaven-born child of God, of sufficient exemplary development to be wonderfully effective upon Christian life and relationship, and upon the world. Its characteristics are abundantly set forth in the 13th chapter of 1 Corinthians—that heavenly strain of the inspired and raptured apostle. The existence of divine love in a Christian heart cannot be mistaken.

What more can we say of love divine? It is the great God-like grace among men. It is a glorious attribute in the heart from any standpoint—the love of that which is right and which is lovable.

of truth, the love of science and art, the expanded and deepened and elevated many a man and woman to honor and fame who, otherwise, would never have been known. It is the mightiest of all inspirations. It blesses and beautifies home, exalts virtue and liberty, purifies learning and labor, cement society, and government, and it crowns and glorifies the church with excellence and grace above all things.

Finally, this love of God is susceptible of the highest culture in proportion to our development of faith, and even our sorrow or penitence for sin. By prayer and meditation in God's word—by communion with the spirit and study of the word—we grow in the grace of love as in every other grace.

It is a blessed thing to love; and it is the province of every Christian to keep his love warm, burning, flaming upon the altar of the heart. Half our misery in Christian life comes from the want of love—and the want of it invariably arises from the lack of cultivation.

I WISH to give expression to some thoughts in regard to the publication of the Minutes of our Associations and Conventions. They are generally published from three to six months after these bodies adjourn.

much of the Lord's money in the printing of Minutes? Would it not be far better to have the paper which has the largest circulation in each Association to print in one or two consecutive numbers, immediately after adjournment, the full proceedings of the Association?

Respectfully, J. D. ANDERSON. Germantown, Tenn., Sept. 16.

TEXAS NOTES.

BROTHER GRAVES:—I was lately at the home of one of my neighbors, a reader of the Michigan Christian Herald, published at Detroit, and I noticed in the number dated June 14th a report of the ordination of Baptist laymen to the gospel ministry, and I report them to you hoping to see its publication in THE TENNESSEE BAPTIST, and your special remarks attending.

THE ORDINATION AT CHEBOYGAN.

1. Here at Cheboygan Rev. H. Conrad, within the past three years gathered a church, built a neat and well-located chapel, and fell in the midst of his work, in January last, leaving the church as his monument, and a fragrant memory as a legacy to his worthy family.

Recently Bro. Willis G. Clark was called to the vacant pulpit, and on June 6th a Council convened to examine and ordain him. The examination was highly satisfactory, and he was accordingly set apart to the sacred office.

This was communicated by the Rev. S. W. Titus, of the Twelfth-street Baptist church, Detroit, the deliverer of the ordination sermon. Again and stronger:

ORDAINING COUNCIL.

2. "A Council was called June 7th to meet with the Baptist church at Gardner, Ill., to consider the propriety of ordaining Bro. J. W. Tanner to the gospel ministry. Delegates were present from the churches at Joliet, Morris and Kankakee.

Has it come to be true that no difference exists between Baptists and Methodists? Do Methodist ministers intentionally happen to be present on Baptist ordination occasions, seeking ministerial recognition? How much can ordination services be varied and extended until it ceases to be a gospel-ordination? Who can ordain but a church of

Jesus Christ, together with the aid of a Presbytery if the church desires one? I will not extend my remarks. They are yours I want. Please, sir, Bro. Graves, if you think these communications worthy of notice, why do so and give proper ordaining ceremonies outlined, and lastly a copy of proper ministerial authority, and indicate signatures.

I see also from a late number of the same paper that Methodist ministers have again been invited to assist Baptists to ordain men to the work of preaching the gospel and to administer church ordinances; and also to assist in dedicating a church house to the Lord!

There was dedication services at Mastersville, Texas, on the second Sabbath in July, 1883. The house was built by Baptists and Methodists for their special services, and also by non-professors, and a trustee from each of these classes hold the deed to the premises; and according to appointment the dedication was to occur to-day, but the Baptist preacher failed to come; therefore the exercises were all at the direction of the Methodist minister, viz:

- 1. Singing, 2. prayer by S. P. Wright, 3. singing, 4. sermon by Rev. S. P. Wright, Methodist, from John vi: 68—"To whom shall we go?" 5. dedication proper; reading Scriptures, from book of Kings, by S. Morris, Methodist, and also reading Scriptures from book of Hebrews, by Rev. H. P. Silliman, Presbyterian minister of the Old School class; 6. prayer by Rev. S. P. Wright, late Professor of the Methodist Female College in Waco, Texas. Then closed by singing and benediction.

Eddy, Texas. PETER S. RUNNER.

REMARKS.—Bro. B. has said all that it will do any good to say, for those brethren in Michigan will not see what we might say about the matter. To invite Pedobaptist ministers to seats in our Councils and to take part in the ordination of our ministers, is what no people called Baptists would have done one hundred years ago. Bullinger, Presbyterian historian in the days of Calvin, says: "The Baptists of his day no more recognized Protestant ministers as true ministers of Christ than they did Catholic priests, having no associations with us."

To the church at Rome Paul wrote: "Now I entreat you, brethren, to watch those who are making factions and laying snares contrary to the teaching which you have learned, and then away from them; for such like ones as they are not in subjection to our anointed Lord, but to their own appetite; and, by kind and complimentary words, they deceive the hearts of the unsuspecting."

"Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw from every brother who walks disorderly, and not according to the instructions which you received from us."

But, if any one obey not our word, by this letter, let him be put to shame."

Our readers will see from the above how loose the churches in the North are and how much they need indoctrinating in the true principles of the doctrine of Christ.

They, with scarce an exception, and we never heard of one—receive the immersions of Campbellites, Christians—as well as of all the Protestant sects as valid baptisms. Bro. Ray's assertion to the contrary notwithstanding.

Bro. U. E. Allen, of Carrollton: You gave no State, and we cannot answer your inquiries. Repeat them, and give full address. J. B. M.

FROM COTTAGE GROVE, TENNESSEE.

BRO. GRAVES:—I see in your list of appointments that you will be at Muscle Shoals, Ala., on Friday before the first Sunday in October, the time that our Association meets at this place. You recollect you promised me last fall at our Association, near Paris, that you would be sure and come here this fall.

We withdraw our appointment to meet with the Muscle Shoals Association this year, and the above is our reason for doing so. We had forgotten the promise, having failed to note it down. We have, in a ministry of thirty-seven years, filled our appointments without fail, unless providentially hindered. Tell the brethren we will come, Bro. Todd, and Bro. Adams, you must tell the brethren of Muscle Shoals why we cannot visit them this year.

ITEMS.

The Western District Association is in Tennessee, and not Alabama, as stated in the list of appointments. See our "note" to Bro. Todd's letter in another column.

The Mount Vernon Association Arkansas, will meet with the church at Ash Grove, near Brinkley, on the 19th October, including the Sabbath following. Arrangements have been made for us to deliver the five Lectures on The Church and its Ordinances before this body. The first Lecture will be delivered Friday night, and all the messengers are requested to be there on Friday night. They will be continued Saturday night, Sunday morning and night and Monday night. The messengers are invited to come to stay until Tuesday morning. All the brethren in the Association are invited to come and make this the largest and most enjoyable meeting of this body ever held. Come in with your wagons and camp at the church, if you fear there will be any lack of lodgings. But come.

Bro. Waters' rather testy criticism, or correction, of our statement that he had leased the Old Union University property and our conclusions were given our readers last week. We indeed see nothing substantial to correct. We were informed by a prominent citizen of Murfreesboro, as we passed through, en route to Shelbyville, that the lease was as good as perfected, and that the ultimate object was the revival of Old Union University. From our Bro. Waters, himself, we understood that, as soon as all legal obstacles were removed, and the citizens came up with their funds, the lease would be perfected by him, and we think the Tuesday following was the day set for the work. These are still the substantial facts in the case, to all of which we have and offered no objections whatever. Our conclusions were, that this contract placed Bro. Waters virtually, for all intents and purposes, the acting president of this school, and involved an amount of labor, planning, oversight, correspondence, anxiety and responsibility, enough for any one man living, even should he not teach a class in the school; and should Bro. W. undertake it, the Convention would be compelled to look out for a new Missionary Secretary. Bro. Waters would not propose to continue secretary with this large charge upon his hands and heart. No one can blame him for leasing the property of the Union University, or claim that, as Missionary Secretary—the servant of the State Convention, he was under the least obligation to do so, or that it is in the least appertained to his official duties to look after that property, or keep that building in repair. As for an attempt to revive the old University—a prosperous High School should be secured—we still think the University feature would be certain to follow.

CHRISTIAN EVIDENCES.

BY REV. W. P. BOND, D. D.

It has long been a sort of axiomatic principle with me, that in the kingdom of grace, as in that of nature, the hand of the Creator is so plainly visible, that none but a fool ever denies or doubts. Adaptations in nature prove design, design proves intelligence, and that intelligence is our God. So in grace, the adaptations of the work of Redemption to the wants of the human soul, prove design, and this proves the divine origin of our holy religion.

And we might reasonably expect that the Book which discloses to us such glorious truths, would bear upon its pages the impress of its Divine Author.

Of the rational evidences of the divine origin of our religion, I propose to present one which may or may not be new, and may or may not be perfectly sound. But to me it has the appearance of truth; and I have no objection to its being scrutinized and tried by the severest analysis.

Under the head, "Canon of the New Testament," in the "Cyclopaedia of Religious Knowledge," I find this: "But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the Canon is not derived from the sanction of any church or council, but from the fact that it was written by inspiration. And the appeal to testimony is not to prove that any Council of Bishops, or others, gave sanction to the book, but to show that it is indeed the work of Matthew, or John, or Peter, or Paul whom we know to have been inspired." (See page 320.)

Now let us search the Scriptures, and I think we will find that the evidence of the inspiration of the New Testament writings does descend from the apostolic church.

First prop. No unspiritual man can determine the question of "inspiration or no inspiration."

Proof: "But the natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."—1 Cor. ii: 14.

Second prop. The apostolic churches were all organized after one model.

Proof: "For this cause have I sent unto you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church."—1 Cor. iv: 17.

Third prop. There were "discerners of spirits" in all the apostolic churches.

Proof: "But the manifestation of the Spirit is given to every man to profit withal."—1 Cor. xii: 7. "To one is given the Spirit of Wisdom."—v. 8. "To another the discerning of spirits."—v. 10. "Beloved, believe not every spirit, but try the spirits, whether they are of God."—1 John iv: 1.

Fourth prop. The office of these "discerners of spirits" was to try all doctrines, whether delivered orally or by letter, and to determine for the churches whether the speaker or writer uttered the voice and mind of the Spirit of God.

Proof: "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—1 Cor. xiv: 37.

Here, then, we find Paul submitting his claims to inspiration in the epistle to the church at Corinth to the "spiritual," or "discerners of spirits" that were among them.

Deduction: What was done in the church at Corinth, was done in all other apostolic churches. What was done in the case of Paul's letter to the Corinthians, was done in the case of the gospel narratives, acts, and all the epistles of the New Testament.

These "discerners of spirits," I judge, were placed in the churches in this formative period, to protect them from fraud and imposition; and even Paul himself, when absent and communicating the mind of the Spirit to the churches, was amenable to this test.

Not so, however, when present "in demonstration of the Spirit and of Power."—1 Cor. ii: 5.

With the death of the apostle John, the canon closed—the "setting up" of the kingdom was completed, and there now was no further need of what I will call the physical power of the Spirit. The creation was finished.

As in the beginning, all organisms, whether vegetable or animal, contained by original divine endowment the principles and germs of self-perpetuation, and no abrupt miracle has since ever been performed in the creation of plants or animals.

So now, in this New, Divine, Spiritual, Creation, the church is endowed with the principle of self-propagation—and that principle is the divine Logos in the hands of the divine Spirit—using human organs to communicate divine life to human souls. May we not fairly conclude that all these sacred writings were thus authenticated to the churches as the word of God? were by them so received and preserved? And thus Origen, one hundred years after John, or at the close of the second century, had no difficulty in determining what writings were inspired and what were not—no difficulty in separating the present books of the New Testament from the writings of Clement of Rome, Barnabas, Irenaeus, Ignatius and Polycarp; for he found these sacred books stamped as true by the churches—some of the churches perhaps having the entire canon, and others only a portion.

We can imagine how sharp was the prevailing conviction of the divine origin of the new religion; how eagerly the young would catch the words that fell from the lips of aged Christians, as they narrated the wonderful, stirring incidents of the times of Paul and Peter and John; how they would clasp to their hearts as priceless and heaven's dearest boon the sacred parchments that contained the words of the great apostle to the Gentiles! The dewy morning of the young church of God! The apostolic churches knew that these books were inspired, or rather they had the highest rational evidence that could be given, to-wit: they were so pronounced by the "discerners of spirits," and their own consciousness, we may assume, accorded therewith.

But Origen had not that amount of evidence. He had, however, the next highest degree of proof.

He had the agreement of his own consciousness with the Spirit of the sacred writings, and he had also the testimony of the churches, with whom these writings were deposited and by whom they were preserved. He found these precious documents in the keeping of the churches, just where he must have expected to find them.

And what higher evidence could reason demand? It gives the highest degree of credibility to public documents to find them preserved in the archives of State; to a private will or deed, to find them where a sensible, prudent man would be sure to deposit his valuable papers. This is the best of evidence upon such matters in our judicial tribunals. And just so, Origen finding these sacred books deposited where one would naturally expect the Christians to deposit them, could have no rational doubt of their genuineness, authenticity and inspiration.

And now there is an unbroken chain of traditional testimony, historic and documentary, from the death of the apostle John to the present time, without one solitary chasm, witnessing to the truth of the New Testament Scriptures. So that after all the rational evidence of the inspiration of these sacred books does not terminate in each man's individual judgment, but leads back to the apostolic churches, and does not ascend through the church of Rome, as she proudly boasts.

For with the rise of that great apostasy, the stream of traditional evidence divided and one branch has flowed down through the various sects called Puritans, Puritans, Albionians, etc., to this good day.

THE CENTRAL BAPTIST MISSIONARY ASSOCIATION (COLORED).

LAST Saturday (July 21st) I visited this Association, which convened with the St. Paul Baptist church (colored) of this town. It was the third

day of its session. I was solicited to attend sooner and was obliged to stay with my sick family.

This was the seventh annual session of the body. It is composed of about forty-two churches, with an aggregate membership of about 3000. Among the ministry I saw some very intelligent ones, as compared with the generality of the race, and they wore of good appearance. Some of this class were Elds. Boyd, Moore, J. J. Reinhardt, R. J. Evans, the Moderator (whose name I did not hear), and others whose names I did not hear. They seemed to have some idea of conducting the business of such a body but doubtless they could be greatly improved in this direction, if they would seek from the white brethren instruction. When two or more rose to speak, the Moderator would at his pleasure, seemingly without any rules for recognizing speakers, say to this or that one: "Set down; I won't hear you; set down, my brother."

I tried to instruct them on several points of church government, and the relations of churches to Associations, and on the prerogatives of Associations. What I said met with hearty endorsement, but in a few minutes after I had sat down, they seemed to have forgotten most all that I said; as they spent the most of their time during the morning session in discussing the character and trial of a minister; and one of the members stated, if I mistake not, that the best part of two or three days was spent by the Association a year before with the same question. But I believe that this can be corrected if looked after kindly by the white brethren. Some present among the most intellectual of their ministers felt that they ought to drop all such questions and never receive any more of the kind. My advice was called for, and I cheerfully gave it, to the best of my understanding of the nature of the case in hand.

Not being present only a part of one session, I did not hear any reports read, and consequently learned nothing of their progress during the year. The editor of the *Texas Patron*, of this town, has this to say:

"The reports from the various churches showed prosperity and increase. Sunday-school interests were specially looked into and found to be prosperous. Four new churches were added to the Association. Ten licentiate preachers were present."

But the editor was mistaken in what he says in connection with the above, viz: "And arrangement was made for their (the licentiates) examination and ordination."

I am told that such is not the case; but that as the Association proposes to undertake the education of some one or more of them, they were required to be examined for a scholarship. As to the nature of this and the reason, I am not informed. But I am surprised that the learned editor knows so little of Baptist church government. He ought to know better. He is not a Baptist; but rather a Methodist preacher.

Looking over the Minutes of last year, on page 16, under "standing resolutions," I find the following:—

"WHEREAS, we see the need of the ministry being enlightened in order to meet the demands of our enlightened congregations; therefore be it

"Resolved, That we ask of our white brethren that they ordain no more of our colored brethren, as they have to work among us, and not among our white brethren.

"Resolved, That if any preaching brother of this Association go before a white Presbytery, rather than a colored, or belt a colored Presbytery called by the church of which he may be a member, their ordination and work of the ministry will be disrecognized by this body, seeing that they have disrecognized a colored Council."

The above preamble and resolutions were doubtless drawn up by their best informed men. And they show how much they need instruction on the point of ordination and the office of a Presbytery and on the powers and authority of Associations. The Association seems to think that if they have an enlightened ministry, it is important that their ministers be ordained by a colored Presbytery. It also assumes power over the churches, to declare their ordaining acts null and void, whether they

be scriptural or not; and also assumes the authority to dictate to the church what kind of a Council it shall call.

As these resolutions are perhaps drawn up by the most intelligent of their ministers, the educated class and endorsed by the entire Association, the question comes up, Is this the instruction that they get on church polity in our schools for the colored ministry, if they get any at all? As far as my observation goes, I find that colored Baptists are very much inclined to make the church subordinate to the Association. I know one minister who even defied his church when arraigned for discipline, saying that it could not deal with him, because he was Moderator of the Association and had the highest power. This same minister also, when some of the members of the church of which he was pastor preferred charges against him for drunkenness and other immoral acts, declared his right to turn them out, and did, without the voice of the church, turn them out and forbid them joining another church.

I only mention these things that those who have the training of the colored ministry may know as much as possible of the errors to be corrected among them. I am in favor of doing all we can for their enlightenment and improvement, but I am not sanguine enough on this subject to believe that we can make Caucasians of them, no more in brain than color. A. J. HILL, Crockett, Texas.

TO THE MEMBERS OF CENTRAL ASSOCIATION, TENNESSEE.

(This appeal speaks loudly for itself; will not each Baptist of the Association send something?)

BRO. GRAVES—I remember once having heard you preach a sermon in Gadsden, at the close of which, you remarked, that you would never preach for us again until we finished our house and paid for it. I sincerely hope that ere the summer is gone your conscience will permit you to visit us and give us a sermon or lectures. You are aware, perhaps, that the financial condition of our church is very weak; consequently it is quite an effort for us to build. However, we are determined to make the effort. Bro. Battles has been acting as assistant solicitor for us this week. Have secured about \$500 in cash and pledges. Will you please publish in your valuable paper, our desire and inability to complete our house, and ask each pastor, who may read this, to be good enough to take a collection at his next meeting, for the purpose of assisting us to build a Baptist church-house in Gadsden, Tenn.? We have no house in which to worship, and our congregation will not attend services held in the Campbellite church. Any amount contributed will be gratefully received by, MRS. MATTIE U. BOYKIN, Gadsden, Tenn.

A WORD FROM THE WEST.

BRO. GRAVES—I arrived here three weeks ago; having received a call to this place from the Laveta Baptist church. I am well pleased with my new field. It seems that the Baptists in this place have a mind to work for the Master. Laveta is a flourishing little town, on the Denver and Rio Grande railroad, some seventy miles from Pueblo. There are a great many Baptists in this country, from all parts of the United States. The church at Laveta numbers about fifty members. We have a comfortable house of worship; a good Sunday-school, superintended by Bro. Todd, who is wide-awake for the Master. We keep up weekly prayer-meeting with encouraging interest.

Last Sabbath we buried six happy converts with Christ in Baptism. Before administering the ordinance, we gave a short lecture on the action and subjects of baptism. On that occasion we quoted the words of John Wesley on the sixth chapter of Romans, and the fourth verse, in which he says, "It alludes to the ancient manner of baptism by immersion." Snee that time the Methodists have accused me making a false declaration on that occasion; for they say that Wesley never said any such thing; Wesley's works are not in my possession, but I made the remarks on the au-

thority of many Baptist authors who did not lie; such as Drs. Graves, Teasdale, Black, Sparkman, and many others. Now, the Methodists in this country are telling the people who never read, that Wesley never made any such concession. I hope Dr. Graves, or Dr. Teasdale, or some of these Baptist authors will furnish me with Wesley's works, containing this declaration in order that the people may see who has told the falsehood. Though we have strong opposition here, I am greatly encouraged after seeing something of the Baptist outlook in this field. If we can get a few faithful ministers of the gospel in this field, men who are not afraid to defend the truth, who will strive to declare the whole counsel of God; to labor with the few who are here, then, I have no doubt we will take the land for Christ. I want some faithful brethren from old North Carolina, my dear old State. Then I want a few from Georgia and Tennessee, and from other States. Laveta, Col. C. M. GREEN.

MINISTERS' AND DEACONS' INSTITUTE.

PROGRAMME of the Ministers' and Deacons' Institute of Salem Association, adjourned to meet with the church at Marion, Cannon county, Tenn., Friday before the 5th Sunday in September, 1883:

- FRIDAY TEN O'CLOCK A. M.
- Devotional exercises, led by the pastor. Subject, The help of the Holy Spirit.
- 11 A. M.—Organization.
- 11:30 A. M.—Introductory sermon by Rev. G. A. Ogle.
- 12:30 P. M.—Recess for one hour.
- 1:30 P. M.—Criticism on the introductory sermon; ten minutes speeches.
- 2:30 P. M.—The special obligations of Baptists to be the most active of all people in missionary work. First speech by D. B. Vance; thirty minutes, followed by ten minutes speeches. The discussion of this subject is expected to bring out the modern history of Baptist missions, as well as their present condition.
- 7:30 P. M.—Sunday-school Institute. Subject, How to study the Bible. The discussion to be opened by J. W. Bowen.
- SECOND DAY.
- 9:30 A. M.—Devotional exercises, led by the Moderator.
- 10:30 A. M.—What relation does the kingdom of God sustain to the church? First speech by J. T. Oakley.
- 12 M.—Recess one hour.
- 1 P. M.—What relation does the Sunday-school sustain to the church? Discussion opened by J. H. Grime.
- 2:30 P. M.—Were the persecutors of the church of Christ righteous men? First speech by J. M. D. Cates.
- 7 P. M.—Temperance mass meeting.

J. N. COWEN, J. M. D. CATES, Committee.

See notice of meeting of Tennessee Baptist State Convention.

THE DETECTIVE.

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

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

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

ELD. ROYR. TOMLIN.—Reference, Eld. A. J. Peddy, Hemphill, Texas.

BAPTISTS TAKE NOTICE—One J. C. Peterson, a 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 ordentials, having refused to give them to the church when demanded. Baptists of other States, take notice. Reference, Wm. Freeman, Holston, Little River county, Ark. Done by order of the church.

Foreign Missions.

MISS NORA S. GRAVES, Editor.

The Baptist Mission Union baptized 10,645 converts on their Foreign Mission fields during the last year.

Rev. Martin (Baptist) writes from India, "overflowing audiences, 162 baptized."

Mr. James, in Shantung, China, writes, "130 baptized during the summer."

Rev. J. J. Fuller reports nineteen baptisms among the Cameroons.

Rev. Gamble reports twenty-four baptisms in the Baptist Trinidad Mission, and eight by the native evangelists.

The M. E. workers of Sweden report two hundred and forty-three accessions.—*Missionary Review*.

In Kiu Kiang, China, the officials, acknowledging the good wrought by medical missions, have opened a hospital under native management, and in their proclamation they say: "The foreigners, by their hospitals, schools and other charitable institutions, are rapidly stealing the hearts of the people." This and other like instances show truth is reaching the people and the dread of its spreading, and they meet the taunt uttered, "Missions are a failure."

BAPTISTS IN EASTERN EUROPE—Probably few realize the wonderful progress which the Baptist cause is making in the eastern portions of Europe. In the annual Report of the Missionary Union for the present year, under the head of "German Missions," it is said: "It is especially significant to note the rapid extension of the missions carried on through the German committee toward Southeastern Europe. Besides the interest in Hungary, which has been in progress for some years, our brethren are now engaged in successful labors in Austria, Bohemia, Bulgaria, Roumania, and are thus penetrating toward European Turkey. In Southern Russia the people seem to be especially favorable to Baptist views. There are already hundreds in that country who are Baptists in everything but name. And during the past year the German Committee have made an appropriation from the funds sent them from this country, for the support of an evangelist in Southern Russia and the Caucasus, whose labors carry him even to the borders of Persia!"—*Baptist Missionary Magazine*.

Rev. Mr. Lane, a missionary of the Presbyterian Board, speaks thus of Brazil where he labors:

"The property of this land is against Christ. The wealth, business and commerce of the people, in all their ramifications, are moved and governed by anti-religious principles. The learning of this country is against Christ. The various systems of materialistic and infidel philosophy are as rampant in the colleges and schools of the empire as they are in France and Germany. The newspapers, with scarcely an exception, are infected with the same sentiments. The social habits of the people are unfriendly to Christ. They are intensely worldly."

Miss A. M. Fields went out to Bangkok some twenty years ago, expecting on her arrival, to be married to a missionary, who had preceded her. Instead of a bridal chamber she found a new made grave containing all that was mortal of her affianced. She found solace for a broken heart by engaging in work, and has been enabled by her heroism and devotion to accomplish more for the Master than any other one person now laboring for the women of China.

THE BIG MATCHES FUND.

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

Covington church \$23.00 (\$11.15); Big Creek church (\$9.15 (\$4.65 paid)); Ridge High church \$51.20 (\$21.70 pd.); Eldora \$20.00 (\$8.00 pd.); Gormanstown \$40.00 (\$8.00 pd.).

The Tennessee Baptist

THOU HAST GIVEN A HANGAR TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

GRAVES & MAHAFFY Publishers

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Distinctions Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and unchangeable rule of faith and practice.

2. As Baptists, we are to stand for the ordinances of Christ as enjoined 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 his ordinances, without confessing personal faith in Christ, and giving credible evidence of regeneration of heart.

4. Silence is the most efficient Accomplish of Error.

AN APOLOGY. OWING to our absence from the office, the past ten days, visiting the Louisville Exposition, and a few days in Virginia, we find on our return quite a number of unfilled book orders have accumulated.

INVITING PEDOBAPTISTS AND CAMPBELLITE MINISTERS TO SEATS IN OUR ASSOCIATIONS AND CONVENTIONS.

What they choose of the proceedings—just this and nothing more—and that is clearly understood.

The fact that we accept Pedobaptist houses to preach in, no more lays us under obligations to seat their pastors in our Convention, than the acceptance of a Masonic Lodge room, would bind us to seat the master, or the acceptance of a Jewish Synagogue would bind us to seat the Rabbi, or the acceptance of an opera house would bind us to seat the manager, or the acceptance of railroad accommodations binds us to seat railroad men in our Convention, and make them members by courtesy.

Our allusion was to the custom in our Convention. Our Northern brethren, and many of our Southern brethren, do several things that we would do well to avoid.

Forty years and more, we got along without a Pedobaptist element in our Convention, and our courtesy was never discounted.

A brother writes us, evidently under the impression that we opposed the presence of Pedobaptists in the house, or allowing them a place to sit and hear. His mistake is pardonable, no doubt, but it is a great mistake.

We favored a motion to invite all present, but we opposed seating Pedobaptists in the Convention, and on the ground that whatever may be the personal merits of any aliens, it is inharmonious, inconsistent and unequal for, to seat men in a Baptist Convention, who are hostile to Baptist principles, and who could not hold membership in any Baptist church.

Further, when we single out Pedobaptist preachers and seat them, the impression is inevitable, that we take them in the character they claim.

We noticed that the brethren who advocated the move at Crystal Springs, did not agree as to the ground of the action. But no Pedobaptist would lay off his ministerial robes for a place in a Baptist Convention.

There is another question; we begin, where shall we end? The policy entered upon, lays us open to questions of orthodoxy, propriety, and, possibly, we might be led to discuss the private character of men in their very presence.

It is to offend good breeding to discuss questions of courtesy, we say that the character of the Convention, and the convictions of members are involved, and it is shore presumption for any brother to make such needless motions, and expect those who dissent to keep silence. They will not do it.

Here is a case in point from a Presbyterian quarter:—

It so happened that quite recently it fell to the writer's lot to visit the La Fayette Presbytery, (Southern Old School) in session at Sedalia, Missouri.

About the time of our arrival the Campbellite preacher of the town stepped in, whereupon the pastor of the Presbyterian church, where the meeting was held, arose and moved that we both be invited to take seats in their body, and to participate in their deliberations.

Then a member of the Presbytery arose and said that as to the Baptist preacher, he had no objections to admitting him, for he was orthodox. He stated further, that out of 155 points made in the Westminster Confession of Faith, the Baptists subscribed to 153. The question of admission was divided, and the Baptist man was unanimously welcomed.

But when the question recurred upon admitting the Campbellite preacher, the reverend gentleman aforesaid, said very emphatically that the Campbellites were unsound upon the great doctrine of the Spirit, and therefore did not demand regeneration as a condition of church membership. He interposed also other objections. The discussion waxed warm, and went on for more than half an hour, being participated in by many of their prominent members. At last the eyes and noses were called. A division of the question was asked for, some saying they were willing to extend Christian courtesy, but were unwilling to pronounce the preacher and his denomination orthodox. No division, however,

was made, and one of the strongest men upon the floor said the Campbellite church was just as sound and orthodox as the Presbyterian. At least one other member said the same. So in this shape the question was voted upon, and to my amazement some sixteen votes were recorded in the affirmative, and only six in the negative! So the Campbellite preacher was seated, and his denomination pronounced sound.

After the adjournment I expressed my great surprise at the result of the vote to the man who had mainly carried the question, and his reply to me was, "Sir I want you to understand that, in the language of the immortal John Jasper, the colored preacher and astronomer of Richmond, Virginia, 'The sun do move';" whereupon I answered, "I think he do."

Several things may be said about this matter. "In the first place, this whole thing of extending courtesy so-called, to other denominations in this way is doubtful propriety. No man demands it and nobody expects it, and so far from being courtesy, it is often the opposite, for it leads to the discussion of a man's doctrinal tenets right in his presence uninvited, and in the heat of the discussion some things may be said that will be anything else but courteous and complimentary, and then again, precious time is needlessly consumed."

So I hope and trust no man during the sessions of our Associations and Conventions will hereafter ever do the needless and doubtful thing of asking a member of another denomination to a seat in the body.

Finally, one thing is certain; the Presbyterians have greatly removed from their ancient moorings, and are drifting, or the Campbellites are approaching nearer the standard of orthodoxy. As to which of these is true, let the reader himself determine. But let the Baptists steer clear of all such entangling alliances.—G. W. H. in Central Baptist.

It will be noticed that these Presbyterians understood that they did endorse the standing of those invited, and Presbyterians are sensible folks.

There is one way to avoid all such debates; it is the plain way; that will commend itself to the good of every denomination; and that is, let Baptist meetings be composed of Baptists; Presbyterian meetings of Presbyterians. This will be good for all, and above all Baptists cannot afford any other course. With our free government, we have many questions that seem inevitable, quite enough without going out of our way to get more than can do us any good.

REMARKS. That our readers may see what light the fathers of Virginia Baptist preachers held the practice of inviting to seats, we submit an extract from the history of the New River Association, A. D. 1791.

It appears that the Baptist interest prevails more than that of any other religious society, there being only two or three Presbyterian congregations in the district, and but few Methodist classes [it appears they do not presume to call either churches]. Between these and the Baptists a good understanding subsisted; inasmuch that a considerable party [which has yearly increased] were of opinion in the Association, that they ought to invite Presbyterian and Methodist ministers to sit with them in their Association as counselors; but not to vote 'This subject underwent lengthy investigation, and finally was decided AGAINST INVITING.'—p. 262.

The reasons given would preclude the idea that they could affiliate ministerially or ecclesiastically, viz:—

1. Because it might tend to confusion. 2. Because it would probably rather interrupt than promote friendship—seeing, in most cases, as it respects the intercourse between man and man, too much familiarity often ends in strife. We should be more likely to continue in peace with a neighbor, whom we treated with the distant respect due a neighbor, than if we were to introduce him to our private domestic concerns.—pp. 263-9.

Not a word is intimated about these people being "brethren in Christ," or "evangelical churches"—not a word of it—while the plain, square truth is withheld which should have been spoken.—Old Landmarkism—What Is It? pp. 201-2.

We think the little book, "Old Landmarkism—What Is It?" should be in the hands of every Baptist.

Bro. Asa Cox, Paris, Tenn., writes: "I will be at the depot at Paris on Thursday, the 4th of October, and meet the 2-50 p. m. train and convey all who may wish to visit our Association. And request all who expect to come to notify me by postal card at Paris, Tenn."

NOTES FROM ASSOCIATIONS.

The following is the letter that should have appeared last week and preceded our answer:

HENDERSON, Sept. 11, 1883.

ELP. J. R. GRAVES—Dear Sir: In view of the fact that you have repeatedly boasted that Christian (Campbellite, as you call them) preachers are afraid to meet you in public debate; (1) and from the fact that one of your members stated to me that our "preachers were not able to meet you, and that you had backed down Talbot Fanning," (2) we accept the haunter and submit the following propositions:—

1. The churches planted by Christ and his apostles were Baptist churches. Graves affirms.

2. The church with which I stand identified, known by my brethren as the Christian church, is the church founded by Christ and the apostles. Christian preacher will affirm.

3. In the conviction and conversion of the sinner, and the sanctification of the saint, the Holy Spirit exerts a power above, beyond, and distinct from any he exerts through the truth as contained in the sacred Scriptures, or the teachings of Christians which are in accordance with them. Graves affirms.

4. Baptism is for remission of the past sins of the penitent believer. Christian preacher affirms.

5. Membership in a Baptist church is the divinely appointed pre-requisite to the Lord's Supper. Graves affirms.

6. Man in an unconverted state is totally depraved. Graves affirms.

We submit the above propositions as fairly stating the differences between Disciples and Baptists. We propose to bring a man fully endorsed by the Christian church. As you have done the boasting time and again, we will bring a man of our own (not your) selection. We bring one endorsed by us from New York to San Francisco, from Lake Superior to the Gulf of Mexico, and wherever our people are found. You need not leave Henderson, for we will telegraph for him and get him as soon as the train can bring him. If you have appointments that need attention, send some of your brethren in your stead. I propose Henderson as the place for debate, and other preliminaries can be fixed, as soon as propositions are agreed upon.

Faithfully yours, A. B. MORRIS, M. D.

P. S.—I have been selected by the Elders of the Christian church here to arrange propositions with you. A. B. M.

We answer it as follows:

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

We do not think any one will say that this is a respectful communication. We do not think it was intended to be respectful; but so grossly disrespectful that we would be bound in self-respect, to decline to notice it, that these Elders might publish to the world that they challenged us to a fair discussion and we had ignominiously "backed out" and left the town, and thus virtually confessed that we regarded Baptist principles indefensible and the doctrines of Campbellism impregnable. The communication states as facts what is not true and what the writer himself and his Elders did not and could not know to be true; for we have never boasted that Campbellite preachers were afraid to meet us in public debate. We have for years believed that there were scores of them in Tennessee, and hundreds elsewhere, both willing and anxious to debate with us for the sake of the personal notoriety that it would give them. But should we meet and exterminate the last one of this class Campbellism would receive no permanent detriment. We have never in our life challenged or "bantered" a Campbellite preacher of any grade. We are not a professional polemic. We have always had something else to do besides going about bantering Campbellite preachers to disprove with us. But we have repeatedly been challenged the past thirty years as above and with about the same amount of courtesy; and our reply has been, When Campbellites wish a public discussion with us, let them bring forward a representative man, as was Moses E. Lard, Benjamin Franklin and Pres't Fanning in their day, endorsed by Alexander Campbell, the founder of the sect, as exponents of his system, and as Mr. McGarvey, of Lexington, and Mr. Errett, of the Standard, are at this time; and we have ever made it a condition to a public discussion with them that it should be correctly reported, and the report endorsed by both parties.

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and published; and this is the position we still occupy.

But look at the above communication. Mr. Morris, M. D., on behalf of the Elders of the Disciples at Henderson, challenges us to debate with a man they may see fit to select—he drafts the propositions, and fixes the time and place, without regard to our existing engagements or convenience—for we are required to remain in Henderson until they can find their man, whether it be one week or one month, or consulting the wishes of the Baptists of Henderson, and the contributions of a thousand dollars in the shape of board and lodgings for 500 or 600 people one or two weeks, and another thousand towards the expense of reporting and publishing such a discussion! Was ever greater impudence and presumption manifested by even Campbellites before? We say that it is our conviction that the whole thing was concocted by Mr. "A. B. Morris, M. D.," to neutralize the effect of the gospel preached in Henderson during the Association, and we forbear to characterize this communication in language its spirit deserves.

HENDERSON, Monday night, September 10.

Bro. Hall, of the Baptist Gleaser, occupied the pulpit and preached a characteristic sermon, which delighted the brethren beyond measure, and carried confusion into the ranks of the Campbellites. He took for his text one of their stock passages, "What shall I do to be saved?" and gave their usual division:

1. To hear the Gospel.

2. To believe the Gospel.

3. To obey the Gospel.

But instead of making baptism the obedience of the Gospel, he asserted and proved that it was repentance toward God, and faith in our Lord Jesus Christ.

We can give our readers no idea of the peculiar manner in which he enforced his propositions. The rapidity of his utterance, and the emphasis on every word reminded us of a steam thrasher under two hundred pounds of steam to the square inch. The chaff was thoroughly separated from the wheat.

This closed the delightful and profitable services of the Unity Association. The brethren remembered the Old Banner, and kindly added between fifty and sixty to its list.

The Treasurer has just put into our hand a summary of the work done the past year:

Associational Missions, \$26.65

Ministerial Education, 111.00

Ministerial Relief, 32.00

Total, \$169.65

Let the Central do better.

FINSON.

On Tuesday night we filled our appointment at Pinson, where we met a very large congregation. The attention was excellent, and during the preaching of the sermon, one man professed faith in Christ and rejoiced with exceeding great joy. The brethren determined to hold a series of meetings—to commence on the Sunday following, and we trust a gracious revival will be vouchsafed unto them.

M'NAIRY.

We had so often promised Bro. Franklin to visit this place that we allowed him to make an appointment on Wednesday night. There was a large congregation, and many came from a distance. We endeavored to present the great principles of the Gospel of Christ and salvation by grace and not by works, which was attentively listened to, and we trust something was done in furtherance of truth in McNairy.

On our way to the Central Association we passed through Jackson, and learned with pleasure that the University had opened with gratifying advance upon the last session. Prof. Howland, from Arkansas, is making a good impression, and there is an increased number of students from that State. Arkansas has no college of her own, and it must be a half a century before she will be sufficiently developed and able to establish one, and we see no reason why it would not be the very best for her to unite with Tennessee upon a first-class University. The management of the Southwestern Baptist University at Jackson will concede to her sister State equitable terms of union and co-operation in this grand work. Prof. Irby, the financial agent in meeting with encouraging success in raising the \$100,000 endowment that will secure the property to the denomination.

CENTRAL ASSOCIATION.

SPRING CREEK, September 15.

This body held its session this year with the

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church at this place. It was called to order by its former moderator, Dr. Loman, and on motion it was resolved to have the introductory sermon preached at night.

The Association proceeded to read the letters from the churches and reports.

There was a pretty full representation. The letters showed that there had been 13 baptisms, against 400, last year and a net increase of \$1—just an increase of 465 last year. A new church was received, which carried up the gain to 118. The fact, also in mission funds was (we wait for the fall reports) against \$0.29 last year.

We were saddened by the large falling off in the returns of the Big Hatchie Association, and it is no solace to find that the Central has suffered equally, if not more, in this respect, and indeed all we have heard from.

The Association organized by the re-election of all its former officers. W. G. Inman, D.D., moderator; Prof. H. C. Irby, clerk; J. M. Seater, Treasurer; treasurer, when it adjourned for refreshments. Saving just two and a-half hours of time for business by having the sermon at night.

At 2 o'clock p. m., the body re-assembled, when the following items of business was attended to.

1. Correspondents from sister Associations were recognized and seated with all visiting brethren.

2. Appointed the usual committees to report on Monday. Appointed the place of the next Association at Bell's Station, upon the Memphis and Louisville railroad, 70 miles north of Memphis, and 12 miles south of Humboldt.

The Sunday-school work as reported by Bro. Seater showed that of fifty churches all had Sunday-schools except fifteen.

SABBATH EXERCISES.

The editor of this paper occupied the Baptist pulpit at 11 o'clock, and Bro. J. B. Moody the Cumberland house, to large and attentive congregations.

Bro. Moody preached at the Baptist church Sunday night, a most excellent sermon on the "Three Crosses." Dr. Inman at Mt. Carmel church house (Methodist). From all we could hear, a deep and most favorable impression was made upon the community by the sermons preached.

Monday was devoted to hearing the usual reports. The one that brought forth the most warmth and the best speeches was the one on education as connected with the Southwestern Baptist University, and the refutation of the charges made by the Mississippi Record that it was receiving State aid—ministerial education and Sunday-schools—were raised for the Ministerial Board of the Convention. The Association resolved to raise \$30,000 towards the \$100,000 endowment required to secure a title to the College property in Jackson, worth \$50,000.

The Report on Home and Foreign Missions was prepared by Dr. Hillman, who sustained it by a lengthy and able speech, imparting much information upon our missionary work in the home and foreign fields.

The Association resolved to raise \$500 towards the quota of \$5,000 apportioned to the State of Tennessee by the Foreign Board. A cash subscription was taken up for the two Boards.

Bro. Eoff read the report on State Missions, and supported it by a short and effective speech. He was followed by Bro. Seater, with his usual practical remarks. Report adopted.

Bro. A. J. Hall read a good report on Intemperance, which was adopted without discussion.

Bro. J. M. Bosman read a report on Church Colportage, which he supported by a short speech.

The report on Obituaries was read by Bro. Thanks, from which we learned for the report that our old friend, Bro. Bayler Walker, of Trezevant, after a long and faithful service as a deacon, has passed to his rest.

While Bro. Seater was reading his report as treasurer, we were compelled to leave to reach Medina, a new depot town on the M. C. R. R., to preach that night, and are therefore unable to give the amounts of the contributions of Central Association this year for all missionary objects, but our impression is that it is an advance upon last year's work. We request Bro. Seater to give our readers the work of the Association for 1883-4.

We hastily bade farewell to our host, Mr. J. A. A. Kew, and his lady, who so hospitably entertained us, and took the carriage for Medina, eight miles distant, impressed with the fact that this was by far the most pleasant and profitable session of this body we had ever attended.

We were met by a large audience at Medina, which convened in the village schoolhouse, packed to its utmost capacity, and were heard with marked attention. Dr. Howard, of Jackson, remained and preached a sermon that charmed and profited all hearers. Thus closed a session of the Central Association that will never be forgotten at Spring Creek.

This Association has no report on Periodicals, so that the only endorsement they could give this paper was a list of between sixty and seventy subscribers at full rates, and God bless them.

QUESTIONS.

Please answer the following through THE TENNESSEE BAPTIST. 1. Sunoco. Bro. A is a member of the church at C. The church at C gets a new Roll Book and requires all members to come forward and enroll their names within three months or stand excluded. Bro. A fails to perform this duty within the specified time, and therefore stands excluded. He then applies for membership in the church at B by experience. There being no other charges against him, should the church at B receive him, or would it be necessary for him to make acknowledgment to the church at C and get a roll?

2. Can it be proved by the Bible that the church at Corinth did not commune for some time because there was division among them? 3. Please explain the meaning of St. Paul's language: "Being crafty I caught you in guilt." Your brother in Christ, G. C. JENNINGS, Henning, Tenn.

We do not understand how the getting of a new Roll Book can disorganize a church, or how a church can declare a member excluded unless he comes forward and enrolls his name. We can understand if a church book, with the list of names, is lost, that such a requisition can properly be made.

If A, however, prefers to unite with the church at B, and applies for membership, and that church can fellowship him, learning there was no other charge against him, it is her privilege to do so and not at all the business of the church at C. to object, but if applied to should give the church at B. a statement of the case. It is not necessary for the brother to make any acknowledgment to the church at C., but it should rather acknowledge what she had done. The church at Corinth did do wrong if it celebrated the Lord's Supper while broken up into parties and schisms, and it did eat and drink condemnation to itself—violating as it did the symbolism of the Supper. See your last query hereafter.

ITEMS.

The Tennessee Baptist State Convention meets Oct. 25th. See notice in another column.

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

Bro. F. S. Bountree, 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.

According to the latest statistical reports from the Baptist churches in Germany, received since the meetings in Saratoga, there are at present in the German Baptist Union 158 churches with 30,442 members, making a net gain for the year of 1,486. The baptisms for the year ending January 1, 1883, were 2,967, or nearly 1,000, more than in the previous year. The Sunday-schools have grown from 178, to 402, with 1,146 teachers and 16,603 scholars. Let it be remembered that it is only fifty years since the first German converts were baptized by the late Dr. Barnes Sears. Then let it be remembered that a vast number of German Baptists have migrated to this country, and are now aiding in their religious work here.

When the keeper of a light-house trims and lights his lamp, he goes to his lonely couch cheered by the thought that by his fidelity to his trust he will guide many a mariner through the dangers of the treacherous sea. But how many are thus guided he knows not. It is even so with the good man who keeps his spiritual light shining through the lamp of a virtuous life. That he does guide some souls to the truth he cannot doubt; but how many are led to think better thoughts, to form higher purposes, to enlist under the Lord's banner, he can not know. He never will know, until, in the blessed hereafter, one and another happy saint will

say to him, "Your light guided me to our precious Christ." Shine on, therefore, O believer! Trim anew the lamp of thy love to the Christ, and let it shine through thy pure deeds as the rays from a common lamp shine through a globe of alabaster.—Zion's Herald.

CONFIDENCE MISPLACED.—Capt. Webb was sure that he could swim the rapids of Niagara, and land safely on the other shore; but the whirlpool engulfed him and he was lost. And as we stood upon Suspension Bridge the day after the catastrophe, and looked into the boiling waters below, we compared his boastful assurance with the vain confidence of those who are now floating on the river of destruction, soon to be lost in the vortex below. An eye witness said: "The Captain first played on the waves, then floated like a cork under the bridge, then, with an air of triumph mastered the rapids, but the whirlpool was too much for him." So the sinner, boastful of his own strength, relying on his good works, is confident of reaching "the other shore" in safety, but ere long he reaches the place of doom, to which his very sins have been sweeping him, and he is "dashed to pieces like a potter's vessel."—Ec.

It is a well-known fact that in his translation of the New Testament, Luther used for the word baptizo, the German word taufen, meaning to dip, and therefore the German minister, following the language of Scripture, says, even when dropping water upon the face of an infant, "I dip thee in the name," etc. It is not so well understood, however, that the Welsh Bible, first translated in 1593, has for baptizo a word meaning to bury, and therefore, the Welsh minister, Presbyterian, Methodist, or Congregationalist, is accustomed to say, when gently dropping the water upon the face of the infant, "I bury thee," etc. Of course, the thing said and the thing done, whether by the German or the Welshman, are as diverse as can well be conceived, yet neither seems to think he is doing anything out of the way when he utters words so entirely different from the truth. Such is the power of custom.

ENEMIES.—Have you enemies? Go straight on and mind them not. If they block up your path, walk around them, and do your duty regardless of spite. A man who has no enemies is seldom good for anything; he is made of that kind of material which is so easily worked, that everyone has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks—is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character who was surrounded with enemies used to remark—"They are sparks which if you do not blow will go out of themselves." Let this be your feeling while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk; there will be a reaction if you perform but your duty, and hundreds who were once alienated from you will flock to you and acknowledge their error.

THE MOTHER.—There is no human love like a mother's love. There is no human tenderness like a mother's tenderness. And there is no such time for a mother's first display of her love and tenderness toward her child as in the child's earliest years of life. That time neglected, and no future can make good the loss to either mother or child. That time well improved, and all the years which follow it can profit by its improvement. Even God himself measures his fatherly love by a motherly standard. "As one whom his mother comforteth, so will I comfort you," he says; and what more than this could he say? And many a strong man who was first comforted by his mother's loving and tender words and ways while he was a helpless child, has never lost his grateful, trusting dependence on that mother's ministry of affection and sympathy.

When gruff old Dr. Johnson was fifty years old, he wrote to his aged mother as if he were still her wayward but loving boy: "You have been the best mother, and I believe the best woman in the world. I thank you for your indulgence to me, and

beg forgiveness for all that I have done ill, and of all that I have omitted to do well." John Quincy Adams did not part with his mother until he was nearly or quite as old as this; yet his cry even then was: "O God, could she yet have been spared a little longer. . . . without her the world feels to me like a solitude." When President Nott, of Union College, was more than ninety years old and had been for half a century a college president, as strength and health failed him in his dying hours, the memory of his mother's tenderness was fresh and potent; and he could be hushed to needed sleep by a gentle patting on the shoulder, and singing to him of the old-time lullabies; as if his mother was still sitting by his bedside in loving ministry, as she had been well-nigh a century before. The true son never grows old to a true mother.—S. S. Times.

TO THE BAPTISTS OF TENNESSEE.

THE Tennessee Baptist State Convention meets with the First Baptist church of Chattanooga, Oct. 25th. We extend a cordial invitation, and intend to give abundant hospitality to all brethren and sisters who come. If you expect to come send us your name and postoffice at once, as it will save much trouble and confusion. Let us know if you are coming by private conveyance. All assignments will be made Oct. 19th, and you will please send your name before that date.

Fraternally, J. T. CHRISTIAN, G. B. MERRIAM, Committee.

All communications should be addressed to Rev. J. T. Christian, 127 High street, Chattanooga, Tenn.

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 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.

Western District 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 Coxum Hills church, Friday, October 12th, including the second Sunday in October. We will deliver a Lecture at Coxum 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, Rutledge 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 15th, 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 Searey 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.

Attention is called to the notice of the meeting of the Baptist State Convention published in this paper. If you purpose to attend do not neglect to comply with the committee's request.

NEWS FROM THE CHURCHES.

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

TENNESSEE.—Bro. Enoch Windes writes from Somerville, September 8th, 1883, as follows: "Mt. Moriah church has held a meeting of eleven days. Eight were baptized. Bro. J. W. Harris and T. L. Fulbright did the preaching, which was well received by the people. On the thirteenth of August I baptized two at this place. Hope to trouble the waters again soon." Bro. Cates sends following: "During our meeting at Woodbury, Tenn., which included the fourth Sunday in August and the first in September, four made a profession of conversion and four united with the church by experience and baptism. The congregations were large every night, and very attentive. Eld. L. H. Beth was with us seven days, and Bro. D. B. Vinson all the time, except the last Sunday morning. This church has an excellent Sunday-school and a regular prayer-meeting." Bro. L. C. Howes, Watkins Mill, September 3, writes: "Harmony church is in the midst of a great revival. Several conversions last night. Bro. Rosamon has been quite unwell all the week, but has done good preaching. Pray for us." Bro. Howes says, September 10: "The good work still goes on at Harmony. Bro. Rosamon has just baptized sixteen willing converts, and preaching again to-night. We are getting some of our best citizens in our church. Bro. Rosamon has done great work for us in our church, in the way of preaching. Pray for him and us." Bro. J. H. Borum, Dyersburg, writes: "We closed a meeting at Berea (our new church) Thursday night, with seven additions; two for baptism. Had the assistance of Eld. E. C. Faulkner, Ripley, who labored efficiently and faithfully for the Master. To God be all the glory." Rev. W. G. Inman, Humboldt, writes, September 10: "Have just returned from Maple Springs church, where I assisted the pastor, Rev. C. B. McNeal, in an interesting series of meetings, which began September 1st, and continued one week. There were twelve conversions. Three added to the church by baptism, and others to follow. The church was strengthened, built up and greatly revived. This church is situated in the midst of a prosperous and flourishing community, and has an intelligent, active membership. Under the efficient labors of their beloved pastor, they are doing a grand work in building up the cause of Christ in their vicinity. It was my first visit to this section of West Tennessee. I was delighted with the people and the country. The members of the Maple Springs church are a noble band of Baptists: they are devoted to their church and pastor, and best of all, they are a body of earnest, consecrated Christians. It was truly a time of refreshing from the Lord. The meeting seemed to grow in interest; increasing every day until the close. May the Lord continue to bless and make them to increase and abound in love, one toward another, and toward all men." Bro. P. S. Harris, Hartsville, writes: "Bro. Graves, as revival news is always interesting to the people of God, I write an account of a protracted meeting at Friendship church: We continued our labors for eight days and nights; during which time, we had about twenty hopeful conversions. At the close of the meeting twelve joined the church by experience, eleven baptized, and one stands approved for baptism. The church all seemed to work in one unanimous effort for the cause of Christ, and we saw the effect of our labor. It seemed at different times almost like a little heaven below. The old rejoiced, and the young rejoiced, and the sinners cried, 'What must I do to be saved?' We closed the meeting with a large number of inquiring ones. Bro. Knykendall is our pastor, but Bro. Rathes did most all the preaching." Bro. S. W. Barnett writes from Savannah, September 8: "Thinking your readers would be glad to hear of the prosperity of Zion in this dark corner of the earth, I thought I would give a few dots of the meetings with my two churches, to wit, Hopewell and Bruton's Branch. I commenced a meeting with Hopewell church, Saturday before the third Sunday in August, and continued until Thursday night. There was a general revival in the church; also among other Christians. The result of this meeting was nine conversions; two accessions by experience, and I learn quite a number will come in at our next meeting. Eld. J. W. Ploken was with me and did some of his best preaching. The gospel was preached in full, and had a telling effect. The congregations were immense, and many heard the Word and were pleased in the heart. The meeting closed contrary to the wish of the people, leaving many anxious inquirers. But I had to take my turn to go to my next meeting with Bruton church, which commenced on Saturday before the fourth Sunday in August, and continued seven days and nights. This too, was a glorious meeting; said to be the best ever at the place. The writer did most of the preaching, assisted by Bro. Wood and Walraven. The result of this meeting was five conversions and nine accessions to the church; three by letter and six by baptism. On Friday, the last day of the meeting, in the presence of a large concourse of different creeds and faiths, the writer, after a lecture on the nature and design of baptism, in the beautiful waters of Bruton's branch, buried six happy converts with Christ by baptism. This was a scene never to be forgotten, to see those humble folk, lovers of Jesus, rise from the liquid grave, rejoicing in a Savior's love. The writer was constrained to say, Did

you ever see sprinkling and pouring have such effect as this? To God be all the glory. These were not union meetings, but were meetings in which the whole gospel was preached; a divine and not a human Savior was presented as the only Savior of sinners, Christ, and not the church, blood and not water, grace and not works. After two years study on the communion subject, the writer has come out with those "priest-ridden" Baptists; May the Lord bless the editor of the Old Banner."

ARKANSAS.—Eld. A. J. Kincaid writes from Searey, September 10: "The good work still goes on here. Addition, forty-one, and two others to join next Sabbath. Our Sabbath-school is a live, stirring, prosperous school. The work goes on all the time; not just a few days, or a week, and then stop for a year." Eld. G. A. Grammar writes, September 10: "DKAR BAPTIST, I have for the third time, accepted the call of Forrest City church on September 21; had one addition by baptism. We are glad to see that Bro. Graves has accepted the invitation of Mt. Vernon Association. We hope to greet him with a large assembly of the Baptist people. As we will have to stop at Brinkley, can't he reach that point and preach Thursday night?" Rev. A. J. Kincaid, writes from Searey, September 17: "The Methodists have just closed a meeting, held under an arbor in the edge of town, which they have written up as a union meeting, giving out that the Baptists were in it. Some members were, and from what I can learn, they are now sorry for it. The Baptist church proper had nothing to do with it. Received one last night, a man of some age; had been a Campbellite since fourteen years old."

KENTUCKY.—Bro. O. L. Hatley, writing from Todd's Point, September 10, says: "I have recently held a very good meeting with Mt. Pleasant church, of which I am pastor. Added 24 by baptism, and 4 by letter. Had the assistance of Rev. J. S. Gatton."

MISSISSIPPI.—Eld. M. S. Kirkland, writes from Hermando, September 15: "I have just closed a meeting of nine days with Oak Grove church, five miles west of Hermando. I had a good, live church to preach to and the Great Spirit to assist me, which is all the help that any one needs in a meeting. We received four by recommendation and sixteen by baptism. Making an aggregate of twenty additions. Let God have all the praise. Bro. Jobe Harrel preached for me to-day, and gave us one of his good, sound Gospel sermons. This church is a strict church communion church."

MARRIED.

MILLER-EVERHART.—Rev. E. B. Miller, of Grenada, Miss., to Miss Allie S. Everhart, of Louisville, Ky. The ceremony was performed by Dr. T. T. Eaton, assisted by Rev. O. L. Hatley, at Walnut-street Baptist church, Wednesday, September 5, at 4 o'clock p. m. Mr. Miller is a full graduate of the Southern Baptist Theological Seminary, and pastor elect of Grenada Baptist church. His patient and successful training, together with the work already accomplished, give bright promise of a life of great usefulness.

In the bride of his choice, he has a very suitable and worthy helpmate. Were all their brightest hopes to be more than realized, they could not surpass the sincere wishes of a host of friends. O. L. H.

EAGER-WHITEFIELD.—On September 5th, by A. Nelson Hollidahl, at the residence of Mrs. Dr. Marshall, St. Louis, Mo., Rev. P. H. Eager, President of the Brownsville Female College and Miss Mary J. Whitefield, of St. Louis, Mo.

OBITUARIES.

CONN.—Another of God's faithful servants has been called to rest. On the morning of the 24th of August, after an illness of some six weeks, Bro. H. B. Cobb, a member and deacon of the Sand Prairie Baptist church, Madison county, Texas, peacefully fell asleep in Jesus.

The deceased was born in the State of Alabama, Tuscaloosa county, August 21st, A. D. 1817, and died August 24th, A. D. 1883, being 66 years and one week old. He removed from Alabama to Arkansas and from the latter State came to Texas, some ten or eleven years ago, where he remained till called to his eternal home. He leaves behind many friends, several children and grandchildren to mourn his loss; besides three brothers, one of whom, S. T. Cobb, a twin brother, of Union parish, La., is an earnest, able and efficient minister of the gospel. Bro. Cobb professed religion at fourteen years of age, and the privacy of home, and the following month applied for membership in the Sand Prairie church, Tuscaloosa county, Ala., and was baptized into the fellowship of the same by Eld. Job Pratt. He was elected to the office of deacon some thirteen years ago, in which capacity he sought earnestly to serve the Lord, till his labors ceased on earth and he was called to rest in Paradise.

He suffered intensely during his illness. His disease as pronounced by the physicians, was that of the heart, in which the heart refused to perform its functions in supplying the lungs with a sufficiency of pure blood, producing a smothering sensation, that necessarily caused an extreme restlessness. During all his sufferings, however, his mind rested upon Jesus with that calm serenity peculiar to the aged veteran of the cross. He conversed much

upon the subject of religion, and of putting his possessions of Scripture, which were to him assured evidences of his acceptability, and would occasionally break forth in an effort to sing some favorite hymn.

"I would not live away," was the motto of "Jesus my life and my joy." At one time he requested us all to sing for him a favorite hymn, commencing—

"And let this people fall, and let it fall, and die." During the singing he tried very hard to follow, but his stunted breath would not admit of much more than that it was only occasionally you could distinguish an utterance. Just a short time before he died, as a friend called to see him, he alluded to a certain symptom of his disease, saying, "That is not very favorable, but I am not alarmed; death presents no affright for me since Jesus, Jesus is with me. I put my trust in Jesus when I was a little boy and he has never forsaken me, and I know he will not forsake me now." He expressed himself anxious to depart that he might be with Jesus; and asked his friends to pray God to take him out of his misery; and as an answer to his prayers was delayed, he would say, "If all I had you are not praying right," that "having a desire to keep me with you, you are praying God to prolong my life, while I do not want to live."

His death was assuredly a most triumphant victory, but not more complete than might have been expected from the life he lived, for none who knew him could doubt his Christianity. He was a man of much zeal, and loved to work for the Master. Never have I heard more earnest and pathetic prayers than those which fell from his lips. He never suffered his secular business to interfere with his attendance upon his monthly conference meetings, and his very presence was an aid to his pastor.

He had been for many consecutive years an appreciative reader of THE TENNESSEE BAPTIST and an ardent friend and admirer of its editor, and while on his bed of illness said to his two sons that he had paid for the paper for the year but should not remain to read it, and it had been a source of much pleasure, instruction and advantage to him, he now would bequeath it to his children, hoping they would read it, and find as much interest and profit in it as he had done.

Having been such a lover of the paper and its editor, his children were desirous that his obituary be published therein, and solicited the writer to prepare it for the same. A. T. FRIELAN, Roger's Prairie, Leon co., Texas.

WALL.—Nelson Wall, born in Franklin county, N. C., August 6th, 1823, united with the church in 1844, moved to Fayette county, Tenn., in 1846, and united with the Beaver Creek Baptist church, and was installed a deacon in 1863. Receiving a letter from said church to unite in the organization of the Center Point church, of which he remained a member and a deacon until his death, being the 21st day of August, 1883. "Blessed are they that die in the Lord."

Four days afterwards died his devoted Christian daughter (Aug. 25th, 1883), Miss Julia Anna Wall, born Aug. 2nd, 1853, and was baptized by Rev. W. E. Burkhardt on her profession of faith, uniting with the Center Point church, 1881, of which church she lived a devoted member until her death. To her uncle, William Wall, who so tenderly nursed her, she said, "I don't fear death, but I hate to go just now and leave mama and sister in their distress." She sang, or attempted to sing, "Home, Sweet Home," and fell asleep. "She was," said her uncle William, "the happiest person I ever saw to die." May the family I extend Christian sympathy and commend their consideration the consoling of the gospel found in Isa. Thes. IV.

WANTED.

\$300. WANTED. \$300. We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$300 for the present scholastic year, commencing September 1st, 1883, and ending June 1st, 1884, for the support of two young ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to be contributed by our readers will be given by checks personally, if there are at least \$50. who will be delighted to have the privilege afforded them to contribute \$1.00 to such a cause. But if you cannot give \$1.00, give 50c., or 25c., or 10c., if you cannot influence three others to give these amounts, and thus make at least \$5.00. We shall see to it that you are fondled if we receive \$5.00. This offering will be closed on the 1st of November. We would like to receive at least \$50 each month, so we can forward it promptly to pay the board and washing. Who will head the new list with Five Dollars, or One Dollar? Last year we paid through one all the time. The following is the receipt of the Treasurer of the Board of Ministerial Education for the same:

JACKSON, TENN., Aug. 24, 1883. Received of J. R. Graves one hundred and forty-four dollars and ten cents, at different times, from July 15th to date, for support of young ministers. D. W. HUGHES, Treas.

J. H. Washburn, Tenn. \$1 00; J. F. Henry, Tenn. 1 00; J. H. Shade, La. 1 00; T. J. Higgs, Tenn. 1 00; Mrs. Rebecca Bennett, Tenn. 1 00; Mrs. Julia Gleaves, Tenn. 1 00; Mrs. E. M. Tucker, Tenn. 1 00; J. W. Bashaw, Tenn. 1 00.

Rev. C. A. Komnitz, Baptist pastor at Tomplin, Germany, has been called over 1,000 in that his native city since 1845, when he began as a missionary and the only Baptist in it.

HOLLENBERG'S NEW MUSIC HOUSE.

Advertisement for Hollenberg's New Music House, featuring pianos and organs. Includes text: 'Chickering, Steinway, & Knabe PIANOS. Bay State, Burdette, & New England ORGANS. Memphis Tenn.'

DR. HOLMAN'S PAD CURES MALARIA.

Advertisement for Dr. Holman's Pad, claiming to cure malaria, dyspepsia, nervous and sick headaches, and other ailments.

PATENT Return Flue BOILER. THE HUBER ENGINE.

Advertisement for Huber Engine, a patent return flue boiler. Includes an illustration of the engine and text: 'No Danger From Sparks. NO EXPLOSION. Huber Manufacturing Co., Marion, Ohio.'

PELOUBET'S SERIES.

"SELECT" NOTES.

Advertisement for Peloubet's Series, 'Select' Notes, and 'Sunday School Lessons For 1883'. Includes text: 'A DOMESTIC...'

Advertisement for Warner's Safe, featuring an illustration of the safe and text: 'WARNER'S SAFE. CURE. 50 Per Cent. of all diseases arise from deranged kidneys and liver...'

MALARION

Advertisement for Malarion, 'The Great Family Medicine'. Includes text: 'Persons can eat and drink what they please, for it will not sicken. Price, seventy-five cents. For sale by all Druggists and Dealers in Medicine. W. H. KIRKWOOD, Proprietor, St. Louis, Mo. W. W. WILKINSON & Co., Wholesale Agents, Memphis, Tenn.'

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Advertisement for 'The Wonders of Prayer', a remarkable book. Includes text: '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 one hundred interesting incidents, it fully answers that important question, "DOES GOD ANSWER PRAYER?"'

PARSONS' PURGATIVE PILLS

Advertisement for Parsons' Purgative Pills, 'How to Get Well, Keep Well and Live Long'. Includes text: 'DR. DANELSON'S COUNSELOR, WITH RECIPES. A TRUSTY GUIDE FOR THE FAMILY. 1,500 Dollars Saved. TESTIMONIALS.'

WARRANTED 6 YEARS. \$115 (only) \$49.75

Advertisement for a pipe organ, '25 STOPS. 9 Full Sets of Golden Tone Pipes. \$115.00 REGULAR PRICE, \$49.75'. Includes an illustration of the organ and text: '25 USEFUL STOPS AS FOLLOWS: 1. Vox Celestis...'

THE TENNESSEE BAPTIST.

Advertisement for the Tennessee Baptist, featuring a portrait of Daniel F. Beatty and text: 'DANIEL F. BEATTY, Washington, New Jersey. 25 Cts. for Perfect Musical Outfit. EXTRAORDINARY BARGAIN.'

HOW READY. BAPTIST HYMNAL.

Advertisement for the Baptist Hymnal, 'WORDS ONLY'. Includes text: 'A Beautiful Book, with clear, open page, red edges, and in strong cloth binding. Price, 50 Cents. Full Turkey Morocco Binding, gilt, \$2.00.'

Advertisement for Columbus Buggy Co., 'If You Want A Vehicle'. Includes text: 'Of any kind, send a postal to COLUMBUS BUGGY CO., COLUMBUS, OHIO.'

Advertisement for Chesapeake, Ohio & Southwestern Railroad, 'The Southern Trunk Line'. Includes text: 'LOUISVILLE, CINCINNATI, WASHINGTON, BALTIMORE, and all Eastern Seaboard Cities. The Short Line - Cairo, St. Louis, Chicago and the Northwest. The Direct Route - Texas, Arkansas, Southwest.'

Advertisement for Meneely Bell Foundry, 'WORTH KNOWING'. Includes text: 'Manufacture these celebrated Chimes and Bells for Churches, Academies, etc. Price lists and Circulars sent free. HENRY MENEELY & CO., Baltimore, Md.'

Advertisement for Chickasaw Route, 'Chickasaw and Charleston Railroad'. Includes a schedule table: 'GOING EAST: Memphis 11:45 pm, Grand Junction 1:40 am, Middleport 1:50 am, Corinth 2:20 am, Decatur 2:30 am, Savannah 3:00 am, Chattanooga 3:20 pm. GOING WEST: Live Chattanooga 8:45 pm, Arr Savannah 6:55 am, Decatur 8:30 am, Corinth 8:40 am, Middleport 9:00 am, Grand Junction 9:15 am, Memphis 9:30 am.'

Advertisement for Columbus Buggy Co., 'THE MAGNITUDE OF THE MANUFACTURE OF THE COLUMBUS BUGGY CO., at Columbus, Ohio'. Includes text: 'When catalogue and name of nearest dealer where our SUPERIOR vehicles can be seen will be sent you.'

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Advertisement for Buckeye Bell Foundry, 'BUCKEYE BELL FOUNDRY'. Includes text: 'Bells of Pure Copper and Tin for Churches, Schools, Pits, Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent free. WAPUZEN & TIFT, Cincinnati, O.'

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Advertisement for Payson's Ink, 'PAYSON'S INK'. Includes text: 'Takes on sale at Depot at lowest rates. Call on or address, J. B. TALLEY, Ticket Agent, Memphis, Tenn. Or Gen'l Pass Agent, Louisville, Ky.'

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OUR PULPIT.

"SO;" OR, THE GOSPEL IN MONOSYLLABLE.

BY REV. GEORGE A. LOFTON, D.D., (PASTOR OF PARK 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.

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.

Involved in the monosyllabic SO, emphasizing God's love in the gift of his Son to save the world through faith, we have sought to touch upon all the truths and doctrines which essentially spring out of the text. The great aim of this work is to emphasize the absolute NECESSITY of Jesus Christ. Deism, Pantheism, Polytheism ignore Christ. Atheism denies a God at all. Agnosticism is the theological know-nothingism of the age. Within the pale, however, of all that is called Christianity are three great divisions of religious opinion, namely, the Ritualistic, the Rationalistic, and the Spiritual. These three divisions originated with the establishment of Christian. Ritualism sprang out of Judaism, Rationalism from Gnosticism, while the Spiritual idea was the inherent and fundamental idea of the New Testament. It may not be amiss to notice briefly in detail these three great divisions which exist under the common name of Christianity.

1. Ritualism. The Ritualist maintains the doctrine of Christ and him crucified and risen again, so far as creed is concerned, as orthodoxically in some instances, as do those who hold the Spiritual theory. "The Apostles' Creed," or "The Thirty-nine Articles" of the English church, are sound in the faith. The fall of man, the Deity, the Trinity, salvation by grace through faith, election, repentance, faith, good works, and the like, are all scripturally taught. The satisfaction and atonement of Jesus Christ are firmly held. The difficulty with the Ritualist does not lie with his creed, but his practice. He believes too much, and does more than God requires, which is doing too much. To believe and do too much is as bad as doing too little. To go too far is to come short—the same as proving too much. It is enough to believe and do just what God tells us; and to do more or less is unbelief and disobedience. God's law is a sufficient rule of faith and practice to the Christian; and we dare not add to it, or subtract from it, by inference, or presumptive legislation, in the government of conscience. The Ritualist presumes to add to God's law, or to infer law where no law exists. He requires of the Christian that which God has not required, and that too for the salvation, sanctification and reward of the sinner. This is not only rebellion against the authority of Christ, but it is the making of his blood of none effect. The Ritualist, for instance, holds that we must be saved by grace through faith in our Lord Jesus Christ; but in order to reach that grace we must go through the sacraments, under the manipulations of the priest and into the mother church. In other words, there is no salvation in Christ Jesus, outside of the Roman Catholic church, its priesthood and its sacraments. Baptismal regeneration, eucharistic satisfaction, confessional absolution, unconditional preparation, purgatorial cleansing, and the like, are the only means of salvation by grace through faith in

the Lord Jesus Christ. This theory denies the total efficacy of the blood of Christ, and makes justification stand primarily and chiefly upon works—works, too, which are totally foreign to every conception of the spiritual theory of redemption. This is stupendous blasphemy—superstition! It is Christian backwardness—the very reverse of the gospel. This is believing, proving and doing too much—just as bad as too little. If we start to a certain city and go the other side of it, we are no better off than if we should stop short of it. I may leap over Christ into perdition, as easily as I may leap into the pit short of him.

2. Rationalism. The rationalistic Christian believes in Christ, but denies his Deity, or atonement for sin, or that sin is total depravity even in essence or principle. He believes man is fallen, to a degree depraved, and that he needs a helper; but Jesus Christ is not an absolute necessity to man as a Savior. He is only a convenience—a perfect model of life, character, sacrifice, example and teaching. Regeneration is only reformation or restoration, through the development of the innate moral elements which are merely dormant and inactive in the soul. The heart is only the bulbous root of the flower, which, under the sunlight of love, may bring forth the blossom of immortality. Man is not dead, but sleepeth; and there is no doom of eternal death from which the blood of Christ, as a vicarious and infinite atonement for sin, was essential. Jesus was a perfect man—sent of God, it may be, as Messiah; but he was not God, suffered not in the stead of the lost sinner, and only came in the course of development toward human perfection, to lift the human race to a higher plane, and fit it more readily for the heavenly state. After death the wicked, by "many a winding slope" about the eternal hill of progress, will, at last, reach perfection; but men through Christ, our perfecting model, may enter upon the celestial plane even in this life. The Scriptures are not spiritually or plenary inspired. They are full of fables and errors; and is but the history and statement, at best, of a certain people and certain truths and doctrines which are pre-eminently good for the human race—notably the teachings and history of Christ. Faith is almost an obsolete doctrine—except so far as it historically accepts Christ and his moral teachings, character and life. Justifying faith is a mockery; and the development of morality, benevolence, love, is the creed of this religion of ethical culture! Jesus Christ, according to this highest form of rationalism, is but the head and founder of a system of saving morality, which degrades upon culture, and not upon supernatural grace. God is in this system, spiritually; but no more than he is in nature. Salvation by grace, through faith in our Lord Jesus Christ, is not known in any conceivable sense, as established by Paul in the Epistle to the Romans.

This is believing and doing too little. This theory comes far short of Christ and him crucified. This leaps into the pit long before reaching the celestial city. There is no absolute necessity for Christ at all, if this theory be true. The morality of Paul, or Phily, or Cornilius, or Socrates would carry a man to heaven just as surely as it would a Unitarian, Swedenborgian or Universalist. Morally, a man could be a Christian without ever hearing of Christ or reading his teachings—that is to say, using his word morally in the sense of a cultivating righteousness. Christ may help us, morally, according to the present theories of a rationalistic Christianity, but we could be saved without him by the law, or by philosophy; and if we did

and were alienated from God for a period, we could still be developed to the highest planes of heaven, if not dead in sin. Whatever is not dead does not, essentially, need Christ in any sense. A moral schoolhouse could be erected in hell, just as well as upon earth, if the soul is but the dormant bulbous root of the lily or the hyacinth. To be sure, there could be no objection to Christ, as a perfect model, if this theory of sin be true. It would be a glory to the world and a lasting benefit to man to have Christ from any standpoint, if morality is life by ethical development. Christ would surely be a great help; but the absolute necessity for him could not be shown. Without him man could not, essentially and finally be lost, however low and degraded the plane he left this world upon. Rationalistic Christianity is a very pretty, pleasant theory, but it is the very tissue of falsehood in the light of human reason and the Scriptures. I would rather risk the gross ritualism of Romanism for salvation. Possibly, through the dark mazes of rites and superstition, the sinner might see and believe Christ as Redeemer; but through the thin gauze of a rationalistic and clouded gospel he would never see atoning blood and be saved by faith. Both are death; but there may be a dim shadow of a chance for the devout ritualist to see the true Messiah, believe and be saved.

3. The Spiritual theory. This brings us back to the Gospel plan of salvation as peculiarly effected by the Holy Spirit, and fundamentally based upon the atoning blood of Christ. The gospel is spiritually inspired and revealed, Christ was filled with the Spirit without measure, all the work of redemption was moved and supported by the Spirit, man's regeneration and conversion is effected by the Spirit, and the preaching and practice of divine truth are accompanied by the Spirit. In other words, the entire system of salvation by grace is divine in its origin, supernatural in its operation, spiritual in all its results. It regards man as spiritually dead, spiritually enlightened, quickened, sanctified, glorified and exalted. Christianity is intellectual and practical, but it is essentially and experimentally spiritual. The first Adam was made a living soul, but the second Adam a quickening Spirit; and Christianity, whether viewed from the standpoint of its Founder and Finisher, or from that of its revelation and work and effect, is a purely spiritual system. It is the religion of God, and infinitely above what man could be or do for himself. It is a system of the purest morality—but it is a divine, not a human, morality. It is the morality of eternal life—not the lifeless and external morality of mortals merely suppressing the principle of moral evil and grafting upon their conduct and character the outward fruits of righteousness while the soul remains spiritually dead to God and love. In a word, Christianity is a pure spirituality.

As we have seen, heretofore, Christianity is fundamentally based upon the doctrine of total depravity and original sin. Take this doctrine away, and we have no need for Christ. Upon this ground that man is dead and lost in sin and upon the ground that he is condemned and ruined by his own transgressions, the blood of Christ must stand or fall. Man must have sin atoned and life restored, or else he must remain forever lost. Hence the absolute necessity for satisfaction to law and justification to life, by paying the penalty of moral guilt, by working out a righteousness for man that God could not impart, and by furnishing a perfect ideal and motive for regeneration and conversion. Not only so, but God must accompany all by the effective potency

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