

BRO. GRAVES:—I know Bro. Dalby to be a splendid preacher, and his every day walk proves him to be what he professes to be—a Christian. We love to hear him preach, and have always thought him to be a sound Baptist, and we cannot think Bro. Dalby intended to convey the idea he did convey in his letter to you in your issue of Jan. 26th, nor do we think any Baptist preacher, after a few moments of thought on the subject, would say that Christ, our great and only Law-giver, had instituted an ordinance, and placed it in his church, and then left it to the control of any set of deacons. We do not want so much authority, neither do we feel capable of being the judges of who shall or shall not partake of the Lord's Supper. Paul did not take that much authority over his own church, the very church he was the father of; he told them that the Lord said, not what he thought about it, and insisted on them doing what he had told them to do, as he had received it from the Lord. We have read and searched the Scriptures in order to find out our duty as deacons, and we find nothing any more binding on us than any other member of the church only in the financial affairs of a church, and that is a very important part. It seems very strange that we Baptists say the Supper is a church ordinance, and then try to get it out of the church, and make it a denominational ordinance. "Consistency, thou art a jewel." Yours fraternally.

Shelbyville, Tenn.

This should have appeared two months since—
[Ed.]

BRO. GRAVES:—It is likely your faith is becoming weak in my promise made some years ago, relative to my paying for your paper, and not to stop it. The reason why the delay is that we had undertaken to build us a new house of worship at the Valley, and it required a heavy effort and a liberal subscription to accomplish the work by all of our membership. By so doing we have built us a neat house of worship—36x54 feet—which will compare favorably with any country church, I suppose, in Concord Association. Counting everything, labor and material, etc., I suppose it would not fall far short of \$1,800 or \$2,000. With this responsibility on us, some become short of means for other purposes. We thank Him who rules all things, that we are clear of debt and everything paid for to date.

We got our house ready for our protracted meeting the second Sunday in October, had a fine meeting, dedicating sermon by Bro. J. H. Anderson. He also preached for us during the meeting, which lasted some ten or twelve days, resulting in 24 additions to the church—23 by baptism and 1 by letter. Bro. J. J. Porter is our pastor, elected indefinitely. The church is well pleased with him as their shepherd. He is calculated to do great good in the Master's vineyard. He is a man of untiring energy, and will wear himself out soon if he does not control his work. He was over-burdened last year, the field was too large. He had no time to rest, and his looks showed he was flagging. I send you \$2, which you will place to my credit on THE TENNESSEE BAPTIST. Yours respectfully,

J. G. SWINGLEY.

Baird Hills, Middle Tennessee.

HAVING been absent from my home for several days on business connected with my work at S—, upon returning I found a meeting in progress at the Presbyterian church, in which all the Pedobaptist pastors were united. I had not long been at home before one of the said pastors called on me, and in glowing terms described the prospects of the meeting, closing by saying he had come in behalf of the pastors to invite me to join them in the meeting, and to preach that very night. I replied to my zealous brother that there was a difficulty in the way of my accepting his invitation, which, if removed, I would comply. He said, "State the objection." I said, I think candor is the basis of all true and lasting friendships, and as I want our relations to be sincere as well as pleasant, I will state my objections: "I cannot accept a

courtesy from a brother or friend which I cannot return, without fully stating the reason why I cannot return it, and there is such an inconsistency in your inviting me to preach for you, that I can never reciprocate by inviting you to my pulpit in return." He seemed astonished, and remarked he could see no impropriety in it. I said if I were a member of your church and were to preach as I do—that sprinkling and pouring are not baptisms, that infants are not proper subjects for baptism, that the design of Pedobaptism is unscriptural and that your organizations are not scriptural churches—would you not, at your next Presbytery, vote that I should be silenced from preaching? Yes, he said he would. Then if I did not desist, but kept on preaching the same doctrine, you would not only vote that I should be silenced from preaching, but you would vote that I be excluded from your church, would you not? Yes. Well, now, suppose on being excluded from your church as a heretic, I go over and join an army of heretics who all believe as I do, and who encourage me in preaching the same doctrine for which I have been excluded, would you not be inconsistent if you were to invite me to go back into your pulpit and preach? Now, it seems to me you would do wrong in excluding me, or you would do wrong in inviting me back, one or the other, and while two things cannot be inconsistent and both right. As Baptists we believe and teach this very doctrine for which you would exclude me. Remaining silent a little while, he arose and, extending his hand to say good-bye, he said, "There does seem to be something wrong about this. I never looked at it in that way. I am glad I had this conversation with you, for I tell you the truth, you Baptists are not understood. I can now see why you do not invite us, and I will never ask you to invite me. But, while I recognize the inconsistency on my part, I want you to preach to night." Said I, "You may be assured I would like to do so, and with this understanding I will go, for I feel that wherever I find a congregation, by the river side, the highway or synagogue, anywhere, I am authorized to preach the gospel to them." I went. I preached from John 1:12, 13, the best I could. They never pressed the invitation more. They seemed to be satisfied. They saw as I did, the error of two trying to walk together who were not agreed. I only add that our social relations were ever after the most cordial, and I believe our friendship was sincere. Thus is proven that candor is the basis of true friendship. Was I right? This is the nearest I can come to holding a union meeting.

Yours,
OCCASIONAL.

THE SUNDAY-SCHOOL MASS-MEETING OF OUR ASSOCIATION.

DR. GRAVES:—The time of year for the meeting Associations being so near at hand, you will pardon my enquiry. There is generally a portion of the time devoted to Sunday-school mass-meeting. Now, what I want to know is, What is meant by mass-meeting? Is it intended for ministers and brethren to make speeches recommending the work, or is it for the Sunday-school children to participate in the exercises and all contribute in presenting the Sunday-school work before the assembled people? If the schools are expected to participate, would it not be a good plan for the superintendent where the Association is to meet to map out some plan of exercises and notify the churches that send delegates what the Sunday-school children want to do toward making the meeting profitable and instructive?

For instance. Say the twelve lessons for the quarter ending with June. Suppose this were taken up in review and twenty-four schools gotten to make a report or send a representative to the Association to present the truths and lessons learned from the past quarter, and get the children all gathered in and have them to take part in the exercises; don't you think that would inspire more activity in church work in the Sunday-school? I know the prevalent idea is, Sunday-school work does well enough for women and children, but I think if the work was taken hold of with a clear

understanding of its importance all would be willing to take part. Don't you? Yours fraternally,
R. G. CRAIG.

The above suggestions from our Bro. R. G. Craig, an old Superintendent, we submit to all the Sunday-school superintendents of our Association. Will they unite with him in planning for a grand mass-meeting on the fourth Sunday in July, at our Association at Dyersburg? Will not the superintendent at Dyersburg correspond with Bro. Craig?

GOOD NEWS FROM CALIFORNIA.

EDITOR BAPTIST:—The Lord has blessed the labors of his children here. About two months ago Elder J. N. Borroughs came into our county to labor with us. His first work was with the Baptist church at Eagle Creek. There seemed to be some interest, but no additions were made. He then went to Millville to labor with Elder Smith, and as a result of their labors, twenty additions to that church have been made, sixteen by immersion, four by relation, and four more expected to join soon. After the meetings closed at Millville, Elder Borroughs came to Kimball Plain to labor with Eld. Kidder there, and as a result of their labors, there was a church organized, on March 15th, of twenty members. Since that time fourteen have been received, ten as candidates for immersion and four by relation or letters. Seven of the candidates were immersed yesterday after listening to an excellent sermon by Eld. W. S. Kidder on the subject of baptism. The other three candidates expect to be immersed on the first Sunday in May. Thirteen of the members of the Kimball Plain church took letters from our Eagle Creek church to go into the new organization there. I do not think there is a member in either the Kimball Plain or the Eagle Creek church that would vote to receive alien immersion. We have refused to do so, and two or three Methodists have accepted our terms and joined us. Others expect to do so.

Eld. Kidder has been called and has accepted the call to take the pastoral charge of the Kimball Plain church. He is also pastor of the Eagle Creek church and has a field large enough for three able men.

Praying that the Lord will bless his Word wherever it is preached, and for the prosperity of your paper I am, Yours truly,
K. S. WILLIAMS.
Pinckney, Shasta Co., Cal.

BE STRONG, O HEART!

Be strong to bear, O heart of mine,
Faint not when sorrows come,
The summits of these hills of earth
Touch the blue skies of home,
So many burdened ones there are
Close toiling by thy side,
Assist, encourage, comfort them,
Thine own deep anguish hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.
Be strong to love, O heart of mine,
Live not for self alone;
But find, in blessing other lives,
Completeness for thine own,
Seek every hungry heart to feed,
Each saddened heart to cheer;
And when stern justice stands aloof
In mercy draw thou near.
True, loving words and helping hands
Have won more souls for heaven,
Than all more dogmas and more creeds,
By priests or sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side;
For just beyond these gloomy hours
Lies, radiant days abide.
Like hope, like summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears.
For every grief a joy will come,
For every toil a rest;
Be hope, so love, so patient bear—
You doth all things best.

—Selected.

Subscribe for this paper. It is really worth the price.

FROM BRO. LANE, OF EAST TENNESSEE.

We are always gratified to receive a note from our old brother, T. J. Lane, of Whitesburg, East Tennessee. He is now one of the oldest, if not the oldest living minister in East Tennessee. He has never been regarded as a standard Baptist. He has exerted as large and as long continued influence in his section of the State as any minister who has lived in East Tennessee. Being gifted with more than ordinary native talent, which he has improved by reading and the close study of God's Word, he attained to eminence as a country pastor, and possessed of a good farm, giving him a support without a stipulated salary from the churches, he hardly sees the necessity of a young minister going to college and being helped so much to get an education, which is quite natural. But Bro. Lane, if twenty years younger, he would hardly accept the church in Knoxville, Nashville, or Memphis, he would have said, "My education is not quite sufficient for those cities. Must the cities and the towns go without Baptist preaching? If not and God does not call men already educated to occupy them, who is to educate the ignorant young men God does call? Suppose one in twelve proves a knave, and steals his education under the pretence that God has called him to preach, and he is studying to prepare himself to preach, and so receives aid from friends. It will not be worse than it was with the apostles in Christ's time, and the modern like the ancient Judas will have to bear his deep guilt. It encourages our heart to hear our venerable brother say that he cordially endorses church communion as scriptural and consistent."

BRO. GRAVES:—It is time myself and G. C. Fargle should have sent you some money. You must bear a little with us. We have been pressed with our debt for our house. We decided not to call for help from abroad. It is paid and your payment. I had intended to travel some for your paper, but as yet I have not from bad weather. I write this to refer to some of our last papers, January 12: First, Lofton, that so many admire on moral agency. I most heartily endorse every "word," and he goes to the extent of my communion, so if I should complain some of our Calvinists, I only think it cannot be reconciled with Loufre Agency, your writer from Arkansas. I fully endorse having been in a part of my life associated with several human societies, I speak from positive knowledge. I have seen in all, just our lamented Hendrickson's illustration, in his article in your paper on "Feet Washing," that I would like to see republished. He showed so clear that all human societies were so arranged as to build up the strong and rich at the expense of the weak and poor. This our Lord designed to counteract, and so explained the foot-washing. In a word, I want to say to you humbly, and if needs be to all the world, I fully renounce and "denounce all human invention as in anywise worthy of the confidence of Christian men and women, and that such organizations do prove detrimental to Christ's churches. I shall not dictate to others their duty, but for myself, with my full convictions, I shall oppose by all prudent and lawful means.

A few thoughts on one other subject being discussed in our papers. The mistreatment of our old ministers. It's clear to my mind that our writers and our agents in securing students to our schools, first suggest to the young men that uneducated ministers will soon be laid aside by our people, and one but our school men will receive employment. This may be strictly true in reference to city churches. And so long as the masses are uneducated in our big schools, schools of minor character will leave the poor, at least in need of just such men as our Lord first put into the ministry—unlearned as to schools. A majority of his Apostles were such. Whenever popular sentiment shall prevail, Jesus' words to John will be at an end, unless some mighty change comes over our school men, or the poor become rich; and I cannot see any probability for either. The love of money is the root of all evil—our practice as referred to above, does certainly prompt unregenerated young men to join our church; and under the prompting of the love of money enter the ministry. When they cannot reach the big salary some other profession is sought.

I fear I am taxing you too heavily to read. I must say I fully endorse you on communion, and I am lending your paper to a good brother-preacher that is reading Ray—Bro. Thos. Gilbert—in the only man that's stirring in the churches the question, as far as I know. He's so exorable I don't

think he will do much good on the subject. He's a good book agent. I say you may come to East Tennessee this spring. I think I will ask for one day at least, and it may be for the five Lectures. Several little churches not a great distance from us I think might help.

Old Bro. H. W. Taylor still living, but ailing.
Whitesburg, Tenn. THOS. J. LANE.

"PROTOPEIROS" AND THE PASSOVER.

THE last issue of the *Baptist Record* says that "Protopetros" did publish in the *Record* an answer to Dr. Graves' question, as to when and where God changed the law, or any part of the Passover, in the 12th chapter of Exodus, and he invites me to call upon Dr. Graves to publish it for my benefit.

Indeed, I will be enlightened and benefited much if "Protopetros," Elder Gambrell, or anybody else can show a change of the Passover in that chapter, or anywhere else. I did not see his article, and if the Editor of the *Record* will send me his paper containing it, registered, I will return it in the same way, all at my expense. If it can be shown that such a change was made, I will frankly acknowledge it. I will not be like the Editor of the *Record* was about foot washing: fight for it a dozen years, and then tumble out to be laughed at for my obstinacy. I will go further: if he, or any, or all of his friends, can show a case of intercommunion in the whole New Testament, I will confess my error, pull down my colors, and intercommune at once. It is not in the Passover, it is not in Troas, it is no place in the laws of Christ. But let us have that change in the Passover, if you please—a change made by God himself.

JOSEPH HARRALL.

Eudora, Miss.

REMARKS.—We were not aware that "Protopetros" had published in the *Record* an answer to our question, touching when, and where God changed the law of the Passover. Will he not favor us with his article for publication? We want information.

SOUTHERN BAPTIST UNIVERSITY.

NOW is the time for us all to be interested in the success of this institution of learning. If by our indifference Bro. Irby should become discouraged and quit, it would be extremely difficult to find another agent of equal financial ability and economical habits. My opinion is, that we never would find his equal in this relation. The mere supposition of his quitting makes me restless. The success of the University is an event in which future generations are interested. If we wish to do deeds that for good will outlast sectional lines and party jealousies, and keep pace with the firm step of the army of the Lord, aid now the University. Wherever Bro. Irby goes, the pastors will certainly greet him with a hearty welcome, and introduce him industriously to their people. Last September, when I discovered that the people whose money built the present buildings and purchased the grounds, offered them to us with all their heart, I could hardly keep back tears of gratitude to the Giver of all good.

God is offering us grand opportunities; shall we neglect them? Dark must be the mind, or cold must be the heart, that does not exult in the mere prospect of having a great institution of learning guided by the hands we love so well, even long after we are gathered to our fathers. Let no man speak a word of discouragement. We can have numerous high schools and colleges, but I do not think we can have but one University in the South. We do not need but one. Great observatories, telescopes, laboratories, museums, libraries, and all appliances necessary to equip a center of learning are collections that cannot be made frequent. This effusion is to my brethren. Affectionately,
G. M. SAVAGE.

Henderson, Tenn.

READ THIS!

BRO. GRAVES:—The 26th of February last, Mrs. C. Clement, my wife, left here, via Greenville, for Catholic Hospital in Baltimore for medical treatment, arriving the 28th. For the last ten or twelve

days she has been quite unwell. She received orders from the authorities of the hospital not to talk to anyone in her room, the hall or parlor about her religion. Friday, the 28th of March, she crept from her room on the fifth story to the street, stopped a street car, and asked to be put off at the Union Protestant Infirmary. She was put off at the door of the W. P. I., they took her into a good room, a good nurse and good attention. After resting she went back to the Catholic Hospital, got her trunk and every Protestant patient, and then said: "God is with me even among the Catholics. Thank God! thank God!" They would not allow her to sing "Nearer My God to Thee," nor Dr. Williams to pray with her within the walls of the hospital.

Many things more I could tell you, but I have said enough. Give these idolaters the purse and the sword, and then alien to soul liberty.

I am the eldest son of your life-long friend, Wm. K. Clement, who went to his reward Nov. 21, 1883.

Affectionately yours,
WILLIAMSON, S. C.

A WORD FROM MISSISSIPPI.

BRO. GRAVES:—It has been a long time since name has been seen in the "Old Banner," and I cannot keep silent any longer. In the first place, I want to say, I have re-examined this winter "Old Landmarkism—What is It?" and I have come to this conclusion: That no true Baptist will condemn its truths. I have carefully read it through three times, and I am sure it advocates the doctrine the Baptists had ever held, and I want to say that those who condemn its truths do not talk and preach as they did forty years ago. It grieves one to the heart to see the loose views of some brethren in Mississippi, though we have many in the old Jackson Association that are as true as steel to Bible doctrines. For a long time I thought I never would raise my voice again against those good brethren in my own State who, I do believe, are going contrary to the fundamental doctrines and principles of our denomination. Yet, I have the cause of my Master above my earthly friends. I am pained to see and hear what brethren are saying about each other—all of the same household—of the same church and faith, or ought to be, in the last number of THE BAPTIST.

I see an article in the *Mississippi Record* condemning Bro. Graves for misrepresenting him on church policy, and let me say to Bro. Gambrell, in faithfulness, it was on this ground, and this only, why I quit his paper. I believed he was wrong then, and I believe he is wrong now. You ask if the churches in Mississippi are ready to concede this prerogative to the ministry? I think I know the Baptists of this side of the State, and I answer for all, No! NO!

I have said this much, on this subject, for all to know that I am still a straight-out Landmark Baptist.

It is my intention to visit Texas next fall, and if I am able to raise my voice it will be in defense of Christ's truths. I will in due time send you a list of appointments, which I will want to be published in THE TENNESSEE BAPTIST. I will give, from time to time, the state of religion in the bounds of my church, which I am preaching to this year, and our Association. And now may the grace of our Lord Jesus Christ be with and sustain you in all your work, is my prayer, for Christ's sake, Amen.

J. J. ANDREWS.

Guntown, Miss.

P. S.—Since writing the above I have seen the treatment of Bro. Gambrell towards you in the matter of that article, and charging you \$12.40 for putting in your defense against his statement as an advertisement, and then writing two columns against that! It seems to me not fair dealing, and as between editors, an outrage. I am a Mississippian, and would like to be able to defend the course of our paper, but in this I cannot, and he will find there are thousands who will not approve of it. I shall try and get you five subscribers to help pay back that \$12.40 so unjustly gotten out of you.

J. J. A.

Would it not be better for the *Herald* to turn its attention to its own church members and have less to say of its neighbors? But could not those liquor-selling Baptists of Richmond commune with your churches in Missouri, Bro. Williams!

ADULTERY.—There is a general and pressing demand for Dr. Eston's sermon on Adultery. From Nebraska to South Carolina letters are

Subscribe for this paper.

At a conference of the preachers in the mission

JOHN H. RAWHOFF, expelled from the Bluff Springs church, Mayannah, Tenn., for drunkenness, adultery, and making his wife and children. He is of a very dark skin.

Wm. M. Dunn, Texas: I consider the Seven Dispensations the best exposition of the prophetic Scriptures I have

T. H. PETTIT.

This is just what we have said for two years past, and it is for this we have opened our columns so wide and so long to Bro. Coleman, who represents the intercommunists of Arkansas. Up to this date he has issued 7 long articles, nearly twenty-four columns of this paper, and as yet he has not claimed that he has produced a command for, or an example of, the intercommunion of the churches, but only confesses that he cannot find them, but *can* for the duty of churches to invite! The advocates of infant baptism meet us with inferences to sustain the practice, and confessions that commands, or examples, cannot be found, in the Word of God! And now Baptists are involving themselves in the same fault they so condemn in the Hobabaptists! If there is proof that there was a church at Troas in the first century, why will not one produce it? If they have none, why will they insist upon our accepting their bare inferences?

RELIGIOUS NEWS.

John Mincey, Tenn, 50c; Tenn & Ark Dept M
Endowment and Benevolent Ass'n \$2.00; J H
Tenn, 2 00; Lucile B Pendleton, Tenn, 1.00; Mrs
Tenn, 1.00; Miss M A Ragon, Tenn, 50c; J
rouse, La, 1.00; Miss M A Ragon, Tenn, 50c; C M Sherrouse,
La, 1.50; M A Spears, Texas, 50c; C M Sherrouse,
La, 2.00; J H Vann, Texas, 50c; Mrs J E Vann,
La, 2.00; J H Vann, Texas, 50c; Trinitie England,
1.00; Lila Vann, Texas, 50c; Trinitie England,

100 student canvassers for "The New Great Iron Wheel" wanted by the Baptist Book House, to whom liberal commissions will be given. Write and get terms.

100 student canvassors for "The New Great Iron Wheel" wanted by the Baptist Book House, to whom liberal commissions will be given. Write and get terms.

WARNER BROTHERS

Any one who reflects upon the facts
above described must have a feeling
sadness. The father, dead by his
own hand, supposing his son's recovery
to be impossible; the son restored
health to mourn the loss of his
father, and the agonized relatives
with a memory of sadness to forever
mark their lives. Had Clinton
known that his son could re-

[illegible]

ture opens before the workers, absolutely
at. At once address, The Book Co., Augusta,
Me. xvi.14 xvi.16 com.

NO SUNDAY SCHOOL WORKERS.

PURE DELIGHT.

New Sunday School Song Book.
By GEO. F. ROOT and C. C. CARLE.
Contains New and Original Words;
Easy and Inspiring Music; Pure
and Elevated Sentiments.
One of the leading features of the book is a set of
BEAUTIFUL RESPONSIVE SERVICES

THE NEW SHORT LINE.

Harst Powers **FRESHERS** Clover
 Shipped to all parts of the world. Write for a list of all the Freshers
 and Prices to the American & Taylor Co., Mansfield, Ohio.

WANTED
Agents for the

GOLDEN

South of the



1991

