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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.—Jeremiah

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Our Pulpit.

GENIUS OF A CHURCH.

BY KNOX WINDER.

NO. 12.

"As ye go, preach." Matt. x. 7.

"Behold, I send you forth as sheep in the midst of wolves." Matt. x. 16.

"Go your way; behold I send you forth as lambs among wolves." Luke x. 3.

HAVING considered the "business" feature of gospel preaching, and its spirit, and the source of the church's greatest help aside from the direct power of God, I come now to notice—

II. That the disciples were left to their own judgment and tact in the selection and appropriation of facilities for evangelistic work.

When it is considered how much attention is given by our churches to the erection of houses, and the arrangement of desirable appointments for the promotion of the gospel of Christ, is it not passing strange that the apostles had no instruction in that line? When it is considered how much architectural skill is demanded now for the establishment and maintenance of our holy religion in a first-class community of our people I am led to inquire, "Did not Jesus forget to leave all needed instruction with his people?" "Has a contingency arisen not looked for by the author and finisher of our faith?" He commanded them to go and preach. We find that they went. They went according to what Jesus regarded as their chief work.

(a) But they used such houses as they could get. An audience was the consideration with them. When they had a large one it was so much the better. If they had a small one they used it. If they had a good house, it was all right. If they had only a prison house, as Paul did once, it was not wrong. Philip had an Ethiopian chariot for an auditorium. He had one Ethiopian for an audience. Paul had on one occasion the court of the Areopagus. On another occasion he had a wrecked ship on a tempestuous sea. On another he stood by a fire on an island with an audience of heathen sailors, and for learning of which he had a bountiful store, he shook the deadly serpent from his flesh, and stood yet alive and well, thus demonstrating, as could no language, his companionship with God.

Strange enough, the apostles generally preached the gospel in Jewish synagogues. These houses were not built by the friends of Jesus. They were built and kept up by his most unrelenting opposers. Heathens were willing that Jesus should be preached. But the Jews could not endure him. Yet in numerous instances did the apostles enter their houses of worship and preach the very doctrines they despised.

They were pioneers of the gospel. Their means were naturally used in the direct extension of their borders. Any other course than that which they pursued would have been inconsistent. Pioneer settlers do not expend their means in putting on a square rod of territory a perishable establishment that is expensive. They rather desire a goodly possession first of the imperishable. So the pioneers of the gospel sought to get a broad, firm footing in the world. Every means was used in extending their borders. They gained a possession in Jerusalem. Then they sought to put a strong hand on the surrounding country, on Antioch, Damascus, Corinth, Ephesus, Athens, Rome and every place they had means to reach. Like true pioneers

they sought a title of the reality of the whole country. But am I reminded that this is entirely a different age from that of the apostles? True, but it is as truly a pioneer age in spiritual things. An untitled territory stretches far beyond the vision in all directions. Countless thousands of really immortal souls are yet unpurchased.

Here I remark that the great hindrance to the progress of divine truth to-day is the failure of the churches to lay their hands on the outer world and purchase it for their king. "There is that scatheth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

The church that spends its funds unnecessarily in that which is perishable, and not in the extension of divine truth, where it is not, is guilty of great folly. It is like the man who bought a large, fine house instead of land on which to farm. All the house could do was to look well and protect him from storm and rain while he slowly died of starvation. Had he bought less house, and a sufficiency of good land, from the land he could have had bread, and in the house needful protection. In reality is the pioneer's fortune. In gospel extension is the church's fortune. The reality enhances in value while the pioneer pursues his course of enjoyment, as well as business, in life. Gospel extension is the natural function of a church, and in that work it is healthy and prosperous. The work is both food and raiment to the church. Jesus put the stress on the work, the gospel extension. The disciples knew this. Hence their almost universal disregard of everything else.

It is further worthy of note—

III. That all extravagance and pandering to the passions of men were condemned both by the example of Jesus and the early Christians.

The life of Jesus was one of rigid economy. He saved money. He saved time. He labored to the best advantage. When he fed the great multitude with so few loaves and fishes, he had the fragments taken up, that nothing should be lost. He had time only for his appointed work. He truly redeemed the time. When he went away to rest it proved to be work. When he entered scenes of festivity it was to show himself in his mission. When called to drop the tear of sympathy with bereaved friends it was to teach the power of God. Men hazard their lives for a home in this world. Jesus sought no home. He was willing to live on charity. He shunned not the burial of a pauper. His disciples were willing to abandon their chosen vocations to more effectually do his work. Men who had lived by the product of their own labor, under the inspiration of his instruction and example, became willing to eat bread at the hands of those who sympathized with them. Men whose Master was the Son of the eternal God, were willing to have shelter any where, and be counted low in life, that they might preach the gospel of peace. They acted on a valuable principle, i. e.,—

(a) The best commendation of the gospel was in itself, and not in the place where it was preached. It cannot be denied that there is an alarming tendency in our churches to commend Christ's gospel to the world by divesting it of much of its original purity and simplicity by the very place where it is preached and its surroundings. In these days it has come to pass that there is everything in a place and its surroundings and associations. One man can't preach the gospel in a theater because of the vile associations of the place. Another is so shocked that he can't tell the story of the cross in

a house where courts of justice are held because of the dark deeds enacted there. Another feels that he can never reach an audience assembled in some dirty town or city. The place is too low and undignified for the work of Jesus. Another can never let his genius soar in discoursing on divine truth because his people assemble in a cheap establishment, that is ancient in architecture. All forgot that the great commendation of the gospel is in itself: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." No other cause ever had such a commendation. The gospel itself is the power of God unto salvation to every one that believeth. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.)

The gospel in itself is a treasure—a priceless treasure. The value of a diamond is not enhanced by its setting. Set it in gold, it is a diamond, and often equal to more than a life's labor. Set it in iron, it is no less a diamond. Tell the story of the cross on the highway, it is an invaluable treasure. It will take eternity to experience its worth. God only can tell it. Tell it in a royal palace, it can be worth no more. In either case it reaches through eternity. Tell the story in broken accents, it issues in life eternal. Tell it in most polished diction, it can bring no more. Wonderful gospel this! It makes all things equal. Believing wisdom and believing ignorance stand side by side in a common dress. Royalty and peasantry in it, go hand in hand, speaking the same language. It looks to no difference in station. Any effort therefore to commend the gospel to the world other than a plain and correct presentation of that gospel, betrays a sad lack of business wit. It savors of sanctified infidelity.

When I clothe my gospel in slang, the latest dress appropriated by my internal highness to attract degenerate Christians and lure unsuspecting sinners, I willingly or unwittingly become his most efficient servant. When I clothe my gospel in rhetoric or logic, just to render it more attractive, or make it more forceful than it is of itself, I lead out a profligate thing before the world to be smothered with scorn. When I must spend fifty or one hundred thousand dollars of the Lord's money to build a house unto the Lord better than my neighbor, just to beat my neighbor, and win his congregation by having a nicer place, and a better system of appointments for dispensing my gospel, I wantonly squander the Lord's money. I practically say to those whom I would induce to accept the gospel, that it needs other commendation than is found in itself. Now, I would not be understood as opposing the use of good language and all possible information in preaching the gospel. I would be understood as advocating the purest sanctification of learning in bearing to lost sinners the pearl of great price.

Let the learning never be more than the setting of the diamond. Nor would I have any think me opposed to the use of decent and comfortable houses for promoting divine truth. For the Bible is not opposed to that. Jesus and the apostles in action condemned extravagance. I would ever condemn it. Look again at the apostolic style of gospel work.

They had no gospel in temples of costly fashion. They sought not such structures to accommodate the royal and elite. As there was one door (death) through which all must enter eternity, so on a common level all heard the means for preparation for the journey.

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They dealt out no gospel in uniform measures of twenty or thirty minutes to hearers in cushioned pews, sitting with such intense decorum as is seldom seen only in status. In the great revival at pentecost some of the young people, and nominally pious old ones must have grown very tired. They certainly got more than they could digest at one time. Then, wasn't it too awful had to spend so long a time baptizing the three thousand converts? History does not inform us. But I suspect that many of them got so tired by the long service that they never afterward attended church.

One evening Paul was preaching. It is said he continued his discourse until midnight. Well, I guess Paul could do that with impunity, as he was a travelling man, and not a pastor. The people could endure that once; but had he remained and continued anything like such lengthy discourses he would have lost his congregation!

When people went to hear the apostles and early Christians preach the gospel they didn't seek a commanding position and look the city over to find a church spire or tower that they might know where to find the preacher. They rather went to secluded places, away from the confusion of busy life, as did the little company that gathered by the little stream without the gates.

Nor did the early preachers of the gospel have to be accompanied by solo singers. Nor did an early church, to be well regulated, have to have a quartette choir, nor a chorus. There was a chorus, a large one, announcing the advent of Jesus. But that was a chorus of angels. There was sung a duett. That was by Paul and Silas when in jail, after a most brutal beating. That was an extraordinary occasion. We will thank God for all such music as Paul and Silas made.

The early Christians labored in their heavenly work in primitive simplicity. Do we do it? Look out upon the field of our toils. In our country where the value of property is such that a decent and comfortable house of worship will cost a given community fifteen hundred dollars, the rule is to spend at least five hundred dollars more for ornamental and superfluous things that detract from Christ's cause more than they add to it. In our towns and cities, where values are such as to make the cost of a comfortable and convenient house of worship from ten to fifty thousand dollars the rule is to add on the superfluous to the amount of two thousand to ten thousand dollars. So on, in proportion it goes where values are greater. Yet our people have little to give for missions. Heathens are sinking into perdition daily by the thousand because of this shameful extravagance of Christians. The cost of the superfluities of the church-buildings in the world will pay an ample salary to enough missionaries to evangelize the world in a decade.

The apostles and early Christians degraded not their gospel by contending with Heathen temples. It was little concern to them how great were the houses of the false gods. Diana might dwell in her high house. She was despised by the humble Christian whose heart was the temple of his God: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. III. 16.) They well knew that the truth as it is in Jesus, planted in a corner would tower grandly above all human structures. They did not see, as many of our brethren in this age have thought they saw, the necessity of costly chapels in the very shadow of the temples erected by a false and bloody system, chiefly that the world might know that a hitherto much dreaded foe is powerless.

Do ye warn! That foe is only sleeping. When he awakes and sets his face to battle it will be too late to calculate the loss of money invested in chapels rather than converts to the truth. When he shall lay his bloody hand on the saints of God, men true and tried will be of infinitely more value than houses, temples of learning, displays of Christian liberality in Heathen cities.

Every man who enjoys a blessing should be prompted to think of those who are without it, and try to help them. Each benefit is a responsibility.

"MY CHURCH."

BY J. D. MURPHY, D. D. No. XV.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 18.

WE ARE now to consider the term "body" in its relation to the term "church." Let the matter under investigation be remembered, to-wit, the word church in the New Testament has but one meaning, which is popularly expressed by the phrase "local church."

I will cite a few of the texts which are supposed to antagonize my position, as my attention has been called to these especially. One quietist asks, "How can you explain, 1 Cor. x. 16, 17, since Paul includes himself with the church there when he says 'for we being many are one bread and one body, etc., thus by the pronoun 'we' including himself, while we have no reason to think Paul was a member of that church?"

Another brother makes this same point, and cites Rom. xii. 4, 5:— "So we, being many are one body," etc.

My answer to these seeming difficulties, for they are but seeming difficulties, is, whatever may be the meaning of the word "body" in these passages, it is nevertheless true that Paul tells the church at Corinth, "Ye are the body of Christ and members in particular." (1 Cor. xii. 27. Now, I take it that whatever this means that the same thing is meant when Paul says, "Which is his body," etc. (Eph. i. 23.)

"He is the Head of the body, the church." (Col. i. 18.) "We being many are one body in Christ," etc. (Rom. xii. 5) If the meaning be not the same, why then would Paul use the same word in each case?

"For by one spirit are we all baptized into one body." (1 Cor. xii. 13.) Now is this "one body," into which they were all baptized by the "one spirit," a different body from the one of which Paul tells them, "Ye are the body of Christ"? He did not tell them that they were "of the body," or a "part of the body," but, "Ye are the body."

This "body" question, and the question of Christ's headship, are very nearly parallel. To illustrate I will give the statement of a prominent Baptist pastor who was converted to Christ from Romanism. He says: "I remember the vividness and force of the thought when I found the New Testament idea of a church to be a congregation of believers in Christ. These churches were independent, self-governing bodies, wisely adapted by their Head for the exigencies of his people."

Notice how the word "churches" and the word "bodies" are in the plural number, and agree with each other. See how consistent is the idea that Christ can be the "head" of these "churches," and the "head" of these "bodies," and nothing "absurd" about it.

"Unto the church of God which is at Corinth" is equivalent to the phrase, "Ye are the body of Christ and members in particular," and let those who deny it prove the contrary.

These "churches" and these bodies are composed of "members," and these are "members one of another," as the hand is a member of the body, the foot, the eye, the ear, are all members of the body. 1 Cor. xii. 20: "But now are they many members, yet but one body." To this the apostle tells the church at Corinth they are like: "Ye are the body of Christ." But says my questioner, "How of those texts where Paul includes himself as a member with them?"

To this I answer that the probability is that Paul was a member of the church at Jerusalem. (Acts. ix. 27, 28.) But we find him speaking of himself as one with them when we are certain that he was speaking to the church in that particular place, and concerning things which immediately and personally concerned them at that place. Eph. ii. 1-12: "And you hath he quickened." "Among whom we all had our conversation." "Ye walked according." "In the lusts of our flesh." "Even when we were dead in sins." "By grace ye are saved." "For we are his work-

manship." "That at that time ye were without Christ."

The apostle here uses the pronouns ye, your, we, ours, us, in such a way as to include himself in matters which concerned them personally and at home, and yet he was not a member with them at Ephesus.

Again, 1 Cor. x. 16: "The cup of blessing which we bless; the bread which we break."

With this compare the twenty-first verse: "Ye cannot drink the cup of the Lord, and the cup of the devils: Ye cannot by partakers of the Lord's table and of the table of the devils."

Here the apostle takes the same liberty in speaking of himself as included with them or not just as he did to the church at Ephesus. And so when speaking of "the body," he says, "For we being many are one bread and one body." "Ye are the body of Christ." "For by one spirit are we all baptized into one body."

Were not the saints at Ephesus all baptized into the same body that the Corinthian saints were? Did not the saints at Ephesus break the same loaf and drink the same cup as the saints at Corinth? And every other church of Jesus Christ as to that matter?

And did not the "one bread" at Ephesus signify the unity of the "body" there, and also at Corinth?

Is there anything more "absurd" in having a "body" at Corinth and a "body" at Ephesus, than there is in having a church at Corinth and a church at Ephesus? But why does Paul include himself with them in the way that he does?

I will answer this any further answer be required by calling attention to a fact which has been very generally, if not altogether, overlooked in this matter.

Paul was an apostle, and for that reason was in some sense, a servant of all the churches. Apostles, prophets, evangelists, pastors and teachers (Eph. iv. 11) are "gifts" which their ascended Head "gave" when "he ascended up on high." These he "gave" for perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

The fact that these were "gifts," gave each of the churches an undivided interest, and an equal interest in them.

In the office and relation of "apostle," Paul would belong to all of the churches, so that in speaking to them in the name of his Master, and upon his authority, he would be consistent in saying "we" and "ye," when writing to them.

The next point to which my attention is called, (Heb. xii. 22, 23,) bears so immediately on this line of thought that I will give it place just here. "But ye are come unto Mount Zion, * * * to the general assembly and church of the first-born, which are written in heaven."

As far as my reading goes, all without exception, who teach a "two-fold meaning" of the word church, an "invisible church," see to this text as to a city of "Retuge," and when they have reached it feel perfectly safe. They seem to look out of the gate at their pursuers, and laugh defiantly. Or they pity the ignorance of the man who can't see what they see with both their eyes.

One of these writers tells us: "It includes all saints and angels." Another says: "All of the saints are meant from Abel down to the latest time." Another says: "There can be no question but that the saints in the Old Testament are included as well as those in the New Testament." "The general assembly and the church of the first-born, must mean one and the same thing."

These quotations fairly bring the matter before us:

The mistake which is so easily made upon this passage, arises from confounding the word "assembly" with the word "church." "The general assembly" is not to be confounded with "church of the first-born." Paul had told the brethren that as compared with saints of olden times, that we have greatly the advantage in point of privilege and blessing "God having provided some better thing for us."

Heb. xl. 40: They had come to a mount (Sinai) that was covered with blackness and darkness,

that burned with fire, and was so terrible that Moses said, "I exceeding fear and quake."

Instead of this "Ye are come to Mount Zion," etc., etc., "To the general assembly," etc.

In the first verse they are called a "cloud of witnesses." The martyr Stephen, calls them "The congregation in the wilderness." (Acts vii. 38.) Paul tells us that to those we have come. "The spirits of just men made perfect," are among them. "To these we have come as to a 'cloud of witnesses.'" Their lives and the exploits of their faith bear testimony upon every point of godly service and warfare. I come to "the spirits of those just men made perfect," and Abel bears me "witness" how "by faith" to offer an "excellent sacrifice" to God. Enoch bears me "witness" how "by faith" a man may "walk with God." Noah shall teach me how, "by faith" to forecast the coming danger, by "preparing an ark."

To this "general assembly" I have come, and as a "cloud of witnesses" I draw from them the testimony of their life, and taking them one by one, thus I assure myself that a victory awaits me at every point in life, where "by faith" they overcame.

Concerning this noble company, Paul admonishes us, "Be ye followers of them who through faith and patience inherit the promises." (Heb. vi. 12) The advantages of the church of Jesus Christ to which I have also "come," as far superior to the "general assembly," or anything they enjoyed.

To them God's command was, "Come not near;" to me his command is, "Draw nigh."

I have "come to the blood of sprinkling." They heard "the voice of him who speaks on the earth;" I hear "the voice of him who speaks from heaven." They had the law. I receive a kingdom. Anyone may continue this comparison at pleasure, which identifies the "general assembly" as one thing, and the "church of the first-born" as another.

Another cause of mistake as to this passage is from a misapprehension of the phrase, "which are written in heaven." This phrase is supposed to include those which are in heaven. But such does not seem to be the case. It is only true of those who are still on earth, that their names are written in heaven. Those who are in heaven are never thus represented, but those who are yet on earth. "But rather rejoice, because your names are written in heaven." (Luke x. 20.) Yet these men were still on earth; so also "the church of the first-born," they are written in heaven, while their membership is still on earth.

To sum up the case: We have come to the "general assembly" as our example to follow. (Heb. vi. 12), and as a "cloud of witnesses," who testify to us of that "faith" of which Jesus is the "author and finisher." The "general assembly" were never members of the "church," nor do the members of churches belong to the "general assembly."

We come to all those things to-day in the same sense they did to whom Paul wrote, and for the same purpose.

FROM JACKSON, TENN.

BRO. GRAVES:—No doubt a few words of a student's idea of the Southwestern Baptist University would be interesting to many readers of the Old Banner.

More than two years ago, when the Big Hatchie Association was convened at Ripley, my heart was filled unutterably full of gratitude for God's providence and your kindness, when you told me I could attend the Southwestern Baptist University at Jackson.

Accordingly, I arrived in Jackson, and entered the University September the first, 1883. From my first entrance I have been forcibly convinced of the rare advantages which this school affords every young man who is aspiring to equip himself for more extended usefulness, and this, my third year here, compels me to admit that the work done at this school is far beyond what it pretends.

The Board of Trustees could not have chosen more wisely when they elected our present professors members of the faculty. They are not men

who tire and cease their work when duty ceases, but contrarily, they take great delight in going further than class-room duties to assist, advise and encourage students in regard to their finances, their walk and their possibilities. They seem to be determined that if they do not succeed in making something out of a young man it will be because he is bad material.

Personally, I will speak of Prof. Jarman, first. Like all great and good men, he has one great and good cause at heart. With him, that cause is the education of young men. I have heard him say, "I had rather have stock in the education of a young man than bank stock." This expression is the very index to his life-actions. He delights in their progress, and saddens over their failure, and when we young men are prone to be despondent on account of inability in any respect, he often points us to the providence of God, demonstrated in the lives of many of his former students, who, being once in the same condition, labored, waited and prayed until now they are illustrious examples. What sort of a record will this great and good man leave on the pages of moral, literary and religious education? The band of noble workers, who were once his students, lift up their voices from all over our land, answering "eternity alone can reveal." In eternity the emphatic "Well done" will indicate the great reward laid up for this godly man.

I would be glad to speak at length of the other professors, but time forbidding, suffice it to say, that their arduous and ability has given them a reputation which increases with their age. When I think of our professors devoting their lives to such a noble work for such small salaries, I am constrained to ask with you, "What minister is doing the work they are doing?"

Young ministers, and other young men as well, could have no better examples and tutors than these godly men, who, by their personal interest in young men, seem like so many fathers.

The school is now in better condition than it has been since I entered. The mild, but firm discipline works like a charm, and consequently, every young man feels his responsibility, and has a chance to train his individuality.

Besides the two very profitable literary societies in school we young ministers have a society known as the J. R. G. Society of Religious Inquiry, which has been unusually prosperous this year. No one knows how beneficial this society is to young ministers. At the next commencement our society will have a public celebration, the programme of which I will send you as soon as it is fully made out. We hope to see you present, when we long for just another such meeting as we had with you last year in Bro. Hughes' parlor.

We enjoy great spiritual blessings in Jackson. Bro. Vass, from the fulness of his heart, gives us the word of God in its purity and power. Such a pious, devoted, God-fearing pastor as he, is a worthy example for all young ministers. His life is full of earnestness, sweetened with godliness.

I am ever happy that through the providence of God I came to Jackson. Fraturnally, March 30, 1886, C. L. CRAW.

MINISTERIAL EDUCATION.

BRO. GRAVES:—Through you and your paper I wish to make known what we have done for the cause of ministerial education, and what remains to be done between now and the close of the present session of the University.

The following amounts have been contributed:— Big Hatchie Association, \$ 30 00 Central Association, 70 50 and Nashville railroad, 21 00 Owensboro and Nashville railroad, Nashville, and Florence railroad, must purchase regular tickets, and procure from the agent when the ticket is purchased a certificate to that effect, which will be filed by the secretary of the Convention to show that the party named was in attendance, and entitled to special rates, and upon presentation on of the name to the agent at Montgomery he will sell return tickets at one-third fare. O. F. GIBSON, Secretary S. B. C. Baltimore, Md., April 9, 1886.

Total, \$350 00

This amount has all been paid out on the board of the young ministers to whom the aid of the denomination was promised when they entered school, and there is yet due a balance of two hundred and six dollars and fifty cents. We knew at the beginning that the brethren and sisters who were to board our young ministers must be paid promptly, to enable them to settle their grocery

and coal bills at the beginning of each month; but we had hoped that the treasury would be kept filled by the friends of ministerial education, so that all demands on it could be met. We have been forced to give notes, which have been discounted at bank, and must be paid soon. To our churches we look for this two hundred and six dollars and fifty cents, with the hope that collections will be taken at once, and the amounts, great or small, forwarded to the treasurer of the Board.

Future board must be paid, for which purpose we must have one hundred and fifty-six dollars and fifty cents, seventy-five of which we feel exceedingly sure of getting, for it comes from you. The whole amount we expect from our churches and Associations is two hundred and sixty-seven dollars and fifty cents. How small a sum for the Baptists of West Tennessee alone! But we want the churches of East and Middle Tennessee, and the friends of ministerial education everywhere, to contribute of their means until the treasury shall be made to groan beneath its weight of dollars. Then will the Board send out calls to other young ministers to come to the University to be educated.

I sometimes wonder if our people ever consider how much is contributed, in time and labor, by our hard-worked and poorly-paid professors. They give free tuition to all young ministers and to sons of ministers, amounting to not less than fifteen hundred dollars annually. Besides this they contribute money every year to this cause. A debt of unending gratitude is due them from the young ministers, the direct beneficiaries, and from the churches, the indirect beneficiaries. Yours in Christ, G. C. SAVAAGE.

Jackson, Tenn., April 5, 1886.

FIFTY-SUNDAY MEETING.

THIRD District, Big Hatchie Association, meets with Woodlawn church, Nutbush, Haywood county, Tennessee, May twenty-eight—thirty.

PROGRAMME.

Friday night: Temperance. Duty of Christians to labor for temperance reform. Joseph Townsend, P. N. Conner, Revs. W. Anthony and E. C. Faulkner.

Saturday morning, 9 o'clock: What shall be done with a member of a church who habitually absents himself from its meetings? D. W. B. Moore, Stacy Lord, Revs. L. M. Wase and D. C. Yeaglin.

Saturday, 11 o'clock: Home religion and its benefits. Pastors of the various churches and others.

Saturday afternoon 3 o'clock: How to raise and expend the Lord's money. G. Whit Young, Rev. R. P. Lucado and Prof. M. T. Campbell.

Saturday night: Has a pastor the right to preach to a church without requiring them to pay him to the extent of their ability? Stacy Lord, Prof. M. T. Campbell and Dr. I. J. Alston.

Sunday morning, 9 o'clock, Sunday-school mass-meeting, conducted by the pastor. Subjects selected and speakers appointed during the session.

Sunday 11 o'clock: Missions, sermon by Rev. I. M. Wise.

Sunday night: Preaching at Durhamville, subject and speaker selected by the Convention.

Woodlawn is nine miles from Ripley, on the Ripley and Brownsville road. Delegates coming by railroad will leave the train at Ripley, where conveyance to the church will be furnished them. Those failing to reach Ripley by Friday noon must furnish their own conveyance.

J. M. BENTEN, I. M. WISE, E. C. FAULKNER, Com. mittee.

RAILROAD RATES TO THE SOUTHERN BAPTIST CONVENTION

DELEGATES to the Southern Baptist Convention to be held at Montgomery, Ala., May seventh, 1886, passing over the Louisville and Nashville railroad, Pensacola and Atlantic railroad, Owensboro and Nashville railroad, Nashville, and Florence railroad, must purchase regular tickets, and procure from the agent when the ticket is purchased a certificate to that effect, which will be filed by the secretary of the Convention to show that the party named was in attendance, and entitled to special rates, and upon presentation on of the name to the agent at Montgomery he will sell return tickets at one-third fare. O. F. GIBSON, Secretary S. B. C. Baltimore, Md., April 9, 1886.

NOTES FROM THE EAST.

MARYVILLE. — From one seat of learning to another, in the same day. But there is considerable difference between the two. At Moway Creek the Baptists have two institutions that rest on the heart and brain and muscle of the great Baptist brotherhood of East Tennessee. And they are doing noble work, that well deserves the confidence and support of the denomination. When will our people learn to patronize their own institutions? They feed other folks and then complain at their own for being poor. But some people are so afraid of being called liberal that they will board out rather than keep house!

At Maryville the Presbyterians have a large college, liberally endowed by Northern capital, and free to all, of whatever race or color, for the nominal sum of six dollars a year. They have a beautiful site, splendid buildings, and full corps of competent teachers; not the least efficient among them is our Baptist deacon, Prof. Wm. A. Cato. There are about two hundred pupils in school. Nearly an equal number of males and females. There are about ten young Negroes in school. To a Southerner, that did not appear quite the thing. But they, the colored boys, deported themselves with due deference to the white pupils. They rather kept aloof, and were quite respectful, so far as could be seen. And I was told that they did not seek to associate with the white boys. So after all, perhaps, there is more of sentiment and prejudice in our opposition to mixed schools of this grade than we think. Far be it from me to advocate mixed schools, or mixed anything else that would amalgamate the races or break down the solid barriers between them! But you feel no loss of respect for those who attend this college. It was established especially for the benefit of the colored people. But free to all. And the white people have always attended it. It has done much for Maryville and Blount county.

But this is not the only college or school at the place. The town numbers about 2,500. And the Quakers have an endowed school there, with a dormitory both for girls and for boys. It is well attended. Then the public school, kept up by the town, is well equipped, and well patronized. Now add to this an endowed colored college, with dormitories, and you will see that Maryville is quite an educational center. And yet, I heard people there say, "I seen, I have saw, I taken," etc.

Religiously, Maryville is somewhat of a departure from the ordinary Tennessee town. There are Baptists, Presbyterians, Methodists, Northern and Southern, and Friends, or Quakers. This latter, I have never seen before, and of course was somewhat curious to know about them. And after a two weeks sojourn there, I fear I do not understand them very well. But said first, that they are an orderly, nice respectable people, quiet and religious.

It seems to me they must have made a departure from the original plan. For they have a regular pastor to do the preaching, and had just closed a protracted meeting the day I arrived. It was conducted by a traveling evangelist. They observe no ordinances. They believe much in "Experience Meetings." They believe in regeneration, and yet in what they call birth-right, which means, that if the parents are members, the children are. Yet these same children must be regenerated and make "the good confession." They believe, some of them, in the second gift of the Holy Spirit, which means sanctification. And sanctification means the attainment to such a degree of perfection that they not only will not sin, but that they cannot sin. And I heard of those who said they had got above the Lord's Prayer.

The evangelist's last sermon was on this Second Gift, and when he called for those who desired it, many went forward, and among them a number of Methodists, and one Methodist preacher.

Now, there are many among them, who do not believe in the Birth-right, nor the Second Gift.

It would be difficult to define their church government. I reckon it is an oligarchy. They have

four Overseers. And if a person desires to become a member, they apply to them, and privately (?) they vote on the application. I did not hear of any one's being rejected.

Something about the Baptists and our meeting next time.

FROM SHUQUALAK, MISS.

DRO. GRAVES:—When I read in a recent issue of THE BAPTIST of what God had already wrought through the medium of the most painful afflictions known to man, I could but exclaim inwardly, "How wonderful, how mysterious are the ways of Providence!" Surely God seeth not as man seeth, neither does he devise as man devises. Who of us entertained a thought nearly two years ago, when you were stricken down with paralysis, in the midst of one of the grandest efforts of your life in the pulpit, that God was opening the way by the very agency that some of your bitter enemies supposed to be a divine judgment visited upon you, for still greater usefulness in his vineyard? And yet such appears to have been the case, for had it not been for your affliction, those valuable expositions of the Lord's parables that have graced the columns of your paper, and which have served to light up the dark parts of the Savior's teachings more, perhaps, than anything else that has ever been written, had never appeared. When I have thought of the agony you have endured, I have felt no small degree of sadness, but when I contemplate the great good that would not have been otherwise wrought, I am made to feel that surely God knows best what is necessary to accomplish his purposes.

But I think the end is not yet, for I verily am persuaded that God has still some great work in store for you—not with tongue, but with pen—yet how glad I would be to listen to those clarion notes again. May the Lord spare you yet many years to declare his truth bravely and faithfully as you have done in the years past.

I like your paper more and more, and, as long as the Lord permits us both to live, I expect to take it. If this means a life subscriber, you can count me as one. I shall not soon forget your generous advice to the brethren of the Tiptop Association, at Ripley, in 1883, in which you said: "Take your State paper, (meaning the Baptist Record) first," and then, you kindly said, "If you can take another, please take THE BAPTIST."

The Lord's cause in this section of Mississippi seems to be moving on gradually. Baptists are not doing what they ought for the different objects of benevolence that claim our attention, and yet some improvement is being made.

The churches at Macon and Shuqualak, have sustained each a serious loss within the last four months. The Macon church lost by death one of her most valued members, Bro. H. L. Jarrigan, one of the most prominent lawyers in Mississippi, who had been a deacon in that church quite a number of years. The loss of the Shuqualak church was in the removal of Slater J. E. Greer to Africa. She was married December twenty-second, 1885, to Bro. W. J. David, our missionary at Lagos, Africa. She is certainly one of the most consecrated Christian women I ever knew. It was hard for us to give her up, but what is our loss is gain to Africa. We have lost two other good members by death: Sister Hamilton and daughter.

Bro. Jean Vane is the honored and beloved pastor at Macon, and is doing a good work. I still serve the Shuqualak church three-fourths of my time, giving the other fourth to Pleasant Grove, a church in the country. A better community of people than we have here would be hard to find.

The Female College here, under the presidency of Eld. L. M. Stour, my predecessor in the pastorate here, is doing better this year than in any of the former five years of its history.

I hear of but few pastorless churches in Mississippi. I learn that the church at Corluth is without a pastor, Bro. Piker having accepted a call to Starkville. The Calvary church at Meridian is also pastorless.

You have some friends in this part of Mississippi that would be glad to see you, and should it please the Lord to give you strength yet to travel, I hope you will come this way. Yours affectionately,
H. M. LONG.

REMARKS.—We would be less than a Christian did we not appreciate the above sentiments of Bro. Long. They are truly grateful to us, and encourage us to bear our affliction with submission, and to work on the little we can.

FLORIDA NEWS AND NOTES.

AS I SIT this morning at my desk in my study, and look at my thermometer, which registers eighty in the shade, I can hardly believe my own memory, that the same thermometer, a few weeks ago, registered twenty in the same place. Those same orange trees, that lately seemed to stretch their bare limbs upward in the biting cold, are covered with a new, bright foliage, dotted here and there with fragrant blossoms. To judge from present appearance there will not be half a crop of oranges this year. Young trees (and even old trees) that were set on a year ago have suffered severely. A large percentage of those were permanently hurt. How far the injury goes cannot be estimated at present, because some old trees are still laying back. Two facts have been established: The orange tree can live through a spell of low temperature if in a healthy condition. A bearing grove is only comparatively safe property. Both lessons are valuable. The former to the native; the latter to immigrants. How far the cold wave has penetrated commercial circles cannot yet be indicated. Great efforts are made at present by railroad companies to induce Northern visitors, by cheap excursion rates, to come and see that orange groves are not killed in Florida.

A keen apprehension was felt for our State mission work during the arctic wave. Even our brave, hopeful fellow-Tennessean, Bro. Chaudoin, could not escape it altogether. But his and our hope has risen with the thermometer. Our contributions have not been lacking so far. I judge the State from my own field. More than \$50,000 for mission work has been contributed this quarter. And the young ministers from Florida, studying at Mercer, have not been forgotten. Our Ladies' Society at Br. Okaville has decided to work for the young ministers at Mercer. And our Children's Society works for Cuba and China. Florida intends to look after the young ministers at Mercer. And Florida, in her straightened condition, does it right nobly. What could not the numerous Baptists of rich old Tennessee do?

I would like to see the names of all the young minister students of the Southwestern Baptist University enrolled for an aid society to help the boys at Jackson. What say you, J. W. Harris, B. J. Davis, E. B. Miller, J. B. Perkins, Farmer, Gardner, Bone, Fulbright, Halley?

I sent you one subscriber and have the promise of another. I should like to see THE BAPTIST read more in Florida. Our semi-tropical climate tends to physical, mental and moral lassitude. A fresh and strong breeze from the North brings with it a pleasant change. But what analogy is there between the invigorating Northern breeze and THE TENNESSEE BAPTIST? FRANK DE COURCY.

Brooksville, March 29, 1886.

GEN. GRANT AND RELIGION.

EDITOR BAPTIST:—I send you a paragraph clipped from the Nashville Banner of the lateenth inst., and credited to the Cincinnati Enquirer, which throws some light on General Grant's religious belief, and affords further proof, if any were needed, of the baptismal regeneration theory as held by Pedobaptists. Did Dr. Newman think to save Gen. Grant, whether he was willing or not, and knowing at the time that he did not believe in salvation? It seems so also why baptize him? Would there be any need of preaching repentance, if sprinkling water on people would regenerate. Ministers could save whole congregations at once, whether or not they wanted to be, by taking a

sprinkler to church and sending out a shower of sprays in the name of the Trinity.

The Baptist church at this place has sold the old house of worship to the colored Baptists, and have received the first payment of three hundred dollars, and will proceed to build a nice brick house in a more "durable" part of town. While every one will rejoice over a new house, many of the older and wiser ones shake their heads warningly, as the possibility of a burdensome church debt looms up in the future. "Better worship a while longer in the comfortable old house that is ours than in a fine structure not paid for." The membership though rich in generosity, are, many of them, poor in purse, but all will do what they can, and every effort will be made to "pay as they go."

Our collection for ministerial education amounted to sixteen dollars and fifty cents. Have not heard what disposition was made of it, but think it was equally divided between Jackson University and the Seminary. Respectfully,

THEOPHOS E. JACOBS.

Covington, Tenn., March 17, 1886.

This is the item referred to above from the Banner, and is direct and authentic.

A few forced and very indefinite expressions, distorted by Dr. Newman, have not changed the opinions of impartial judges. I send you for the Banner this extract clipped from the Cincinnati Enquirer of March 11th, last. Speaking of ex-Senator Chaffee, the writer says:—

There are few men of whom the high tribute could be said that S. B. Elkins dropped on Chaffee's coffin. "The highest compliment I can pay to his memory," said Elkins to me, "is that in his business relations he kept his word always." The history of his life has been made up. It had some queer sides. He was as fearless of death as Bob Ingersoll professes to be. He was Gen. Grant's most intimate friend at the time of the hero's death. I had had it from his own lips that he believed that Grant held the same belief in regard to the future as himself. "He believes, as he told me, that death is a sleep from which some ever wake to weep," said Chaffee to me about the great soldier at nearly the close of his career. Dr. Newman was once exhorting Grant with great fervor, when Chaffee, who was present, spoke up with hearty indignation: "Why, I, the use, Newman, of your talking that stuff? You don't believe a word you say, and you and I and the General all know it." The doctor closed his exhortation for the time being. TRUTH.

A DISCUSSION.

BRO. W. E. SPEAR of Lewisburg, Mo., mentions a public discussion between Eld. Jones, Baptist, and W. B. Nunn, Freewill Baptist, that closed on the ninth of January. That our readers may form a conception of this immersed Methodist sect, falsely called Baptist, we submit a few of the main positions of Mr. Nunn's wild assertions.

First, The church had its origin with Adam, and was organized in the family of Abraham.

Second, That all regenerated persons were in the church.

Third, Christ was not the head of the visible church.

Fourth, Christ had connections with these mortal bodies.

Fifth, Christ never set up a visible church!

Sixth, The ordinances were carnal and not divine.

Seventh, Our judgment and not the Bible takes us into the water.

Eighth, John's baptism was not Christian.

Ninth, Christ was baptized into his priestly office, and the Jews were the olive tree instead of Christ.

Tenth, Christ communed with unbaptized persons!

And to cap the climax, he said,—

Eleventh, That angels fell, and so might gross Arminianism.

WASHINGTON LETTER.

FROM OUR REGULAR CORRESPONDENT.

THERE is a genuine feeling of sympathy for Secretary Manning among the employees of all grades in the department over which he has so ably

presided since the administration of President Cleveland came into power. As Secretary he has impressed his subordinates as a just man and no respecter of persons. The poorest and most humble man and woman in his department received the same courteous and kindly treatment as the most prominent. All seem to feel a sense of personal misfortune in the Secretary's illness.

There is nothing marvelous in the fact that there has been a good deal of sickness among President Cleveland's advisers. Secretary Manning is a gentleman of plethoric tendencies, and his duties have been the severest kind of tax upon his brain. It is, perhaps, not wonderful that Mr. Garland's physical resources give out occasionally under the telephone troubles to which he has been subjected, and Mr. Lamar accepted office under invalid conditions.

The report upon the unsanitary condition of the Treasury building was a startling document to the thousands of men and women who have to spend seven hours a day or more within its walls. Many thousands of dollars have from time to time within the past dozen years been spent in attempts to improve the ventilation of the building.

The subject has served for discussion among the clerks of that great department all the week. Nothing new has been said because the same subject has been discussed every year since 1860. There is no reason to believe that the building is very trying to the health of its employes. There are too many very healthy old clerks in that department to warrant the conclusion that great fatality attends employment in it. There are men who have spent what constitutes a pretty long life within its walls. Nevertheless, it is quite true that the ventilation is defective. It was designed and built at a time when little attention was paid to the importance of sanitation, and the style of the building is such that it is probable that no improvement is to be expected. The truth is that the form of a Greek temple is an improper one to adopt for a great work shop.

Two months ago a Democrat—an old Irish veteran—was appointed to be a watchman in the Treasury Department. He was assigned to duty at the door of one of the rooms connected with the redemption division. Every one noticed the alertness of the new watchman, and the careful scrutiny given by him to the employes as they passed in and out. Last week he took a Democratic friend aside and told him that the Republicans could not be as bad as they were painted. "I have been here," said he "eight weeks, and watched every one of 'em like a cat watches a mouse, and never a one of them have been caught stealing a thing."

The distance his home is from Washington has a good deal to do with the ease and comfort of a Senator's life during the session of congress. Those Senators coming from a distance from this city are but seldom troubled by callers, while those representing States within a few hours ride of the National Capital some times have to resort to all sorts of subterfuges to escape the rush of constituents, and the consequent drain upon their time and patience.

Mr. Gorman of Maryland has more cards sent into him than any other man in the Senate. On some occasions his constituents are so numerous in the reception room that he is forced to take refuge in the cloak room, so that the door keepers can say with perfect truth he is not in the Senate chamber, or to sit in some one else's chair in order that his callers may be told he is not in his seat. Mr. Logan, by reason of his sullardate for the Vice-Presidency during the last campaign, is, or was, the recipient of many cards. Most strangers, and especially those hailing from the States bordering on Illinois, have heard of and are anxious to speak with "Black Jack."

The Senatorial representatives of California and other far western States are but seldom troubled by callers.

Washington, April 8, 1886.

THE MOTHER'S ROOM.

I'm awfully sorry for poor Jack Roa. He's that boy that lives with his aunt you know! And he says his house is filled with gloom because it has got no "mother's room." I tell you what, it is fine enough. To talk of boudoirs and such fancy stuff, but the room of rooms that seems best to me, 'The room where I'd always rather be, Is mother's room, where a fellow can rest, And talk of the things his heart loves best.

What if I do get dirt about, And sometimes startle my aunt with a shout? It is mother's room, and if she don't mind To the hints of others I'm always blind. Maybe I lose my things, what then? In mother's room I find them again. And I've never denied that I litter the floor With marbles and tops and many things more, But I tell you for a boy with a tired head It is jolly to rest it on mother's bed.

Now poor Jack Roa, when he visits me, I take him into mother's room you see, Because it's the nicest place to go. When a fellow's spirits are getting low; And mother, she's always kind and sweet, And there's always a smile poor Jack to greet. And somehow the sunbeams seem to glow More brightly in mother's room I know Than anywhere else, and you'll never find gloom Or any old shadow in mother's room.

OBITUARIES.

Obituaries which do not occupy more space than seven lines will receive free insertion. For each word over the number allowed a charge of two cents each will be made. Those taking more than the specified space will have to be accompanied by the money in order to receive prompt attention.

Sister Mary Alexander was born in Wilson county, Tenn., December ninth, 1820, professed faith in Christ in her thirteenth year, was married to Mr. Peter Ammen in her twenty-second year, and joined the Baptist church. She was left a widow with three children in 1859. She was married the second time to Mr. Alexander in 1863, and she was left a widow again in the year 1870. Her home was with her only child, Mrs. Kate Soay, Iuka, Miss. where she died suddenly April second, 1886, at seven o'clock a. m. The day before her death she went over the place and gave instructions for work, worked in flower garden, put her flowers in the pit, and did some work on a quilt, which she intended to sell for the benefit of her church. Her last day was her busiest day. She was buried April third at four p. m. in the Iuka cemetery, by her church and friends, her pastor conducting the service. God bless the bereaved daughter and the grand-children. She was faithful unto death and their sorrow is not without hope. She was a reader of THE BAPTIST.

W. L. SKINNER, PASTOR.

A WORD TO THE BOYS.

WHAT do you think, young friends, of the hundreds of thousands who are trying to cheat themselves and others into the belief that alcoholic drinks are good for them? Are they not to be pitied and blamed? Do you want to be one of these wretched men? If we are to have drunkards in the future, some of them are to come from the boys to whom I am writing; and I ask you again if you want to be one of them? No! Of course you don't!

Well, I have a plan for you that is just as sure to save you from such a fate as the sun is to rise tomorrow morning. It never failed; it never will fail; and I think it is worth knowing. Never touch liquor in any form. That's the plan, and it's not only worth knowing, but it is worth putting into practice.

I know you don't drink now, and it seems to you as if you never would. But your temptation will come, and it probably will come in this way: You will find yourself, some time, with a number of companions, and they will have a bottle of wine on the table. They will drink and offer it to you. They will regard it as a manly practice, and very likely they will look upon you as a milkop if you don't indulge with them. Then what will you do? Eh? What will you do? Will you say, "No, no, none of that stuff for me? I know a triak worth half a dozen of that!" Or will you take the glass with your own common sense protesting, and your conscience making the whole draught bitter, and a feeling that you have damaged yourself, and then go off with a hot head and a skunking smell that will haunt you for days, and make you feel as if you were going to die? Well, now do you drink?

THE FORTH-COMING NEW BOOK ON CAMPBELLISM.

I HAVE completed and put into the printer's hands a new book on Campbellism. The book is new in its plan, new in most of its arguments, and contains several points, on the subject, on which no other book even touches. It gives a full history of the origin of Campbellism with the Roush church, as traced through the Presbyterian and as developed and organized by Barton W. Stone and the Campbells. The book fully discusses and explodes the assumptions of Campbellism on every point in which it differs from the Bible and the Baptists—and these are near all. The book especially discusses total depravity, the design and symbolism of baptism, the nature and the necessity of the regeneration, the miraculous work of the Spirit in regeneration, and in bearing witness with the Christian, etc., repentance and faith, and discusses the law of pardon, free agency, confession of faith, close communion, church government, plurality of elders, is a new and thorough discussion and explanation of the call to the ministry, discusses every Sabbath communion, lays bare the foolishness of Campbellites over the name for the church,—this chapter is rare,—proves that Mormonism originated with, and is to a great extent, Campbellism: that Campbellism is a combination of the doctrines of transmigration of souls, and of Spiritualism. Every main controverted text, between Baptists and Campbellites is carefully explained, and generally now light on it from the Hebrew and the Greek is given. Campbellism is proved false by the very texts it has distorted into its service. The book contains such a collection of quotations from Campbellite writers, preachers, with reference to volume and page, etc., from whence they have been taken, as has never been printed—a cart load of them. These quotations prove what Campbellism is so forcibly, that Campbellites need no longer deny their doings. Besides, the quotations it contains from historians, grammars and lexicons are invaluable. To the book are pointed foot-notes of vitally practical importance to our churches. The aim has been to make the book of great help to church work, revivals, etc. The book will contain 500 or more good sized pages, will be well printed and well bound in cloth. It will sell at the very low price of only \$2.00. [The editor of the *Texas Baptist* suggests that this is too low a price.] But, as I am needing some money to pay the last payment on getting out, all who send \$1.50 and their names to Graves & Mahaffy, Memphis, Tenn., between now and May the tenth, shall have their sent, postage prepaid, at only \$1.50. After that date send \$2.00. The book is not designed to take the place of any other book, but, as Dr. Anderson of the *Texas Baptist* says, it is a new treatment of the subject.

Dr. Anderson of the *Texas Baptist*, one of our ablest preachers and scholars, says: "I have read a few advance chapters of Bro. Jarrel's book on Campbellism. It is close, logical, profound, exhaustive and conclusive. And as to style, I have read, lays bare the errors of that people, and answers them with entire satisfaction. Every proof-text is examined in the original, and made perfectly plain." Dr. Hayden, of the *Texas Baptist*, also one of our best scholars and preachers: "We have no doubt the work will be a valuable addition to our denominational literature."

One special feature of the book is its arrangement of the great doctrines of grace in such a system that any one can see that heresy on one of them leads, when followed out, to their total rejection.

The manuscript is now in the printer's hands, and the book is, by the printer, promised before July, or August at the farthest. A few orders are fast coming in, and at once, so as to be one of the first served. You need it. Your children need it. It will probably have a large sale.

W. A. JARREL.

We are anxious to assist Bro. Jarrel, and to speak for the work the widest possible circulation. We will send six copies, postpaid, if ordered at one time, for \$7.50. They may be ordered sent to six different addresses, but must be ordered at one and the same time.

Agents wanted. Send money with order. No order entered unless the cash (\$1.50) accompanies the same. No order entered after May twentieth at less than \$2.00, or order now. Address all orders to Graves & Mahaffy, Memphis, Tenn.

The Tennessee Baptist.

Science is the most efficient Accomplisher of Error.

Always read the eleventh page.

The editor has the past week suffered from a new trouble, a painful swelling of his left foot and limb; and he asks his readers to excuse the non-appearance of a parable explained in this issue.

We call attention to the announcement, in this issue, of O. F. Gregory, secretary of the Southern Baptist Convention, with reference to special rates to delegates to the Convention in Montgomery, Ala. It will be necessary to heed his directions or you will fail in securing any benefit.

Among our communications will be found one by one of our young ministers, who enjoys the utmost confidence and love of all who know him. He bears his grateful testimony to the unselfish and untiring devotion of his professors and the equitable government of the University, and efficiency of the instruction. The graduates of college are the living proofs of the efficiency of the work done by the college; and we can point with grateful pride to the graduates of the Southwestern Baptist University. There has not one case of discipline occurred at the University during the year.

J. A. Smith, D. D., for many years editor in chief of the *Standard* at Chicago, has been lecturing for several years to the students of Morgan Park Theological Seminary on Modern Church History. The lectures have given so much satisfaction that they have been requested for publication. Dr. Smith has consented at last, and the American Baptist Publication Society of New York at Morgan Park have taken this work over.

The fact that Dr. Armitage and Dr. Smith are each about to bring out a work on Church History, canonizes the subject as a legitimate one to examine, and search for all the light that exists upon the history of Christ's chosen witnesses and depositories of his doctrines and ordinances so much decried even by Baptists in certain quarters. We may yet venture, if life is spared, although in an enticed condition, to present to the world what we have been studying for years, viz. An Inspired History of the Churches of Christ from Christ's ascension until his return.

The *Gleaner* has been after the preachers who obtained Prof. Sampey of the Seminary without the authority of a church with a sharp stick. He has Dr. Bagby on the stool of confession, and is anxiously awaiting for Dr. Boyce to come to time, which he is not likely to do, as he has never confessed on the Weaver case yet. The *Western Recorder* has vigorously urged these brethren to explain or confess to an improper action in vain. Dr. Bagby has magnanimously confessed the action was wrong. Here is the latest from the *Gleaner*: "We are unable to understand why Breth. Boyce and Dudley remain silent on the matter of that ordination without church authority. The brethren are calling loudly for them, but as yet they have said never a word. Well, may be it is so that two or three brethren can treat a whole denomination with contempt with impunity, but we don't believe it." Had we immersed a member of a church in her own baptistry without consulting the church, and done it secretly at that, or have aided in ordaining a minister without the authority of or even consulting his church, what an undying rumpus there would be made about it! but how awfully silent certain Baptist papers are about Dr. Boyce's high-handed acts!

In an article in the *Religious Herald*, some time ago, Dr. J. L. Burrows used the expression, "the baptized churches of Christ." Dr. J. M. Pendleton now writes an article for the *Herald*, calling attention to the expression, and endorsing it as profitable to Baptist churches. He says: "I like the expression 'the baptized churches of Christ,' for it clearly conveys the idea that the members of these churches have been baptized. Not many of these members have administered baptism, but all have received it. The churches to which they belong are therefore baptized." We have often heard that honor some times nodded, but this is the first time we have known Dr. Pendleton to nod. A church is an organization; and the fact that the members have been baptized does not imply that the organization has been baptized. We are free to say that we do not like the expression "baptized churches of Christ," and for the simple reason that it does not express in fact, or by any figure of speech known to us, a fact. We never saw or heard of a church being baptized! Will Bro. Pendleton tell us how he would go about baptizing an organization?—*Texas Baptist Herald*.

To the above we agree. A church is composed of a body of baptized believers. This reminds us of an Association in Arkansas that refused to receive a church into its union on the ground that one article of faith was formulated thus: "We believe that baptism and the Lord's supper are church ordinances"; or, "We believe that baptism and the Lord's supper are ordinances of the churches of Christ." The Association required the article to read thus: "We believe that baptism and the Lord's supper are ordinances of the New Testament." Thus making that a book could have an ordinance! If so, it could administer it of course. Only an organization can have an ordinance. We turn this Association over to Bro. Link.

The Inter-Collegiate Young Men's Christian Association is a part of the regular Y. M. C. A. and seeks to plant an Association in every college. The following statistics will indicate the magnitude of the undertaking:—

Table with 2 columns: No. INSTITUTIONS and No. YOUNG MEN. Rows include: 300 Colleges (15,000), 275 Normals (25,000), 150 Preparatory Schools (10,000), 90 Schools of Science (12,000), 150 Medical Colleges (15,000), 200 Commercial Colleges (15,000), 50 Law Colleges (3,000).

In these twelve hundred colleges there are two hundred and ten Associations. The Association is declared to be "the church at work unconditionally," and from this we conclude that the influence is all against Baptists. If the twenty or thirty thousand educated men, who annually go out from our colleges, can be trained, while in college, to the theory that it makes no difference, one church is as good as another, the Association will have done a work that all the unorganized assaults upon church lines have failed to accomplish. These influences, those combined with union meetings, and liberal evangelists, are to be spurned. Unless Baptists stand firmly by their colors, the day of their confusion will soon dawn.—*Baptist Reflector*.

And yet there are so many Baptist ministers in Tennessee doing all in their power to aid the work of the young men's and boys and college Christian Associations, and deacons and leading members of our churches! Christ needs true and faithful witnesses now as scarcely ever before.

THAT ADVERTISEMENT. IT IS believed by many of your readers that your endorsement comes out to every advertisement in the columns of your paper. This question, some weeks ago, was discussed at length. One party contended that you would allow no advertisement in your paper as a cheat or fraud on your readers, the other argued that you advertised for the money regardless of its claims, provided it was not unbecoming the columns of a religious journal. Until very recently you advertised for T. S. Gardner, manager, Palace Building, Cincinnati, O. Money on long loan at four per cent. Send six cents in postage stamps. This was responded to by a reliable and responsible man. A prompt answer was given, "You send two dollars, the subscription price of the *Farming World* one year, and that will place your name among the applicants for loans." This was done, with references that would have secured him as many thousand dollars as he had asked for hundreds. "All right," says Mr. Gardner. "We propose to help those who help us." READER.

We wish it known to all patrons that we know nothing about the advertisements that we take into

paper. That is the department of Bro. Mahaffy, the business manager. He sees that nothing immoral goes in; but he cannot tell who are honest until he hears it from some source. The advertisement complained of should offend no one.

EDICRAMS.

"I heartily endorse Bro. Carrin's motion, and cast four votes to carry it—find names and cash. If one of the least can raise four new names others can do more," says J. C. Sills of Barry county, Mo. That's what we call a hearty endorsement.—Bro. W. C. Johnson of Green county, Arkansas, joins in the celebration, and sends the paper to two ministers as a present, and enters as a life subscriber. A full score of poor preachers have already been presented with the paper to aid the celebration—the move is proving a blessing to others. Bro. J. says: "Bro. D. B. Ray has let himself down in my estimation," and one of the most prominent ministers in Arkansas says, "if he is an honest man he will confess his wrong, and cease his opposition to you."—"Find my vote on Bro. Carrin's motion and Bro. Herrick's second, and I will try and repeat several times before the polls close. I have been a subscriber to your paper since 1858, and I regard it as a more valuable paper now than then," says Bro. J. C. Sharp of Gibson. We are sure the list will be doubled at this office. Going or returning from the Union conference, we may stop over with you a night, Bro. T. Would poor talk at night be acceptable to the brethren, or, Bro. T.?—We came now thus at a September visit to Texas, Bro. J. A. Kelley, but should we visit the mountains of Colorado in July or August we shall, visiting along, visit as many places on the route as friends desire. The sun, and too cold weather does not agree with us—traveling in pleasant weather does much.—Did you mean to say that you claimed the monopoly of making all poetry for your paper?—S. M. N. would not. We said we claimed the monopoly for poor poetry published in this paper. We are proud of the poetry of THE BAPTIST.—Sister Florence Kelly: We cannot tell the year or month that piece was published.—"Please register my first vote.—J. S. Petrus, Clear Creek Miss. Gladly B. P. C. in this election voters are allowed to register.—R. S. Flynn, Olive Branch. Monday, five or six after the fourth Sunday in April, we will return from Beulah. —If the editor of the *Evangelist* claims that we have garbled any article, it is correct so long as Bro. Harlage, our columns are open to him to show it, and if he believes his charge is true he will accept this offer. It is the last intent of our heart to wrong an enemy, much less one bearing the name of brother.—Do your full duty Bro. McHroy, and then suffer with all joy, if need be, for the truth.—Bro. S. E. McDaniel will see that the list is doubled at Woodville, Miss., but asks for a little time. Certainly Bro. McDaniel, until the first day in October next, if you wish, and may be you can treble the list by then. We think the church would scandalize itself, and the cause in the eyes of God and man should it receive either into its Christian or church fellowship. One of the parties must be acting unchristianly, and probably both. They cannot fellowship each other, and how can the church fellowship them?—We refer R. C. McClelland and others to the last year's files of this paper for the full answer to their question about the change of the Sabbath. We cannot so soon re-open the question.—"Do you think Dr. Murphy's definition of a Scriptural church will pass muster? He says it is a simple assembly, and therefore is a local body. So the Methodist Conference, which met here last week; and so the Grange Lodge, which meets at our hall monthly. What do you say about it?"—J. M. STAMPA, Tennessee. We do not think Dr. Murphy has attempted to give a definition of a church of Christ, Bro. S. He has been denouncing a heavy-headed error, viz, that a church is a simple body, composed of all existing local churches, or of all Christians, that the church is the city of Jerusalem, as Corinth, and Ephesus

ever were the exact models of every body, recognized as a church of Christ in God's word—that those bodies known as the church universal, and the church invisible are myths, unknown to God's word.—"Bro. McKay, superintendent of our Sunday-school requested me to ask you what is your opinion of the fourth chapter of Malachi? The *Kind Words Quarterly* teaches that it refers to the destruction of Jerusalem, while the Bible references seem to point to the final judgment, and it has caused considerable discussion in the school, and your opinion will be very gratefully received, and highly appreciated by him."—D. HEWZTT. It undoubtedly refers to the scenes described by John in Revelations, and by David Psalms II. xxxvii. and by Christ in Matt. xxv, when the great nations are destroyed from the face of the earth forever, and especially by Peter in his second epistle, third chapter. It certainly has no reference to the destruction of Jerusalem.

TRUSTING.

I shall not always be bound to this chair: The shackles shall fall off, and I shall be free from all sorrow, pain and care, — From all life's trials I shall soon be free.

The letters will soon be boxed, the tortured limbs that know so much of pain will feel no more, those eyes that have with weeping grown so dim will and the "leaves of healing" upon the other shore.

Free from this prison-house wherein I languish, — Free from the chains that bind my bands, my feet, And close my footsteps here, and cause me anguish, Will under not, and I shall walk the golden street.

I know not why the tender savior Hath given me this heavy cross to bear, But I do know that through his love and favor I have been helped — The rest I shall know there.

He will sustain me. I shall not be forsaken Though in the furnace I am sorely tried, I'll cling to him, and trust when I awaken In his dear likeness I shall be satisfied.

WHO WILL HELP THREE YOUNG MINISTERS THROUGH THIS SESSION?

If we can only be instrumental this year in raising the means to support three young ministers at Jackson and Carson we shall feel that we are not living in vain; and the brother or sister who gives ten or five or one dollar will not live wholly in vain.

Table with 2 columns: Name and Amount. Rows include: E. B. Fulcr of Mississippi proposes to be one of ten to give \$13.50, the expense of the board and washing of one young minister for one month. Paid, \$13.50. Pleasant Hill church, DeSoto county, Miss. Paid, 13.50. W. L. Trice, Hopkinville, Ky. Paid, 13.50. Mrs. Lizzie Chaney, Texas. 13.50. Will you not give the board and washing of a young minister just one month? Six more on Bro. Fuller's list are wanted. The whole amount needed to support the three young ministers we have undertaken to support this session of ten months is \$375.00. Amount received to date, including weekly report below, \$234.60. WEEKLY REPORT. M. E. Douglass, Mo., 1.50; Sidney Douglass, Mo., 50 cts. Total, 2.00.

Dr. Hodge, in his lectures on "Providence," refers to the great mystery, the existence of moral evil in the universe of one who is Almighty and infinitely holy. His words are carefully weighed: It is a mystery why he permits it at all, and I have no answer to that; but the Bible very distinctly says that the relation of God to sin and evil actions in governing the individual is embraced in four heads:— God forbids sin. God permits sin. God punishes sin. God overrules sin for his own glory.—*Good, God, Preacher*.

EVIDENCES OF REGENERATION. AN evangelist of great experience and wisdom, one of whose annuals was lately honored in this city, has distributed many thousands of cards on which were printed the following evidences of conversion. He speaks from the point of view of exegetical knowledge. These are the signs of conversion which Dr. Earle gives:— 1. A full surrender of the will to God. 2. The removal of a burden of sin gradually or suddenly. 3. A new love to Christians and to Jesus. 4. A new relief for the word of God. 5. Pleasure in secret prayer, at least at times. 6. Sin or sinful thoughts will cause pain. 7. Desire and efforts for the salvation of others. 8. A desire to obey Christ in his commands and ordinances. 9. Deep humility and self-abasement. 10. A growing desire to be holy and like Christ. As palm matches plam, so God's revelation of himself in his works matches his revelation of himself in his word. As to the advice to be given to inquirers—"the religiously irresolute," Mr. Cook says well and truly:— "We must give the religiously irresolute no advice that they can die following, and die unsaved. We must not say in the dawdling fashion of many advisers of those who are seeking religious peace: 'Read good books, attend church, keep company with the religious.' All these things a man might do, and die doing them, and die unsaved. But no man can affectionately accept God, or God in Christ, as both Savior and Lord, and not find beneath his spirit the everlasting arms. No man can rightly adjust the lenses of his soul—no man can bring his will into adoring coincidence with God's will, without having a new light start up in the chambers of his heart. In the endless space will burn a sun; but in the poor, feeble, human instrument will be found a star, its image."—*Exchange*.

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"We must give the religiously irresolute no advice that they can die following, and die unsaved. We must not say in the dawdling fashion of many advisers of those who are seeking religious peace: 'Read good books, attend church, keep company with the religious.' All these things a man might do, and die doing them, and die unsaved. But no man can affectionately accept God, or God in Christ, as both Savior and Lord, and not find beneath his spirit the everlasting arms. No man can rightly adjust the lenses of his soul—no man can bring his will into adoring coincidence with God's will, without having a new light start up in the chambers of his heart. In the endless space will burn a sun; but in the poor, feeble, human instrument will be found a star, its image."—*Exchange*.

VARIOUS ITEMS.

See the advertisement of the Rose-Bud series in this issue. These books are the thing for children.

See the advertisement of a man wanted for the Poplar Springs Normal College, Union county, Mississippi.

We want the present post-office address of Eld. C. Johnson, who, in March, 1882, lived at Lafayette, Ala. J. S. M.

W. W. Gartz, a thorough and reliable Baptist of Baton Rouge, La., advertises thoroughbred poultry, shepherd dogs, etc., in this paper.

Rev. D. D. Hatcher, formerly of Village Mills Texas, will please send his present address to this office. J. S. M.

Bro. S. L. Cockroft of Dyersburg, who is a candidate for Attorney-General of the thirteenth judicial circuit of Tennessee was in our office Tuesday last. The thirteenth judicial district is composed of Harlan, Tipton, Lauderdale, Fayette, Dyer, and Lake counties.

Everything undertaken in Christ's name involves his honor; so when a church contracts a debt every member is in honor bound to see that it is paid, and a failure to do so not only renders them dishonest but implicates the name of Christ, for which he cannot hold them guiltless.

We urgently request the friends of this paper, when responding on the CARRIN proposition, that they will indicate that fact, that I may turn their letters over to Bro. Graves, as he will have charge of that list. This will apply to the many who have heretofore responded, as Bro. G. desires the name of every one who has sent one or more names on the Carrin motion. "Deeds speak louder than words;" and Bro. G. desires the names of the many friends who have and are responding so handsomely to the celebration of the fortieth birthday of this paper. Remember one new name entitles you to be enrolled on the list, and will be as high as unbaptized, where you can do no better, as though you sent ten when you would have sent twenty.

QUESTIONS AND ANSWERS.

QUESTION 433. I am a church-communionist, and pastor of the church at A., which so observed the supper before I became her pastor, and of course has ever since. But good old Bro. D. became stirred up against the strict practice because I did not give the usual open invitation to all Baptists present on a communion Sabbath when a number of his relatives, visiting him, were present, and of course they did not commune with him or he with them. He now is determined to have the church take a vote on the question, and through his influence, "the spontaneous outflow of a holy Christian courtesy," the Scriptural limitation of approach to the supper may, and doubtless will, be broken down. And more, this good old brother believes in feet washing, and how many of the church I know not; and he and they will use this argument to carry their point: You say you will observe the supper as a denominational ordinance if we will show one precept for or an undoubted example of it in the New Testament. Now we show you both a precept and an undoubted example of feet washing in the New Testament, and how can you influence the church against it? I should like if you would suggest to me the very best instruction to give this church to way her from adopting two unscriptural practices. J. A. H.

ANSWER 435. Tell them, in the first place, that the cases are not parallel but widely different; that the Lord's supper was instituted by Christ, and observed by him with his apostles, to whom he taught all things concerning it, to whom it was to be delivered to be observed, for what purpose, and how. Paul declares that as he received it from the Lord Jesus so he delivered and taught it. He delivered it not to Christians at large, — not to the denomination of immersed disciples, but to each local church he organized, to be observed by each church as such, not only in commemoration of Christ's sacrificial death, but as a token of church fellowship (J. P. Boyce, D.D.) See I Cor. xii. The members of each church, and none others, are commanded to come together into one place, in church capacity, order, waiting for one another, and to eat the supper together as a church act. Tell them that these directions necessitate the observance of the supper as a church ordinance, and limit it to the membership of each church, since we can express church fellowship for fellow-members only, i. e., members of the same church. Then tell them that feet washing was not a Christian or even religious rite, but an act of hospitality, observed by the Jews and orientals two thousand years before Christ. (Gen. xviii. 1, I Sam. xxv. 41.) Tell them that the bathing of the whole body and the washing of the feet after coming from the bath were religiously observed by the Jews before eating the passover, and that these washings for cleanliness were observed by Christ and his apostles before the last passover.

It was the passover supper that was now ready, prepared, not ended, (John xiii), to which the apostles came from the bath with unwashed feet (John xiii. 10); and Christ washed their feet before he allowed them to partake of it. The company gathered at that table was not in any sense a church, else Christ administered the passover to his church as such, and thereby made it an ordinance of a Christian church. The apostles constituted, in the light of Jewish law, a Jewish family, of which Christ was the master. They had recognized his authority, and he had supported them for now more than three years; and therefore, as a Jewish family alone, he had a right to eat the passover as he did with them. Only a family, as such, could observe it.

We must believe that if Christ had designed the washing of feet should be observed in connection with the Lord's supper, or by his churches, or by Christians at any time, place or in any manner, or for any purpose, he would so have instructed his apostles, and they would so have delivered feet washing to their disciples and the churches they constituted, as they did the supper. This cannot be denied. But what do we find by examining the New Testament? They delivered the washing of feet to no church to be observed in any particular way, or for any purpose, at any time or place. Nor did they enjoin it upon any Christian as a religious rite. Therefore there is in the word of God neither precept for nor example of the observance of feet washing in connection with the

Lord's supper, or in a Christian assembly or religious meeting, or as a religious rite; and therefore those who do observe it as a religious rite in any of those forms are guilty of observing a tradition of men for a commandment of Christ, practically adding to his word. We advise our brother to obtain a copy of Intercommunion, in which he will find it demonstrated that the supper referred to in John xiii. was not the Lord's supper, and that feet washing had no connection with it, and that Judas did not partake of the Lord's supper, and that the supper is a church ordinance.

Should your church adopt denominational communion and feet washing, and require you to administer them, you can and should resign.

SUPPLICATION.

Teach me thy will. My footsteps stray In paths of sin. Lead thou the way. My wayward heart, to lofty peace. Subdue. For sin with blood atone.

Teach me thy will. The fallow ground Break up, remould, let seed abound. May lows the Evil One doth send. Be put to flight. From snares defend.

Teach me thy will. The choking thorn And wounding briar, of nature born, Uproot at whatsoever cost. Before the precious fruit is lost.

Teach me thy will. In joy or pain Thy will, my everlasting gain. Must be my first and constant care. Teach me thy will must be my prayer.

Teach me thy will. Submissive I Low at thy feet would humbly lie. My will subdued and lost in thine. Thy blessed will be wholly mine.

TRUST IN GOD.

Trust in God: he will direct thee; He will love and will protect thee; Lean upon his mighty arm; Fear no danger, fear no harm. Trust him for his grace and power. Trust him in each trying hour.

Watchmen on the walls of Zion, Catch a glimpse of Judah's Lion. Man of sorrows, Lamb once slain, Comes as King of kings to reign. And from long oppressed creation Break the anathema of salvation.

Trust in God. The morn awaits thee. And while such a hope elates thee. Wilt thou fold thy hands in ease? No: the golden moments seize! Lay thy gift upon the altar. Thou hast duties, do not fatter.

EDIGRAMS.

Bro. J. W. Harris, one of the Jackson boys, is pastor of the church at Washington, Ark., county seat of Washington county, hard at work, with an increasing love for the Master's work. We are in receipt of a letter full of hopeful cheer, in which he enrolls as a life subscriber. — Sister Mary A. Davis thanks Bro. Heflin for influencing her husband, years ago, to subscribe for this paper. She enjoys it so much, and now enrolls as a life subscriber. Remember the widow and the unjust judge, Sister D., and, by impertunity, you will yet induce one or more, as Bro. Heflin did your husband. — T. Montgomery, Missouri: We should advise that brother to appeal his case from the judgment of the nine to a regular business meeting of the church. — We know not how you can invest five or ten dollars for Christ where it will do more direct good than to aid us in the support of one of our pious young ministers who is studying for the ministry, Sister M. B. May. Resolve that you will do this much every year for the Master. — "It is said 'the best trees are the most clubbed.' I have seen THE BAPTIST so clubbed and stoned by our State paper, the *Religious Recorder*, that I had impressed it must be a good paper.

Find cash for it for one year." So says R. H. James of Pioneer Mills, N.C.; and we add not one word. — "As soon as I saw Bro. Carrin's proposition, with Bro. Jobo Herral's eloquent second, I went to work at once to aid the movement. Find our name as the first fruit of my effort." So says John F. Harris of Eddy, Texas. — You can, with but little effort, double our list at Caseyville, Miss., Bro. Jos. Buckels. The list is increasing in your State. — Two names for Crestview, Fla., is a good deal, Bro. L. P. Gordon. — No, Bro. Crudup, Arkansas. The unqualified endorsement of a score of scholars, Baptists, Presbyterians and Methodists, is an assurance that the Emphatic Diaglott translation is neither poisonous nor dangerous, as you say. It is unqualifiedly false that it either teaches Soul-sleeping or Annihilationism, or Universalism or Restorationism. Hundreds of our ministers have been using it years past with the greatest satisfaction. Dr. Amittag's (New York) endorsement alone is quite equal to the editor's of the *Evangelist*. — Bro. Wesson, Mississippi: Should you apply water to the subject would you not thereby destroy the symbolism of the ordinance, and incur the condemnation of heaven? We think so. And so you would, should you destroy or nullify the symbolism of the supper, not observe the ordinance as delivered. — One is better than none, Bro. W. M. Morris. You will do better before the first of October. — Bro. T. J. Hooker, Texas: Glad the Baptists had no hand in that union meeting. Yes, the fact was demonstrated there that our paper will pass in all banks; but it is not the case with the baptisms of a y other denomination. We rely on you to see our list doubled at Stovall. Don't disappoint us. — Mr. H. F. Cochran of Welcome, Miss. although not a Baptist, sends a name and his individual endorsement for the cash soon, because he loves the teachings of the Old Banner. We hope ere this year closes he may accept Christ as his savior and king, and unite himself to him followers. — Bro. C. Crosby adds six more names to our list at Water Valley, Miss. We purpose to visit Water Valley this spring, and get acquainted with the motherhood there. — Yes, Bro. Blackwell, Arkansas, you are correct. Your paper is started, and may, in time, find another to keep it company. — "While I live, and can raise the dollar, and you edit the Old Banner, count me a subscriber; and if this means a life subscriber so mark me down. I consider it the ablest exponent of Baptist doctrine of any paper on this continent." Just like Eld. J. P. Copeland of Arkansas to say this. What he is he is, and he can't help it. — Bro. Sherrouse, one of our faithful workers in Louisiana, has moved to Rushton, Lincoln parish, La., a new and rapidly growing depot town on the V., S. & P. railroad. It already has one thousand inhabitants, and building and business is on a boom. There is a church of thirty members, who will build a house this summer. Eld. J. P. Everett, whose work on typology our theological reading class is studying in connection with the Pentateuch, is their missionary pastor, and Bro. Filley the missionary president of a first-class high school. Bro. S., with his name, doubles our list at R.; and now we look to see it doubled again before October. Shake Bro. Botton's hand for us, Bro. S. He has stood at R. like a stone wall, and now help has come to him. That dollar for the young ministers just now is very acceptable, as their expenses were becoming heavy on us, and the April bills falling due. — We are almost weekly in receipt of letters of inquiry touching Christ's observing feet washing in connection with the Lord's supper, and commanding his disciples to observe it in this connection. We, for the fortieth time, assert that Christ never instituted or observed feet washing in connection with the Lord's supper, nor did he any where command his disciples to observe it in connection with the supper, or in a church, or as a church rite, or ordinance, but in connection with the passover supper; and we again refer all who wish all the word of God has upon this subject to our book on Intercommunion. We cannot devote a page to this every month from year to year. Since writing the above we have received your request, Bro. T. W. Texas, Georgia, for your name for

Intercommunion, price seventy-five cents, and tell us if that does not settle the question. — Eld. D. H. Burt of Louisiana, the true and tried friend of this paper, sends us the names of his two married children, and enrolls as a life subscriber, as his first contribution to the celebration of a paper he loves so well; and he says, "Put us down for one dozen copies of the *Parables* in book form." — A. C. Hoy of Woodstock, Ga., in default of one new subscriber, although ahead, sends one year's advance for himself and two years' for his daughter; and this is helpful right now, and he must accept thanks. We want Sister Hoy to write and tell us how she works on "borrowed time." — B. Kethley adds another name to the list at Crystal Springs, Miss.; and we do hope that he will see that the list is doubled at that office this year. — Eld. Jas. Christian sends his six new names from Sulphur Springs, Texas, one from Mount Vernon and one from Winstown. We are certain that the list at Sulphur Springs will be doubled this month, and at one hundred other offices. — Your post-office is duly changed, Sister Emma Kimbrough; and your words are truly pleasant. Now for a name or two from Bonham for the celebration. — We thank you, Eld. Wm. Graves, for the renewals at Bristol. Tell all the four and six months recruits you see to try to advance three or four months at a time, and to hold on and see all of Dr. Murphy's, and Dr. Frost's forthcoming articles. — Bro. U. W. Jarrell sends one toward doubling the list at Midford, Texas. Now, we hope Bro. Garrett will help you. — L. A. Coghill, King George Court-house, Va.: Your remittance to help the boys, and the two dollars to help our expenses to the Convention, if the boys do not need it, received, and God alone can reward you. You want no other. We hope God will put it into the hearts of many of his children to make a contribution for the young ministers this month, as their expenses are running so far ahead of receipts. We suggest that you devote a tithe of your income on your fancy stock, Bro. C., to the Lord. — We are in receipt of letters from Sister Jewson and Bro. W. J. Williams of Ennis, Texas, speaking in the highest terms of their pastor, Bro. Young, of whom they robbed West Tennessee last fall, and the prosperity of the church under his faithful labors. We propose, to test their appreciation of the blessing, that some Sabbath this month our Bro. Deacon Newsum make a proposition that the church take up a collection to help us educate the three young ministers at Jackson to supply the field made vacant by Bro. Young, whose services they now enjoy. Do it, Bro. N. — We know of no book on those subjects, Bro. G. S. Tomlin, Manassas, Ga. — G. W. Kinney adds two names to the list at Mannington, West Va., which act we truly appreciate. — Bro. D. Hewitt follows Bro. Carrin's example, and presents the paper toward doubling the list at Rosebud, Ark. "For ten times its cost would I be without the *Old Banner*," are his words. — Words. "Bro. Box is doing good and faithful work here, and succeeding finely. Church communion is gaining all along the line. The last paper was one of power." Deeds. "Enroll me as a life subscriber. Add the inclosed name to the list here." So writes Bro. J. W. McDonnell, late of Salsbury, Tenn, now of Hope, Ark. It will rest with you and Bro. Box to say if the list shall not be doubled at Hope. We recognize in Bro. MelD, the son of a life-long friend and brother. — Elijah appeared to ascend into heaven, and he did into the first or aerial, but not into the third heaven, Bro. B. F. C. — Bro. J. S. Coleman, Marionville, Mo.: Accept our heartfelt thanks for your timely aid (five dollars) for our young ministers. Our faith in God and our brethren has been under trial the past eight weeks, the receipts falling so far behind expenses. But we have laid the matter before the Lord, believing he will put it into the hearts of his children to aid in his work, if it is in accord with His will that those young men should be educated for his service; and this is our answer in part. Seventy-five dollars will be needed in this month for expenses for March and April. — Bro. S. D. Fuller of Mississippi joins in the celebration movement, and

adds one name. Will not he and Dr. Slack see that the list at Friars Point is doubled by the first of October? — Bro. M. Nelson of Cambria, Iowa, sends us two annual subscribers to help on the celebration, and intends to send more soon. We are certain that our lists in all the Northwestern States will be doubled this year before the birthday, in October next. Let our friends in every State say that it should and must be done in their respective States. — To Bro. J. W. Chatham we are indebted for two additions to the list at Cartledge, and to S. Marshall for two to the list at Post Oak, Texas. Texas is doing nobly. — A friend at Collierville, Tenn., adds ten dollars and fifty cents to the young ministers fund. This we take in answer to prayer. What God wishes done he puts it into the hearts of his children to do. Why should we, for a moment, doubt that the one hundred and fifty dollars needed to carry our young ministers through this session will not be contributed? — What Sabbath in April (the fourth excepted) or May do you think will suit the people of Dyer county the best, Sister Mattie Borum? or June? It will only suit us when the weather is settled and mild. God bless you in that you ask our prayers. Yes, O. K. Our warmest love for your dear father.

Prayer for Israel. Disclosed of Heaven, by man oppressed, Unrest from Zion's hallowed ground, Oh why should Israel's sons, once blessed, Still roam the scolding world around? Outcast from this, and scattered wide Through every nation under heaven, Blaspheming whom they crucified, Unsaved, unpitied, unforgiven. Lord, visit thy forsaken race; Back to thy fold the wanderers bring; Teach them to seek thy slightest grace, And had in Christ their promised king. Oh come, thou Great Deliverer, come! The veil from Jacob's heart remove, On bring thine ancient people home! And let them know thy dying love.

A RICH TREAT FOR OUR SUBSCRIBERS. WE HAVE engaged our stated contributor, A. W. J. Frost, D.D., of Sacramento, Cal., to review thoroughly the prevailing theory of Conditional Immortality; or, —

Annihilationism. This is the modern phase of old Universalism and Restorationism, which is extensively prevailing in many parts of the North and West, and is destined, at an early day, to be the most popular delusion of this age. He has furnished us with a synopsis of his treatment of the subject. 1. Reasons for the present examination of Annihilationism. 2. Annihilationism a system of Rationalism. 3. Annihilationism a system of Materialism. 4. Annihilationism a system of Brutism. 5. Annihilationism a feature of Atheism. 6. Concessions of Annihilationists. 7. False assumptions of Annihilationists. 8. Conditional Immortality. 9. Annihilation without suffering not the penalty of sin. 10. Suffering and annihilation not the penalty of sin. 11. Suffering without annihilation the penalty of sin. The argument from reason. 12. Suffering without annihilation the penalty of sin. The arguments from revelation. 13. The philosophy of penalty. 14. Examination of Pottingill. The advocates of this popular delusion are bold and confident, and are vigorously pushing the issue upon public attention in every direction. Dr. Frost will furnish to every one the arguments to successfully meet them. Those who subscribe before the tenth of April will be sure to get every one of the fourteen chapters of this valuable Series, and will secure more numbers of the Series now pending through the printer. Don't fail to do it.

40th Birth-Year. THE PROPOSED CELEBRATION OF THE 40TH BIRTH-YEAR OF THE BAPTIST. IN view of the fact that this is the fortieth birth-year of THE BAPTIST, and completes the fortieth year of Bro. Graves' editorial labor upon it; and, In consideration of his present great affliction, as a material tribute of our appreciation of his paper, and his long and valuable service, I propose, as one of its subscribers, that we all make an united effort, and DOUBLE ITS PRESENT SUBSCRIPTION LIST, which can easily be done by each procuring one new annual subscriber. True, some few may fall to procure even one, but there are many others who can and will procure two, three and five, and these will make up for those who fail. Come now, brethren, one and all, let us celebrate this fortieth birth year of the grand Old Banner with this substantial tribute. We have professed, and do profess, that we appreciate the paper and love its editor, now let us give this little proof that we do love him, for love, like faith, without works is dead, being alone! What a help and encouragement will this be to our old editor, and I believe it will be a sweet offering to our Lord and Savior. I am so unfortunate as to be living where I cannot get a subscriber without paying for it myself, and as a proof of my sincerity and earnestness, I lead off by sending you the name of a poor widow to whom my wife and myself unite in presenting the paper for 1886. JOHN B. CARRIN. Stephensville, Fla.

THE MOTION RECORDED. The foregoing proposition of good Bro. Carrin does credit to his heart, and will doubtless meet with a hearty response from all the readers of THE TENNESSEE BAPTIST. Dr. Graves has been the editor of this paper forty years next October; and no one can deny that he has fought for truth with a vigor and ability unmatched by any man in this union. Although trembling under the weight of disease and years he is still at his post, and all agree that he is throwing such floods of light upon the gospel, that it flashes forth with new splendor. Rubbish has accumulated upon the *Parables* until, to the multitudes, they were almost meaningless, but the resiliency of the most eminent thinkers is that he is unfolding their real meaning in such a way as to show the beauty and symmetry of the gospel, and to make Christ dearer to every Christian heart. What other man of us would, in his situation, try to keep three young ministers at school to educate and fit them for preaching the unsearchable riches of Christ when he lays down his pen for the last time, and his eloquent tongue shall be still in death? The Baptists in this country owe more to him for their distinctive views and their peculiarity as a gospel people, holding to "one Lord, one faith and one baptism," than to any other living man; and now, when his pilgrim steps are measuring down the western slope of life to the great sea that has swallowed up all of Adam's race except two, shall we not cheer him in his passage to the grave with this tribute of affection and appreciation, by giving him at least one new subscriber for each old one, and thus assist him in his labors of love, and swell with gladness the heart that is soon so beat no more? When Bro. Graves dies eloquent words will be spoken to his memory and praise all over North America, but let us speak some of those kind words and do some those kind acts now, that he may enjoy them while living. A little effort on the part of his readers will easily meet Bro. Carrin's proposition, and double his subscribers, and cost no one anything but a few words, and Bro. Graves will appreciate it with an overflowing heart. Let it be done, brethren. Eudora, Miss. JOSE HERRAL.

The proposition of Bro. Carrin of Florida, seconded by Bro. Herral, we submit to our brethren and friends, to do with as seems good to them. Our work for now forty years is before you, and you know what is in your hearts. This year acts will manifest. Should you see fit to carry this motion into successful execution it would be a tribute of confidence and affection that would gladden the remainder of life, sweeten the dying hour, and be treasured by a grateful family, as the most eloquent epitaph that could be expressed or fitting to be inscribed upon our marble. The name of every worker shall be reported.

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