

"Watch, for in such an hour as ye think not the Son of Man cometh."
 "I will come again and receive you unto myself; that where I am, ye may be also." * * * "Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."
 "Surely, I come quickly." "Even so, come Lord Jesus."

If I were told that I must die to-morrow—
 That the next sun
 Which sinks should bear me past all fear and sorrow
 For any one;
 All the fight fought, all the journey sought through,
 What should I do?

I do not think that I should shrink or falter,
 But just go on
 Doing my work, nor seek to change, nor alter
 Aught that is gone,
 But rise and move, and love and smile and pray
 For one more day.

And lying down at night for a last sleeping,
 Say in that ear
 Which harkens ever: "Lord, within thy keeping,
 How should I fear?
 And when to-morrow brings thee nearer still,
 Do thou thy will."

I might not sleep for awe; but peaceful, tender
 My soul would lie
 All the night long; and when the morning splendour
 Flashed o'er the sky,
 I think that I could smile—could calmly say,
 "It is his day."

But if a wondrous hand from the blue yonder
 Held out a scroll,
 On which my life was writ, and I with wonder
 Beheld its scroll,
 To a long century's end its mystic clue,
 What should I do?

What could I do, O blessed Guide and Master,
 Other than this?
 Still go on as now, not slower, faster,
 Nor fear to miss
 The road, although so very long it be,
 While led by thee?

Step after step, feeling thee close beside me,
 Although unseen;
 Through thorns, through flowers, whether the tempest
 Hide thee,
 Or heavens serene—
 Assured thy faithfulness cannot betray
 Nor love decay.

Let me keep on, abiding and unfeared
 Thy will always,
 Through a long century's ripe fruition,
 Or a short day;
 Thou canst not come too soon; and I can wait
 If thou come late.

EXEGETICAL.

ECCLESIA AND INTERCOMMUNION.

THE church of Christ is a local organization, because its very existence implies location. But there is no authority or ecclesiastical rights derived from locality. The commission specifies all the world, and it is evident that the world contains many localities. Now, the first church which convened at Jerusalem in carrying out this commission; must necessarily occupy many localities, but as these localities did not convey any church authority or privileges appertaining to the validity of its administration, it is evident that location could not take away that which it did not confer. However, it had the power to add the letter "a" to church localities, and hence churches, "a" having respect to location. In this sense one church may be younger than another, but in respect to Christ, its head, every church is of the same age, hence every Baptist church is inseparably connected with the church to which was committed the authority to "go into the world and preach the gospel to every creature." If this were not so, a commission to them would be no authority to us, and therefore we would be justly liable to the charge of usurpation, and in a legal point of view, a forgery against God. Now, to my mind this view of the subject is not only self-evident but abundantly sustained by the Scriptures, in this sense the words of Jesus in Matt. xvi: 18 are plain, "Upon this rock I will build my church." The work is still progressing, and in its development it growth into a holy

temple of the Lord, Eph. ii: 21. "In whom (the Lord) 'ye' (church as Ephesus) 'also' (in this manner) 'are built together,' though far apart in respect to locality. To what end? 'for a habitation of God through the Spirit,' verse 22. To apply these words with exclusive application to the church in any given locality, would be to reduce the stupendous splendor of this magnificent edifice to comparative insignificance, as well may we confer the grandeur of a mountain upon a mole-hill. Now, as a part must necessarily belong to the whole; and Christ is the head of the body (the church) not with exclusive application to any particular locality, it follows that the authority by which a gospel subject is baptized by the church in one locality, is, in respect to the subject, a baptism into the membership of the church of every other locality. If this were not so, the party baptized would have no right by virtue of his baptism to ask the church in any other locality to recognize his right of membership, and the recognition of such right would be, in fact, a wrong, and furthermore, the Baptists, on this supposition, have ever been unquestionably guilty, but I presume no Baptist will feel justified to accept this conclusion. And yet it seems to me that there is no way to escape this dilemma, except in the recognition of the correctness of the above fact, that is, that the administration of baptism by the church in one locality is, in respect to the person baptized, the ground of recognition and fellowship in the church of Christ throughout the world. This is not only the logical conclusion, but it is simply sustained by the Scriptures, "For by one spirit we are all baptized into one body." Now, observe, he does not say, "By one spirit you, Corinthians, are all baptized into one body, but 'we all,' and the scope of this pronoun is clearly indicated in verse 28. "And God has set some in the church, first apostles." This is not true in respect to the local church membership at Corinth, but is true in respect to "we all," and hence it embraces the baptized of the church of every locality. To say that the kingdom is the total of the church in every locality does not in the slightest degree antagonize our position, for as we have seen the first church was convened and occupied one locality, and this one church was the total of the kingdom. Hence as baptism is an ordinance of the kingdom, it is an ordinance of the kingdom, and as the Lord's Supper was administered in this church to each of its members, and as the members of this church constituted the kingdom, therefore, each member in the kingdom has the right to the Lord's Supper. But it may be asked, Is not this right restricted to locality? It certainly is, for I do not know of any right that exists independent of the locality, but as the kingdom is the locality in which the right of communion is to be enjoyed, any Baptist that can supply the evidence that he belongs to the kingdom, and being associated with the Spring Valley church, and having evidence that said church is in the kingdom of Christ, he is at the right place to enjoy the privileges of communion, and in this act he shows as much courtesy to the church as the church does to him, and the same is true in respect to the church of every locality. Furthermore, to say that a church in one locality cannot go beyond the limits of its discipline in respect to the members of the church in other localities, would, in carrying out its logical conclusions, inundate the kingdom of Christ. Thus, baptism is initiatory to the church. Spring Valley church in the exercise of her discipline judges the qualifications and baptizes the candidate. Spring Dale church had no disciplinary power in this official transaction. Hence in receiving this baptized person, she recognizes all of the official work, which come not within the limits of her discipline. The same is true in respect to ordination, but if Spring Dale church should refuse to recognize the person baptized, or ordained by Spring Valley church upon the ground that all the business came not within the limits of her power of discipline, she would, in this act, not only repudiate the official authority of Spring Valley church, but would ignore the authority of the Lord Jesus Christ, and hence it would be an act

of high-handed rebellion against Him. The church in one locality has no more and no less authority than the church in every other locality, because God is one, truth is one, and in respect to Christ our rightful sovereign and lawgiver, the church is one body. And therefore we conclude that intercommunion among Baptists is right. In this connection, the Scriptures, my mind and my heart are in happy concurrence. Now, Bro. Graves, in his brief article, I have redeemed my promise made to you at Spring Dale, and I present the same to you, and the readers of THE BAPTIST, in the hope that one thimble full of honey, such as John the Baptist was fond of, will sweeten all the bitterness that this article will produce.

Most Respectfully,
 Spring Valley, Ark. C. P. TUPPER.

SECOND VIEW OF THE SUBJECT.

I have read Bro. Tupper's argument in favor of intercommunion with a good deal of interest; and I take pleasure in stating that it bears upon its face evidence of candor, sincerity, and a desire to attain the truth; and my brother has displayed a logical acumen which excites my admiration; and in my reply I will endeavor to be as candid. I feel sure that I am sincere and will bring to the effort all the power of reason and logic of which I am capable.

My Bro. Tupper's argument is based upon the assumption that the Lord's Supper is an institution of the kingdom of God and not of the ecclesia. The kingdom is symbolized by the objective, ecclesia, and nowhere else on earth.

"Except a man be born of water and of spirit, he cannot enter into the kingdom of God," neither can he enter a church, the constituent of the kingdom. Then they must be the one and the same, i. e., in the relation of the whole to its parts. If the kingdom be distinct from the church, where shall I find it? Is it visible? It must be; for an invisible kingdom could not have been a visible institution. The invisible may be represented by signs, as thought, for instance, by words and signs; but the Supper is not in this sense a sign of something invisible. The Supper rather is a symbol, the bread when broken, and the wine when poured, being a monumental evidence of the death of our Lord Jesus Christ; physical and objective things being used by our Lord to commemorate a physical and objective fact.

But if the kingdom be visible, and yet not the church, then are there two divine institutions in the world. That cannot be, nor can it be that there is an institution in the world larger than the church, in which men may be saved by the gospel; for then would the church be superfluous; and men might charge God with folly, by not reverently spoken for a waste of power. So much for the "kingdom" argument for intercommunion. I come now to the argument against intercommunion.

And first, there is no precept for it; nor is there in the history of the church in apostolic or post apostolic times until the reformation of Luther any trace of such a practice. This should suffice.

But secondly, the fundamental axiom of Baptist church polity forbids it. And I assume, what no Baptist will deny, that each Baptist church is independent of every and all other Baptist churches. That among Baptist churches there is no sort of dependence one upon another, nor any sort of accountability of one to another. That each church is an independent district local church worshiping at a particular place. That each church owes duties to the individual members, such as it does not owe to the members of any other church. That each church has rights, and consequently jurisdiction over its members which it has not over the members of other churches. That the members of each church have rights growing out of the relation of membership, such as they have not in any other church. That the rights, duties and obligations growing out of, and attaching to membership, are mutual and correlative. That their rights and duties imply the right to service on one hand, and the duty of rendering service on the other. That the right to service implies jurisdiction and discipline. That discipline may be administered upon her own members, but not

on others. That when there is no jurisdiction, there is no authority, and no account is to be rendered. Again, no one has ever been bold enough to say that it is the duty of a church celebrating the Lord's Supper to invite visitors; members of other Baptist churches, to join in the service.

Bro. Graves has ever affirmed that proposition, nor has any one ever affirmed that it would be the duty of visitors, when invited, to accept the invitation. The position assumed by all affirmants of legality of intercommunion is this, that it is a privilege which may be granted, and one which may be accepted. Now I deny this, and I affirm that in the church of Christ there are rights and duties growing out of the relation of membership, but no privileges. In the church all are equal "kings and priests unto God," no favorites, no great ones, no small ones. But duties and rights cover the entire ground.

A church may excuse, in the exercise of whole some discipline, the non-performance of duty, but can grant no privileges nor indulgences. The idea lying at the basis of this assumption is this, that the Lord's Supper is a social feast, and courtesy and hospitality require that an opportunity should be given to visitors present of like faith and order as kinsfolks to participate.

But I opine that upon examination, it will be found to be without foundation. A social feast! Does the social element of our nature enter into a funeral procession? It possibly may; but can the social feeling and feelings of personal friendship mingle with that tide of contrition, grief, penitence and rending of our fleshly nature, which should ever characterize the mourners that participate in this memento of our crucified Savior? Not for a moment; away with such a thought!

Is it not written, "For he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself, if he discern not the Lord's body," 1 Cor. xi: 29. How much greater the judgment upon him, who eateth and drinketh from courtesy, discerning not the body of the Lord only, but the friends also who are present? Is not this adding to the design of the Supper? But once more on the privilege question.

"The church has a privilege to invite or not; and the invited guest has a privilege to accept or refuse." And is it possible that the most solemn of church exercises, the most awe-inspiring act of her worship, without which no congregation or creed, no covenant or ritual can make a church of God; that which is indeed the keystone of the entire structure, is an adjunct to church exercises; a social repast. It cannot be, and the practice cannot stand on that ground.

It is either a right which every Baptist has, wherever the Supper is celebrated in a Baptist church to participate equally with the members of the church, or it is not a right, and participation is without warrant in law, and an act of man "will worship," and such levity is a profanation.

But again, congruity and the fitness of things forbid it, as well as strongest inference from Scripture. The Supper, all agree, is a commemorative institution. Jesus said, "Do this in remembrance of me!" Paul says "as oft as ye eat the bread and drink the wine, ye do show the Lord, death till he come." It thus was designed to commemorate the fact of our Lord's death, and all that is signified by that death. Who is to keep this ordinance? The churches, each for itself. How are they to keep it? Read the eleventh chapter of 1 Corinthians. Who are to eat? Read the fifth chapter, and thus see who are not to eat. Let me quote Paul's language, "But now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one no, not to eat." Was this spoken of private intercourse? Perhaps so. If Christians were forbidden to sit at private tables with such persons as these here described, how much greater obligation to debar all such from the "table of Lord." Of course, all will say, such must not profane the "communion table." But was it not spoken of the Lord's table? I think so.

It must, of course, be the duty of the church

to debar all such from participation in the communion. How shall she do it?

Her acquaintance with the lives of her members, and her right of jurisdiction and discipline, if they be faithful to her duty and her Lord, afford her a guaranty the table of the Lord set by her will not be profaned. She has a moral certainty of this, always presupposing fidelity on the part of each church and members, one to the other.

But in the case of strangers, there could be no such assurance. And we do know from observation that frauds and impositions have been and are constantly being practiced upon churches.

Surely, our "communion service" must have better security and better protection, provided in the law of the New Testament than that given by the supporters of intercommunion. But now we will consider the communion service as a witness for Christ. This is its meaning. The churches, each for itself, of course, is the keeper of the ordinances; are in duty bound to keep them as they were delivered by the apostles pure, without change or spoliation in their integrity. In this way they witness, each for itself, for Christ, the Lord. Each congregation is a witness on the stand before the Judge of all men, and before the world and angels to speak the truth and that alone that Jesus died for sinners. The voice of the church is the testimony of each and every member.

It is the duty of every member to testify by participating in the communion. Members are not invited; it is their duty. It is the duty of the church to see that every one participates; for to stand off is to deny the Lord, to refuse to testify, when the Supper is scripturally observed, is to deny him.

Now when the church speaks the unanimous voice of her members, it becomes the testimony of all, the solid testimony of the congregation. The testimony is powerful; it is weighty. The world respects it. The ungodly feel it. There is no place here for the voice of a stranger. The testimony is complete without it; it would, indeed, mar it by discordance.

Now, the value of a witness's testimony depends entirely upon the confidence we have in him from our knowledge of his character for integrity and truth. We must know him, and our knowledge is the basis of our confidence. This testimony of the church is not for God or Christ; it is for the world, for unbelievers, and to give full weight to the testimony. The church should see to it that her members are holy, and that she herself is clad in the garments of righteousness. Then the Lord approves and smiles, angels and saints rejoice and sinners are converted to God. W. P. BOND.

A WORD FROM MISSOURI.

BRO GRAVES:—The "ipse dixit" of Bro. Ray goes farther with some in Missouri than a thousand arguments from some other men.

The policy up here in Missouri with most of the Baptists on the communion question is to hush all discussion on the subject. "Silence is the mightiest accomplice of error, you say, and so they believe." I am a very little man in talent; but I would joyfully undertake the public discussion of this with any one they bring in this country against me, and why need I not, when all the learned doctors on that side have challenged for two years to bring forward just one Scripture to support their practice? But all of them with Dr. Ray thrown in, have signally failed, and they know it too; but will still sneer at their opponents for all that. I had always thought Baptists courted the strictest investigation of every part of their faith and practice, but the cry is, "If you agitate this subject, you will rend the churches asunder!"

But can a few men always keep the great body of Baptists in darkness on this subject? If they are not trying to keep the membership in ignorance about this matter, why are they not willing for the people to see this question fairly and fully discussed? Strange conduct for our people anyway, and it is disheartening to one who has so long boasted of being a Baptist.

MISSOURI LANDMARK.

THE 7 DISPENSATIONS.

The following are a few of the opinions of the Press:
 "The *Christian Register*, Boston, Mass.: 'The author has been led to the writing of this work by the belief that the interpretation of the Bible is one of the most important subjects of the age. It is a subject which has been neglected in the past and which is being called to-day as never before to the attention of the world. The author's aim is to present a clear and correct interpretation of the Bible, and to show how it applies to the life of the individual and to the life of the church. The work is a valuable contribution to the study of the Bible, and it is one which every Christian should read.'"
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THE TENNESSEE BAPTIST

In the garden of darkness and suffering his language was, "Not my will, but thine be done," from which we learn that un murmuring submission to the will of God in the midst of deepest afflictions and sufferings evidences the spirit of Christ.

How many, many professed Christians, when visited by losses, of property, friends or children by death, for years murmur and complain, and distress their friends by their repining. They are not submissive to the will of God's providential dealings with them. What reproach is brought upon our religion by these. David, when he learned that his loved child was dead, rose from the ground and washed himself and took bread and was hopefully submissive to God's will. Job, when he was informed that every dollar of his property had been swept away, and every child was dead, could say in the spirit of calm submission to the will of his God, "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

3. *The spirit of Christ was a missionary spirit.*
Christ not only desired the salvation of a perishing world, but he *labored* and *sacrificed* to offer a way of life to it.

"For God so loved that he gave his only Son," and Christ so loved and desired his salvation that he gave himself, "that whosoever believeth on him might not perish but have everlasting life."

The spirit of the Gospel is pre-eminently a missionary spirit. It is the spirit of God, for he sent his Son to save. It is the spirit of Christ, for he was God's Son—Missionary—to earth. It was the spirit of the apostles; they were Christ's sent ones as their name imports—missionaries. "Who doubts this doubts the very words of Christ, "As thou hast sent me into the world, even so have I also sent them into the world."

All of Christ's people possess this spirit, for not only the Spirit but the Bride says, Come and drink of the water of life freely. Wherever we find the true churches of Christ there we will find *missionary churches*, not in theory but in practice. They love the gospel. They desire the salvation of a lost world as certainly as Christ loved it. This Holy Spirit wrought within them in the act of regeneration, and they will *work it out*, manifest its existence, develop the grace by their works. They will delight to aid in sending missionaries to the lost as Christ did. They will be willing to sacrifice to do this; deny themselves of physical enjoyments and even comforts, if necessary, to send the gospel to the lost, at home and in heathen lands. It brings a pleasure they will do it liberally and cheerfully, and often, like the churches of Macedonia, their deep poverty will abound unto the riches of their liberality.

Will you not, dear reader, think of this question seriously and prayerfully, and if you honestly decide that you are Christ's, let it be from this day forth the grand aim of your life to cultivate this Christly spirit and develop its blessed fruits in your daily life. A Christian, like a tree, will grow and bear, but how imperceptibly some trees do grow, and what poor fruit they do bear, and how little of it, while others grow how luxuriantly, and how abundantly they bear of choicest flavored fruit, and grow into trees of such symmetry as to bring joy to the owner and delight to all beholders.

"Herein is my Father glorified that ye bear much fruit, so shall you be my disciples,"

"More like Jesus I would be,
Let my Saviour dwell in me;
Fill my soul with peace and love;
Make me gentle as a dove.

"More like Jesus when I pray;
More like Jesus day by day;
May I rest me by his side,
Where the tranquil waters glide.

"Born of Him, through grace renewed;
By his love my will subdued;
Rich in faith and works would be;
Let my Saviour dwell in me."

THE LITERAL VS. THE SPIRITUALISTIC.
THE appreciative notice below of our book was
And in the last issue of the *Quarterly Baptist
Review*. The reader will see that the only excep-
tion taken by the learned *Reviewer* is to the *Literal*
theory of interpreting the prophetic writings of

the old and new covenants, followed by us. The intelligent reader is aware that scholars are divided between two theories or interpreting the prophecies: (1.) The *literal*. (2.) The *spiritualistic*. The former was the prevalent theory among all those reckoned orthodox Christians until the day of Dr. Whithy, A. D. 1714. In interpreting the prophecies of the Prophets, Christ and the Apostles by Whithy's method—spiritualistic—no principles are laid down or observed, as is admitted by Dr. R. Smith. "We do not need to carry with us to the study of the prophecies any formulated principles of prophetic interpretation." What can be expected from such interpretations, but fancies and as many possible meanings as exuberant fancies of fanciful men may suggest! Take for illustration, the wheel within the wheel in Ezekiel's vision (x chapter.) Dr. Geo. Cookman and all Methodists who follow him, spiritualize it to be a prophecy of the rise and workings and wonderful progress of Methodism, God's new church to be established in the latter days on the earth. His views are published and circulated by their Book Concerns north and south to-day, and thus endorsed. Another writer (Presbyterian) claims they symbolize "God's eternal predestination," another, God's providence. Adam Clark "Nebuchadnezzar's" and he says the conjectures are "in abundance."

But this is no stretch of fancy compared to the interpretation of the same prophets' prophecy by all spiritualizing commentators of the healing of the waters of the Dead Sea by the inflowing of a large river of fresh water in the latter days on the earth, and that all manner of fish, even the fish of the great sea, would be caught in abundance out of it, and that fishermen would spread their nets to dry from Engedi on the south to Engilme on northernmost point of it, and that it should be a haven for ships, etc. They teach that the Dead Sea represents the world of sinners, the new river, the Gospel which is to heal the waters of sin, and the fishermen and their nets, mean preachers of the gospel and their revival methods, and the fish the converts, they are to make!—that Jerusalem means the church, and Mount Zion means the church and Israel, and the Jews and the Jewish nation the church, etc., etc.

If we err in interpreting by formulated rules of sound interpretation that every revelation of God is to be literally interpreted, unless otherwise explained by God, and the symbolic visions by the fixed laws governing symbols, we err with a goodly company of the past and the present age. These among the ancients in the first, second and third centuries, Papias, Barnabas, Hermes, Polycarp, who were the contemporaries of the Apostles, and Ignatius, Justin, and Irenaeus and Tertullian who received their views from those who were instructed by the apostles, Lactantius, Hypolytus, Cyprian, Appollinaris, Methodius, Nessus, etc., etc., and in the present century, and among its eminent Biblical scholars, Spenser, Bengel, Baumgarten, Hahn, Delitzsch, Hofmann, Oehler, Anbergen, Christlieb, Luthardt, Kurtz, Van Osborze, Godet, Gausson, Volck, Christiani, Chalmers, Irving, Begg, Wood, Faussett, Mede, Twiss, Elliott, the two Bonars, and the two Lodes. Tregelles, Alford and Ellicott, whose works are text-books in the theological seminaries of America, and at Louisville also, and we might easily double this list of distinguished authorities, who deny that the Scriptures can be correctly interpreted, except by the *literal* method as we have above stated it. By the Whithy hypothesis, as he himself called it only a little over one hundred years old, the prophecies cannot be considered a revelation to man. It should be called to mind that spiritualizers in our day urge the very same consideration against literal water baptism, and claim that the real Christian baptism of the New Testament is spiritual baptism, i. e., the baptism of the Holy Ghost, and to insist upon the observance of water baptism leads to mere ritualism and "materialistic views of Bible doctrines which drown the spiritual and all important."

THE SEVEN DISPENSATIONS. By J. R. Graves, LL. D., Memphis, Tennessee: Baptist Book House.

This volume contains some of the best fruits of

Dr. Graves's versatile pen. It grapples the most important questions pertaining to the Godhead, creation, divine decrees, covenant of grace, person and work of Christ, prophecies yet to be fulfilled, and the final home of the saints. There is enough of the fire and strike of the controversial spirit to give vivacity and point to the solid arguments on the heavier subjects. These subjects are too numerous for outlining in this space we can give to a notice of the book. While the views of Bible teaching are followed as to the letter, we cannot assent to many of the new conclusions reached. Rank literalism ever leads, as it has our author in this treatise, to materialistic views of Bible doctrines which drown the spiritual and all important.

THAT TRUCE AGAIN.

MR. SWEENEY, of the Campbellite Society, called upon us this week for a pleasant talk over our late article on the "Truce." The matter seems to hurt him generally. He objects to the prominence we awarded him in the affair. He thinks he did not make more than half a scholar. We offered him pen and paper to write out all he wished to have said in extenuation of his connection with the Union Meeting, but he declined and preferred to talk it to us, and here is about the points:

1. He said it is not true that he is pastor of The Campbellite Society in Memphis, but of The Christian Church. He wants sundry corrections made, but declined to write them out, as we offered him our columns freely! He said it is not true that he is the pastor of the Campbellite Church of this city, but of The Christian Church. That means there is only one Christian church in Memphis, and it is the one he preaches to. What say the affiliated churches to this? Their ministers are not Christian ministers of course. Mr. Sweeney is the only Christian minister in this city!

2. He said he did not enter into that "Truce" of a Union Meeting, as the *Appeal* called it. We referred to his name on the printed card, and published in the *Appeal*. He said he did not put his name on the card, or in the article in the *Appeal*, or authorize it.

We asked him if he did not know it was on the card and published in the *Appeal*, and had been for four or five weeks? He said, Yes. Your silence then gave consent.

3. He said he was not a prominent factor in the meeting, nor had attended all of them, nor did he endorse all that was preached and done.

We asked him if he had not taken his seat on the pulpit rostrum with the unbaptized ministers of the "sects," when he attended, and had he not prayed for the success of, and talked in the meetings? etc., etc. He said he had sat upon the rostrum and had prayed three or four times—when ever called on, but he only approved of what he deemed right, etc. We suggested that by his acts he spoke louder than words, and by his public association and prayers for God's blessing on the work, he publicly endorsed the doctrine taught, and the methods pursued in the meetings, and as he made no public protest against anything said or done, he was as much responsible for all, as any minister engaged in them.

4. He said that it was not true that he had prayed with or for mourners in the inquiry room below—said he had never been in a meeting below.

The article did not charge him with praying with or for mourners, as he seemed under the impression it did, but that he had held, or been in one or more meetings in the inquirers' room below. He asked our authority. We had been told so by one who knew. Mr. Sweeney insisted we had been misled; he had never been in a meeting below. After many questionings, Mr. S. remembered that he did conduct one in the inquiry room below, but it was for young people—Sunday-school scholars. If Mr. Sweeney did not influence one of those young people to become an inquirer, or pray for them once, he held a wonderfully poor meeting and was not the right man for the right place, certainly.

We cannot, for the life of us, see wherein we have misrepresented Mr. S., in fact he admitted all we charged; but he was unwilling to accept our deductions, i. e., that by his connection with that meeting he endorsed the affiliated denominations as churches or the doctrines preached and methods of conversion practiced as scriptural. But the *Appeal*, which represents the world at large, took the very view of it that we did.

He denied, by the way, the report (not published by us) that he had related, in one of the "experience meetings," a regular old-fashioned "Christian experience" that made some one of his brother pastors happy, and elicited public commendation. Let this be distinctly understood. Mr. Sweeney makes no pretensions to such evidences of regeneration as the converts of this meeting he worked in all

relate, and which he preached against on that Sunday morning!

If any one of the pastors suggested in the Union meeting, will say that Mr. Sweeney was not as responsible for, and did not as fully recognize, preached and methods pursued in that meeting as he or any other of the city pastors did, we will give Mr. S. the benefit of the testimony.

Mr. Sweeney was frank to say that all we said about the attitude of the Baptist pastors of the city over their recognized and endorsed by their names, presence, co-operation, influence, etc., was not exactly in the right company that time. We were not and different subject discussed about a discussion we defer until next week.

THE NEW "GREAT IRON WHEEL."

THE original Great Iron Wheel was first published in 1856, and some 40,000 copies were put into circulation in forty months. During the occupation of Nashville by the Union army, the Publishing House being in its possession, the plates of the Wheel were destroyed—a loss in itself of \$800—and therefore no more copies have been issued.

Bishop Cppers is reported to have said that "nothing had so injured Methodism since its birth as the book called the 'Great Iron Wheel,' and that the book must be answered, or Methodism would have to be changed." Methodism has been changed. The new constitution admitting the laity to the conferences, was adopted in 1868, and the new M. E. Church South dates from 1868. The other changes, such as the abolishment of the class-meetings, and the Itinerancy and Probation, etc. etc., made in 1866, and since that year, have been many. It is virtually New Methodism to-day, and therefore, on every hand, the New Wheel is called for.

A PROPOSITION.

The New Great Iron Wheel will be brought out in superb style, with two steel engravings of the author, one at thirty-six years, and one at sixty-four. The retail price of the book will be \$1.50 by mail, post-paid. The desirable features of this book to the many thousands of the author's friends, will be the new steel engravings of Dr. Graves, from a cabinet-size photograph, taken when sixty-four years of age. This will be a magnificent picture and will be executed by the best artist on the continent. A few thousand of these will be printed on fine card 12x14, for framing. Being engraved on steel, they will never fade, and will be far more valuable and desirable than a photograph that would cost \$3 or \$4. The price of the large cards for framing, will be \$1.00 each.

We propose to have this book ready for mailing and orders on the first day of May—and we make the following offers to canvassers and single subscribers:

To any one forwarding us \$1.50, on or before the first of March, we will send the book and one steel engraving of the author for framing; or the book without the engraving for \$1.25.

Any one sending us the cash for seven books, \$1.50 each—which will include the engravings and the large one for framing—shall receive one copy free. Any one sending us the cash for twelve books, shall receive two copies and the engravings free. Address Baptist Book House, Memphis, Tenn.

HYMN BOOKS—A PROPOSITION.

SO much confusion exists among our churches, occasioned by the introduction of the New Baptist Psalmist, which was intended to take the place of the Southern Psalmist—which was found to be too large a book—and the type too small, and the price too high—the publishers of the New Baptist Psalmist, have concluded to make the following generous offer:

Any church wishing to exchange the old South-

ern Psalmist for The New Baptist Psalmist, can do so on the following terms, viz.: For each Southern Psalmist, in any state of repair, they will allow the church or pastor, half the price of The New Baptist Psalmist, with or without music. The price of the former is 75c; the latter, 60c.

The best way to accomplish this will be to state the proposition before the church and have all the old books gathered in, and report the number, and the number of new books wanted by the church, and send the money with the order (i. e., 37½¢ for each New Psalmist with music, and 30¢ for Psalmist without music), and the published price of the additional new books desired, and information will be given as to the disposition to be made of the old Psalmist. Address Baptist Book House, Memphis, Tenn.

A BAD EXAMPLE.

GRAVES & MAHAFFY: Dear Sirs—I see your proposition to exchange New Southern Psalmists for old ones. I have three old books, nearly worthless—no backs or indexes, etc. I will freely take half-price for them in New Southern Psalmists, with indexes, etc. Let me hear from you. I will mention your offer to my four churches. Yours, E. F. B.

You mistake our proposition. We do not propose to give New Southern Psalmists for old ones, but half of a New Baptist Psalmist for an old Southern Psalmist. Do you see?

GRAVES & MAHAFFY.

A GOOD EXAMPLE.

GRAVES & MAHAFFY: Dear Sirs—Our church accepts your proposition to exchange Hymn books. I find we have a miserable lot of books, in such a bad state of repair, and not one whole book among the whole lot of twenty-five—all Southern Psalmists. We want ten New Baptist Psalmists with music, and the balance without. The account, as I take it, will stand thus: Ten New Baptist Psalmists with music, \$3.75; fifteen New Baptist Psalmists without, \$4.00; total \$7.75.

This church, you all see, gets twenty-five bright, nice and New Baptist Psalmists for her twenty-five old torn and quite worthless Southern Psalmists, by paying only \$7.75, which otherwise would have cost her \$15.50? The New Baptist Psalmist is a far better book in every respect, in our opinion, and we compiled both of them.

RUSSIA AND ENGLAND AND PROPHECY.

DO not see for the life of me, what the war in Egypt, to which you have several times alluded, has to do with England's relations with Russia, or the fulfillment of prophecy." So writes a brother who is an intelligent student of the Bible. If he cannot see the possible bearing of events transpiring in Egypt, and now in all probability to transpire, we cannot expect the common reader to do so. We have fully explained in these columns the present relations of Russia with England, and its fixed policy, i. e., to reach the ocean by the Red Sea, and the East. We refer the earnest student of the prophecies to the "Seven Dispensations," chapter xv; part II, for our views at length. Russia for years past has been pushing her conquests by war and treaty far into Central Asia, menacing England's possessions in India—the most valuable part of her empire. Should the Suez Canal be closed against her by the occupancy of Egypt by a power hostile to her, India would be inevitably lost to her. England now seems forced to take the field against El Mahdi—The Prophet—who is now threatening to conquer Egypt—or to surrender her waterway through the Canal to India. The following recent dispatch, published in the *Appeal*, of this city, will be understood by those who will read the chapter we have referred to:

RUSSIA AND ENGLAND—THE SUCCESS OF THE FORMER'S POLICY IN CENTRAL ASIA.

The German press says the submission of the tribes of Merv to Russia is worse for England than the disasters in Sudan. It comments upon the remarkable success of the Russian policy in Central Asia, which is always directed against England. If the Russians should stand again before the walls of Constantinople the English would be "disabled from commanding them to halt, as in 1878. Russia will become the immediate neighbor of India, and will be able at any moment to create a disturbance in Northern India. Now only Afghanistan

is between Russia and the Indian frontier, and the tribes are always ready to invade the rich Indian provinces if their rear is covered, and this Russia can now guarantee.

THOSE UNION MEETINGS AGAIN.

A PROMINENT city pastor of this State writes us: "I've just read yours of the 9th inst. I think the issue better than usual. I am particularly pleased with your editorial on 'The Truce Broken.' I think it was broken. I am surprised that, so far as our Baptist brethren are concerned, it was ever formed. I think your logic of the question of Union Meetings, looked at from a Baptist standpoint, is unanswerable, and I thank you for writing it. I do not deny that good is accomplished in such meetings, but harm is also done, and which preponderates, I am unable to say, but I have my opinion, ergo, I can't go into any such combination."

This is a matter of profound gratitude to hear this from one for whom we have so high a regard. That such affiliations are inconsistent, every man of the world knows, though ministers may attempt to apologize for them, we believe that they in their hearts feel that they are inconsistent, and this means of course, unscriptural. They cannot be justified any more than open communion, and if one of the pastors of this city, Baptist not excepted, will give us an argument in support of the Union Meetings held in this city, that will not apply to open communion, we will not only give him the use of these columns, but a new hat besides.

P. S.—If any one of the pastors feel that they should be heard in these columns, we cheerfully give him an opportunity.

THE SEMINARY.

Our Bro. J. W. Harris, of Tennessee, has been in the Seminary one week, and in a private note writes:

"I am not yet able to write you anything of interest. I have been working very hard since I came. I was behind on the last term of the Seminary in the course I selected, and therefore I am very busily engaged in copying lectures from those who belong to my classes and have taken. So far I am well pleased, but one who is disposed to think for himself must keep his eyes open. We have quite a variety, as you know. There are men here studying theology of every type. Some are physicians who have practiced medicine for years and become proficient in their profession, and felt the call to come into the vineyard, and laid down everything and came. Some were merchants; some are ministers who have grown gray in the service; others are mere boys who have never preached any. When my age and experience is taken into consideration, I compare well with the mass. When compared with one class I am rather old, and with another I am rather young, and still with another it balances very well. So you see I am not on the extremes. Upon the whole I feel that I am doing very well."

EDICRAMS.

It was not a *deacon*, but a prominent member, who does the work of two deacons, who confessed conversion under Bro. Dalby's last article. —May God's blessing rest on you, Sister Williams, of Savannah, Tenn. We send your \$1 with enough more to pay a month's board to Jackson for a young minister, and Aunt Nora sends the other to Mrs. Sanford—it is a luxury to do good.—Bro. Jesse Baker, pastor of Missionary Creek church, reports the schools there on a "boom." Carson College has one hundred young men and twenty young ministers and sixty in the Female School. We are invited to deliver the course of Lectures on "The Church," before the Young Ministers, commencing on Friday before the 3rd Sunday in May, and our heart is all in it; we want to form the personal acquaintance of these twenty young men. There are seventeen at Jackson and this is an encouraging increase over previous years—will not every brother and sister send us \$1 to help carry these thirty-seven brethren through this season? We need to raise \$148, and we wish to raise \$100 for Carson.—We have four or five letters from churches just at hand, asking to be put in correspondence with ministers who are pastors, and who have "brains and energy," fairly educated men only

are wanted. Country churches want such, and the towns will have no others, because no others will answer the demands. We must educate fairly, or all our towns and larger country churches will be unsupplied with pastors in a few years. Parents are educating their children, and we must educate ministers to preach to them. The pulpits in all our churches is built some higher than the pews, and we should learn from this. —Alabama has six hundred and sixty-four ordained and one hundred and sixty-four unordained ministers; 1282 churches baptized last year 4645; net gain in membership 3315; the exclusions a trifle over one fourth of the baptisms. Raised for all purposes \$16,315.25. A grand Baptist State is old Alabama, with her 1282 churches and 75,134 members! —Several are sending Bro. Frost's articles; we only asked who would spare—and we would tell who to send us, so as not have more than the series. Don't send any more. —Any town in Tennessee, Texas, or Kentucky that has good schools, wishing a good Baptist dentist, address G. W. Boroughs, De Soto, Ga. He has only nine children to educate. Winchester or Jackson is the place for him, and they need a good dentist. —The *Missionary Baptist* is not confined simply to Middle Tennessee, but its mission is to reach every Baptist in the State, if possible; to unify and develop the great Baptist power of our Zion. We shall not apologize any paper in this or any other State. —*Missionary Baptist*. Of course not, if the multiplication of papers and colleges will tend to unify the State. Is there not a college in Tennessee now being written up in the *Missionary Baptist*?

—Our *Messenger* has for the second time failed. "What shall we do?" is the question with us now. "I will try and get some subscribers for the old banner, THE TENNESSEE BAPTIST, that old tried and true, never fails. May the good Lord preserve your life and health many years that you may continue to work for our great Master." So writes Bro. R. H. Barnett, of Minden, La., an old and tried deacon. We propose that every old subscriber to the *Messenger* send us \$1.00 or 50 cents, and we will keep the family together until you all start again. We have not done this several times for both Louisiana and Arkansas. —Your lecture at Tipton Association has changed the views of a great many Baptists in this section, (Union county, Miss.) on the Communion question. I see Bro. Ray's open letter in the last issue: What trick will he attempt next to avoid a fair discussion? I send \$1.00 to help you out with those young ministers."

—D. E. McCallum, DeLoak, Miss. Tipton Baptists are willing to investigate any question concerning the practice of Baptists, and, though slow to decide, when they clearly see it, they are there to stay. We want to visit them again, and will if the General will only say so. Bro. Ray is unwilling to engage in a fair discussion of this question. No disputant could force him to affirm the negative of a question, when the affirmative is what his opponent asserts. —Thanks, one, two, many, for that \$1.00. Friends helped us \$8.50 on the \$26.00 that was due, and we are grateful for this help. Are there not twenty friends who will help us out with Feb. 21st? —We cannot answer your questions as to the number of deaf-mutes in the United States, and what per cent are Baptists, Bro. B. F. Wilson, of Springdale. We remember you and yours with great kindness, Bro. W. —Bro. Hyatt, of Monticello, and several others, thanks, but no more disciplines. Will not all who have sent, get up clubs of seven for the New Great Iron Wheel? —G. H. Gamble, of Arkansas, thanks for your \$2.00 for our young ministers. Are there not a few other brethren in Arkansas who will help us to pull through the \$180? Think of it, one of these came from Arkansas. —A minister of brains and energy, is called for two hundred miles south of us, and a fair salary, and we know it is a pleasant city. —Little Elora Canfield, Walnut Hill, Miss., sends 30 cents to Fulton church, and not a dollar yet from Tennessee! —I am glad you are re-writing the Great Iron Wheel, which worked such mighty changes in the M. E. church, and turned so many from following Wesley to follow Christ, and end

\$1.50 in advance for it, for I much want the New Great Iron Wheel, and that likeness of yourself for a memento. I want that old face to look upon, while I pray, and for my children and my grandchildren to see a man who has so tenaciously, so fully and faithfully held and taught the doctrines of Baptists in the face of greater opposition than any man has endured in the nineteenth century in my opinion, and I have read after you for thirty odd years. I am now in my seventy-seventh year and feel like I was drawing near to the end of my long journey. Be assured of my love and my prayers while I live."

From a letter, Verona, Miss. And there is no broader in Mississippi for whom we have a higher personal esteem than our Bro. R. He has been, in all respects and ever, a true and staunch Baptist and a friend for these thirty years past, and his words are peculiarly pleasant to us. May God abundantly bless him unto the end.

From a letter, Tenn.: Your good wife's funds—\$5 for State Missions, \$2 for Foreign—received and forwarded; and for the \$2 for our young ministers we most especially thank her, for they are needing it. O for a thousand more Sister Wilsons in Tennessee. There are a few noble ones; there should be more. On the 1st of March there will be \$78 due on the board of our two young brethren, which we have agreed to pay, relying on the help of our friends. By referring to the Fund it will be seen that only \$22.70 has been received this season over and above the contribution given us by the Searcy church, Arkansas. Are there not fifty brethren and sisters who read this who will send us \$1 at least for this noble purpose before the first of March?

BOOK-TABLE.

THE FAMILY OF THE BLACK FOREST: A TALE OF THE PRESENT WAR. By the author of "Old Bristol." Price, \$1.50. American Book and Publishing Society, 1420 Chestnut street, Philadelphia.

This story of life in the Black Forest, in Germany, opens in the year 1814, at a period when the Reformation was rapidly spreading in Germany, Switzerland and Southern Europe. The Reformers in Germany and Switzerland had begun their work by sweeping away much of the bad theology of the Papacy, but were not content with that doctrinal success. Indeed they in turn visited with fines, imprisonment and death, the Ana-Baptists who desired not only a scriptural theology, but also a scriptural church and ordinances.

The author has evidently studied with special care the history of the period, the manners and customs of the times, and the topography of the places spoken of, and has produced a faithful picture of life in that season of upheaval and trial. The style in which it is written is one of the peculiar charms of the work. It is chaste and beautiful, admirably fitting itself to the tale of the family that was to be told by the parties who had the deepest possible interest in the events recorded. We see the progress of the gospel and observe its working in those to whom it comes and who receive it; we learn something of the progress of the Ana-Baptists and the heroism of some of the members of the family, who see the truth and faithfully follow the way the Lord points out, even at the greatest personal risk. One of the touching scenes of the work shows what the risks were; it is the examination of Gretchen before the magistrates of Zurich, to which place she had been brought as a prisoner after her baptism at St. Gallen. The book is a gem, and we commend it to every family. It is issued in fine style with eight beautiful illustrations.

THE BAPTIST QUARTERLY REVIEW. January, February and March. J. R. Baumes, D.D., editor, Cincinnati, Ohio. \$3.50 a year.

This has well sustained a high reputation under its present management, for six years—every issue well freighted with able and valuable articles, but the present one is remarkably rich. The articles are all of high, and from our best writers, and apropos—suited to the times:

CONTENTS.

"Common Sense About Classical Culture." By William Cleaver Wilkinson, Tarrytown, N. Y.; "The Holy Spirit the Need of the Church." By

President G. D. B. Pepper, D.D., LL.D., Colby University, Waterville, Me.; "Theories of Inspiration." By President Alvah Hovey, D.D., LL.D., Newton Theological Seminary, Newton Centre, Mass.; "The Reformation from a Baptist Point of View." By Prof. A. H. Newman, LL.D., Toronto Baptist College, Toronto, Canada; "Ulrich Zwingli." By Henry S. Burrage, D.D., editor of *Zion's Advocate*, Portland, Maine; "Baptism for the Dead." By Rev. R. J. Adams, D.D., pastor of First Baptist church, Holyoke, Mass.; "Luther's Theology a Hindrance to the Reformation." By Rev. H. S. Taylor, pastor of First Baptist church, Dayton, Ky.; "The Liberty of Conscience." The *English Review*, 1850-1855. By Henry C. Vedder, editorial staff of the *Examiner*, New York, N. Y.; "Reviews and Notices."

The three articles that discuss Luther, Zwingli and the Reformation, are very instructive, and each take the same view expressed by us in these columns, a few weeks since. "Luther as a positive theologian was something worse than a failure—he lumbered and still lingers the ground."

IMPORTANT NOTICE.

In every paper of this issue there is a return subscription Blank and Envelope. Please read it and act upon it. Look at the Volume and Number of your paper and see if your time has expired. If so, enclose your renewal. If you are not a subscriber please subscribe at once. If you have paid for your paper hand the slip to a friend, and get a new subscriber. We want all true friends of THE TENNESSEE BAPTIST to show their appreciation of our efforts now.

BRO. GAMBRELL'S OLD LANDMARKISM.

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

1. That Feet-Washing is a Church Ordinance!

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

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

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

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

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

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

AN EXPLANATION.

We place the Blue X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without missing a single copy. If it is not convenient to remit the cash, drop us a postal requesting a continuance, and we will gladly do so. We give all fair warning that hereafter we shall drop all names the exact week their subscription expires; unless we get requests for continuance.

ITEMS.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of *EVERGREEN HYMNS*, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. tr.

The Commencement Exercises of the Memphis Medical College, Medical Department of the Southwestern Baptist University, will be held in the First Baptist church, Memphis, on the 29th of this month. The friends of the college are all invited. The exercises will be both edifying and interesting.

We give Bro. Bond's excellent discussion of the Church and Kingdom this week, reviewing Bro. Tupper's theory of the same, the space usually devoted to our "Exegetical Department." This question, what is that institution concerning what

Christ said, "I will build, and the gates of Hades shall not prevail against it?" should be studied and discussed—for discussion is helpful to study, until the teachers of our people at least have a clear understanding of it. Baptists certainly owe it to themselves to understand what Christ meant by his *ekklesia*—church. Several questions, and important ones can never be understood until this term is correctly defined and comprehended. The rock on which our estimable Bro. Tupper breaks himself is the Catholic idea, that the church is a universal unit—of which all the local assemblies are parts. But his theory and conclusion are fatal to the independency of the churches of Christ—and if the member at Spring Dale has, by virtue of his membership in the kingdom a right to eat with the church at Valley Spring, he has the right to vote in her Conference meetings. An argument that proves too much is valueless.

THE 7 DISPENSATIONS.

OPINIONS OF THE PEOPLE.

Elder D. K. Bryant, Tenn.: The Seven Dispensations have already thrown more light and given more satisfaction than all the commentaries I have read.

H. C. Gilbert, Hamburg, Tenn.: Permit me to say, your work on the Seven Dispensations is truly grand. I have given it to my wife and children, and I think that all the world could read them and weigh them all, and thus prevent our being misled by the false light of the false world. Your book is a real blessing to the church.

W. J. Johnson, N. Y.: Your book on the Seven Dispensations has been given me as a present. I have read it with much interest and have been greatly benefited by it.

Oliver P. Jones, Prescott, Ark.: The Articles on the Seven Dispensations are simply a treat to the Christian and Bible student.

A. B. Hicks, Miss.: Your Chapters on the Seven Dispensations are simply grand. I do not think that any man has given more satisfactory light upon the Holy Scriptures in the same space brought it down to the understanding of the common people.

J. A. Rice, Garrett, Ark.: Your Seven Dispensations are worth to me all the papers I have ever read.

Bro. Simpson, of Alabama, says: "Your Seven Dispensations is certainly the grandest thing I have ever read. It has come more good than anything I have ever read except the Bible, and it has been the means of my understanding the meaning of certain scriptures, and of Matt. xxiv:23, and parables of the talents and ten virgins."

Bro. N. Willis, of Louisiana, seventy years old, says: "The Seven Dispensations, what a treat to the old man!"

A. L. Martin, Abbeville, Ala.: I cannot refrain from giving you an expression of my high appreciation of your last and most complete work, "The Seven Dispensations." I think it the best work I have ever seen. No work has given me a clearer, more complete insight into the nature and scope of Christ's work, and of the time that remain to us to see the completion of His work. I wish every Baptist in my state would possess and read it.

M. T. Tapp: I have read and re-read the Seven Dispensations, and I can but express my great joy for having written such a book. The prophecies are more and more fulfilled, and death has less terrors, and I feel more ready to meet it than ever before.

Helen Cook, Clarkburg, W. Va.: The Seven Dispensations are a glorious book. It is the best thing I have ever read, and it has done more for me than all the other books I have read. It has given me a new view of the Bible, and it has made me a more devoted follower of Christ.

Matilda Holden: I feel at a loss how to express my feelings of grateful joy that God has put into your head and heart to write the Seven Dispensations. I think it the best work I have ever seen. No work has given me a clearer, more complete insight into the nature and scope of Christ's work, and of the time that remain to us to see the completion of His work. I wish every Baptist in my state would possess and read it.

J. A. McCracken, Kentucky: Allow me to say, the Seven Dispensations are simply grand. God bless you for them.

T. J. Fowler, Knoxville, Miss.: I read the Dispensations with great comfort to my waiting spirit. I read the Dispensations with great comfort to my waiting spirit. I read the Dispensations with great comfort to my waiting spirit.

Henry Bennett, Annapolis, Md.: The Seven Dispensations are a glorious book. It is the best thing I have ever read, and it has done more for me than all the other books I have read. It has given me a new view of the Bible, and it has made me a more devoted follower of Christ.

A. J. Hill, Crockett, Tenn.: The Dispensations are very interesting and highly instructive. At least to me, and doubtless to many others. They not only shed much light upon the Scriptures, but they also form the nucleus of a new system of interpretation, for the interpretation of the Scriptures. The spiritualizing method, so universal in Scripture interpretation, to my mind, throws as a dark shade over the Word of God, "that giveth light," as the Psalmist says, "that giveth light to the eyes." Permit me to say that your Chapters have done my mind good, my soul good, and my life good. I feel more and more ready to meet the Lord.

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General Department.

A. W. LAMAR, Editor.

Note.—We are only responsible for what appears in this department, or what appears over our signature.

OUR OBSERVATORY.

(RELIGIOUS.)

W. W. Landrum's first year with the Second church, Richmond, has been an ovation from beginning to end. Heavily finances, large congregations, and many conversions. When we read the account of his reception and installation, we exclaimed, "Lift up your heads, O ye gates," and it seems as if they have been wide open for him all the year. Few men could maintain the expectation raised at the time of his installation, but Landrum has done it. Rev. J. C. Burkholder, who has been spending several months with the Baptist church at Helena, Ark., and who is a "Northern man with Northern ideas and sympathies," gives the *Chicago Standard* his "Impressions of the South." He says what is needed is a better understanding between the two sections of the country. Here (at the South) there are just as good and true, and noble men in the church and out of it, as are to be found elsewhere. I've stopped in many places in Kentucky, Tennessee, Mississippi, and Arkansas, yet never have I been more warmly received, or more kindly and royally entertained. The *Baptist Courier* publishes a most interesting letter from W. D. Rowell, of Mexico, to the Seminary students, from which we will some striking facts. He says: "A Presbyterian told me, that as the result of a visit to Patos, some time since, a dozen people had been converted by reading the Scriptures, and desired baptism. These parties have secured a room and hold services weekly." Again, Mr. Cardenas, the Superintendent of Public Instruction, in this State, who was with me in Louisville, told Dr. Tupper and I that he wished to be baptized very soon. It is one of the finest spirits in this republic, and his power will be felt throughout the land." Again, "To-night, I was told, at prayer-meeting, that a number of people living in a village near by, had been converted through the labors of one of our members, and desired baptism." And yet again, "Several valuable lots in this city have been donated to us by private individuals in the past few days. In addition to the magnificent ones previously made, we expect to buy the walls and ground of an intended cathedral and convert it into a Baptist meeting house. The work done has already cost some \$27,000. It is offered to us for one thousand dollars. A few thousand dollars will make it a handsome church. If we were a young man, and unencumbered with a family, we'd strike out for Mexico, and help Powell, whether the Board sent us or not. We could make a living at something, and preach to the hungry, starving people." Dr. L. H. Shook, has arrived at Paducah, Ky., and is comfortably settled as pastor of our church there. The Doctor was formerly pastor of the old First church, Charleston, S. C., and has had charge of the madrasah's chapel. He is a most lovable brother and a fine preacher. God bless him in his new home. "Man do not like to be driven. Under the strong wind, the sailor goes, the man drew his cloak more tightly about him; under the genial sunshine, he unbuttoned it and finally threw it off. Let us gain the affectionate confidence of those who differ with us, and speak the truth in love; in this way only may we wisely hope to recover those who have fallen into error."—J. C. Furman, D.D., in *Baptist Courier*. Those are wise words. If we wish to conciliate a man we shall hardly succeed by slapping his face. And if we wish to win a man to the truth we shall hardly do so by knocking him down with a theological club. There are 837 scholars in the Sunday-schools conducted by the Seminary students, of Louisville, Ky. This looks as if the young gentlemen are at work for the Lord's well as in studies for him. There are in the civilized nations of the earth, 184 universities, with 8772 professors and 119,782 students. America has the greatest number, both of universities and students. It seems that this republic is destined to lead the world in many things. The receipts of the Foreign Mission Board for December, was only \$4,857.00.

Rev. J. M. Phillips closed his work with the church at Tuscaloosa, Ala., on last Sabbath (the 17th), and enters upon the pastorate at Henderson, Ky., the 1st Sabbath in March. Correspondents will address him accordingly. A Union revival meeting was begun at Brownsville, Tenn., last week. This observer has been cordially invited by the three ministers in that town, to "come up and help them," and he will rejoice in the privilege of doing so. We do not ask any of our readers to endorse the "Union meeting" but we do ask that they will personally pray for us that our labors in Brownsville may be unto the salvation of many. There were additions to both our churches in this city last Lord's Day. At the Central Church 2 were baptized at the close of the sermon while others were added to the ordinance. Pastor Tupper also immersed several at the night session. There have been twenty-five additions to the Central Church in the past two weeks and over thirty to the First Church will more to follow at each. "Wherever men are for Bible Christianity and are free, there is sure to be much controversy about the Bible. This should be welcomed as a

token of interest. Controversy is much better than indifference or dull acquiescence in received opinions.—John A. Broadus, D.D.—There is a young man's prayer meeting held in the lecture room of the Central Baptist Church of this city every Sunday afternoon. On last Sunday there were more than forty Christian young men present. It was a blessed sight to see many of the young converts leading in prayer and speaking for Christ. The meeting is growing in power and influence.

Rev. M. A. Dees, of Dennison, Ohio, says, "I always read everything in THE BAPTIST, and am much interested in Bro. Lamar's Observatory. But I must confess that I don't admire Bro. Lamar's 'Sam Jones.' I fear those churches will regret the day he came to your city. Sam Jones certainly has turned Bro. Lamar's head." Rev. Dees, when you get a chance run down to Memphis and spend a Sunday with us and hear us preach; you will then be better able to say if our 'head is turned.' Our residence is 250 Deane Street. A prophet's chamber, is always ready, and the latch-string hangs on the outside of the door for you whenever you shall come. Rev. R. D. Casey, of Mt. Home, Ark., tells us some good things about the church there. They are about completing a first-class house of worship; they have a flourishing Sabbath-school and prayer-meeting add in the past nine months there have been forty-three additions to the church and all by baptism. Rev. F. C. David has resigned the work of Evangelist in the North Liberty Association, Ala. He has been much blessed in that work; his elevated Baptist principles, and greatly endeared himself to his brethren. Rev. T. G. McCandless succeeds Bro. David in this important work. "Would it not be far better for our State Mission cause in Tennessee for our Board to have three general Evangelists—one for East, one for Middle, and one for West Tennessee at a salary of \$1200 each per annum? At Nashville they could have a local secretary who could conduct the correspondence, &c., and allow a small compensation for his services. It seems to me that by this plan we would more rapidly reach all parts of our State and develop State Missions." Well Brother, you've propounded a difficult problem. If the Convention were in session we'd favor your plan. It's not new. It has been tried in Alabama with marked success. But just now we can't afford to do but one thing and that is to stand by Bro. Waters with all our powers and see that he comes up to the convention in July out of debt.

Then we can consider your proposition.—The Alabama Baptist proposes to give one hundred dollars in gold to the person sending in the largest number of cash subscribers by the first of June next. The subscription price is \$2.00 per annum. Here is a chance for some industrious young woman to make one hundred shining dollars. The Adams Street Church, Montgomery, Ala., is having a blessed time, Elder D. J. Purser is doing the preaching. There has been twenty-four additions to the church. Prof. J. G. Johnston, of Collierville, was in our office last week. Many of our readers will remember him as associated, for several years, with Mary Sharp College, as Professor of Mathematics. He preaches two Sabbaths per month for one church at Collierville and has charge of the High School for young ladies. The school is in a flourishing condition and has about 100 pupils. The Alabama Baptist tells us that Pastor W. F. Kone, of Huntsville, has accepted the call of the Lee Street Church, Baltimore, and that Rev. D. I. Purser has been called to Birmingham, Ala., but has not indicated his acceptance. "Dr. Skillman has resigned the care of the church at Georgetown, Ky. Here is a good chance for some good preacher. But Kentucky need not look to Tennessee; we have no good pastors to spare.—Missionary Baptist. And yet it is possible that if the secret sessions of some of the 'good pastors' was known, perhaps some of them might like such an opening as Georgetown.—Rev. H. A. Tupper, Jr., has been called to Broadway Church, Louisville, Ky.—The Judean Female College at Marion, Ala., is crowded to its utmost capacity with pupils, and many applicants have been turned off. We wish that this could be said of all the schools in the land. "Any plan or system to be successful will involve simplicity in execution, regularity and frequency in collection and strenuous resistance to any influence that looks toward deviation."—Alabama Baptist. Sound sense in that. "How much people do need to read history, if they would judge wisely of current movements."—J. A. Broadus, D.D. Go slow, brethren, in announcing your views of a 'current movement' until you have looked at it all around. This is especially important if you would keep yourself from foolish blunders. The churches, asylums, schools and public buildings of America exempt from taxation are valued at \$2,000,000,000 being a little less than one-twentieth of the valuation of all property. "If any part of the Bible had contained the elements of decay or disintegration or deception it would have gone to pieces long ago. If there had been one loose brick or cracked casement in this castellated truth, the bombardment of the last eight centuries would have discovered and broken through that imperfection. The fact that the Bible, notwithstanding all the infuriated assaults on all sides, stands intact, shows me that it is a miracle and a miracle of God."—Talmage.—Baptists seem to flourish in cold regions as well as in hot. Massachusetts is in a cold region, and it's not a very large State, but there are 201 Baptist churches up there with a membership of

\$0.200.—There were sixteen young men at the Southwestern Baptist University, Jackson, Tenn., studying for the ministry. The two churches of Memphis, are supporting one of them. Next session the Central church will support one entirely, and the other will probably do the same. South Macon church, Georgia is about to lose her pastor. Texas wants him. His name is Z. J. Golden, and Sherman is the place. Bro. Golden is a fine preacher and a most genial Christian gentleman. Our churches east of the Mississippi had better look well to the way they care for the pastors, for one or two hundred preachers will be needed in Texas in the next two years, and we shall suffer at their hands. Within the past two months six of the most promising of our young ministers have gone to Texas. "Destroy the denominational colleges of the country, and take away their influence from State schools and two generations under such influences will give us a race of skeptics." That is one of the strong things Dr. Robertson has to say in the *Central Baptist* Editor about public schools. It may seem to be put too strong, but there is much truth at the bottom of it. Secretary Griffith of the South Carolina State Missions has lately been on a trip to "Hell Hole." It is the name of a church. How queer? We venture the assertion that the Baptists of South Carolina are the only people on the continent that can boast of a Hell Hole church. It is not the degree of faith, but the genuineness of it that saves the soul. The germ of an acorn is many times larger than the germ of a mustard seed; but the possibilities of development is the same in both. So in one believer the germ of faith may be greater in degree than in another, but the sowing power of each is the same. A brother in Arkansas who contributed twenty-five cents to aid pastor R. A. Venable when he was struggling hard to go through college, heard him preach two or three years afterwards, and came up to him with tears in his eyes, and said, "Bro. Venable I am so glad I helped to educate you for the ministry. (Observations are unnecessary; make them yourself.) Many Baptists when they are attending as members of Congress or of the Legislature are singularly absent from the Baptist churches of the city on Sunday morning. Not so with Joseph E. Brown. He is as regular in attendance at Dr. Cutlbert's church at Washington, D. C., as if he was a member thereof. Suppose you inquire of your Legislative or Congressional member as to how he spends Sunday while away from home.

RESOLUTIONS OF RESPECT.

IN MEMORY OF ELDER JNO. AARON, ARK.

Your committee appointed to draft a preamble and resolutions in relation to the death of Elder John Aaron, submit the following:

Elder John Aaron was born in Franklin county, Georgia, on the 25th day of March, 1820. His father moved to Hamilton county, Tenn., while he was a boy, and in that county, in May, 1839, he obtained a hope and joined the Salem Baptist church, in Walker county, Georgia, in July of the same year, and was married to Miss Mary Ruteber on the 29th of August following. In autumn he moved to Missouri, was licensed to preach by the Union church, Nauvau county, Mo., in October, 1843; was ordained in April, 1845, Polk county, Mo., Revs. Tatum and Miller acting as presbytery. He was traveling as missionary about five years in Dallas, Nauvau, Green, Polk, Wright and Pulaski counties, Mo. He moved to Union county, Arkansas, in the spring of 1840, has preached in Arkansas and Texas since 1840. He was Moderator of the Red River Baptist Association, when he died at his residence at Boughton, Nevada county, Ark., on Sept. 9th, 1883.

Resolved, That in the death of Elder John Aaron, we feel that we have lost a true and worthy brother, the church a consistent and useful member, the community a good citizen, and the family an affectionate husband and father.

Resolved, That we tender our heartfelt sympathy to his bereaved family and pray God that the blessings of heaven may rest upon them in their sad afflictions.

(Geo. A. ROBINSON,
Committee: Geo. W. PRICE,
Geo. W. GATTIS.)

Resolved, That we request the State Evangelist and THE TENNESSEE BAPTIST to insert this resolution, and that a copy be spread upon the church book. Done in conference on the third Sabbath in January, 1884. E. B. J. PRICE, Moderator. H. J. FORMBY, Church Clerk.

\$160. WANTED. \$160.

We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$160 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 this fails to be contributed by our readers will be given by ourselves personally. All expenses have been paid up to January 1, 1884. There will be \$160 wanting to carry them through this session—six months. The following sums have been received on this term:

CASH FROM FRIENDS.

Mrs. M. E. Douglass, Missouri, \$50; P. R. McReynolds, Mississippi, \$1; Mrs. A. G. Owen, Alabama, \$1; Miss F. E. Owen, Alabama, \$1; Mrs. W. H. Hicks, Alabama, \$1; Mrs. N. Westfield, New York, \$50; Mrs. J. F. Snitzer, Arkansas, \$1; J. T. Farmer, Tennessee, \$1; Mrs. B. Sasser, Tennessee, \$1; Mrs. A. S. Sasser, Louisiana, \$50; Mrs. M. A. Hearn, Mississippi, \$50; B. D. Casey, Arkansas, \$1; B. B. Fuller, Mississippi, \$1; Mrs. M. E. McCallum, Mississippi, \$1; G. H. Gamble, Arkansas, \$2; Miss E. G. Campbell, Mississippi, \$50; Mrs. B. O. Allen, Tennessee, \$1; Mrs. J. D. Wilson, Tennessee, \$2; Mrs. E. A. Doyle, Mississippi, \$50; H. O. Mellow, Arkansas, \$1; Mrs. L. M. Williams, Tennessee, \$1; A. M. Smiler, South Carolina, \$1.

POOR people have become rich working for us. We offer a business easy to learn—paying large sums of money in profits. Every one willing to work can get rich. Men, women and

HOW TO HELP THE CHURCH.

1. Give your heart to God, and consecrate your life to his service.
2. Always make it a rule to be a regular attendant upon all the meetings for public worship.
3. Give liberally to the support of the church and all its interests. Let your rule of giving be, "As God has prospered me!"
4. Make your religious engagements the first engagements of your life.
5. Let it be a rule of your life to always attend the prayer-meeting and the Sunday-school, and to discharge whatever duties may be presented to you there.
6. Always speak approvingly of your minister and his work in the presence of the ungodly. Never criticize your pastor nor find fault with any of his plans and methods of work in the presence of your children. If you cannot say anything favorable of the sermon or man, it is better to say nothing.
7. Never bewail the low spiritual condition of the church. Take hold and do what you can to make it better.
8. Live a prayerful, humble life; live to God, trust in the merciful provisions of his grace; do right now and always though the heavens fall and God can make you a helpful instrument in building up his blessed kingdom in the world.—*Religious Telescope.*

In the March *Wide Awake* will appear an interesting article by Margaret Sidney, entitled "The Carlisle School for Indian Youth." The author was a guest of Secretary Teller's Congressional party which visited Carlisle last year, and had admirable opportunities for observation. The narrative is accompanied by sixteen illustrations from photographs.

ITEMS.

Cass county, Ill., boasts of a girl whose heart is located on the right side. The medical society of the county is wrestling with the problem. The "ROUGH ON" TOOTH POWDER, elegant, 15c.

Among the gifts received at a pound party held for the benefit of the home for the aged in Concord, N. H., was a pound of silver dimes. One half-dime had to be added to make exact weight, and the amount was \$15.25.

There is a kind of bird in South America called the pavo. These birds sit in large flocks in trees and wait until they are all shot one by one. Here is an inviting field for the British sportsman.

"ROUGH ON RATS" clears out rats, mice, 15c.

In the New York Legislature the youngest Assemblyman is twenty-four and the youngest Senator thirty-one. Only thirty-five members have reached fifty years. Thirty-eight are college graduates.

Camille Flammarion, the well-known French astronomer and meteorologist, joins his authority to the theory which explains the red sunsets by the great volcanic eruptions in and around Java.

Mother Swan's Worm Syrup, tasteless, effective; 25c.

A St. Louis physician of forty years

experience says people eat too much sweet stuff. It produces boils and pimples, unhealthy fatness, indigestion, sour stomach, headache, liver congestion and other trouble.

President Garfield's pew in the old Disciple chapel in Washington has been placed in one corner of the \$80,000 Garfield Memorial church, which was dedicated last Sunday. No one is allowed to sit in it.

R. J. Moore and George W. Wyatt are the only colored members of the Texas Legislature. They sit apart from the other members and appear to be spectators merely of the proceedings. They never join in the debates, but vote without molestation.

Reportorial investigation into the condition of the London poor have had some curious results. One reporter got the small-pox, another was garroted, and a third was brought before a police magistrate for perambulating as an amateur beggar.

It is probably not generally known that rain or dew from the vapor produced by the evaporation of sea or salt-lake water invariably contains salt, although Dr. Petzholdt, of the university at Dorpat, Russia, states that chemists have long been aware of the fact.

At a microscope exhibition in Boston lately the sting of a honey bee was thrown upon the screen, the point of which was so sharp as to be scarcely distinguishable. At the time the finest of fine needles was shown under the same power of the microscope, and the end of the needle measured five inches across.

Russia is to try to use petroleum refuse as fuel on her Black sea fleet. The cause of failure in previous attempts are said to have been overcome by improvements effected by M. le Treust in the apparatus employed for combustion. At Batoum the refuse can be delivered for less than 40 cents a ton.

Statistics have been collected relative to the Protestant communities of England and Wales outside the Established church, and some of the figures are large. The ten principal denominations are shown to have an aggregate of 8,496 ministers, 12,900 places of worship, and 1,600,000 church members, who are estimated to represent 4,500,000 persons out of a total population of 25,968,283.

Prof. S. P. Thompson has shown that if electricity be regarded as a self-repulsive medium, a surplus in one place and a deficit in another would give rise to motion between them—that is, to attraction. He extends the hypothesis until he infers that either the ether is electricity, or the ether is electrified—the former conclusion being the more probable.

Dr. Beau, a French physician, has observed that the finger-nails grow at the rate of one-thirtieth of an inch a week, while the toe-nails increase in length only one-fourth as fast. He finds that the growth of the thumb-nail equals its own length every twenty weeks, but the nail of the great toe is replaced completely only once in ninety-six weeks.

From his own observations Doctor Lawson Tait concludes that congenital deafness is not known to occur in any animal but the cat, although its exis-

tence has been suspected in a white mouse, and that no cats but those entirely white are deaf. At one time Darwin had the impression that white cats with blue eyes were invariably deaf, but he afterward found this view to be an error. Doctor Tait gives another interesting result of his observations, which is that every kind of white animal kept by him as a pet has been the subject of epilepsy. He considers this association of color with the disease to be suggestive when we are told that epilepsy is unknown among negroes.

A Prominent Minister Writes.
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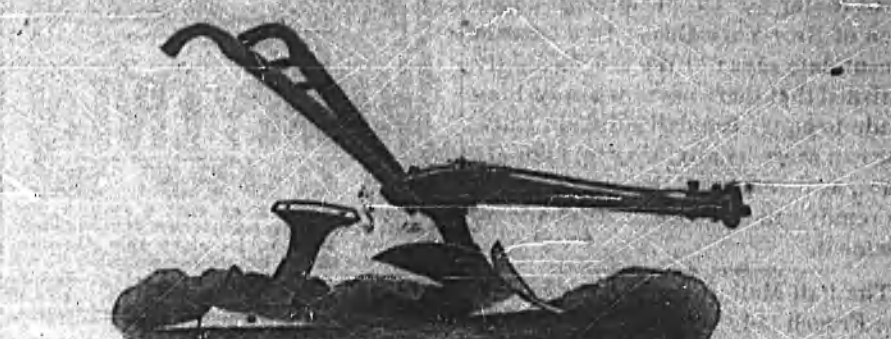
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BY E. WINDELL SOMERVILLE, TENN.

Text: "And who is he that overcometh the world, but he that believes that Jesus is the son of God?"—1 JOHN V: 5.

There is with the Christian a constant warfare between the flesh and the spirit,—the flesh trying to wear away from God, and the spirit trying to bring the soul nearer to God,—the flesh debasing, and the spirit elevating. The world furnishes the great instrumentalities of the flesh. It delights in using them. It turns to them naturally as water seeks its level. The two ever appear congenial. The flesh is never tired of the world's caressing. If the world will only detract from the glory and honor of God, the flesh is willing to serve it. In the injury of God, the flesh is profited. God is dishonored by open opposition to his authority. Such opposition would utterly dethrone Him and expel Him if possible from the universe. It is great in its pretensions. It ridicules God's Word, calls it a creature of frail man. It laughs at the idea of a burning hell. It defiantly asserts that God never made man and filled a universe with worlds. No, no, that's contrary to reason. When reason demands exaltation, God must come down. But sometimes God is dishonored by simple indifference regarding Him. Then this, nothing can be more offensive. Opposition is an acknowledgment of importance. Indifference says a thing is of no consequence. Opposition is often prompted by fear. Indifference acknowledges no fear. Opposition often is the highest ecstacy. Indifference is the worst defamation. Indifference utterly ignores its object. It practically says: "Let God do as He may, let him marshal the hosts of heaven and display his utmost power; it is no concern of mine." Frequently God is dishonored by the presumption of his creatures. David recognized the danger of presumptuous sins. "Keep back thy servant also from presumptuous sins." The flesh is ever presuming on the goodness and mercy of God. Presumption proceeds upon the conception of a particular weakness on the part of its object. The farther the object is from such weakness, the more dishonoring the presumption. How utterly wicked it must be in God's estimation! How shamefully bold in man to intimate the slightest claim on God's clemency in the neglect of duty! God has already given his only Son to suffer for man's sins, has already given the blessed gospel, has already established his church, the stay of the truth in a perverse nation of people; is there a shadow of an excuse for man doing anything short of rendering perfect obedience to that gospel? Can man reasonably expect God to be merciful when he substitutes the commandments of men for His own express teaching? God says: "Except ye repent, ye shall all likewise perish." Repeat here evidently means a turning from sin. The expression is in no way qualified. After all that God has done to make a way of salvation for man, can man reasonably expect to be saved by less than an unqualified abandonment of sin? Is it sufficient for the inebriate to get far enough from his cups to be simply a respectable drunkard? Is it enough for the gambler to refrain from his iniquitous practice on all occasions except when a marvelous chance in his favor comes up? Is it enough for the profane man to guard his lips in respectable society, and in the presence of his wife and children, and at church on Sunday, and indulge himself a little when with his old associates in town? Is it sufficient

for the swindler to deal honestly as a rule, and only be a man a few times a year? Is it enough for the reveler to abandon his reveling eleven months in the year, and spend the twelfth in the moderate indulgence of his favorite practice of his earlier days? No, verily. Nothing suffices but an unqualified abandonment of that which opposes God in the affections. Again, "without faith it is impossible to please God." Evidently implying that with faith God is pleased, and if pleased He will withhold no good thing. Will a bare historical faith suffice? Devils once had that. Did devils ever please God? Facts had been before the minds of the devils. They accepted the testimony; but they trembled, they saw no good to them. Nothing answers but that faith that sees the good and draws to Christ?

Jesus directed his apostles to teach the people to do all things that He had commanded. Now, the spirit of Christ was to do all that he was sent to do. If a man be a Christian then, his spirit is to do all things commanded by his Savior. But presumption suggests, that surely the Lord will not punish a man who falls a little on account of pressure of circumstances or inconvenience. The spirit of Christ, the love of Christ never made such a suggestion. The question is not, "Will God punish?" It is, "Does God command?" It is not, "Does God threaten with hell?" It is, "Does He offer me heaven?" It is not, "Is it wicked to fall a hair's breadth short of God's requirements?" It is, "Is it right to do exactly what God commands?" It is not, "Will God waive his justice to suit our convenience?" It is, "Is He just?" It is not, "Must I obey to be saved?" It is, "Am I saved, and do I love my Savior?"

The text teaches how to overcome these instrumentalities of the world. "Who is he that overcomes the world, but he that believes that Jesus is the Son of God?" In plain language, "No man overcomes the world, but he that believes that Jesus is the son of God." By believing, by exercising faith the victory is gained. "This is the strongest sense, or faith, is the conviction of things unseen. This conviction once established regarding unseen things, the individual, in whom it is established, acts just as though the things were seen. Convince a blind man that his house is burning down, and he will do his best to get out of it, although he sees nothing. In the darkness of the night convince a man that a deadly serpent is coiled somewhere about his bed and he is frantic until he gets away from his couch, although he cannot see a thing. Men's actions and words are generally the results of their convictions. But when the objects of their convictions are intelligent, moral beings, they become conformed to those objects. Hence, the intimate relationship between faith and works. But works is not faith. Works are the evidences of faith on the part of the one working. There is a forest in a wreck, some trees torn up by the roots, others broken off, others twisted into withers, no man ever called that a storm. It is simply the evidence of a storm. Preaching the gospel under difficulties, spending money and enduring hardship for the spread of the gospel, is not faith; but simply the things that men do who have faith in God. But still the questions come, What is faith? What is believing? Do not most intelligent people believe the Bible? Do not most men believe in God and Jesus Christ? How must I believe that I may be changed? Let us go

to the bottom of the matter. Let facts have their full force. "He that believeth not shall be damned." Let every one hear. It is believing in Jesus and heaven, or it is unbelieving and hell. Multiplied thousands of intelligent people, who have had the Bible from early childhood, do not believe it. They may, indeed, consent to its teachings, like the man who consents to a statement made by another man, but all the time he is indulging a mortal reservation, that possibly there is some mistake. They do not believe the Bible, or they would be warned by its fearful denunciations of sin. Very many men who even profess Christianity do not believe in God or Jesus Christ. They may assent to what every one of their associates say about God and Christ. They fall in with the church of Christ for various reasons. But let every question be answered, and every mouth stopped by bringing out the meaning of the words of the text: "He that believes that Jesus is the son of God," for no other man overcomes the world. For thousands of years the son of God had been the great subject of prophecy. His manner of life had been scanned by prophetic eyes. His sufferings had stirred the hearts of the prophets. Down the coming ages the ancient man of God had looked and beheld him treading the wine press alone. Prophets had seen him die, go down into the grave, come up from it, and ascend to heaven, making a way of escape for man from the wrath of a sin-avenging God. The son of God had been presented as the sinner's only Savior. Now this man, Jesus of Nazareth, had appeared according to the prophets. His life was as described, His sufferings as foretold, His death as predicted, His burial, resurrection and ascension as declared. To believe "that Jesus is the son of God" was in John's day—is in our day—to accept of Him as the sinner's only Savior, the one looked for so long. Hence, there is comfort and even joy in the acceptance of Him. Believing that Jesus is the son of God results not then in a mere confession of the fact stated, but in peace of mind, an abiding sense of acceptance with God, a union with the Savior that leads to obedience. But what is believing? It is believing. How is a man to believe? He is just to believe. When people become interested about salvation, they err more frequently in doing more than in less than believing. To the human mind so much is to be gained or lost that believing is too simple an instrumentality. A man is turning from his sinful life, and he wonders why the Lord does not comfort him. He has recognized enough of divine truth to see the necessity of repentance, and he is tired and sick of sin. But his failure consists in his believing in his repentance, and not in Jesus as his Savior. Another man joins the church and declares his purpose to lead a new life and calls on Christians to assist him. Soon he is found in his old haunts. Why? His belief or faith has been in the church and his own will, and not in the all-sufficiency of Christ. He has dishonored God by putting before Him, in his confidence, the church and his own moral strength. God has not promised his support to such a man. There is another man, he joins a church, is baptized the same hour, if possible, for fear he will be damned if he is not baptized, leads a godly life, never having any very substantial assurance of salvation, until he is too near the gates of glory for sin to dare to follow him. I do not wonder that he is so long without the assurance of salvation. For all his faith in God or Jesus that he ever exercised came before his repentance towards God when his very heart was in all respects enmity towards God. He believed and trembled just as the