



ARMINIANISM—WHAT IS IT, AND ITS DAN- GEROUS TENDENCY.

NEW GREAT IRON WHEEL, PART III, CHAPTER XIII.

Its Ruinous Tendency—It Practically Destroys Christianity—It is the Foster Parent of All Forms of Skepticism and Infidelity—The Testimony of Parson Cooke, D. D., as to its Influence in Lynn, Mass., and that of Others.

BISHOP MYRE, DEAR SIR:—But if I mistake when I say nine-tenths of Methodist converts backslide, let those who have the means correct the mistake. It is, in this community, a matter of common notoriety that a vast majority do thus backslide. And if the precise proportion can be given, it would be a valuable though and contribution to our knowledge.

It is clear as noonday that the gospel, as preached by the apostles, was followed by no such disastrous results. One of the sad results of this state of things is the levity with which church relations, and a profession of religion come to be treated, by reason of the fact that people come in and go out so easy, and are so often reconverted and backslidden, excommunicated and restored.

As a specimen, there now occurs to me the case of one who had had numerous conversions. In speaking casually of the subject, without a thought of uttering anything peculiar, she said she "had been a member of the church, off and on, seventeen years." Now was there anything peculiar in it. There are hundreds who might say the same, and who would probably be as indifferent whether they were off or on. A man who had been often converted in this way, and whose moral habits in the intervals while backslidden were not the most correct, but who had attained the position of class-leader, who exhorting his mother to be born again, and become a dear good Methodist, and go to heaven. She replied to him, "You have been born again now ten times, and I am afraid if you should be born ten times more you will not get to heaven."

In short, it is none of the smallest of the evils of this system that it brings the matter of conversion to God, and covenanting with him in a public profession, into contempt. It is really sickening to see how the matter stands in the common mind, that gets its views of religion in familiarity with Methodist ideas and practices. The common speech of men on the subject here mingles more of the ludicrous than of the serious—just as the Methodist efforts in their revival scenes embrace of design so much that is comical.

Here is a process that issues, we will say, in deluding nine-tenths of the professed converts, offered to every one invited to conversion a chance of ten to one that he will be cheated into a disastrous delusion. And where Methodism abounds, as in Lynn, it multiplies the deluded by hundreds at a time. And we insist that such a work should come under a solemn scrutiny. We ask the true Christian connected with Methodism, are you willing to be responsible for this? Can you lay your hand on your heart before God, and say that it is a work fit for Christians to engage in? Go out with me while we count the fruits as they hang in clusters around us. The process on a broad scale has been going on in Lynn for sixty years. The main religious force of the town has been employed upon it. At short intervals, over and over, a hundred or more of the children and youth have been thus deceived. They have come under such influences and instruction, they have no idea of any other conversion than this. They look back on what was seen and felt in that scene, where their fancies and their passions were wrought upon, and the idea which memory holds of that stands in their minds for Christian experience. Urge now upon them the duty of repentance and faith in Christ, and their inward thought is, this repentance and faith are a farce; for I have proved them in my own experience.

Now, it is a very serious matter to have so large a portion of the people, by such a systematic operation, divested of their faith in vital Christianity, hardened in heart, and put beyond the reach of gospel influences. It is this process more than all other causes that has swelled the amount of the irreligious in Lynn. Soon after the second Univer-

salist society here was organized with the help of one who was extensively acquainted with individuals, I went over, as far as practicable, the list of the persons that made up that society, and of nearly all it was found that they were such as had had experience of what is called conversion under Methodist operations. And in view of this tendency of things which we have described, the conclusion was inevitable, that the Methodist conversion was the cause of the Universalist. Indeed, if one has been made to believe that that evanescent impression over which Methodists are wont to raise the shout of glory is true conversion, he can hardly fail, after that impression is gone, to conclude that conversion is a dream. In short, we found that the warp and woof of the second Universalist society had been Methodist professors, and some had been Methodist preachers. And we concluded that the same was true essentially of the first Universalist society. We extended our inquiry among that large class of people who have no religious connections, and so far as we could ascertain, most of them, in themselves or their parents, had been set without the range of religious influence by a backsliding after a religious profession. For it must be remembered that the evil stops not with one generation. When by a spurious conversion one's conclusions are fixed against Christianity, he too often carries his children with him. And so, if our Universalist societies have had fewer Methodist backsliders now than they had at their first formation, it is in a great measure because that instead of the fathers there have come up the children. To me the conclusion seems irresistible, that a great majority of the opposers of evangelical religion in this place have been made such, either directly or indirectly, by an experience had in Methodist revivals. That those are natural results of such operations cannot be denied, and if my Methodist friends should think it worth their while to attempt any correction of my errors, I would invite their special attention to the facts which I have now stated. I ask them, and I ask all careful observers, have I erred as to the number of spurious conversions, or as to the after condition of the deceived, or as to the proportion of such deceived ones in the ranks of irreligion? If it be a fact that there is more of immorality, irreligion, rowdiness, and infidelity in Lynn, than in other New England towns where the Puritan doctrines had the ascendancy, Methodism has undoubtedly been the main cause of it. From what has been apparent in the history of Methodism in Lynn, it is plain that the Methodist ministry promotes Universalism much faster than a Universalist ministry can. For few are the converts gained by Universalist preaching, except of those who by a spurious conversion had been before made Universalists.

These statements, we know, will grieve many real Christians among the Methodists, who, from mistaken views, lend their aid to a system that produces these disastrous results. Yet many of these Christians are at least half aware of this state of things. The case of those ministers which I have referred to as debating the matter proves it. The serious and reflecting minds in that body cannot but have seen and mourned over the fact that a great part of those who come into the front door of their church are wont to go out at the back door. They cannot fail to see how hardened and hopeless are most of the cases of those who have gone through this delusion. And yet why do they continue the destructive process? Why will they put their hand to work a machinery which they see to be piling up around us so many wrecks of character and hope? Here I must speak plainly, and say that the reason is because it promotes Methodism. True, so many immortal men are made to die by it. But yet Methodism lives by it. By converting a hundred and retarding ten of the converts an addition of ten is gained to Methodism. And where there are people enough to sustain this draught Methodism may advance, but the ranks of the irreligious advance faster. And so, because Methodism can be promoted by it, all this wreck and ruin are "kicked." And this motive presses with still more urgency, when it is seen that Methodism cannot

live without these measures. If these were excluded its power of self-maintenance would be gone. If the Methodist ministry should cease to encourage the belief that that experience is conversion, and cease to preach the doctrines and use the measures that pronounce such conversions, Methodism would cease to exist under their hands. They might preach the gospel and gather men to Christ, but not to Methodism. The Christian men among the Methodists are to be blamed for continuing this hardening process upon the minds of the community, when they themselves see and deplore the evils, and still continue them. When I heard some eight or ten years ago, of that consultation of Methodist ministers, which proved their eyes were somewhat open to these evils, I hoped that some measure would be taken to remove or mitigate them. But in this time not a finger has been lifted for a change, not the slightest abatement has been made of those extravagant and comic measures which have done the mischief. Nor will there be while Methodism exists. For they are the heart and lungs to its life and breath."

Dr. Cooke opened up a correspondence with leading ministers in various States West and East, and the testimony of those sustained the observations of Dr. Cooke. In the language of one:—"Most of the leading infidels of this region were once the Methodist church-members."

PROF. WHITSITT'S POSITION AGAIN. BRO. GRAVES:—I have just read, with great interest, Dr. W. H. Whitsitt's explanation, and Dr. T. T. Eaton's definition of his position on church succession, etc. I am very sorry that that Seminary student did not subscribe his name to his article.

As a Seminary student of 1884, I want to express my appreciation of Dr. Whitsitt, and the benefits I received during my short stay at the Seminary. I feel that my attendance upon the Seminary saved me five years of study.

To explain myself, I feel by going to the Seminary I found out what I wanted to learn—the best and quickest way to learn it. Had I been unassisted, and had to have obtained this information by myself, it would have taken me at least five years.

So, at the present, I regard myself much more competent as a preacher and pastor than when I gave up my pastorate and went to the Seminary. I therefore advise every young minister, that can, to go to the Seminary. As for Dr. Whitsitt, I am numbered with his most ardent admirers.

There are three distinctive features in his composition that deserve to be admired. 1. His scholarly attainments. The drilling he has received both in America and Germany, in the finest and best schools, ranks him with the most scholarly men of his age of our country. In his lectures before the Seminary students he is well posted on all topics he discusses, and has no hesitancy in referring to authorities when necessary. His store-house of information seems to be inexhaustible. As a historian, he has but few equals, and can refer to historical events with as much assurance and ease as the ordinary school-teacher to his text-books which he has been teaching for a score of years.

2. His piety seems unsurpassed. He never utters a word, even while discussing the most controverted points, that is not becoming to the most polished, high-toned, Christian gentleman. He is never impatient, peevish, pettish, frolic, nor rash. He never allows his equilibrium to be disturbed. He is as kind, gentle, and as amiable as a woman. If you want to learn how to keep cool take lectures under Dr. Whitsitt.

3. His humility is devoid of every appearance of egotism or self-conceit. He comes into the lecture room as natural as a little child, and talks to the young ministers as though they were all there to mutually counsel together. He wins all the hearts of the Seminary students with an unstudied charm of simplicity. For this reason he wields an influence among the Seminary students that no one but Dr. Whitsitt could wield.

But I am not surprised to see these publications. Some dissatisfaction and discussion were brewing among some of the students before the close of the Seminary last spring, in respect to Dr. Whitsitt's views on the subject of church succession, etc.

Some things in his lectures on systematic theology I did not understand, and therefore did not endorse. But I have never written nor published them, for fear I might do this great and good man an injustice. In his lectures on the Catholic and Protestant churches, he seems to deem Baptists and Protestants together, and grants that the Protestants have as much right to be called the true church as Baptists. This I did not understand, nor could I endorse, because I had been always taught differently. I felt that if Baptists had no church claims superior to Protestants, then it would be best to do away with all this controversy about infant baptism, alien immersion, pulpit affiliation, communion, etc.

That I may not misrepresent Dr. Whitsitt in this matter, I here forward his lectures on May the ninth, and continued on May the fourteenth, 1884. I hope he may be able to explain his positions taken here as easily and readily as he did the one alleged by the Seminary student. Very fraternally, Hope, Ark., March 11, 1885. HARRIS.

CATHOLIC VIEW OF A CHURCH.

"The church triumphant embraces those who are in heaven, while the church militant embraces those on earth. It is one united, only universal, apostolical, holy, infallible, out of which is no salvation, and which is governed by the Pope, its head. Wherever you find a church, not having all these, it is not a church."

The emphasis of Catholic theology rests on the visibility of the church. Compare Noether's Symbolics, page 331. "It is the visible community of all the faithful which was founded by Jesus Christ, and will be continued without interruption until the end of time."

Catholics boast much of the extent of their church. Its organization and power extend to every part of the earth. At the time of the Reformation, this church was very corrupt. The Reformers could do nothing without the apostolic succession of the church. They appealed to heaven against the hierarchy. They said, "the true church was only an ideal church, an assembly of faithful men where the pure gospel is preached, the sacraments are rightfully administered, discipline perfectly executed. (1)

But all these things cannot be perfect here on earth, yet we can strive to become perfect. The Catholic could not understand that. But that was the seed of the Reformation. The difference between the ideal and actual church. The Bible speaks of an invisible historical church. We are all advancing towards the ideal church, we have not attained it. (2)

All churches have a perfect right to struggle for the ideal church. This idea of distinction between the actual and ideal enables a Protestant to see how there are many good Christians in the Roman church. The Roman church can't see how this can be. His church is identical with the ideal. It is perfect and complete. All outside are lost. But Protestants can claim that none are perfect, but all are striving for perfection. (3) This ideal church enables Protestants to look back on the good men in the Catholic church as brethren. Why should not the church strive for perfection? Every other thing has an ideal. But we say men may not belong to any church, and yet be better Christians than some in the church. Romanists may separate us from them and yet we can be in Christ. We admit that the church is important, but there can be some Christians outside of the church.

This ideal church is also visible and actual, but not perfect. (4) If the Baptist church were perfect, all other churches are not perfect. We don't know how far we are right. We can't tell how far our church is like the ideal. We never get perfect. There are many good Christians in the Catholic church. Catholics charge us with teaching that

there are two churches—visible and invisible. But we hold to the visible church, but not the perfect ideal church. Catholics have no right to say that all their members are believers. Hence they are not the perfect church.

Belgium (?) lived in the seventeenth century. He charges Protestants with teaching two churches—visible and invisible. But we do not. We teach a visible church, but that a visible church does not come up to the ideal church. There may be a number of churches that come nearer to the ideal than ours, and are entitled to be called a true church. If we had to come up to the ideal, none of us would be entitled to the name of a church. Catholics do not come up to the ideal in form or spirit. Mosher admits that they do not conform to the ideal, but whatever they lack in form they make up in spirit. As a Catholic, Mosher cannot admit that they have not the ideal church, because that would grant that anyone else has a right to try to be called the true church.

We take exception to Bro. Whitsitt's definition of a true church of Christ. Christ came not to form an ideal church, but a real and a perfect one, and unless he did this he did not accomplish his mission, or fulfil the words spoken by his prophets or by himself, however fallible and peccable the members of his church were in the days of his own ministry, or since, yet the church he founded was manifestly a perfect organization never needing to be improved by additions or diminutions, and to attempt to do this would be an anti-Christian act. Christ did organize a real, a perfect, an actual and visible assembly. He never organized a body of perfect, sinless members. He never required his apostles to do this, and they never did, but of professedly regenerated believers. According to Prof. Whitsitt's definition, Christ has never had a true church on this earth, and never will or can have it. (5) We know not where Prof. Whitsitt finds Scriptural warrant for his two churches—the ideal and the actual. He will greatly oblige us if he will refer us to one passage in the Bible that speaks of an invisible historical church.

(3) Does the Professor really mean that all churches have an any church has the right to add or take from the model organization with the intent of conforming it more and more towards the ideal church, man's idea of a perfect organization? If he did not mean this what does his language mean? Well may ask his class.

(3) If no church is perfect a. e. a. Scriptural organization like the one constituted by Christ, or even as perfect as those constituted by Paul, and the apostles, then there is not a true church on earth to-day.

(4) An explanation is due from Professor Whitsitt, right here, for if his ideal, and actual, and visible are one and the same, how can they be properly spoken of as two or three churches, and if not perfect, then Christ is inferentially charged with founding, "setting up an imperfect organization." A very serious charge in our estimation.

(5) If Baptist churches are not fundamentally and essentially perfect organizations, then we are not churches of Christ, and should not claim to be churches.

(6) We know nothing about Professor Whitsitt's metaphysical, intangible, invisible, and ideal church, and we are glad we do not, but we maintain that we are able to know, and it is our duty to know, exactly how far our organizations we call Baptist churches are conformed to, or, if differing wherein they differ from the divine model Christ gave, and the apostles followed in the churches they organized. Unless religious organizations conform in every essential particular to the one divine and apostolic model, they are not churches, and they should not be called by preachers or professors, churches of Christ, for it cannot otherwise than mislead their hearers. We endorse the position of the late Bishop Dogget upon what is and what is not a church:—

"Unless the professed followers of Christ organize upon the apostolic model they are not a church of Christ, although there may be members of the body of Christ or Christians among them. . .

"Ministers and members professing the religion of Christ may congregate together for the purpose of worship, and may organize, yet they will not be a church of Christ unless they organize upon the apostolic model."

"We do not suppose that any unprejudiced mind would call any body of men and women the true church—so particularly described by an inspired writer as the church has been—unless it comes up fairly and fully in every minute particular to a description proceeding from that wisdom that could not err in the description in any remote or conceivable degree."

The model church devised and set up by Christ, and patterned after by the apostles, was a real, actual, visible, perfect model.

DR GRAVES AT CHURCH.

I TAKE the liberty of handing this article to the printer without the knowledge of the editor. Last Sabbath dawned upon us at Central Avenue church with all the beauty of the most charming resurrection day. The beauty of the day was enhanced by the presence of Dr. Graves, and family. For months he has been shut in at home with excruciating pain, but now he is able to come into the church where he was once the efficient pastor, to worship with the people in whose hearts he lives.

Bro. Haghey brought his large easy chair, and the brethren assisted Dr. Graves, who came walking down the aisle to the delight of all. He led the congregation in a most devout prayer. After the sermon Dr. Graves asked to be raised upon his feet that he might speak to the people. Two brethren, one on each side, supported his pained frame while he spoke burning words to a host of anxious listeners. He told us he had been, since last before the congregation, where he never was before, at the door of death—before the open grave, but he was not fearful. The Doctor said that he must die very soon, his family and friends gave him up to die—he felt himself that he must soon die—and his trust in Christ was unwavering. He had known for fifty years that religion was good to live by—but now he knew, by what he had felt, that it was good to die by. Many other words of encouragement and exhortation he spoke to us. The people bathed their cheeks in tears, and lifted their hearts in gratitude to God. In this church the prayer of faith was offered to God without ceasing for the restoration of Dr. Graves to health. We feel our prayer has been answered because once again we have had the pleasure of worshipping with him in the congregation of the saints, once again we have heard his voice, which gives forth no uncertain sound. May the Lord restore his body to perfect health, that he may go from church to church to strengthen the people of God, and encourage them in living the life of faith. April 6, 1885. J. D. ANDERSON, Pastor.

CHURCH ORGANIZATION.

BY the request of some twenty-five brethren and sisters, Elders Tully Choico and J. C. Jones met with them at Kilgore, Texas, on the fifth Sabbath in March, 1885, for the purpose of organizing them into a church, and after a sermon by J. C. Jones, from Psalms xx. 5, the presbytery was organized by electing Eld. Tully Choico, moderator, Deacon J. W. Wood, secretary. The moderator then called for the letters of said brethren and sisters, which were read by the secretary. Articles of faith and church covenant were then read. The brethren and sisters then by solemn vote resolved themselves into an independent church, and adopted the articles of faith and church covenant. The church then proceeded to elect its officers. Eld. J. C. Jones was chosen pastor, Bro. Lason Keener, church clerk. Brethren W. A. P. Mathews, J. A. Northcutt and Isaac Johnson, deacons. Kilgore is on the International and Great Northern railroad, ten miles from Longview, and is in a good, live community. J. C. JONES.

Kilgore, Texas, March 30, 1885.

We have on hand several hundred copies of Baptist Principles and Practice, being a series of three sermons preached by Pastor Laman of this city. These sermons have been remarkably fruitful in convincing Pedobaptists, and cannot fail to do much good wherever circulated. An hundred copies distributed in your neighborhood might lead many to learn the way of the Lord more perfectly. Send us one dollar and we will send you a dozen copies. GRAVES & MAHAPPY.



The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THEM THAT YEAR THAT IT MAY BE DISPLAYED AS A SIGN OF THE TRUTH.

PUBLISHERS: GRAY & MAHAFFY, J. M. GRAY, L.L.D., Editor and Proprietor. Associate Editor: REV. J. M. D. CATES. Woodbury, Tenn. STATED CONTRIBUTORS: REV. W. M. F. HOND, Brownsville, Tenn. A. J. FROST, D.D., Sacramento, Cal. REV. W. M. NORTON, L.L.D., England. REV. J. T. OAKLEY, Henderson's Cross Roads, Tenn. JAS. S. MAHAFFY, Business Manager. Business Office: 254 Main Street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE: Single Copy \$1.00. TERMS FOR SIX MONTHS: Single Copy \$1.00. Double Copy \$2.00. Single Copy \$1.00. Double Copy \$2.00.

ADVERTISING RATES: One inch (12 lines of nonpareil) one insertion \$1.00. One inch, four insertions \$4.00. Situations: When of patrons of this paper or members of their families, every line gratis all over seven lines, fifteen cents per line. Eight words make a line. Parties sending us obituary notices, resolutions of respect, etc., will bear this in mind and send cash with their copy. Send money by Post-office Order, Registered Letter, Express, or Draft, at our risk, otherwise at the sender's. If answers desired, by mail, send stamp or postal card. Address all business letters, and make Money Orders and Drafts payable to Graves & Mahaffy.

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 traditions 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 executed them upon his followers—the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

- The Baptists believe that a Christian church is a local congregation, and complete in itself. 2. That, under Christ, each church is absolutely sovereign and independent. 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 over 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 Scriptural churches by baptism, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs of the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Witness in the most efficient Accessories of Error.

THE OLD TESTAMENT NEW REVISION.

IT has been announced that the revised Old Testament, at which the revisers have been at work since the revised New Testament was published, was to appear on the second day of the present month; but we discover no signs of general interest as to whether it is published or not; and we have not yet heard of one of the books being offered for sale. The want of interest in a matter of this kind is extraordinary. The translation now generally used is extremely defective. At the time it was made the knowledge of Hebrew and the cognate dialects and languages was extremely limited, compared with what is known at the present time. Every attentive reader knows that there are numerous passages in the authorized version from which no meaning can be gathered, especially in the poetical books. So much is this the case that the late lamented Rabbi Tuska once informed us that, in reading the authorized version, he often found it necessary to refer to the Hebrew to see what it meant. Such a reference frequently shows to the Hebrew scholar that the cause of meaningless passages was commonly inability to distinguish the sense of the original with a necessarily vague rendering, such as pupils in a language are accustomed to make in their early attempts at translation. So far does this defect extend that interrogative passages are sometimes rendered as affirmative, utterly confounding the sense. Defects are sometimes so glaring as to attract attention

to rail when undertaking to criticize it as a book, although ignorant of the language in which it is written. In 2 Sam. xiii. 31 we find an instance of this. David had taken Ithabab and other cities of the Ammonites, when the authorized version says, he put the conquered people under saws, under iron harrows, and under iron axes, and made them pass through the brick-kiln. Such a piece of savage cruelty has naturally aroused hard feelings against David and Tom Paine and others have expressed indignation accordingly. What is worse, well-meaning but ignorant Obstructors have endeavored to defend these brutal deeds. The proposition rendered "under" and "through" is the letter both, and means in the three first cases "with," in the fourth, "into;" and the word "work" is implied, as when we say, "he put him to chopping," meaning to work at chopping. The verse in question simply means that the captives were put to work with saws, harrows and axes, and were passed into the brick-kiln to work there. Where errors as gross as this exist the church, which is founded on truth, should at least love the truth revealed in the books for which they profess such great regard as to welcome, with enthusiasm, the revised Bible, which, criticize it as we may, is a very much fairer representation of the original than the authorized version. How has it fared with the revised New Testament? Those book-sellers who purchased largely are heavy losers. How does this speak for the love of truth and regard for the holy Scriptures in this nineteenth century? Imagine a learned clergyman solemnly reading to his congregation passages he knows to be defective and misleading, even sometimes, as in the above case, wholly false! The church should set a better example of reverence for truth and regard for the Bible than neglect of the corrected revision exhibits.—Exchange.

We are in the fullest sympathy with the sentiments expressed in the above. We trust that the revision of the Old Testament Scriptures will be sustained by the generous patronage of all Christians irrespective of names. Without seeing it we have no hesitancy in saying that it will be far superior to the received King James version. Sectarian prejudice and more partisan reasons have prevented the sale and use of the revision of the New Testament. It is because it is too faithful to the original text. Even one correction, like the one specified above by a secular paper, would justify the revision of the Old Testament. Who can estimate the value of one soul lost to God by a perversion of his truth through the carelessness of translators of that truth! But this is not the only one behind which infidels justify their rejection of our Bible as an infallibly inspired guide. There are other palpable errors that mar the King James version, occasioned by the unparadonable carelessness, or the intention, of the translators. A few of these, in both Testaments, we propose to notice in one or more articles under the heading, The Mis-translations, Careless or Intentional, of King James's Version.\*

EDIGRAMS.

Your order for tracts, Bro. B., is filled and sent. Your words are cheering. Now, dear brother, see if you cannot add one name to our list before June. All our friends are going to try to get us one thousand new names. They can if they will. Now is the time for the Baptists of Arkansas to send from one to twenty-five dollars each to Hon. A. W. Files, treasurer, for the new Baptist church in Little Rock. When Arkansas Baptists do all they can Tennessee will come forward.—Bro. Gates says unless the churches of Big Hatchie Association come forward soon, and liberally, the Association will be far behind, and its missionaries will suffer. Brownsville has recently given more than she ever before gave.—"Find my renewal. Myself and family are very much interested in your answers to questions; they are valuable. And Dr. Frost's articles, How to Study the Bible, are so rich we do not want to miss a number." Sq

\*The Old Testament revision is announced to appear on the twentieth of May proximo. Price, \$1.00. Send all orders to Graves & Mahaffy, Memphis, Tenn.

says Dr. F. Balantine of South Carolina. Glad to hear you say so, Bro. B., and allow us to ask you to add one or two of the one thousand new subscribers which we must have in the next two months or raise the price of the paper.—Glad to hear from you, Bro. Fitzgerald. We underwrite you to the manager for the books, and do you see how many you can sell this year.—Thanks, Bro. King, Mississippi, for your voluntary enlistment. Now see if you cannot add one new name each month for the three bright months to come, and so help us keep the paper at one dollar and fifty cents per annum. Bro. Minter writes us most cheerfully from Galaxeville, Ark. Bro. Bell of the Western District Association of Tennessee has accepted the charge of the church, reached there, and goes to work; and they believe he has come to stay, having bought himself a place. We know him to be a square-toed Baptist and an able minister; and we hope the church there will handsomely support him. We have promised to deliver our course of lectures in Galaxeville, and, so soon as we are able, we will do so; and, with Bro. Bell at our back, we shall feel strong in doing so. The town is improving, and the Baptist cause looking up.—"I am truly glad you are again able to personally attend the Old Banner. It seems to be lit up with new fire now, which had begun to go down during your sad afflictions and confinement. God bless you in your labors." So says Bro. J. M. McGinty of Victoria, Texas.—Accept our thanks, Bro. O. G. Frazer, Tennessee, for the new subscribers. If every friend would do likewise.—"I can find no other church in the New Testament save a local assembly, and therefore conclude if the Lord's supper is a church ordinance it must be limited to the membership of the local church celebrating it; for it cannot be carried out of the church."—Bro. J. J. Porter writes: "I have accepted the pastorate of the Gallatin Baptist church, and shall be seated in a series of meetings by Bro. L. H. Salin of Kentucky, commencing on the first Sunday in April.—Write to Messrs. Harrison & Co., Atlanta, Ga., and they will tell you, B. F. Collins, Watson, Miss.—B. W. Simmons, Simmons Bluff, Tenn.: Your five dollars for the young ministers, and your kind, fraternal words, could never have come in a better time. We may never meet again before we join hands "over there." We are waiting on the river's brink to pass over in God's own time. Bless God there is no darkness on the river. Let us do what we can, though but little, until the end.—Tennessee, up to March the twenty-third, had contributed enough to the Boards of the Convention to entitle her to nineteen members. The collections in this month should add thirty to this number. Let us do this, which is but our reasonable duty. Liberal contributions to foreign missions this month should be the golden-text for every church in Tennessee. God is abundantly blessing our missions, and let us recognize this fact in our contributions.—Bro. Toer, Mississippi, sends us four new names on the one thousand that we are trying to raise before the first of July. He says if he cannot get them right around him he goes out a little further. Where there is a will there is a way. There are one thousand who could do as well should they only determine to do so.—Bro. J. M. Green of Eagle Hill, Ark., a brother who, despite the manifest unfairness of Eld. D. B. Ray of the Flag, gained such a signal victory in a church-communion discussion, thus notes the rapid progress of the primitive practice: "But a short time ago I stood alone in this country on church-communion, but now, thank the Lord, there are five ministers who teach it, and four churches that practice it near me. Every Baptist I can get to investigate the subject prayerfully readily adopts it. I heard a Baptist minister here say what that popular city pastor said: 'The church-communionists have the Scriptures, but we have the usage of the church with us, i. e., the 'inters.'" Bro. Ray has done more perhaps than any one man to convince the Baptists who take his paper that the inter-communion practice is as indefensible as unscriptural. He persistently refuses to discuss the question fairly with any one. His refusal, as all other

advocates of inter-communion, to affirm it, requiring those opposed to it, to take the negative: "No, no, no, in all cases," full surrender of the question to church-communionists. He frankly admits there is no Scriptural authority for the inter-communion of churches, and that it ought not to be done. What more need be said against the practice?—We were delighted with a night's visit from Bro. R. D. Casey of Mountain Home, Ark., a Baptist after our own heart, and a true friend indeed as well word.—Bro. C. C. Bell was your Sunday-school organized by the church for church work, or by a number of persons within and without your church as a common or union school, independent of the control of the church? If on the latter basis, then your church has no control whatever over it either as to who shall be its teachers, Christians or infidels, or what kind of views are to be taught in it, in which case the sooner the church closes it up, or out of its house, and organizes a church Sunday-school, the better. In a church school it is the duty of the church to elect the officers and teachers, and to determine the kind of literature that may be taught.—In addition to the number of questions sent us weekly to answer through the paper, all of which we think of general interest we notice, we are pressed with a mass of questions, the senders of which request, and demand, private answers, forgetting even to send the postage to pay for a reply. We once more, and for the fortieth time, say to all, we do not feel ourselves under the least obligation to answer any question, unless it is in explanation of some doctrine or policy we have written upon; and we take no notice of demands for private answers to any query.—Bro. M. M. Jaggors of Liberty church, Kentucky, writes that himself and his pastor, L. Williams, and two deacons, are decided for church-communion, but a number of the members believe that the church ought to invite all visiting Baptists present to eat with them; but no one even pretends to show where Christ or his apostles make it the duty of the church to carry the ordinance out of her jurisdiction. We think this very inconsistent and very unbaptistic. Do your very best, Bro. Jaggors, to get them to read.—Bro. A. Loverot of Alabama writes on the eighteenth of March: "This is my seventy-fourth birthday. I do not know what I could do more profitable than to add one dollar to the young preachers' fund, and help you fulfill your promise. And I trust that God, through you as the means, may raise up young men able to preach and write the truth, not as men-pleasers, but as pleasers of God." Thank you, Bro. L. We think there is no investment a Christian can make equal to it. A qualified ministry lies at the bottom of all our missionary operations. If our churches are willing to put up with pastors who cannot speak or write their own language correctly, such men are not qualified to be sent to instruct the heathen. We are still \$31.00 behind on this month.—How pleasant it was when we sat down with our family and a few friends to our sixty-fifth birthday dinner to see our table loaded with fine fresh oranges from Florida, the thoughtful gift of our boy, F. DeCourcy, Sumpterville; and such an abundance of nuts, raisins, prunes, almonds, figs, dried apples and peaches, and all manner of canned fruits from California, all raised on the rancho of Bro. John Bidwell, Chico. God be thanked and praised for friends. What would this world be without them!—H. M. Walden of Alabama, writes: "I have fully decided to give at least one-tenth of my income to the Lord. I send you \$1.10 from my bees, which apply to young ministers." We cannot question that this charity is well-pleasing to the Lord, since he puts it into the hearts of his children to support it.—Bro. DeCourcy, on a postal, writes: "We dedicated our church at Brookville on last Sunday. I was compelled to preach the dedication sermon at 11 o'clock a. m. At 7 p. m. I baptized five happy converts. I returned last night to Smterville in time for prayer-meeting, during which time my wife arrived from Nashville. We are happy." For twenty-five cents we will send a package of specimens of imported reward cards.

GENERAL ITEMS.

For twenty-five cents we will send a package of specimens of imported reward cards.

Country Baptist Preacher, the coadjutor of Blue Grass, turns out to be no Baptist preacher at all. Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

In Our Pulpit will be found an excellent sermon by Bro. J. M. Pendleton, written for and published in this paper some years since.

We will send a package of specimens of our imported reward cards to any address for twenty-five cents.

From the best of authority we learn that the Missionary Baptist expired two weeks ago in the arms of the Baptist Gleaner. Disease, eating too much Blue Grass.

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.

The brother who some months since demanded of us some proof that the natural and practical influence of Methodism is to make infidels will please read our letters to Bishop McTyre last week and in this issue.

The amounts received by the State Board for missions, for the month of March, will be seen in the mission column this week,—two hundred and seventy-nine dollars and fifty-five cents. The wheel has just commenced to move; and we trust every church in the State will take up its first collection for State missions this month, that our missionaries, who have waited long and patiently, may be paid, and the mission work go forward.

To save correspondence we would state to all who have remitted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit at the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. And ministers, new subscribers, sending one dollar have been credited twelve months.

J. S. M.

Rev. E. C. Gates, who has become missionary secretary of Tennessee, was once pastor at Brownsville in that State, and has been recently laboring with great success in Texas. It is said that he is especially adapted to the work for which has been chosen. Now we suggest, that our friends who have been fond of parading the sad denominational condition of Tennessee hold off a while, and in the meantime let every man build over against his own house. This will afford abundant occupation; and we are sure that the Tennessee Baptists will take care of themselves, and make headway.—Central Baptist. Most excellent advice, Bro. Central. We took very good care of ourselves over here before Blue Grass and his coadjutors immigrated into this State, and will, by God's grace, unto the end do so.

FORD'S CHRISTIAN REPOSITORY.—The April number of this fully illustrated magazine is on hand. Its contents are as follows: Rev. J. P. Greene, portrait and biography. S. H. F.—Future Retribution. J. M. Pendleton.—Gill, His Cotemporary and His Times, illustrated. S. H. F.—Womanhood in the Nineteenth Century. Rev. J. C. Fernald.—The Same Thing Under Different Names. Rev. P. S. Whitman.—Will Believers Come unto the Judgment?—C. H. Spurgeon's Visit to Pompeii.—The End as Preceded in Matthew's and Luke's S. H. F. HOME CIRCLE.—The Divorce and What Came of It. S. R. Ford.—Poetry, Thought and Deed. MISSIONARY DEPARTMENT.—Guards Before the Temple of Ayonar, illustrated.—The Moria Grove, a Tale of Sacrifice. Mrs. Postans.—Poetry, Three Lessons.—From China.—Poetry, Watch, Christian.—For the Woo Woods, Do's Present, illustrated.—In Memoriam, Dr. Crane, with portrait.—In Memoriam, Dr. Lowrey, with portrait.—Editorial. Price, \$1.00 per year. Address S. H. Ford, St. Louis.

For twenty-five cents we will send a package of specimens of imported reward cards.

DENOMINATIONAL SERMONS—FIRST VOLUME.

By J. B. GRAVES.

This first volume contains the six following Denominational Sermons:

- 1. The Act of Baptism. 2. The Symbolism of Baptism. 3. The Relation of Baptism to Salvation. 4. The Lord's Supper a Church Ordinance. 5. What is it to Eat and Drink Unlawfully? 6. Conscience: What is it?

Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House Memphis, Tenn.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want to see "sample list" ministers not subscribers 12 months for \$1.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

"Those who wish well to this paper and the cause it supports should do some real canvassing for it now. And all should lose no time in renewing. What a great good would result if there could be a general effort now!"

Mississippi Baptist Record.—This is a slight. The real friends in a cause will try to aid it. The friends of a paper are those who try to extend its circulation.—Baptist Flag.

We are compelled to say that unless one thousand new subscribers are added to our list before this volume closes we will come out one thousand dollars behind actual expenses, and be compelled to go back to the old price, two dollars per annum, or stop publication. We know that among the thousands of our patrons one month of earnest effort will easily add up one thousand; and, for our patrons' sake, for we wish to keep the paper at one dollar and fifty cents, we want it done, and therefore shall urge its accomplishment with unusual persistence.

April and May are the two best months in the year to obtain subscribers; and there are a thousand readers in need, as well as in need, who can get one new reader at one dollar and fifty cents each month. Who will head the list to accomplish this? We will publish the list of workers weekly until it is done or abandoned.

An especial offer to young ministers at school To every young minister in any college or theological seminary in America, we will send "The New Great Iron Wheel" at cost for the next six months—50 cents. New Methodism will confront them every where, and constantly, and they should prepare for it. It is a practical work on polemics.

OUR YOUNG MINISTERS.

Last summer, when in good health, we assured three noble young ministers who were anxious to prepare themselves to preach the gospel of the blessed Christ, and had not the means to do so, that we would be responsible for their expenses, which, at the moderate sum of \$14 per month for board, washing and lights, independent of clothing and books and contingent fee, would amount to \$420. To raise this we depended upon our lectures, and the assistance of our friends, and the friends of Christ and ministerial education. God saw fit to afflict us, and put it out of our power to make a dollar by extra work, and lay a very heavy burden of expense upon us; so that, if these dear brethren are enabled to go through, our friends must discharge this obligation for us, which has so seriously troubled our mind, that should be free from care. Up to Janus' last we failed by \$70 to receive enough to pay their expenses. From the first of January to the first of June we shall need \$221, which, with the \$70 behind, makes \$291 still needed. Bro. E. B. Fuller of Ft. Linn, Miss., generously comes forward and proposes to be one of twenty to make up the first \$100 of this amount. For the \$101 we must rely on general contributions of one dollar, fifty cents, etc. The fund now stands thus on E. B. Fuller's proposition:—

E. B. Fuller, Mississippi, J. W. Cow, West Virginia, T. F. Burrows, California, 10 00, Miss. Edm. Daniel, Ga., C. H. Ardis, La., J. O. Lowrey, Miss., A. T. Smith and friends, Texas, W. L. Tice, Ky. Total, \$40.

GENERAL FUND.

Amount needed for April, \$42 00; balance on March, \$5 00; total needed for April, \$47 00; received since last report, \$2 80; still needed, \$44 20. Tennessee.—B. Goldsby, 50 cts; Salem church, per B. W. Simmons, 5 00; J. Z. Norris, 1 00. Mrs. S. A. Norris, 1 00. Mrs. O. B. Winston, 50 cts. Total, \$9 80. Alabama.—A. Leverett, 1 00; B. M. Wolden, 1 10. Total, \$2 10. Arkansas.—Mrs. R. Warren, 1 00; Mrs. M. N. Harston, 1 00. M. Y. Harston, 1 00. Total, \$3 00. Mississippi.—Mrs. N. B. Jenkins, 50 cts; Mrs. C. Canfield, 1 00. Total, \$1 50. South Carolina.—J. B. Smith, 2 00.

QUESTIONS AND ANSWERS.

QUESTION 188. If baptism symbolizes the three great facts of the gospel, as you stated in your lecture at this place, what does the Lord's supper symbolize?

ANSWER 188. We should have said, to have been literally exact, three great facts of the gospel. We may have said the three, which implies there are only three great or grand facts connected with the gospel, which is not the fact. If you wish our views touching the symbolism of the Lord's supper, see our little book on Intercommunion, which Dr. Ford, in noticing, declared the author had done in it what had never before been done, i. e., developed the symbolism of the Lord's supper in full, or something very much like it.

QUESTION 189. Was the church of Jesus Christ organized when he said, "Upon this rock I will build my church"?

ANSWER 189. Let us understand the evident meaning of Christ by this statement. He could not have had reference to an invisible church, if there is such a body in the universe; for building (organizing) cannot be predicated of what is conceived of by those who believe in the existence of such a body: and the gates of hades, or death, could in no wise affect it. Nor did he refer to some one local assembly then existing, or to be organized during his ministry on earth; for his statement would not have been true, since every church organized in the first century has ceased to exist, and all their members have passed through the gates of hades. Church, then, here is used figuratively, and the figure is a metonymy, where one word is put for another, — church for kingdom, — that which composes for that which is composed, churches being the constituents of the visible kingdom Christ, the God of heaven, came to set up, according to the prophecy of Daniel. This institution, called the kingdom of God, of heaven, of Christ, is the kingdom John was sent to announce as at hand, and which was set up during the ministry of John, and which was preached by John and by Christ; and from the day it was set up it was assailed with violent intent, and sought by wicked men to be destroyed. Christ said of it: "The law and the prophets were until John, since which time the kingdom of heaven is preached, and every one assails it." And: "From the days of John the Baptist until now the kingdom of heaven suffereth violence [is assailed], and the violent take it by force [seek to make havoc of it]."

The first company of disciples that left John and gathered around Christ constituted his first assembly, — church. John called them the *oriae*. Christ called them church. And this first assembly (church) constituted the kingdom of Christ until other assemblies were constituted, and then all the churches of Christ constituted his kingdom. One province can constitute a kingdom; so one church constituted the visible kingdom of Christ, until it was enlarged by the addition of other churches. When Nebuchadnezzar possessed but one province his kingdom was as truly a kingdom as when he had one hundred and twenty provinces.

Now the kingdom of Christ, and therefore one church at least, was in existence when he said to the Jews, "the kingdom of heaven is in the midst of you" (American revision); and this is, without a reasonable doubt, the institution which he figuratively called his church, and which Daniel prophesied the God of heaven would set up, and which Christ declared, in Matt. xvi., he would rebuild and establish on this earth that the gates of hades should not prevail against it. Now if Christ, whose name is the Truth, spoke truly, then from the days of John the Baptist until now, although it has suffered the extremest violence of wicked men, it has stood unmoved and unbroken, — unprevailed against so far as to being corrupted or exterminated from the face of the earth. If Christ has had a kingdom on earth from the days of John the Baptist then he must have had one or more churches essentially like the one he himself organized; and therefore a continuity of his kingdom means a continuity of his churches, since his kingdom cannot exist a day without the existence of one or more of his churches. To deny a succession of his churches is to deny the continuity of

kingdom, which is to speak against Christ, — to impeach both his eternal veracity and his omnipotence. This then is the institution to which he referred in Matthew when he said, "Upon this rock, I will build my church, and the gates of hades shall not prevail against it."

QUESTION 191. If No. 189 be answered in the affirmative, why did he use the future tense?

ANSWER 191. The term Christ used is *orkodomeza*, which implies not only the original act of founding or starting a house *literally*, but carrying it on to the consummation of the original design. We have seen that Christ meant by the term church, by metonymy, that institution he calls in Dan. ii. 44 and Matt. iii. 11 kingdom; for his visible kingdom is the only institution he did set up while on earth. We may then pretty clearly learn why he used the future for the perfect tense by a reference to Dan. ii. 44. The stone was first cut out of the mountain quarry without hands, and it rolled on until it crushed the image, and still rolled on until it became a great mountain, and filled the whole earth. In verse forty-four this is applied to the *divine origin and constant enlargement of the kingdom of Christ*. By the mouth of Isaiah he said: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even forever. The seal of the Lord of hosts will perform this." For this very reason, as we understand it, Christ said I will build, and continue to rebuild and establish and enlarge, my church as an institution forever; and the gates of hades shall not, in any age, prevail against it.

BOOK-TABLE.

We have before us four recent publications; and three are upon the act of baptism, and one on communion, which is evidence these are not yet altogether settled questions.

Before the Foot-Lights is by the author of Behind the Scenes, Rev. F. M. Iams. We wish tens of thousands of each of these could be put into circulation in each State of this union. They are fresh, piquant and convincing. Published by G. W. Lasher, editor of the *Journal and Messenger*, Cincinnati, Ohio.

Though this editor has never evinced any good feeling towards the South, and is most bitterly prejudiced against the Baptists of Tennessee and Old Landmarkism and Landmarkers, and sinfully so, yet this fact should not, and we hope it will not, prejudice our readers against these two excellent books he has the honor of publishing.

Baptism in Europe is by Geo. W. Anderson, D. D., and is published by the American Baptist Publication Society, a tract of forty-seven pages, and is sold for ten cents.

The author shows, by the baptisteries still remaining in the cathedrals of Europe, that immersion was the act until the thirteenth century. His is the art argument for immersion.

The third document is the Letter of Rev. J. C. Price to D. F. Fuller, Methodist preacher, on the act of baptism, issued in a neat form by the *Texas Baptist Steam Print*, Dallas. Five cents per copy.

The Lord's Supper is a sermon on the Lord's supper by S. J. Anderson, junior editor of the *Texas Baptist*.

Bro. Anderson discusses the subject from the old standpoint, making baptism the limitation of the supper, which we think is faulty, and not only fails to settle the minds of thinking open-communionists, but is calculated to unsettle the minds of thinking Baptists. We think that membership in the church celebrating the supper is the Scriptural and reasonable limit of the supper. This limitation, when understood, never fails to put the question to rest in all minds.

ITEMS.

Send us twenty-five cents for a package of specimens of our imported reward cards.

Every one who will contribute this month, and send a fifty-cent subscription, shall have this paper one year for \$1.00.

The Southern Baptist Theological Seminary has among its present students three former Presbyterians preparing for Baptist ministry.

Rev. R. B. Cook, a preacher among the Wesleyan Methodists, was recently ordained a Baptist minister at Readsboro, Vt.

Judge Blank of Georgia says: "We have a great deal of Mother Hubbard Christianity, that fits anybody. Away with it, and let us be Baptists if we are Baptists."

An inquirer asks: "How can I tell classical music?" That is easy enough. When you hear everybody applaud, and look relieved, after the piece is finished, you can know that it is strictly classical.

There is no Bible Authority for inviting sister churches to the Lord's table. It should not be done. — D. B. RAY, Editor Baptist Flag, in issue of February 27, 1878

Dr. Tichenor says: "There is a Baptist for every twelve persons in the South, and only one for every forty-eight in the North." Are not Baptist doctrines and distinctive principles more faithfully presented in the Baptist pulpits and papers of the South than at the North? There is no mistake about this being the cause of this increase of Baptists in the South.

We verily believe that the world needs the gospel preached by Methodists, and that our founder had the voice of a prophet when he said, "The world is my parish." — *Methodist Advocate*. We verily believe and know that the world does not need the gospel as preached by Methodists; for it is not the gospel of Christ, but of its founder, John Wesley.

Joseph Cummings, D. D. LL. D., president of the Northwestern University, Evanston, Ill., says of the Complete Bible Commentary advertised by Graves & Mahaffy, Memphis, Tenn.: "My first favorable impressions of the great merits of this commentary have been confirmed upon further examination. It presents, in a clear and direct manner, the most authoritative views of the meaning of the Scriptures."

There is no justification nor Scriptural regeneration without faith and immersion. — *Correspondent in A. C. Review*. If that be so then all unimmersed professors of religion are unregenerated and still in a state of condemnation. That is wholesale damnation with a vengeance. Yet these poor, lost, unimmersed professors of religion will commune with the advocates of "our plea" while the words that unchristianize them still linger on the lip! Consistency, thou art a jewel. — *Gleaner*.

It is a matter of congratulation that our scholars are not behind in this movement in confirmation of this ancient ecchological church. Two of the most recent and most able works in defense of the promillennial faith are by Baptist ministers. The first, by J. R. Graves, LL. D., of Tennessee, entitled *The Seven Dispensations*, has received high commendations from the ablest students of prophecy. It is a work of ability. — *Dr. Gordon in Baptist Weekly*.

We have on hand several hundred copies of Baptist Principles and Practice, being a series of three sermons preached by Pastor Lamar of this city. These sermons have been remarkably fruitful in convincing Pedobaptists, and cannot fail to do much good wherever circulated. An hundred copies distributed in your neighborhood might lead many to learn the way of the Lord more perfectly. Send us one dollar and we will send you a dozen copies.

GRAVES & MAHAFFY.

A writer in the *Texas Baptist*, in commenting on the *Advanced Quarterly's* lessons for January, says: "The editor of the *Advanced Quarterly* says these elders were anonymous with bishops, and that each church had its company, or college, of elders to watch over its general discipline and welfare. If this is true then we, as a people, are wrong in our church mal and government; for

we, as Baptists, have no such college of officers in our churches." He thinks these elders were deacons.

After God had converted two of William Calvey's sons the father was very much concerned about a third one named Jabez, who had begun the practice of law, and seemed to have no religious impressions. He wrote to his friend Fuller in England, who, while preaching, referred to the matter feelingly, and suggested that all present should silently ask God to convert this son. For two minutes more than a thousand heads were bowed. Months after the news came that Jabez Carey was converted, and the date of his conversion was about the identical time that prayer was offered for him as above.

Chauncey M. Depew, a New York lawyer of note, was at a club lately, where he listened to a eulogy of free thought by Julian Hawthorne. Mr. Depew was called upon to answer, and, after a masterly speech, closed by saying: "I confess I do not understand these evangols of free thought. They use a language of strange terms and beautiful generalities, which convey no meaning to me. Here and elsewhere I have listened with the most earnest attention; but, when they have tumbled down my church, and buried my Bible, and destroyed all the foundations of faith, they offer in return only phrases, collocations of words and terminologies, as mixed as chaos, and as vague as space." This is well said.

The *Lutheran Visitor* publishes the following theses, prepared for discussion at the approaching meeting of the South Carolina Synod of its church: "1. Baptism is complete whether he who baptizes or he who is baptized have faith or not. 2. By baptism we become Christians, and we remain such by faith. 3. He that is baptized, and believeth not, rejects the salutary gift of baptism. 4. It is impossible that a true believer in our Lord Jesus Christ would refuse or despise holy baptism. 5. Infants are not baptized without faith, or on the faith of another, but in holy baptism God gives them a faith of their own. 6. Baptism is a life-long obligation to faith. 7. Baptism is a life-long consolation of faith." These strike us as seven blasts from a fog-horn, and show how thick the atmosphere of theology is rendered by Pedobaptism. — *Exchange*.

The position of Bro. Gambrell of the *Mississippi Baptist Record*, endorsed by the *Index* of Georgia and the *Biblical Recorder* of North Carolina, is as follows: "The churches have the right to extend the privilege of worship beyond the membership or they have not. If they have, so far as logic goes they may invite a visiting brother to worship with them at the table. If they have not they cannot invite a visiting brother to pray with them or preach for them." The reader can see that the position is clearly taken here that the Lord's supper is a mere "act of worship," like prayer; and therefore all who profess to love the Lord, baptized or unbaptized, may as properly unite together in celebrating it as in praying. Let the Baptists of Mississippi and the Southwest decide if this is not a new Record-mark on communion, as is its position that ministers control the ordinance of baptism, and can baptize wherever and whomsoever they see fit. These are dangerous marks for Baptists to run by. It is a square open-communion position, since it logically leads to the openest of open-communion.

Instead of closing the church when it is pastorless, or on occasions when the pastor is absent, it is better to hold the regular services, and, if no preacher is available, to appoint some one to read a printed sermon. The experiment has been tried with marked success in many instances, and we commend the plan to our readers. Of course this is never to take the place of preaching by the living minister, but, as a substitute, it does, in our judgment, seem admirable. Not a few of our churches are now without pastors, and, if these churches would make it a rule to have services regularly, and to have a sermon read when they cannot do better, they would be all the better prepared to re-

ceive a pastor when God sends him. The reason that so many pastors who go to new fields have such hard work is that, during the pastorless interim, the tone of piety has declined, and the regular worship of God has been neglected. Furthermore, these inclement wintry months it is just possible that in some instances pastors may be unable, at times, to meet their appointments. When such an emergency occurs we think it would be a capital plan for the brethren, instead of disbanding and going home, to go through with the usual services, substituting a printed sermon instead of the expected discourse of the non-appearing pastor. — *Exchange*. The above is a good suggestion. In this paper will be found the very sermons needed, and there will be no need of purchasing a book of sermons. Try it, brethren, a few Sundays, and report the results.

NEWS FROM THE STATES.

We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh.

MEMPHIS. — We hope the pastors, missionaries and Sunday-school superintendents, and the brethren generally, in the city, will furnish us all the items of news of any interest that may come under their observation each week. — Service in the Central church every Sunday morning at eleven o'clock; every Sunday evening at a half past seven. Prayer-meeting every Wednesday night at a half past seven. Sunday-school at a half past nine. A. W. Lamar, pastor. — Service in the First church just the same as in the Central. R. A. Venable, pastor. R. G. Craig, superintendent of the Sunday-school. — City mission, corner Fourth and Jackson streets. Sunday-school at three o'clock p. m. Prayer-meeting at a half past seven o'clock p. m. Friday. — Chelsea Sunday-school, Fifth street, near Mill, three o'clock p. m. Prayer-meeting at the same place at a half past seven o'clock Monday night. Walter E. Hughes, city missionary.

TENNESSEE. — The proprietors of the *Missionary Baptist* have sold that paper to the *Gleaner* of Fulton, Ky. — Mill-spring church is said to be in a prosperous condition, after having overcome many and exceedingly great difficulties. — J. D. Haymon of Virginia has entered into pastoral relations to the church in Bristol. — The church at Lacy's Chapel, Carter county, was recently much revived by a series of meetings of eleven days. The spirit of revival is still going on in the mountains of East Tennessee. Ten members were recently received into the Watauga church. — The next meeting of the Watauga Sunday-school Convention will be held in Mountain City, in the Taylorville church, Friday before the fifth Sunday in May. — There was a very great awakening at Mouse Creek a short while since. The prospect there is flattering. — The State Convention will meet in the Brownsville church in October. — The late meetings in Knoxville resulted in one hundred and four members being added to the church. — Bro. T. E. R. Hunter of Watauga writes: "Lacy's Chapel had a good meeting. Eld. J. W. Putnam is pastor. Eld. D. Kitzmiller closed meeting at Brooks School-house with eleven additions to the church. Watauga has recently had forty-five additions."

ILLINOIS. — Bro. J. W. Saunders writes from Astoria: "I am now located in Astoria. We organized a Baptist church in this place the fifth of January with ten members. The little band called me as pastor. I have therefore moved upon the field, and am at work. I am preaching for it half of my time, and for another church (Bethel) the other half. My salary is small, and my work large. Astoria is a town of eighteen hundred inhabitants, on the St. Louis division of the C., B. & C. railroad."

GEORGIA. — The *Index* says of Mr. Joseph Cook, the Boston lecturer: "He knows too much." — The young ladies of the Wilkesonian Society of the Georgia Baptist Seminary, Gainesville, have deposited in bank money to pay the tuition of any

two worthy and needy girls who may apply. — The Camilla church, as added a baptistery to the convenience of the house of worship. — The ladies of the Perry church place a vase of flowers on a table in front of the pulpit every Sunday that serves to beautify the interior of the grounds in front of the Washington church has added greatly to the appearance of the house. — Those expecting to attend the Southern Baptist Convention, which will convene in Augusta in May, should send their names forthwith to C. L. McCord, 811 Broad street, Augusta, Ga.

TEXAS. — The church-house at Mineola has been repainted. — A Sunday-school has been organized in Gordon with over sixty members. — Pilgrimage church, five miles east of Alvarado, is prospering with A. W. Sandlin, late of Mississippi, as pastor. — The Corsicana church is completely out of debt, and is proposing calling a pastor soon. — The house of worship in DeWitt was dedicated to the service of Christ March the twenty-second. — The Corinth church, Ellis county, has dissolved. — A Sunday-school was organized in Mount Nebo church the fourth Sunday in March, after preaching by Eld. J. J. Andrews. — Bro. R. E. Johns is working for the San Antonio Association. — The work is moving on quietly at Hico. — Bro. E. W. Holman is now pastor of the San Saba church. — Bro. Lumpkin has resigned the Robinsonville church, and moved to Hubbard City. — Bro. J. B. Watson of Heidenheimer church is to be ordained to the ministry the third Sunday in April. Bro. Blair and Green are expected to be present. — Bro. A. G. Bonney, missionary at Eagle Pass and Del Rio, expects to organize churches at both places soon, having goodly numbers to start with. The congregations are also growing. — Navasota church has given ten dollars to Sister Crane and her children. — Bro. J. J. Rutledge of Elmo writes: "We need more preachers, for the fields are white unto the harvest. We (the Baptists) have a strong hold here. I am trying to serve four churches. I had the pleasure, under God, of baptizing fifty persons into two churches during last summer."

ALABAMA. — A church has been organized at Warrior with fifteen members, and immediate steps will be taken to build a house of worship. — There are about one hundred Baptists in South Birmingham, and the prospect is fair for a strong church in that part of the city. — W. B. Dix, son of Eld. A. F. Dix, was ordained to the ministry at Union Springs last month. — Dr. W. O. Bailey has departed from Huntsville, and has gone to Covington, Ky.

MISCELLANEOUS NEWS.

In Rock river, Watertown, Wis., on a recent Sabbath, fourteen persons were immersed, although the temperature the night before was two degrees below zero.

A Presbyterian minister in Rio de Janeiro, Brazil, after preach several years with much acceptance has been received by the mission church there for baptism.

SECULAR NEWS.

There are four wars now in progress, two in the western, and two in the eastern, hemisphere. In the East are the war in Egypt and the war between France and China. In the West are a revolt of Indians in Canada and the war between several of the States in South America.

The threatening attitude of England and Russia to each other, noted here last week, has very much changed for the present; Russia having acceded to the proposals, or ultimatum, of England. Russia, however, has been, and is still, making extensive war preparations, and does not seem much inclined to desist materially from whatever purpose she has in view. The forces of these two great powers seem to be, and no doubt are, gradually approaching each other, and when they meet it is almost impossible that there could be anything less than a conflict, which would be but the beginning.

The Young South.

MISS NORA S. GRAVES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—You remember I said when I gave you the text before us this week that it was one of the richest in the Bible. It has not quite three lines in it, yet let us see how many sweet truths it teaches. God declares to us a man after his own heart, yet we see how man's natural depravity of heart, and his utter dependency upon God for his redemption.

David loved God, and strove to serve him. But he was a great and powerful king, exposed to many temptations, by which he was often led to sin against God, and forget his commandments; yet, like a good and loving child, he no sooner realized that he had disobeyed God than he confessed, and sought forgiveness. Did his Father love him any less for it? Would you?

Let us look over this one event of his life we have just been studying, and see if this is not true of David. He has sinned grievously against God. He coveted his neighbor's wife, and murdered him with the sword of the children of Amnon, that he might claim her. God has sent Nathan to tell him of his sin, which he had thought a secret, and David cried out, "I have sinned against the Lord; and now I am in the hands of the Lord." "Ood then it was he wrote the beautiful fifty-first psalm. Open your Bibles, dear children, and read it. It is indeed the outpouring of a soul burdened with sin, a broken and contrite heart, seeking the love and forgiveness of a loving though as offended God. God heard his prayer, and put away his sins, we are told. But because he had given great occasion to the enemies of the Lord to blaspheme God said the child that Bathsheba bore him should die. We see his great grief when the child is smitten; and he pleads with God for its life. But God saw fit not to spare David this chastisement, for the sake of his enemies. And when David found the child was indeed dead he recognized God's justice, and his heart was comforted with a Christian's hope of another and a better life.—hope so many Christians forget amid their selfish grief, when God has seen fit to snatch the dear babe from their embrace.

David's servants wondered at his actions. And when they asked him why it was answered in the words of our pillow-text: "While the child was yet alive I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

First, David knew his babe had gone to the home of the blessed, where he would one day meet it,—was saved. Mothers, if this child of adultery, which was born and slain under the curse of God, was saved, is not yours? If our text does not teach the salvation of infants what does it teach?

Secondly, David knew his child was safe in Abraham's bosom, and could not return to him; but he could go to it. Is there any comfort in that? I know many mothers say, no, not!

After our city was so dreadfully scourged with yellow fever in 1878 I conversed with a broken-hearted mother, who had lost her babe and two daughters she had just heard a sermon from one of our city pastors (Baptist I am sorry to say), who had assured his bereaved hearers that their loved ones were hovering about them night and day, and they would often feel their influence, though they could not see them, etc. The poor mother told me, with tears of joy in her eyes, what a comfort that sermon had been to her, and how she would ever love the dear minister for such words. "Can it be such words are comforting to you!" I exclaimed in surprise. I then spoke of how much more comforting to me it was to believe that my loved ones were in a state of peace and rest, waiting to welcome me, which I believed my Bible taught in no uncertain sound. But no, no, she did not see it, and I left her with a very sad heart; and that so many should be misled by such teachings from the sacred desk.

David also knew he would know his babe, or what comfort would it be to him to know he could go to it? And David was comforted; for he arose from the earth, where he had lain for seven days, and washed and anointed himself, changed his apparel, and ate what was set before him.

Hence the lessons from our text are as follows:— 1. That God will hear the cry of a penitent soul. A broken and a contrite heart he will not despise. 2. That infants are saved, even as David's was. 3. That our loved ones can never return to us no more than David's babe to him, or Lazarus to Dives' brethren, as they go to bed. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our "pillow-text," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers.—AUNT NORA.

Not a single correct answer to our Bible riddle yet received. Try again, children.

AUNT NORA:—I will write you a few lines. I send twenty-five cents for your mission fund. Brother Ernest sends ten cents. We are going to school, and do not have much time to make money. We attend the union Sunday-school. They are using Presbyterian literature this year. We have not had any baptisms preaching at this place in four or five months. The Methodists are carrying on a protracted meeting here now. Mama and Sisters Lizzie and Maggie send twenty-five cents each for missions. Saint Joe, Texas. SAMMIE N. WALKER.

FROM MISSOURI. AUNT NORA:—We are two Missouri boys and love to hear from the cousins. To-day is Jimmy's birthday. He is six years old. We went to our aunt's to-day, and my Cousin Laura Taylor baked us a large cake, quite enough for Aunt Nora and all the cousins. George is nearly eight years old. We live with our three aunts, and can chop wood, and do lots of work. We have three sheep, and are going to plant some corn. Last summer we boated in the garden, and earned some money, which we wish to send you for Mexico. We send you five dollars, Jimmy and George one dollar each. Aunt Rebecca McClain one dollar, and Junita Bette and Jane McClain fifty cents each. For the remaining dollar please send two copies of Church Manual, by J. M. Pendleton. We love all the letters in the Young South, and enjoy now a from the Mexico missionaries. With good wishes for Aunt Nora and all the cousins we are your friends. Jas. W. and GEORGE B. MCCLAIN.

Prairie Home, Mo. AUNT NORA:—I wrote you a letter before I received yours. I suppose it did not reach you, so I will try to write again. I am going to join the Young South again, and try not to stop. I am sorry your banian died. I will have to send you another one soon. This is all I have to say now. Your nephew, WILLIE GARIO.

I add your name, with pleasure, once more to our Little Workers, Willie, and hope to hear from you each month. I did not receive your former letter. Your offer is truly kind. My little rooster beats everything on the place crowing. I suppose because he is lonely. It is not too late, I hope, for new-year letters; for I have several on hand that have been kept back for those that were more important to us in our work. So I give you one now from Nannie Graves Ball, who has begun the new year as a worker for Jesus sure enough. May God give her grace to continue in her good work.

AUNT NORA:—This beautiful Sabbath evening I will attempt to write you again. Christmas, with its good cheer, happy greetings and delightful associations has taken the hoary-headed and frosty-headed old year by the hand and led it on to this, the beautiful new year. To some of us it comes laden with bright hopes and beautiful anticipations. We greet it, as it were, a rose unblown, that has the most beautiful visions, and the sweetest promises, to unfold. To others it brings sorrow, disappointment and despair. Sorrow, deep and silent as the grave, dwells in many a heart, and the weary soul for aught else but its own weal, and the longings for aught else but a quiet Christmas in New Garden. Old Santa visited us Christmas eve, and filled our stockings with presents for the new year. He gave me a nice red-velvet portemou-nale, with one dime in it. I will give the dime to our Little Workers to pay my dues for January. Don't you think it is the best thing I can do with it—give it to Jesus!

Allow me to ask you a question: How old was Christ when he disputed with the doctors? Cousin Lou Anna Ball, what is your father's name? We may be cousins indeed. Papa has several cousins and uncles living in the Southern States. I would love to correspond with you. I will close for this time, for it is already dark. Wishing all a happy new year I remain, NANNIE GRAVES BALL.

A FAMILY DONATION.

AUNT NORA:—I will write you a few lines. I send twenty-five cents for your mission fund. Brother Ernest sends ten cents. We are going to school, and do not have much time to make money. We attend the union Sunday-school. They are using Presbyterian literature this year. We have not had any baptisms preaching at this place in four or five months. The Methodists are carrying on a protracted meeting here now. Mama and Sisters Lizzie and Maggie send twenty-five cents each for missions. Saint Joe, Texas. SAMMIE N. WALKER.

FROM MISSOURI.

AUNT NORA:—We are two Missouri boys and love to hear from the cousins. To-day is Jimmy's birthday. He is six years old. We went to our aunt's to-day, and my Cousin Laura Taylor baked us a large cake, quite enough for Aunt Nora and all the cousins. George is nearly eight years old. We live with our three aunts, and can chop wood, and do lots of work. We have three sheep, and are going to plant some corn. Last summer we boated in the garden, and earned some money, which we wish to send you for Mexico. We send you five dollars, Jimmy and George one dollar each. Aunt Rebecca McClain one dollar, and Junita Bette and Jane McClain fifty cents each. For the remaining dollar please send two copies of Church Manual, by J. M. Pendleton. We love all the letters in the Young South, and enjoy now a from the Mexico missionaries. With good wishes for Aunt Nora and all the cousins we are your friends. Jas. W. and GEORGE B. MCCLAIN.

Prairie Home, Mo.

AUNT NORA:—I wrote you a letter before I received yours. I suppose it did not reach you, so I will try to write again. I am going to join the Young South again, and try not to stop. I am sorry your banian died. I will have to send you another one soon. This is all I have to say now. Your nephew, WILLIE GARIO.

I add your name, with pleasure, once more to our Little Workers, Willie, and hope to hear from you each month. I did not receive your former letter. Your offer is truly kind. My little rooster beats everything on the place crowing. I suppose because he is lonely. It is not too late, I hope, for new-year letters; for I have several on hand that have been kept back for those that were more important to us in our work. So I give you one now from Nannie Graves Ball, who has begun the new year as a worker for Jesus sure enough. May God give her grace to continue in her good work.

AUNT NORA:—This beautiful Sabbath evening I will attempt to write you again. Christmas, with its good cheer, happy greetings and delightful associations has taken the hoary-headed and frosty-headed old year by the hand and led it on to this, the beautiful new year. To some of us it comes laden with bright hopes and beautiful anticipations. We greet it, as it were, a rose unblown, that has the most beautiful visions, and the sweetest promises, to unfold. To others it brings sorrow, disappointment and despair. Sorrow, deep and silent as the grave, dwells in many a heart, and the weary soul for aught else but its own weal, and the longings for aught else but a quiet Christmas in New Garden. Old Santa visited us Christmas eve, and filled our stockings with presents for the new year. He gave me a nice red-velvet portemou-nale, with one dime in it. I will give the dime to our Little Workers to pay my dues for January. Don't you think it is the best thing I can do with it—give it to Jesus!

Allow me to ask you a question: How old was Christ when he disputed with the doctors? Cousin Lou Anna Ball, what is your father's name? We may be cousins indeed. Papa has several cousins and uncles living in the Southern States. I would love to correspond with you. I will close for this time, for it is already dark. Wishing all a happy new year I remain, NANNIE GRAVES BALL.

Later, February the twenty-third, she writes:— Cousins, I have a proposition to make: That Aunt Nora will reserve a corner in our dear paper, and write the names of those who answer our pillow-texts; as, PILLOW-TEXT No. 1. Names of those answering it, and so on to the end of the year, and on the whole column will be occupied. How do you think this will do, Aunt Nora? I will accept the "great big boy's" proposition. I will try to sell fifty cents' worth of tracts, and if I succeed I will sell some more. I was real glad to hear from Mrs. Sanford. I hope she will write about her little school very often. I love to read and study her little letters. I would love to hear from Dr. Powell, remain, as ever, your loving cousin, NANNIE GRAVES BALL.

New Garden, Va. I cannot accept your proposition, Nannie, for I have no corner to give to it. My present plan is the best I can do. Answer on a postal, always just as soon as you get the paper, and you will be sure to be credited. You have credit for all the pillow-texts up to February twenty-first. I hope your father has renewed his subscription order, and you are at work again. I am looking eagerly for a letter from Bro. Powell in answer to our last fifty-dollar bill.

AUNT NORA:—Here I come again, after an absence of two years; and I hope you will welcome me again. I am ten years old. I am going to school, and study fourth-reader, spelling, geography and arithmetic. I want to join the Little Workers. Inclosed please find ten cents. Your little niece, JESSIE CANFIELD, Clarksville, Miss.

You have a hearty welcome, though tardy, Jessie. But see, I have just begun on the new-year letters. Our Pillow-Text. I will give my young readers a text each week, with questions for them to think and read about on the Sabbath, and roll, as a soft pillow, under their heads each night, as they go to bed. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our "pillow-text," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers.—AUNT NORA.

Not a single correct answer to our Bible riddle yet received. Try again, children.

AUNT NORA:—I will write you a few lines. I send twenty-five cents for your mission fund. Brother Ernest sends ten cents. We are going to school, and do not have much time to make money. We attend the union Sunday-school. They are using Presbyterian literature this year. We have not had any baptisms preaching at this place in four or five months. The Methodists are carrying on a protracted meeting here now. Mama and Sisters Lizzie and Maggie send twenty-five cents each for missions. Saint Joe, Texas. SAMMIE N. WALKER.

FROM MISSOURI. AUNT NORA:—We are two Missouri boys and love to hear from the cousins. To-day is Jimmy's birthday. He is six years old. We went to our aunt's to-day, and my Cousin Laura Taylor baked us a large cake, quite enough for Aunt Nora and all the cousins. George is nearly eight years old. We live with our three aunts, and can chop wood, and do lots of work. We have three sheep, and are going to plant some corn. Last summer we boated in the garden, and earned some money, which we wish to send you for Mexico. We send you five dollars, Jimmy and George one dollar each. Aunt Rebecca McClain one dollar, and Junita Bette and Jane McClain fifty cents each. For the remaining dollar please send two copies of Church Manual, by J. M. Pendleton. We love all the letters in the Young South, and enjoy now a from the Mexico missionaries. With good wishes for Aunt Nora and all the cousins we are your friends. Jas. W. and GEORGE B. MCCLAIN.

Prairie Home, Mo. AUNT NORA:—I wrote you a letter before I received yours. I suppose it did not reach you, so I will try to write again. I am going to join the Young South again, and try not to stop. I am sorry your banian died. I will have to send you another one soon. This is all I have to say now. Your nephew, WILLIE GARIO.

I add your name, with pleasure, once more to our Little Workers, Willie, and hope to hear from you each month. I did not receive your former letter. Your offer is truly kind. My little rooster beats everything on the place crowing. I suppose because he is lonely. It is not too late, I hope, for new-year letters; for I have several on hand that have been kept back for those that were more important to us in our work. So I give you one now from Nannie Graves Ball, who has begun the new year as a worker for Jesus sure enough. May God give her grace to continue in her good work.

AUNT NORA:—This beautiful Sabbath evening I will attempt to write you again. Christmas, with its good cheer, happy greetings and delightful associations has taken the hoary-headed and frosty-headed old year by the hand and led it on to this, the beautiful new year. To some of us it comes laden with bright hopes and beautiful anticipations. We greet it, as it were, a rose unblown, that has the most beautiful visions, and the sweetest promises, to unfold. To others it brings sorrow, disappointment and despair. Sorrow, deep and silent as the grave, dwells in many a heart, and the weary soul for aught else but its own weal, and the longings for aught else but a quiet Christmas in New Garden. Old Santa visited us Christmas eve, and filled our stockings with presents for the new year. He gave me a nice red-velvet portemou-nale, with one dime in it. I will give the dime to our Little Workers to pay my dues for January. Don't you think it is the best thing I can do with it—give it to Jesus!

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

Where can our text be found? What is "a good name"? What is "loving favor"? Weigh the matter well, children, and tell me truly, do you believe these things are worth more than "great riches" or "silver and gold"? Are there not a great many who willingly exchange them for "great riches" or for "silver and gold," in spite of Solomon's words?

ANSWER TO PILLOW-TEXT FOR MARCH TWENTY-FIRST. After David had Uriah killed in battle he married Bathsheba, Uriah's wife; and she had a sweet little baby, which David loved very dearly. To punish David for seeing as he did with Uriah God took the child from him. It was then that David uttered the comforting words of our text: "But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. xii. 23.) David knew the child could not come back to him, and he also knew that God had forgiven him his sins, and that when he died he would go to paradise, and be with the child that he so much loved. We are taught in the Bible that the spirits of those who have gone into eternity cannot come back to this world until the soul and body are reunited in the resurrection morn. We have read the whole chapter, and learned that by repentance on our part God will forgive us our sins. Notwithstanding, we may be greatly punished on earth, but by our faith in Christ, we will be saved through it all.

Words fail to express the comfort that the words of this text afford me in my bereavement. May the Lord bless you. In love, AUNT JOE.

AUNT NORA:—Our pillow-text for March twenty-first is found in 2 Sam. xii. 23. These words were spoken by David, after the death of his child. God had taken him from him to punish him for his great sin having Uriah slain, and taking his wife. Before his child's death he fasted, and prayed for its recovery. He had sincerely repented of his sin; and we believe God had forgiven him. And now that his child was dead he comforted himself with the thought that though his child could not return to him he would, at death, again meet and recognize him in that place of rest to which he had gone. We do not think the Bible teaches that the spirits of our departed friends ever return to earth; but it is comforting to know that we can go to them.

We were very much surprised and disappointed in the Young South last week; but this week we were explained it all. JOHNIE AND SALLIE JACKSON.

"But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." (2 Sam. xii. 23.) David spoke these words after his child was dead. He died of David's sin. He could repent, and live a righteous life, and go to his child when he died. The parable of Lazarus and Dives proves that the spirits of the dead cannot return to earth. This text teaches me that David was very mean in taking Uriah's wife; and it was a pity his child had to suffer for him. This text makes me think that we will meet and recognize the dead in the future state.

Aunt Nora, I have sent two dozen tracts, and sent one dollar by paper; and I am going to send the other by Mr. John Taylor. Please send me two dozen more. IDDO MOODY.

Mr. Mahaffy received your order for tracts, Iddo, but not the dollar. Did you forget it? So far you are the only one of the club on the third dozen. Keep ahead if you can. One question, Iddo: How many stones did David gather from the brook? Text also answered by Hattie Moody, Layton Wall, Aloozo Stanley, Maggie Beene, Mabelle Boy, Ollie and Hattie Garrett, John Kirby, Pearl and Flora Longmire.

Little Workers for 1885. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madro Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people. Parker McGreggor, 15 mos.; Thomas McGreggor, 12 mos.; Fannie Reynolds, 12 mos.; Charles Bentley, 12 mos.; Hannah Hyatt, 12 mos.; Flora Canfield 12 mos.; Iddo Moody, 12 mos.; Waverly Earl Smith, 12 mos.; Eddie Pendleton, 12 mos.; Lena Funn, 12 mos.; Aunt Mammie, 10 mos.; Annie May Belcher, 8 mos.; Minnie Belcher, 8 mos.; Maudie Ayles, 8 mos.; Johnie Jackson, 4 1/2 mos.; Sallie Jackson, 4 mos.; Bettie Osborne, 4 mos.; Maudie White 4 mos.; Mabelle Boy, 3 1/2 mos.; Van Farrar, 1 mos.; Clarence Winsor, 8 mos.; Jessie Canfield 3 mos.; Layton Wall, 8 mos.; Pearl Longmire, 3 mos.; Willie Canfield, 4 mos.; Maggie Beene, 3 mos.; Hattie Moody, 2 1/2 mos.; Susie Borum Nixon, 2 1/2 mos.; Cora Canfield, 2 1/2 mos.; Nannie Graves Ball, 2 mos.; Little Canfield 2 mos.; Fuller Canfield, 2 mos.; Robert Wilson, 2 mos.; George Johnson, 2 mos.; Flora Longmire, 2 mos.; Jennie Canfield, 2 mos.; Flora Longmire, 2 mos.; Ella Farmer, 1 mo.; Glenn Fawcett, 1 mo.; May Johnson, 1 mo.; Berta family, 1 mo.; W. C. Cornelius, 3/4 mo.

Our Missionary Fund. We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madro Institute, Mexico, who are fitting themselves to become missionaries among their own people. R. Con way, 51 cts.; Oscar Darby, sister and three brothers, 11 cts.; Callie Canfield, 10 cts.; Mammie Walker, 25 cts.; Ernest Walker, 25 cts.; M. Walker, 25 cts.; Lizzie Walker, 25 cts.; Maggie Walker, 25 cts.; Amanda Hickman, 5 cts.; Ida Kinard, 10 cts.; M. McClain, 51 cts.; George McClain, 51 cts.; Miss Rebecca McClain, 51 cts.; Miss Jane McClain, 51 cts.; Alna Bette McClain 13 cts.

Tracts Club. Flora Canfield, Parker McGreggor, John Kirby, Waverly Earl Smith, Layton Wall, Robert Wilson, Berta Taylor, Iddo Moody, May Belcher, Mamma G. Ball, Aloozo Stanley, G. H. Doyle, Ida Steele.

A Queen's Opinion.

J. M. Queen writes from Johnston, Va., that he has been sorely afflicted for several years, but he was urged to try PAIN EXPELLER, which he did, and he now feels that he is about over his trouble, and considers it the greatest medicine in the world. He says he has to go or send a distance of fifteen miles to obtain PAIN EXPELLER, but it will repay him for this. Ellwood Shallock, former editor of the Saturday Journal, Wheeling, W. Va., says: "Gentlemen: Some time ago I was afflicted with a pain in my back in the region of the kidneys, and suffered considerably. Having read your advertisement, I went to L. S. & Co., of this city, and purchased a bottle of PAIN EXPELLER, which I took, and it resulted in the complete removal of the pain. I think I can safely recommend it as a superior panacea for pains."

Mr. Aaron Shreffler, Alma, Marion county, Ill., writes: "Dr. S. B. HARTMAN & Co., Columbus, O., Dear Sirs: Myself and wife have taken three bottles of your medicine and received much benefit by the use of them. My wife was troubled with neuralgia, headache and weak stomach. Her headache has not troubled her for the last two weeks, and her stomach is much better. She took only PAIN EXPELLER. I used both medicines, and my general health is so much improved that I feel like a new man. My stomach is very much better, and the MARSHALL keeps my bowels all right. We intend to keep taking the medicine until we are permanently cured."

Evans T. Jones, Prospect, Marion Co., O., says: "After having taken medicine from different physicians of this place without any relief, I was induced to try PAIN EXPELLER, which I purchased of Cook Bros., druggists, of this place, and after using some six bottles of the same, I feel very much benefited. An aura it will finally work an entire cure."

T. J. Ewing, Catlettsburg, Ky., writes: "In the early part of last winter I contracted a severe cold, attended with a bad cough; then, being exposed during late cold, added to my disability. I have taken your PAIN EXPELLER with good results. My cough has entirely left, soreness is gone, and am increasing in flesh."

Thomas Bradford, 314 Western Avenue, Allegheny City, Pa., writes: "I have had liver complaint for three years; I thought I would have to quit work; I have taken two bottles of your PAIN EXPELLER, and am well."

S. Wolf & Son, Wilmet, Ohio, write: "We handle your goods, and they give good satisfaction."

AGENTS COIN MONEY who sell Dr. Chamberlain's Family Physician, Price 25 Cts. Write for Circular. Address: A. W. HAMMOND & Co., Ann Arbor, Mich. 5711 24 66

PAYSON'S INDELIBLE INK. No preparation and no water. Labeled 20 Years. Superior for all purposes. Sold everywhere. 5711 24 66

The Pyramid

Offers its members Life Insurance on the equitable plan. No assessment notices; no dunnage. Members cannot be suspended because they did not receive their notice. Every one knows what is demanded, what is due, and when. Less work for officers, and more satisfactory to the members.

Is the organ of the Order, but is general in its character, giving the news of importance to members of other Orders. Price, fifty cents per annum. Address

W. Z. MITCHELL, Memphis, Tenn.

Plans & Organs. Of all makes direct to customers from headquarters, at wholesale prices. All goods guaranteed. (All instruments are received and fully tested. Write us before purchasing. An investment of 50 cents may save you from \$5.00 to \$10.00. Address JESSE FRENCH, Nashville, Tenn. Wholesale Distributors: Dea's for the South. 5711 24 66

MISCELLANEOUS ITEMS.

"Light," said Snelling, "is the thought of nature." Yes, and thought is the light of nature. Strike from mankind the principles of faith, and men would have no more glory than a flock of sheep. In the education of children love is first to be instilled, and out of love obedience is to be educated. Where there is no Christian Sabbath there is no Christian morality, and without this free institutions cannot long be sustained. The first pressure of sorrow crushes out from our hearts the best wine; afterwards the constant weight of it brings forth bitterness—the taste and strain from the lees of the vat. Let him who would envy John the pleasing task of being a support to the mother of Jesus, reflect on a previous expression of our Lord's: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of unpoetic life. The sanctuary is the home of God, the living God, in which Jesus is ever present with his spirit, and in which he has deposited the treasures bought with his blood. Here the believer, unlike the Israelites of old, gathers his double portion of manna on the Sabbath day. Persons of genius are more individual than any other people, and less capable, consequently, of fitting themselves, without hurtful compression, into any of the small numbers of molds which society provides in order to save its members the trouble of forming their own characters. If Christian citizens were faithful to their trust, corrupt practices would not be so common in public. We may as well awaken to this fact, that if honest men will not look after the public treasury, thieves will steal the funds. If we do not maintain our moral character, we will lose both our capital and our credit. Love is joy, and all true joy is love; they cannot be separated. And Christ is an exhibition to us of this fact in his own person—a revelation of God's eternal joy, as being a revelation of God's eternal love—coming down thus to utter in our ears this glorious call, as a voice sounding out of God's eternity: "Enter ye into the joy of your Lord."

The credulity of the people who do not find it possible to believe in the Bible on account of insufficient evidence is simply wonderful. A residence in this State claims to have in his possession the original manuscript made from the plates of the "Book of Mormon." He is one of the most there were three of them—who saw the angel give the golden plates to Joseph Smith, and therefore knows all about it! And Joseph Smith's son Joseph, who is at the head of a reformed Mormon church with some of his coadjutors, are making a "re-pension of the manuscript."—Chicago Standard.

A NEW AND COMPLETE BIBLE COMMENTARY, CRITICAL, EXPLANATORY AND PRACTICAL!

Old and New Testaments. By Rev. ROBERT JAMIESON, D.D., Glasgow, Scotland, Rev. A. R. FAUSSET, A.M., York, England, and Rev. DAVID BROWN, D.D., Professor of Theology, Aberdeen.

IN FOUR LARGE 12mo VOLUMES of about 1000 Pages each, With numerous Illustrations and Maps. It is far in ADVANCE of the older works. It is CRITICAL, PRACTICAL and EXPLANATORY. It is COMPENDIOUS and COMPREHENSIVE in its character. It has a CRITICAL INTRODUCTION to each book of SCRIPTURE, and is by FAR the most PRACTICAL, SUGGESTIVE, SCIENTIFIC and POPULAR work of the kind in the English language.

We present this work to our Christian readers with the conviction that it will be welcomed as a most valuable addition to the Biblical literature of the day, and will be found to possess advantages over any other work in the following important particulars:—

1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole; and these have quoted extensively from the works of no less than one hundred and fifty of the most eminent Biblical writers of the present and past.

2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

3. Its compactness. The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is liberally packed," says Bishop Willey, "full of good things."

4. Its brevity. There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time. Dr. Kitchee says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago Standard, says: "I have in several instances seen a sermon in a sentence."

5. Its liberal spirit. The names of the authors are a sufficient guaranty against any denominational traits in it. These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

6. Its Scripture references. These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer the purpose of a concordance to a very great extent.

7. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

8. Its cheapness. No commentary of its size and merit was ever sold for anything like the price. There is as much reading matter in this Commentary as you will find in three volumes of Lange's. The price of this, in cloth, will find in three volumes of Lange's. The price of this, in cloth, will find in three volumes of Lange's. The price of this, in cloth, will find in three volumes of Lange's.

The unqualified commendations of this Commentary from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath-school teachers and Bible readers generally, to whom its use has now become indispensable.

CONDITIONS.

The work will be printed from new electrotype plates, on fine toned paper made expressly for this work, and sold at the following extremely low prices:— In Extra Fine English Cloth, bound in 12mo full set, \$ 8 00 In Leather (library style), printed on extra fine paper, full set, 11 00 In Half Morocco, red edge, the full set, 10 00 Sample pages sent on application. Address GRAVES & MAHAFFY, Memphis, Tenn.



ITEMS. We have some cases of this pride of learning...

BEAUTIFUL HAIR—THE GLORY OF A WOMAN. In all ages of the world the hair of women has been admired...

Stained Glass. EGOLIASTICAL AND DOMESTIC. MANUFACTURED BY THE French Silvering and ORNAMENTAL GLASS CO.

SUNDAY SCHOOLS AND ALL HIS WONDROUS LOVE PROCLAIM.

WONDERFUL LOVE. Is the Title of the NEW SINGING BOOK.

THE MUSIC. It is fresh, vigorous and inspiring, and has the effect of cheerfully expressing the sentiment of the words...

JOHN CHURCH & CO. CINCINNATI, OHIO. MADAME FOY'S CORSET AND SKIRT SUPPORTER.

WORK SHOPS WITHOUT STEAM POWER. BY USING CUTTERS OF THE DAVIS PATENT...

MANSFIELD'S La. OREOLE HAIR RESTORER. Has stood the test of time, and has proved itself the best hair tonic invigorant...

McShane Bell Foundry. Manufactures those celebrated Chimes and Bells for Churches, Academies, etc.

THE PYRAMID. Is a Beneficial Order, established for the purpose of offering to its members Life Insurance and Weekly Sick Benefits...

THE FRATERNAL RECORD. A monthly paper, subscription price fifty cents per annum, is the organ of the PYRAMID...

SELECT NOTES. 1885. ON THE INTERNATIONAL SUNDAY-SCHOOL LESSONS. Expository, Illustrative, Doctrinal, Practical, Suggestive...

THE LITTLE HUCKLEBERRY. FOR CHILDREN READING. The children in the late war established the fact that the huckleberry was much more nutritious...

POMONA NURSERIES. 1885. PARRY STRAWBERRY. Is a vigorous grower, perfect flower, very productive...

STERNBRGER'S Folding Dress Pillow. folds into one-twentieth of its size when closed and weighs but two pounds.

SEEDS "EVERYTHING FOR THE GARDEN." PETER HENDERSON & CO., 35 & 37 COURTLAND STREET, NEW YORK.

PLANTS. full of valuable cultural directions, containing three hundred and thirty illustrations...

WANTED A WOMAN. GRATEFUL PRAISE! A NEWS, A BOOK BY J. H. FILLMORE. Pure sentiment, rich in music, simple copy in beauty...

THE MINISTERS' and TEACHERS' BIBLE. This important Bible is now published in a revised form...

THE NEW TESTAMENT. In Greek and English. Emphatic Diaglott. Containing the original Greek text of the New Testament...

THE PYRAMID. A Beneficial Order on the right system. A member knows why he pays the assessment he does.

THE FRATERNAL RECORD. A monthly journal, five cents per copy, fifty cents per annum...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

THE GREAT THROUGH TRUNK LINE. Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE...

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

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

MEMPHIS, TENN., APRIL 18, 1885.

New Series—Vol. XVII. No. 45

Old Series—Vol. XXXIX.

Our Pulpit.

MEMPHIBOSHETH.

BY REV. A. J. FROST, D. D., SAN JOSE, CAL.

Text: "And David said, Is there yet any that are left of the house of Saul, that I may show him kindness for Jonathan's sake?"—2 Sam. ix. 1.

THE mutual friendship of David and Jonathan is the most remarkable in the sacred Scriptures, if not in all history.

1. This friendship was unselfish. Jonathan had nothing to gain but much to lose from his adherence to David.

2. It was not only unselfish, but generous. David was only a shepherd boy, Jonathan a prince, the son of King Saul. Jonathan was heir apparent to the throne, David was his most popular rival.

3. Jonathan's friendship was practical. Jonathan gave to David the robe of a courtier, the sword of a soldier, and he perpetuated that love by the gift of himself.

4. Jonathan's friendship was intense and supreme. "He loved David as he loved his own soul."

5. This friendship was also reciprocal. David loved Jonathan as fervently as Jonathan loved him.

Is not Jonathan a mirror of him who was from eternity the Son of God, the Son of a King, the Prince of the universe, laying aside the insignia of royalty—his sceptre and his crown—in order to make us kings and priests unto God?

Is he not a "friend that sticketh closer than a brother"? Does he not love you as he loves his own soul? Has he not said, "Whatsoever thou desirest that will I do unto thee?" Jonathan was a friend to his friend—this one the "friend of sinners."

In order to deserve a true friend, we must learn to be one. Many of us lack friendship rather than friends. But there was a divine element in the friendship of David and Jonathan. The solemn covenant of love was entered into, in the Lord. For Jonathan to break friendship with David would be to tear asunder a divine bond, a denial of God himself, since he knew that David was as dear to God as the apple of his eye.

Jonathan said to David, "The Lord be with thee as he has been with my father. [The Lord had been with Saul, and had given him the throne of Israel, and victory after victory.] And thou shalt not only while I live show me the kindness of the Lord that I did not, but also thou shalt not cut off thy kindness from my house forever, not when the Lord hath cut off the enemies of David, every one of them, from the face of the earth."

What other heir-apparent to an earthly throne ever gave such an exhibition of unselfishness? Without a doubt he saw that David was God's anointed, but what nobleness to lay down his crown, and all his future greatness at David's feet, for the Lord's sake! Something noble shall yet be done for Jonathan's sake.

Where will you find such self-sacrificing submission to the divine determination, friendship so hallowed, self-abnegation so complete? No envy, no jealousy, no indignation flaming up at David's exaltation in his place? Ah! these are crucial tests of love, divine seals of genuine friendship!

We all know how jealous was King Saul of David, because it had been heralded by the host of

Israel that Saul had slain his thousands, but David his tens of thousands. We know how Saul hunted David like a partridge upon the mountain, and how Jonathan was as David's breastplate, to receive the javelin of his father. Saul's rather than David's, breast should be its grave. See Jonathan at last however, going out of the royal palace, forsaking father and mother, not merely to save his own life, but the life of another, whom he loved as himself. "Greater love hath no man than this, that he lay down his life for his friends."

See Jonathan, as now he meets David, each pre-empting the other to his bosom; the two hang and weep in each other's arms, sealing their bond of friendship with a warm brother kiss. But what a signet of peace as they now separate! Jonathan says, "Go in peace, for as much as we have sworn, both of us, in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever." Never did they meet again. On the heights of dowless Gilboa fell Saul and Jonathan, in battle—Jonathan by the hand of the enemy, Saul by his own sword, and his shield-bearer likewise. One may read the sorrowful epitaph over the grave of King Saul in the exact words of the holy writ: "So Saul died for his transgression which he committed against the Lord, even against the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to inquire of it, and inquired not of the Lord; therefore he slew him, and turned the kingdom unto David, the son of Jesse."

"The beauty of Israel is slain upon thy high places, O Gilboa! How are the mighty fallen! Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided."

But how touching is the memorial of David's tender love to his fallen friend, saying, "I am distressed for thee, my brother Jonathan. Very pleasant hast thou been unto me. Thy love to me was wonderful, passing the love of woman."

In the book of Chronicles mention is made of Jonathan's descendants, to the twelfth generation, distinguished for their knightly virtues, hundreds of years after their illustrious ancestor. Pure, self-denying love was Jonathan's. He combined all a perfect respect for his father, filial obedience, with a just and jealous honor of David—a peacemaker, a reconciler, "faithful even unto death."

But David became king in Saul's stead. Valiant in war, generous in peace, a man after God's own heart. But will this man of God, flushed with victory upon victory, become vain, and proud, and forgetful of God? Nay, he looks about for objects of benevolence. He says, "See how I dwell in a house of cedar, but the ark of the Lord dwelleth in curtains." So he arranges to build the temple of Solomon. But war comes again. The Philistines and Moabites are on the war-path. David comes off victor again. Will he now be lifted up with pride, or will he settle down at ease? Not so. He thinks of his earlier days, of his friend Jonathan. Perhaps he says, "O, for one day more with my beloved Jonathan! O, for one hour of communion with him! Would he not enjoy my victories and my honor? But, alas! Jonathan is no more! I cannot bless him for all his kindness—he is gone, forever gone!" But "is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?" And there was wis of the house of Saul a servant, whose name was Ziba, and when they had called him unto David, the King said, Art thou Ziba? And he said, Thy servant is he, and the King said, Is there not yet any of the house of Saul, that I may show the kindness of

God unto him? And Ziba said unto the King, Jonathan hath yet a son, which is lame in his feet.

We shall endeavor to bring out more or less plainly the fact that David was not only the ancestor of Christ according to the flesh, but the type and personal prefiguration of the Messiah. That which was typical in David was not limited to the general outline of his appearance as the theocratic King over Israel, but it extended to his individual acts, circumstances and experiences. Consciously and unconsciously, David, in his zeal for God's house, shadowed forth Christ. His Psalms are Messianic. The twenty-second, forty-first and sixty-ninth are, word for word, complete representations of the sufferings and life of Christ, and thereby became Messianic prophecies. The scene of Mephibosheth is also rich in typical figures. There is in the whole following narrative a prophetic prefiguration of Christ and his people.

1. Who was Mephibosheth? What was Mephibosheth? Where was Mephibosheth?

Who was he? He was the only son of Jonathan yet living. He was the grandson of King Saul, the first-born of Jonathan, and for a long time the presumptive heir to the throne of Israel. But why should David have such an interest in him? He knew nothing of him personally. He started his inquiry from the side of Jonathan. He could no longer bless Jonathan, whom he still loved as he loved his own soul, so he will bless Mephibosheth for Jonathan, his father's sake.

And so in our daily life we are all receiving blessings, not for our own sake only, but also for the sake of others. We are also giving blessings to others, not always for their sake, but for the sake of another whom we loved. You are very kind to a poor little girl. You watch for the child's coming. Many a pleasant surprise you prepared for the child. Why? Is the child beautiful? No. Is the child a genius? No. Why, then, all this care! Ah, how touching the answer! A little girl of your own, whose body sleeps in yonder grave, whose spirit rests in yonder heaven, cared for that little girl, loved her, played with her. You bless this little girl for Mary's sake, you are kind to the living for the sake of the dead. You are kind to the aged. Why? Perhaps because you were not as kind to your own aged parents as you ought to have been. They are now dead and gone—buried out of your sight forever. You can ask no words of forgiveness, make no amends to them personally; you will therefore ever after be tender to the aged, for the sake of your aged dead.

Why is that father so generous to that strange young man? It is for that young man's father's sake, who did a kindness to him who returns the blessing. Why did that mother go to the hospital in New York, during the recent war, and take out a certain young man and convey him to her home and hang over him day and night with a mother's care and love, and watch him tenderly till he died? Ah! that mother had lost a son in the army, and while he lay sick in the Southern hospital, a mother came and took him to her own home, and cared for him till the angels came. Hence this Northern mother blessed the sick and dying soldier for a dead son's sake.

Do you know that God gives us not a single blessing for our own sake, having forgotten all? God grants us every blessing for his Son's sake. Who are we? Sons of a king by creation, heirs apparent to a celestial throne, yet how fallen, how low! David did not wait for opportunities to come; he created opportunities. He did not say, "If anybody belonging to Jonathan should ever

QUESTIONS TO THE IMPUDENT. By J. M. Pendleton. This is a very pungent little work, and it will convince the thoughtful and true to Christ in any age, 10 pages, 25 cts.

THOUGHTS ON CHRISTIAN DUTY. By J. M. Pendleton. This work is concise and is read for Christians and especially for young converts especially. Cloth 125 pages, 25 cts.

The Great Missioner, Theological and Sociological. A Dissertation on Christianism by T. G. Jones, D.D. Price, in cloth, 75 cts.

QUESTIONS OF THE AGE. By Ed. J. Baker. In cloth, 111 pages, 25 cts.

Democratization of Society. Remodeled, by C. D. Mallory, D.D. In cloth 50 pages, 10 cts.

HISTORICAL. OMBELIARD'S HISTORY. By G. H. Orchard of England. Vol. I. is a history of foreign apostles. Vol. II. is a history of the apostles in England. Both chronologically arranged. Vol. I. up. 82; Vol. II. pp. 78.

Baptist Successions. By D. B. Ray author of Text Book on Campbellism. A valuable contribution to Baptist literature, being a collection of historical facts, with copious table of contents and side-notes. 62 pages, 15 cts.

THEODORA ERNEST. Of the Service of Faith. By A. O. Dayton. Illustrated. The subject of baptism in three early centuries in a popular and attractive style. Vol. I. p. 44. Elegantly bound. Price, in cloth, \$1.00.

THEODORA ERNEST. Of the New Days' Travel in Search of the Church. By A. O. Dayton. Vol. II. pp. 49.

Baptist History. By J. M. Cramp, D.D. A complete history from the foundation of the church to the close of the eighteenth century. Price, \$1.75.

The Baptists. By T. G. Jones, D.D. Being a complete history of their origin, continuity, principles, spirit, polity, position, and success. Price, 50 cts.

THE ORIGIN OF BAPTISTS. By S. S. W. D.D. You ought to be familiar with the History of your own denomination, at least the outline of it. You have no time to read a large book. This little book of 128 pages you have! all in a nut-shell. The author commences and traces back the Baptist denomination from the present century to days of the Apostles. It will show you that Baptists did not originate with Roger Williams, nor in England, nor with the men of 1689, as our enemies charge, but are older than the Protestants or the Catholics, and are in fact the only religious community that has existed since the Apostles. This is the only Church deserving to be called the Church of Christ. This is a new and greatly enlarged edition. Price 50 cts.

Restoration Baptist History. By W. B. Williams, D.D. Price, \$1.75.

Liberty of Conscience and the Baptists. By Rev. W. A. Jarrell. This is a new and able Centennial Treatise, of 52 pages. Price, in cloth, 25 cts.

The Smiling Church. By Rev. W. D. Cutting. 48 pages. In paper 10 cts., in cloth 25 cts.

Secrets. The hero martyr of the sixteenth century, by E. H. Ford. In cloth, 108 pages, 50 cts.

POLEMICAL. THE GRAVES-DIVELER DEBATE. This is the ablest and most learned discussion of the subject ever published by the denominational press. It has been presented to the American public in a new and original form. Price, in sheep, 50 cts.

The Ray-Lucas Debate—On Campbellism. Price, \$1.00.

Carson on Baptism. This is one of the ablest works on the subject ever published. It is a minister can well afford to be without it. Octavo of over 500 pages. Price, \$2.00.

CAMPBELLISM EXPOSED. By A. F. Williams, D.D. One of the ablest works ever produced in refutation of the pernicious views held and taught by the so-called Christian Church. Price in cloth, \$1.00.

THE INFELIX DAUGHTER. This book by the prince of writers, Dr. A. O. Dayton. Is one that every family should have. Its style is charming. Price, in cloth, \$1.00.

Key to Campbellism. By D. B. Ray, A. valuable work for all who wish to understand Campbellism. Price, 75 cts.

Fuller's Works. In three large octavo volumes—974 pages. This valuable work, after a complete system of theology, and is valuable beyond estimate in any minister's library. Price, \$2.00.

FULLER'S NOTES ON THE NEW TESTAMENT. This work, by the venerable and able divine, T. D. Fuller, is a ripe scholar, in the best work we know of for Sunday-schools and Sunday-school teachers. Two volumes, each \$1.50.

Notes on Matthew, Mark, Luke and John—Explanatory and practical. A popular commentary upon a critical basis, especially designed for pastors and Sunday-school teachers. By Geo. W. Clark, D.D. author of A New Harmony of the Gospels, etc. These are valuable commentaries, and the author is a Baptist scholar who deals faithfully with God's word. Each gospel is in a separate volume. Price, per vol., \$1.50.

SYNOPSIS BOOKS. THE NEW BAPTIST PSALMIST AND TUNE BOOK. There should be a Baptist hymn book in every family. This is a collection of the very best of hymns, that teach sound doctrine, and are easy to sing. It contains 1000 hymns, and 100 tunes, and is arranged in a convenient and readable form. Price, in cloth, \$1.00.

THE NEW BAPTIST PSALMIST AND TUNE BOOK. This is a new and improved edition, in which will be found, in addition to the best approved popular hymns, both old and new. Price, per copy, in flexible cloth, 15c; per dozen, in flexible cloth, \$1.50.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST AND TUNE BOOK. There should be a Baptist hymn book in every family. This is a collection of the very best of hymns, that teach sound doctrine, and are easy to sing. It contains 1000 hymns, and 100 tunes, and is arranged in a convenient and readable form. Price, in cloth, \$1.00.

THE NEW BAPTIST PSALMIST AND TUNE BOOK. This is a new and improved edition, in which will be found, in addition to the best approved popular hymns, both old and new. Price, per copy, in flexible cloth, 15c; per dozen, in flexible cloth, \$1.50.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST AND TUNE BOOK. There should be a Baptist hymn book in every family. This is a collection of the very best of hymns, that teach sound doctrine, and are easy to sing. It contains 1000 hymns, and 100 tunes, and is arranged in a convenient and readable form. Price, in cloth, \$1.00.

THE NEW BAPTIST PSALMIST AND TUNE BOOK. This is a new and improved edition, in which will be found, in addition to the best approved popular hymns, both old and new. Price, per copy, in flexible cloth, 15c; per dozen, in flexible cloth, \$1.50.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

THE NEW BAPTIST PSALMIST—without Music. We have also reduced the price of this book to 80 cents per copy, \$8.00 per dozen by mail, postpaid, or \$7.50 per dozen, by mail, postpaid, \$6.50 per dozen by express, charges extra. This making it the cheapest as well as the most complete Psalm and Tune Book in the market.

&lt;