

THE TENNESSEE BAPTIST

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 \$300—and therefore no more copies have been issued.

Bishop Capers is reported to have said that nothing had so injured Methodism since its birth as the book called the "Great Iron Wheel," and that 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 1863, and the new M. E. Church South dates from 1866. The other changes, such as the abolition 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 PROPOSAL.

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 many thousands of the author's friends, will be the new steel engraving of Dr. J. R. 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 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 \$1.50 each.

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

To any one forwarding us \$1.50, on or before the seventeenth of May, 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.

ITEMS.

Elder Z. Holliday, of Beeville, Texas, is our authorized agent for the Blanco Baptist Association.

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. if.

Scarcely any of the inhabitants of Noyon, France, the birthplace of John Calvin, have ever heard of even the name of that Reformer, but the Baptist pastor at Channy, M. Cadot, has succeeded in opening a small room for the preaching of the gospel there.

The Baptist Courier says that Dr. H. H. Tucker, of Georgia, accompanied Dr. H. A. Tupper to Mexico. He selected a wise and level-headed man to go with him and their report of the Baptist status in that country may be relied on as altogether trustworthy." We shall now know of a surely that there is no State aid in the offer.

"We do not know a Baptist church in Missouri that would hold a liquor-dealer in fellowship. A liquor-selling Baptist went from Richmond to the city of New York, and he could not join a Baptist church there, until he changed his business. Do let Virginia Baptists wash out this stain that is upon them."—Central Baptist.

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?

PEANUTS.—The despised peanut promises to become a very important product of the country. It yields a return already of over \$3,000,000 per annum, and its growth is rapidly increasing. It is not only eaten in the shell, roasted and fed to hogs, but has recently been ground into flour which makes a peculiarly palatable biscuit. It is also used in pastry, where it takes the place of cinnamon, and is not only oily and richer, but healthier and better every way. The peanut is easily grown, produces an immense crop, and is destined to be widely consumed, not only for cattle, but in the form of flour and pastry for human beings—Demarest's Magazine.

We leave this week to fill appointments in East Tennessee that will occupy the whole month of May. We shall turn our editorial columns over to our associates, Borum, Bond, Cates and Loman, and our correspondents will have more space. No little interest has been awakened about the proposed discussion with the Flag. As yet, after so many weeks, we hear nothing from Bro. Ray about the discussion of his "Scriptural Arguments," which he charges we would not notice. We again ask him, Will he defend them, copying our reviews of them, and we will his defense? If we cannot get a fair discussion out of the Flag we shall accept his negative propositions, unless he withdraws backward. We cannot now hope to be at home long enough for such a discussion until the last of June or first of July. Meantime will not Bro. Ray frankly tell us whether he will defend his scriptural arguments upon terms we have proposed—not, upon what terms?

Will not Baptist Sunday-school Superintendents, teachers and parents read and reflect on this. "A writer in the National Baptist asserts that a ballet-girl in the West, stated, with tears in her eyes, that her first lesson in the time of theatricals was taken in the Sunday-school. To this the Index responds, that it is not strange, since Sunday-school exhibitions, where girls are dressed to appear on the stage, for some performance in the presence of an approving and perhaps applauding audience, are well calculated to open the way to the theatrical ballet dance, and the whole line of stage performances and stage life. Is it not time that stage exhibitions ceased to constitute a part of Sunday-school operations?" Are they legitimate to Bible study, which is supposed to be the object of Sunday-school work? Are they not pernicious, not only in diverting attention from the study of the lessons, but also in fostering vanity, love of display, and boldness, at the expense of true modesty?"

Do not again consent for your daughter to go upon the stage or rostrum and "recite" a piece, as it is called—in plain words, to declaim, whether in poetry or prose. The tendency is only evil.

In the recent Luther celebration popular clergyman of Hartford, in rhetorical phrase, eulogized the great reformer as having "removed the crown from scholasticism, ecclesiasticalism, and mysticism to the Bible." Rev. W. W. Everts, Jr., in the Hartford Courant, calls the eulogist to rigorous account for claiming that Luther was especially loyal to the Bible. He shows from his own writings, and the testimony of writers of the highest authority, that the reformer practiced the greatest looseness in the interpretation of the Scriptures, conspicuously followed tradition as against Scripture, as in baptism and other church usages; that he justified departure from Scripture precept and example in reasoning against the Anti-Baptists, as the Romantics had against him when he pleaded Scripture authority against the corruptions of Papacy. Let Luther be praised as a great reformer, leader, organizer, but not as conspicuously making the "Bible, and the Bible only, the religion of the Reformation!" Tradition is at the foundation of Lutheranism throughout Europe as obviously as the Papacy, though German tradition is a greater approximation to the Scripture than that of the Papacy.—Watch Tower.

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

coming to Dr. Eaton inquiring if that sermon has been printed in pamphlet form, and every day gentlemen are stopping him on the street. Rev. W. P. Harvey wants 500 copies, Gen. Ekin, U. S. A., wants a large number, a Presbyterian minister 25 copies, etc. It is proposed to print in neat tract from 5,000 copies of that sermon, and to have the same ready for distribution by the first of March. The prices will be as follows:

Single copy, postage paid, 6c; 20 to 50 copies, 5c; 100 copies, \$1.50.

Send in your orders. When this edition is exhausted we can print another.

GRAVES & MAHAFFY, Memphis, Tenn.

THE BAPTIST TRAV'LER SOCIETY.—This is a voluntary association of brethren and sisters, who will pledge themselves to sell and give away the sum of dollars worth of Baptist books and Tracts during the year 1884. Last year the Society put 83,400 pages into circulation, and the effort this year is to sell and give away one million pages, 1,000,000. Would we had one Crozier down here, and if here he would say, "Here is \$100 or \$200 to add you in giving away Baptist tracts where there are so much needed. The following work will circulate 1,000,000 pages:

100,000 copies of the New Testament.

100,000 copies of the New Testament in Spanish.

100,000 copies of the New Testament in French.

100,000 copies of the New Testament in German.

100,000 copies of the New Testament in Italian.

100,000 copies of the New Testament in Portuguese.

100,000 copies of the New Testament in Dutch.

100,000 copies of the New Testament in Polish.

100,000 copies of the New Testament in Russian.

100,000 copies of the New Testament in Greek.

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100,000 copies of the New Testament in Hebrew.

100,000 copies of the New Testament in Yiddish.

100,000 copies of the New Testament in Chinese.

100,000 copies of the New Testament in Japanese.

100,000 copies of the New Testament in Korean.

100,000 copies of the New Testament in Tagalog.

100,000 copies of the New Testament in Malayan.

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The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE
THAT IT MAY BE DISPLAYED BEFOREN OF THE TRUTH."

GRAVES & MAHFFEY • • • Publishers

J. M. D. CATES, L.L.D., Editor and Proprietor

REV. J. M. D. CATES, Associate Editor

W. WOODBURY, TENN., Woodbury, Tenn.

REV. J. H. BURTON, Dyersburg, Tenn.

STATE CONTRIBUTORS

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

REV. WM. P. BOND, Brownsville, Tenn.

A. J. FROST, Sacramento, Calif.

REV. WM. NORTON, England.

JAS. S. MAHFFEY, Business Manager

Business Office: 356 Main Street, Memphis, Tenn.

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Send money by PostOffice Order, Registered Letter, Express or Cable, or by mail, otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

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

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

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

Church Polity.

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

2. As Christians, each church is a voluntary sovereign and independent body.

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

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

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplice of Error.

INQUIRY AND "ALIEN IMMERSIONS," ETC.

THERE is a spirit of inquiry awakened in the

Northwest as to the current belief of the denominations touching the validity of alien immersions. We have received several special inquiries from sources which impressed us that statistics were being gathered for special purposes. The last inquiry, recently answered, was from Dr. Boise, D.D., LL.D., of the Chicago Theological Seminary, and was for the information of his theological students. We reported that we did not know of an Association in the South that would advise its churches to receive such immersions as valid baptisms—that we did not know of a church that would accept of such; that we did not know of a minister in the South who would advocate the reception of such; that we did not know of but one paper in the South—the *Religious Herald*—and that only under its later management, that endorsed such, and we could not believe that even it would strongly encourage the churches to receive such, and it was a matter of great satisfaction to Southern Baptists that our Theological Seminary, as represented by its President, Dr. Jas. Boyce, regarded all such as null and void, he having immersed Dr. Weaver, pastor of the Chestnut-street church, after he had been a preacher and pastor among us for over twenty years. The editors South have been generally interviewed upon this practice.

The Editor of the *Baptist Flag*, St. Louis, answering for that State, substantially says: "The Baptists of Missouri are so much opposed to receive

alien immersions that not one church in a hundred would do such a thing. No Baptist College in the State favors receiving such immersions. No Baptist paper in the State favors such a thing. No prominent pastor outside of St. Louis is known to favor such a thing. The same may be said of Arkansas Baptists."

Dr. Wharton, of the *States*, says: "Georgia is the banner Baptist State in our country. It is not the custom for the Baptist churches there to receive alien immersions. There is not a Baptist paper in the State that advocates or favors the reception of such immersions. There is not a college in the State that favors such a thing. The same is true of Florida."

Eld. J. B. Gambrell, of the *Baptist Record*, Mississippi, says he does not know a Baptist church, or paper, or college in the State of Mississippi that favors receiving "alien immersions."

A Landmark Baptist believes what Christ has

clearly and emphatically declared, whether he

can prove it beyond question to those disposed to doubt or not.

Bro. Lasher might as well demand of us to prove our lineal descent from Adam by our genealogical tree, because we believe and assert and claim a personal interest in the redemption of Christ which was only provided for Adam's descendants—as to demand of us to demonstrate the existence of scriptural churches in every age and day of history since Christ's ascension—because we assert our belief that Christ's kingdom has never been broken in pieces, but has stood from the day it was set up until now, and will stand until he comes again.

It is enough for us to know that Christ our Savior has said it, and that he is able to make good his Word, and that no Man has ever lived that has been able to prove that this earth has been without a "true church of Christ" from the days of John the Baptist until now.

This unity of belief and practice has been brought about by a steady agitation and discussion of the question for over thirty years in our pulpits and papers.

This is one of what is called by some the "New Tests of Orthodoxy" or "Old Landmarkism," which they feel it their duty to put down.

We can scarcely believe that our genial Bro. Lasher, of the *Journal and Messenger*, Cincinnati, would have written the bitterish article, from which we copy the following paragraphs, had the fear of the above facts been before his eyes:

"The Baptists did not originally practice what is known as Landmarkism.

"Rev. Dr. J. R. Graves, of Tennessee, has striven to show that they did, but he has failed so far as to carry with him very few of the better Baptist scholars. There is some difference of opinion, we think, as to who originated the idea.

"As we understand it, there is not a majority of the Baptist churches in the South now consistently holding to the Landmark view, while very many of the most prosperous, and of those led by the most intelligent pastors, reject the view. In the Northern States there are almost none, except along the Ohio River, which hold to such views, and even these are by no means fixed in them.

P. S.—Since writing the above we see the New York *Examiner*, the leading Baptist paper on the continent, opposes the view advocated by Bro. Lasher, and we give our Bro. Bright the right hand of fellowship as an old Landmark—*for*, if Pedobaptist ministers are unbaptized he cannot consistently affiliate with them as truly baptized and ordained ministers.

EDIGRAMS.

"What could Dr. Gambrell mean by his remarks about Melchizedek, and his contiguous remarks?"

—P. S. Bruner, Texas. We suppose he meant to sneer at those who have recently expressed an opinion about that Biblical character, as wasting their time on a trifling question, and thus of course he sneers at Paul and the Holy Ghost, who prompted and indicated what Paul wrote about our Anointed Priest.—Thank you, Bro. Foote, of Topeka, we accept your kind invitation, and shall call on you when we visit T. Give us the news from your section. Are the Baptists gaining ground in T.—in the State?—"I heard one of our ablest city ministers say this month, touching the church communion question, 'Bro. Graves has the logic on his side, but not the sentiment of the people.'

While no "Landmark" known to us, claims

THE TENNESSEE BAPTIST.

shows what "Young America" thinks of the Old Man Eloquent:

M.
Dr. Graves, of Memphis, announces through the columns of THE TENNESSEE BAPTIST, that he will be at Mossy Creek, May the 16th, to begin a series of five lectures.

Dr. Graves needs no recommendation to the people of the South as a profound thinker, a logical reasoner, and a pulpit orator. He is justly considered the most able minister in the South.

He is a man of wonderful will-force, and very impressive before an audience. We had the pleasure of hearing him preach the Baccalaureate sermon before the class of 1881, and received life-long impressions from his enunciation of the third chapter of Daniel, and his *ad tempore* description of a vacillating character.

Some religious journals assail Dr. Graves on account of his views on some points, but he has shown himself to be more than able to cope with the profoundest of them.

His visit to Mossy Creek will be a time when the school boy can well afford to lay aside his text books for a time, and listen to his lectures.

APPOINTMENTS FOR MAY IN EAST TENNESSEE.

First Sunday in May, Johnson City; Jonesboro, Sunday night. Tuesday, May 6, Ford Town, five days. Watauga, second Sunday and Saturday before Whitesburg, Tuesday before the third Sunday. Friday before the third Sunday, until Tuesday afternoon, Mossy Creek. Fourth Sunday and Friday and Saturday before Decatur. Lectures.

THE NEW GREAT IRON WHEEL.

WE regret, for one reason, to announce that owing to delays on the part of the firm engaged to electrotype our work, it will not be finished before the 17th May. We regret this because we promised it on the first, and the stereotypers contracted to deliver it to us on the first day of May. The fine Steel Engravings are all finished, and the illustrations—wood cuts—all new, are made, and up to date Part II., some 150 pages remain to be completed. It will be in all respects a superb book, in its entire make-up, as no money has been spared in its mechanical execution.

WE are invited to deliver the full Course of Lectures at Decatur, commencing on Friday before the fourth Sunday in May, and, God willing, we shall be there and want to see every minister and deacon in fifty miles at the meeting. Let us pray for a real revival meeting along with it.—A brother writes us: "What about Baptist young men engaging themselves to work with the Young Men's Christian Association?" Say to them, No, by no means. They have engaged to work for Christ, through his church, all their lives, and they have no time, or money, or influence to give to a human society that comes in and proposes to take upon itself the work Christ delegated to his church alone to do. A Baptist cannot scripturally or consistently do it—and the Young Men's Christian Association antagonizes the church of Christ. We will soon develop, or have developed, in this paper the workings of this Institution.—Bro. Otkin, President of the Lee Female College, invites us to deliver the Commencement Sermon on June 15th proximo. As senior Trustee of the Mary Sharp we must be at Winchester on that day, and a daughter graduates on the 17th, else we would accept the proffered honor.—Yes, Bro. Taylor, of Helena, we do think that every member of a church is in duty bound to give something to the support of his church and to do his part according to his ability, but we cannot say that a church committee may assess him and exclude him if he feels unable to pay the tax. No; if it is not *legislating* what is it?—The reason why your queries have not appeared, Bro. McDonald, Miss., is because there are fully one hundred in before you waiting to be answered. They will not spoil if good ones.

UNTIL THE 17TH OF MAY.

Any one ordering with cash—\$1.50—on or before the 17th of May shall receive one copy of the "New Great Iron Wheel," with a superb Steel Engraving of the author, size 12 by 14 inches, taken at 64, prepared for framing. After May 17th the price of the Engraving alone will be \$1.00, post-paid, and will not be sent with the book. We will send eight copies of the book and engraving for \$10.50, the price of seven copies.

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 frankly confesses that he cannot find them, but can infer 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 Pedobaptists! If there is proof that there was a church at Troas in the first century, why will not they insist upon our accepting their bare inferences?

ITEMS.

The City Mission Board has purchased a building lot for the Mission in South Memphis, for \$1,666, and applied for corporate powers to hold the same until a church can be organized.

Bro. Lamar, of the Central, will soon bring out his "Lectures on Baptist Principles," and several sermons recently delivered to his people in "hook form," and we predict it will find ready sale, and be read with interest and profit. Success to every good book.

It was a stirring missionary sermon our pastor

gave us at the first church last Sabbath morning, and an appeal was made for the Italian Mission at the close, which resulted in cash and pledges to the amount of \$47.00, and it is proposed to make it \$100 on next Sabbath.

We are invited and urged to assist in a protracted meeting in this month, and we say to our brethren, nothing would give us more pleasure, but every moment aside from our work on this paper is given to our book, and we must be on the ground to read the proofs. It is simply impossible for us to leave home.

The Radical Review, an infidel paper, says of an article in the North American Review by Dr. J. H. Ryland, an Episcopal minister of New York, advocating the views of Heber Newton on the Old Testament: "Brother, your hand; let us be friends. You, too, are a noisy infidel, though you may not know it."—Index.

The New York Evangelist, Presbyterian, says: "The doctrine of infant salvation may be true; we believe it is true, and thank God for it; but it is not the doctrine of our Confession." And let it be remembered that the doctrine of the Confession must, then, include the damnation of some infants, and that the baptism of infants is, therefore, according to that Confession, means of warding off damnation from them and of securing salvation for them. Oh, the shame of it!—Index.

Thirty-two members and ministers of the Campbellite denomination publish the statement in the Christian Messenger that they declare non-fellowship for any one among them who teaches that persons should be re-baptized that come to them from other denominations, having been previously immersed into those denominations, and the candidate being satisfied with the baptism. And is this the opening wedge to the division among them? What is to be their relation to the follow-shipped teachers?—Ex.

"We have at Walnut-street church some old-fashioned singing, and we are trying to encourage and help the congregation sing; and for that purpose we use both the big organ and a cornet to lead the music, both being manipulated by skillful performers."—Western Recorder. Under the plea of helping the congregation to sing the choir was introduced, and then the organ, and now the cornet, and next the whole brass band! It is with the voice singing, and making melody unto God in our hearts, and not music, that God requires at our hands, and is according to the genius of our spiritual worship.

Will Bro. Ray, from whom we have no answer to our question, read this, from one of Kentucky's standard ministers:

The INTERCOMMUNION QUESTION.—No disputant is logically bound to prove a negative. It is scriptural for all the members of a church to eat the Lord's Supper when spread by that church. Does any one deny? If not, so far all are agreed. Does anyone say that any others besides the members of that particular church ought to partake of the Lord's Supper with that church? If so, it devolves upon that one to prove what he says. No one is bound to prove that it is not so. This is logical and fair. If there is any Scripture for a member of one church to partake of the Supper with another church it certainly can be produced.

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 frankly confesses that he cannot find them, but can infer the duty of churches to invite!

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THE TENNESSEE BAPTIST

QUERIST.

Q. 68. I wish to ask you a few simple questions, not in a spirit of captiousness, but in an earnest spirit of inquiry, which I hope you will not lightly consider, or contemptuously throw aside, but will answer in candid Christian spirit for my edification.

1. Do you believe that there are any Pedobaptists that will go to heaven, dying in their faith?

2. Do you believe that there are any Campbellites, Free-willites, Hard-shottists, etc., that will go to heaven? If so, upon what do you predicate your belief?

3. If we believe there are good Christians among these Denominations, and that when they die they will go to heaven, why should we refuse to commune and affiliate with them here, and yet hope to fellowship them in heaven?

4. If we do not believe their teachings are right, and that in taking from and adding to the Word of God, as we do, they are in danger or eternal damnation, why do we not tell them of their doings in plain words?

These are simple questions I have often propounded to myself, and myself has failed to answer them satisfactorily.

W. D. W.

Florida, April, 1884.

ANSWER.—Even though members of your own church who walks disorderly, and not according to the instructions which you received from us."

Do not Pedobaptists and Campbellites walk according to the teachings of Paul and the Apostles?

"But if any one obey not our word by this letter, point him out, and do NOT ASSOCIATE WITH HIM, so that he may be put to shame."

Are not these instructions clear and explicit? Do those ministers obey them, who meet on terms of equality, and affiliate with, in preaching the gospel and carrying on meetings with Pedobaptists and Campbellites? We do not say Episcopalian and Catholics, for they are more consistent and would not consent for a moment to affiliate with Baptists, and so recognize them as Christian ministers and Christian churches.

If these answers are not satisfactory to Bro. W. he can write again.

TO OUR HUNDREDS OF ARKANSAS PATRONS.

WE submit to you the plea of one of your young ministers at Jackson, Tenn.

*DEAR BROTHER GRAVES:—I am a young minister in school at the University here, and my means are exhausted. I do not know what to do. My home in Arkansas, and in the bounds of the Friendship Association. This body has helped me some, but it has taken more than I thought to keep me here. As I know you are a friend to all young ministers who are trying to obtain an education, I venture, in this my extremity, to ask if you cannot help me to the means to get through this session, and I will try and earn it by work next summer and pay it back. If you wish to know all about me write to Bro. J. B. Searcy, of the *Evangel*, Arkansas. Your brother in Christ,*

O. P. MILLS.

*One hands are more than full, but believing that the Baptists of Arkansas will, by prompt contribution, come to our rescue, we have assumed the payment of his expenses for one month—which will give us time to hear from them, and then we will know what to do. Bro. Searcy, of the *Evangel*, will help us, we are confident, by word and by deed. Will not every brother in the Friendship Association send us something, and if more than is needed for this session it can be applied to the next?*

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

DELEGATES ON FOREIGN MISSION FUNDS.

ON the basis of one delegate for every hundred dollars contributed to the Board of Foreign Missions from May 1st, 1883, to March 17th, 1884 the States are entitled to delegates as follows: Alabama, 21; Arkansas, 7; District of Columbia, 1; Florida, 3; Georgia, 47; Kentucky, 72; Louisiana, 10; Maryland, 33; Mississippi, 27; Missouri, 38; North Carolina, 33; South Carolina, 68; Tennessee, 17; Texas, 116; Virginia, 68; West Virginia, 1; New York, 1.

RAILROAD ACCOMMODATIONS.

The following roads will issue a "round trip ticket at 2½ cents per mile": Richmond and Danville; Virginia Midland; Columbia and Greenville; Charlotte, Columbia and Augusta; Western North Carolina. "Trunk lines centering in New York have agreed to allow return rates at one-fourth price of unlimited tickets; and the Western Maryland railroad and its connections through the Southwest will make reduced rates." A prominent railroad official writes: "Rates have already been made for Texas points and basis agreed upon for New Orleans and surrounding territory." As roads east of Atlanta are heard from their terms will be reported to our Board.

*The Editor of the *Mississippi Record* has arranged for a written discussion on "Scriptural Baptism" with Dr. Hunter, O. S. Pres. Minister, of Jackson, Miss. This is very well; the discussion will do good, without doubt. The subject is an important one, concerning, as it does, one of the ordinances of a church of Christ. Bro. Gamble will now, with very ill grace, charge us with wasting our time, and distracting the attention of the denomination with the discussion of the scriptural limits of the Lord's Supper! It cannot be that he assigns to himself the sole prerogative of discussing those questions, as well as to dictate to us what subjects we may write upon! Possibly, when he returns from this field flushed with victory, he will be willing to discuss the scriptural limits of the Lord's Supper, provided we will pay for the insertion of our articles in the *Record* at advertising rates, and we will do it to induce him to discuss the subject.*

*H. A. TURPIN,
Corresponding Secretary B. F. M.
Richmond, Va.*

ITEMS.

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.

RELIGIOUS NEWS.

*ALABAMA.—Bro. J. E. White, Butaw, Green co., writes: "Our second, little J. R. Graves, is quite a promising boy; was seven years old last November. He goes four miles on horseback to the postoffice and has plowed some in the garden. At her earliest convenience his mother says she will send you his picture. He is quite anxious to see yours, at 64. May God bless you in all your faithful conflicts for the truths of the Bible." — A correspondent of the *Alabama Baptist* proposes the purchase of Dr. Winkler's library for Howard College, especially if a Theological Chair is to be established in that institution.—Rev. W. T. Kone, recently of Huntsville, has baptized 15 or 20 in his new pastorate at Lee-street church, Baltimore.*

FLORIDA.—Rev. A. M. Manning and S. M. Trotter, missionaries of the Florida Association, are doing good work preaching the gospel and distributing Bibles and Testaments as they go. Rev. W. T. Gordon, of Tampa, has accepted the call to Leesburg and will enter upon his duties as pastor as soon as possible. Rev. J. W. Falkner has been called to several churches in Taylor county. — At Greenville the Baptists use the Methodist house of worship, a building which they recently purchased from Mr. Hagg, that the Baptists failed to pay for several years ago.

GEORGIA.—Union church, on the road from Hosanna to Greenville, was blown down by a cyclone, Monday night, April 14th. — Mrs. Temperance Morgan, near Waycross, for over sixty years a Baptist, is dead, aged eighty-four. — The Third church, Atlanta, has recently received eight by letter and twenty-five by experience, the fifth church three by letter and eighteen by experience, the sixth church five by letter. — A musical concert by the ladies of the Second church, Atlanta, last week, secured \$100 for mission work in New Orleans.

At the Atlanta Baptist Ministers' Conference, Dr. Tidwell reported that the receipts of the Home Mission Board for the year closing would probably profit by \$10,000, against some \$8,000 last year and \$37,000 the year before. Missionaries employed, 110 additions to the churches under their labors, more than 4,000. The missionaries in addition have obtained some \$20,000 for the building of churches on their fields.

VIRGINIA.—Bro. Allen Curr, Richmond, writes: "I am glad to be able to tell you that the Lord has opened a door for me to return to the ministry. The church at Staunton, 140 members, has unanimously called me to the pastoral and I have accepted."

*TENNESSEE.—Bro. Jeff D. Ray writes to the *Baptist* as follows: "We have just closed a three weeks meeting. The oldest inhabitants agree in saying it was the best meeting ever held in Huntsville. We have baptized nineteen, to date, and received ten by letter. Some were converted who have not yet joined the church. Some who have joined, or will join other churches, and still others near the kingdom and who will doubtless press in."*

— One of the greatest evils attending pastoral visits in Texas is the partisan influence brought to bear upon the church and pastor in bringing these men into office. The church at Grove, which has called Bro. John James as their pastor for the third year. They have good congregations, a good Sabbath school, and a bright future. — In one meeting in Texas, last year, conducted by Brethren Wolff and Ellis, there were three whole households baptized—yet no infants.

*MISCELLANEOUS.—No member of any Baptist church in Mexico either smokes or chews tobacco, not because the churches forbid it, but because their missionary zeal will not allow them to use money for mere indulgence while the diffusion of the gospel needs it so much! — George Bancroft, the venerable historian, in a recent letter to the editor of the *N. Y. Christian Advocate*, says: "Certainly our united commonwealth is the child of Christianity; it may with equal truth be asserted that modern civilization sprung into life with our religion—and faith in its principles is the life-boat on which humanity has at divers times escaped the most threatening perils." — The 387 native Christians connected with the Southern Baptist Mission in Canton, China, and its vicinity, contributed last year \$477—an average of \$1.23 cents each. — Dr. Upshur, of the Richmond, Va., Medical College, maintains that the negro race is on the decline, and that in a few generations at the furthest, the places which now know the colored man will know him no more. — The *Christian Union* proposes that all the churches should admit to membership the Friends, who reject both baptism and the Lord's supper.*

*FOREIGN.—The *Figaro*, of Paris, publishes the singular statement that twelve American millionaires have united to build in Jerusalem a temple exactly corresponding to that destroyed by the Romans, A. D. 70.*

OBITUARY.

IN MEMORY OF MY MOTHER.

On the night of the 24th ultimo, about 10 o'clock p.m., in the stillness and solitude of the night, as the Sabbath of rest was passing out, my dear and devoted mother entered into rest. For near two years she had been in declining health. In November, 1882, I was called by the telegraph wire to what was believed to be her dying bed; but God in his providence raised her up, as it seems, almost from the dead. I spent several days and nights with her, but she was unconscious all the time, and for a full week afterwards. She only had a faint remembrance of my being there. That was the first time I had seen her since I left Tennessee, in 1879. Last May it was my great pleasure to see her once more, and for the last time on earth, until the Lord came. Owing to the condition of my family it was impossible for me to go to her dying bedside, and, with my father and brothers and sisters, look into her face all calm and beautiful with the radiance, as it were, of a beam of heavenly glory, as her spirit, at the Master's bidding, departed to be with Christ and her two dear little girls who had gone on some years before.

My father writes me that she passed away without a struggle, and in full assurance of a life of blessedness and peace. In her dying moments

"Not a wave of trouble rolled across her peaceful breast."

My father, in a letter to me in which he asked me to write these lines for THE TENNESSEE BAPTIST, which he has been reading for a great many years, and which my mother greatly loved, says: "I would have been glad if you could have been with her . . . about four hours before she breathed her last, to have seen her rejoice with unspeakable joy while I, at her request, tried to sing a favorite song for her."

She was born in Middle Tennessee, December 6th, 1830; was married to William Hill (I believe my father was not a preacher then) June 6th, 1850; and about two weeks after made a profession of religion at a meeting Bro. J. R. Graves was holding in Winchester, and was baptized by him into the fellowship of the Baptist church there; which profession she has ever adorned by a meek and humble Christian life. She was a devout mother, an affectionate and faithful wife, and a humble Christian woman. She was the mother of eleven children—five girls and six boys. Two of the girls are dead; two are married and professors of religion; five of the boys are members of the Baptist church; two are ordained ministers of the gospel. My father, ever since I can remember, has each year had the care of from two to four country churches, and has of necessity had to be absent from home a great deal, but during all these years about a quarter of a century or more—she never, as I remember, murmured one time when he started to his appointment, and always, if it took till the late hour of midnight, made every needed preparation for him to go. By this she greatly strengthened and encouraged him in his work in the ministry. But her work of life is over. The scenes of this life on earth are closed with her. The curtain has fallen for the last time and left us—her husband, children, relatives and friends, in the gloom and darkness of death's sorrow and sadness. But there is one more scene, the most transcendently beautiful, the most sublimely glorious, that will appear when this curtain is drawn. They have good congregations, a good Sabbath school, and a bright future. — In one meeting in Texas, last year, conducted by Brethren Wolff and Ellis, there were three whole households baptized—yet no infants.

CASH FROM FRIENDS.
John Mincey, Tenn, 50c; Tenn & Ark Dept Mutual Self Endowment and Benevolent Ass'n, \$2.00; J. R. Jordan, Tenn, 2.00; Lucie Pendleton, Tenn, 1.00; Mrs. A. J. Sherrill, Tenn, 1.00; Miss M. A. Ragon, Tenn, 50c; J. H. Slade, Tenn, 1.50; M. A. Spears, Texas, 50c; C. M. Sherrill and wife, Tenn, 2.00; J. H. Vann, Texas, 1.00; Mrs. J. E. Vann, Texas, 1.00; Lila Vann, Texas, 50c; Jimmie England, Texas, 50c.

\$100. WANTED. \$100.

We have undertaken, by the help of our friends, to raise

in this column, by the readers of this paper, the sum of

\$100 for the present scholastic year, commencing Septem-

ber 1st, 1884, and ending June 1st, 1885, for the support of

two young ministers at the Southwestern Baptist Univer-

sity, at Jackson, Tenn. All that fails to be contributed

by our readers will be given by ourself personally. All

expenses have been paid up to January 1, 1884. There

will be \$120 wanting to carry them through this session—

six months. The following sums have been received on

this term:

