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THE TENNESSEE BAPTIST

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. Entered at the Post Office of Memphis, Tenn., as Second Class Matter. Old Series Vol. XL MEMPHIS, TENN., MAY 2, 1886. New Series Vol. XVIII, No. 50

Our Pulpit.

CHRIST'S COMING. IN THE PRE OF PORT MILLENNIAL? BY H. KELLOGG, D. D. NO. V.

It is often charged that the arguments of the Port Millennialists, on this subject, rest chiefly, if not entirely, upon the more obscure and symbolical portions of the Scriptures. It is even said by some that their case rests chiefly, if not entirely, upon a certain interpretation of Rev. xx. and the first and second resurrection. It is proposed, therefore, in the present inquiry, to waive reference to the prophecies of the Old Testament, and the symbolical portions of the Bible generally. We shall all agree that in our interpretation of that which is obscure or symbolical is to be determined by that of those portions which are evidently to be taken in a literal and didactic sense. Especially must the New Testament be ever allowed to determine the interpretation of the Old and not the reverse. On these principles, all wise interpreters of every school must agree. What, then, saith the Scripture on the subject before us?

1. The first notable fact bearing on the decision of the question before us is the utter absence of any statement in the New Testament that any such period of universal conversion and long prevailing righteousness is to be witnessed previous to the coming of the Lord. This fact is peculiarly notable and significant in the case of the apostle Paul. In our day the expected conversion of the world is constantly held up as the great motive and incentive to missionary labor. We are even told by many who ought to be able to judge, that if through the prevalence of the contrary view people shall come to doubt this, a sad decline in missionary activity of the church must be expected as the inevitable result. But here is the very chief and prince of all missionaries, holding his commission direct from the Master, taught, as he tells, not by any fallible or erring man, but directly by the Lord himself, and his Spirit. More than once he tells us of the motives that urged him on, and filled him with a zeal for the salvation of men which has been rarely equalled and never excelled, but never does he state at his motive was found in the expectation that the world was to be converted by his preaching or that of any other man. He speaks, indeed, of a time when all Israel shall be saved. But that does not affect the precise fact which we now urge, that nowhere does he represent the subjugation of the world to Christ as the motive which was the inspiration of his unequalled labors and sufferings. On the contrary, when he states his motives, he does it in language like the following: "Knowing the terror of the Lord, we persuade men; the love of Christ constraineth us." (2 Cor. v. 11, 14.) "Eudæic all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. i. 10.) "I am made all things to all men that I might by all means save some." (1 Cor. ix. 23.) Nor does it appear as if he expected the conversion of the world as the final result of such labors by his successors in the future. "The last times," he tells, shall differ from the times before only in that they shall be "perilous times." (2 Tim. iii. 1.) On one occasion in particular the apostle had very special reason, if he expected a millennium of peace and happiness before the coming of the Lord,

to refer to the fact. When the Thessalonian Christians on one occasion were greatly troubled because they had been led to believe that the day of the Lord had already come, Paul quieted their apprehensions—how? By telling them, as was most natural if the modern doctrine were true, "that the day of the Lord would not come except the world should first be converted unto God?" If this were the truth, it was the very thing to say. It were indeed, simply inconceivable that the apostle, if he knew anything about this coming conversion of the world as the necessary antecedent of the Lord's appearing. On this subject Archbishop Trevelyan has well and truly said, "It is a necessary element of the doctrine concerning the second coming of Christ, that it should be possible at any time that no generation of believers should regard it as impossible to them." Those, therefore, who fix a time in the distant future before which Christ cannot come, equally with those who fix a time in the near present, by which he must come, place themselves in conflict with this word of the Lord.

2. But we may go yet farther. Not only does the New Testament nowhere state that the intended result of the preaching of the gospel of this dispensation is the conversion of the world to God, but when that object is formally stated, as it is in two places, it is stated in terms which imply the exact reverse of this. The first passage we may note is in Acts xv. 14. The Jewish Christians were greatly scandalized that Peter should have preached the gospel to the Gentiles, or Heathen as we should call them, and received them into the church along with the circumcised. Peter, it appears, felt it necessary to justify himself for this before the council of the church in Jerusalem. How natural it were, again, if that preaching of the gospel to the Gentiles were for the conversion of the whole of the Gentiles to God, that Peter should have said so. But here again we have no hint from him of such an issue, though, if he knew about it, it was evidently the very thing to say. His language, on the contrary, seems rather to exclude any general conversion. For we read: "God did visit the Gentiles, to take out of them a people for his name." But some one may ask, is it not possible that the preaching should go on until all mankind, in an age to come, should be numbered among the people of God? This question is explicitly answered in the other passage, where, according to the usual understanding, the object of the present ministrations of the gospel is formally stated, viz: Matt. xxiv. 14, where we read: "This gospel of the kingdom shall be preached in all the world," not for its conversion. Why did not the Lord say so if that were indeed the object?—"but for a witness unto all nations, and then"—without waiting for a general conversion of the nations—"then shall the end come, all nations must hear, and then shall the end come." To sum up this argument, we may safely say that in the whole Bible among the formal statements of the object of the preaching of the gospel by Christ's ministers, there is not a single one which states that object to be the conversion of the world to God. If we are to expect a Millennium of righteousness before the Lord's return, how is this fact to be accounted for?

3. Again, any theory which, like the modern Post-Millennial doctrine, interposes a period before the advent so long that it should be known as impossible within the life-time of any individual generation of believers is irreconcilable with the repeated statements of the Scripture that we know not the day "when the Master will return from the far country" whether he has gone, whether his coming be in the first watch or in the second watch, or at the cock crowing, or in the morning,

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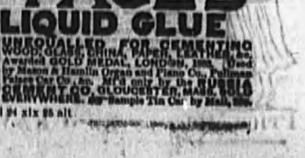
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watch for me till that time is up? And, on the other, would not my charge to watch for me every month and year inevitably suggest to him a doubt, whether after all I am sure that I will not return much sooner than I had said? For it is plain that the mental state or act of watching for a person implies not only a general expectancy that the person will come some time, but beyond a doubt, involves as a necessary condition the belief that the person may come at any time. Inasmuch, therefore, as no candid person will deny that the Lord does command his disciples in all ages to watch for his coming, it follows irresistibly that the Lord intended that we should think of his advent as always possible, and forbids us to interpose any such fixed period of time between us and his coming as shall make it impossible for us to believe that he may come in our own day.

MY CHURCH.

BY J. D. MURPHY, D. D. NO. XX.

"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.

DR. J. D. MURPHY:—I now know you as a writer upon the church subject, and I bid you God speed and being a reader of THE TENNESSEE BAPTIST, a Christian, and minister, and seeing your request for queries now, that you may answer them as you proceed, and seeing you are silencing all strictures so conclusively, permit me to ask your attention to the words "rock," and "the gates of hell," and apply their meaning to the word "church" in your text, harmonizing with the last word "it."

1. Does rock here mean Christ? (I think it does) 2. Does the gates of hell here mean the grave? Does it mean a place of deposit for the spirits of the saints? Does it mean the power and policy of Satan? Please see Matt. xxvii. 63-66 and also xxviii. 12-15.

3. The word "it," the last word in the text. Does this word refer to the "church" or to Christ?

Mr. Webster says the word "it" is a substitute or pronoun of the neuter gender, sometimes demonstrative, and standing for anything except males and females.

"It," like "that" is often a substitute for a sentence or clause of a sentence, etc.

The word then is substituted for some part of the preceding verse. Now for my information please pay your respects to these points before you close, and oblige a brother in Christian bonds.

PETER S. BURNER.

Without assuming the place of teacher of my brethren, but simply one who desires to know the truth, and because brief answers to these questions will aid in our present investigation, I will try to answer them. Besides this, like the questions of my Bro. Ingram, they are fair questions and well stated.

1. Does "Rock" here mean Christ? I think that this "Rock" means Christ. I believe this for several reasons.

1. From the fact that the same word used elsewhere is so applied, 1 Cor. x. 4: "For they drank of that spiritual Rock that followed them, and that Rock was Christ." The apostles Paul and Peter both quote the words of Isaiah, and give them the same place in their teaching. (Rom. ix. 33. 1 Peter ii. 8.) Both use exactly the same words "a Rock of offense." Jesus Christ is the foundation of everything. Peter says: "Ye also, as lively stones, are built up a spiritual house." This "spiritual house" must have a foundation, and a "Rock" makes the best of all foundations.

(2) Because the apostle tells the church at Corinth that they had been built on the only foundation "which is Jesus Christ." He tells the church at Ephesus that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." If Jesus had said: "On this foundation I will build my church" his meaning would have been the same. The foundation is one reason why "the gates of hell should not prevail against it." "The foundation of God standeth sure." (3 Tim. ii. 19.) A man like Peter would not be a "sure foundation" for his people

or his churches to build upon. God does not build on men, however good they may be. He puts us into the "building" but not into the "Foundation." Christ is at once both the "Foundation" and the "Head."

(3) Because by a comparison of Matt. vii. 24, 25 and Luke vi. 48, "For it was founded on a rock," I find that the reason why the "storms and floods" did not prevail against the "house" was in the foundation: it was on a "Rock." In one case it is "storms and floods;" in the other it is "gates of hell." In both cases the building stands because of its sure foundation, a "Rock." "The gates of hell" are mighty: "this Rock" is almighty. No one save Jesus Christ, in any measure answers to the "Rock."

2. Does the gates of hell mean the grave? etc. I will submit the following: "The gates of hades," etc. (N. V.) "Gates of the underworld," etc. (B. U.) "The gates of hades." (Wilson.) "The unseen world." (Young.)

I do not consider the above query of vital importance as it bears on the church question, hence I give these different translations and leave the reader with them.

3. The word "it" the last word in the text. Does this word refer to the "church" or to Christ?

"It" in the text, refers to "church." "Church" is the antecedent of "it." Eph. v. 25: "Christ also loved the church and gave himself for it."

That "it" in this case means the "church" I suppose no one will call in question, yet is it more clear in this than in the other that "church" is the antecedent of "it?" I think not. Christ does not speak of himself in this way. Webster, very well says, "The word it is of the neuter gender." It was the thing that Christ says, "I will build," against which Satan: "winds and floods were to beat" without avail.

It is "the keys of the kingdom" on one hand, and "the gates of hell" on the other. The power of hell put forth its strength to prevail against the church when Saul of Tarsus was "breathing out threatening and slaughter against the disciples of the Lord," when he "made havoc of the church." When Herod stretched forth his hand to vex certain of the church.

In the church at Corinth he tried the same method that "prevailed" in the garden of Eden. 2 Cor. xi. 3: "As the serpent beguiled Eve through his subtlety," etc.

In the church at Ephesus, his tactics was that of "groivous wolves." (Acts xx. 29.)

Against the church at Pergamos, he established his "seat." (Rev. ii. 13.) While he builds his "synagogue" against the church of Philadelphia. (Rev. iii. 9.)

Persecution, fury, guile, power, anything to "prevail against" the church that Christ builds. But the work of "loosing on earth and binding on earth" shall go on until "he that shall come, will come and will not tarry."

"Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.) For the churches of the living God there is a "better day coming." Mauled and battered and bruised of Satan, burnt in the fire and tortured of every agony, "the gates of hell" in their wicked ingenuity exhausted themselves in cruel invention of most cruel devices to "prevail against" the "building" which is "God's husbandry."

It fled into the wilderness, it bled, it groaned, it cried out, it languished in dungeon, went into exile. It ceased to be in one place but re-appeared in another. One was killed and two rose up to take his place. Its weakness overcame the strength of the "gates of hell," while its foolishness has over-matched the "conning craftiness" whereby they "lay in wait to deceive."

All of this, and much more, yet on, right on the churches of Jesus Christ have held their steadfast way, "looking for and hastening unto the coming of the day of God." All this: "And it fell not, for it was founded on a Rock."

Further, I cannot think that "it," refers to Christ, for the very good reason that Christ came into the world to "prevail against" Satan and his dominion.

Jesus said: "The prince of this world cometh and hath nothing in me." And again: "For this purpose was the Son of God manifested, that he might destroy the works of the devil." (1 John iii. 8.)

There are other reasons that might be given in support of this point, but let this suffice for the present. I will close this article with a brief answer to the query, How are we to understand the Bride in Rev. xxii. 17, which is so generally considered as a figure, or type, of the church?

I do not understand that the church is meant for the following among other reasons:—

1. In the sixteenth verse Jesus says: "I Jesus have sent mine angel to testify these things to the churches." Now if the term bride in the seventeenth verse means also the churches why then would the Saviour say churches in one verse and say bride in the next, provided that he meant the same thing? Why not say "The Spirit and the church say, come?" Or why not say "I Jesus have sent mine angel to testify these things to the bride?" The two words can hardly be the same in meaning since they do not admit of being exchanged although they are so near to each other.

2. My understanding of the term is that the glorified company of the redeemed is meant. I refer the reader to the previous chapter: "Come hither. I will show thee the bride, the Lamb's wife." Now what was it that John saw? "And he showed me that great city, the holy Jerusalem, descending out of heaven from God." The glory as of the transfiguration is here seen. But why use the word bride if not as a type of the church? It was intended to convey a certain idea: "She was adorned, and to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

"Having the glory of God," etc. Now this is the glory which the saints attain when at last they are found "before the throne of God." (Rev. vii. 14, 15.) The point seems to be this: As a bride adorns herself in her most becoming manner when she is to meet her husband, so all the saints, the multitude which no man could number, in its presentation to Christ, shall be glorious. Glory is not ascribed of the saints on earth. "The general assembly," as also "the spirits of just men made perfect," (Heb. xii. 23) make up this company, not to say the heavenly Jerusalem (verse 22) mentioned in the same connection. "The heavenly Jerusalem" of Paul and "the holy Jerusalem" of John must be very much the same. These terms may appropriately express the idea of the highest, the closest, the most honorable, the most glorious relationships as they will be in heaven, or even in the millennial reign; but they do not appropriately express the idea of the *ekklesia* as it now is in its great work of fulfilling its mission on earth.

N. B.—I am truly gratified that there has been an answer to Robert Hall. The article by William Norton of England is certainly in point. If I had only added to my statement "as far as I have known" it would have saved me this point. I have never seen or heard of said pamphlet, yet I am rejoiced to know that the truth is abroad beyond the sea, and to have so able an advocate as our good Bro. Norton. Let the investigation go on, and the truth be vindicated. The day draweth nigh when a sect, a denomination, will no longer be called a church simply on the ground that it claims to be evangelical.

A man crossed the Mississippi on the ice, and fearing it was too thin, began to crawl over on his hands and knees in great terror, but before he gained the opposite shore, all worn out, another man drove past him gaily, sitting upon a sled loaded with pig iron. And that is just the way most Christians go up to the heavenly Canaan, trembling at every step lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land.

REASONS FOR A FRESH EXAMINATION OF ANNIHILATIONISM.

BY A. J. FROST, D.D., PASTOR OF THE FIRST BAPTIST CHURCH, SACRAMENTO, CAL.

NO. II.

2. ANOTHER reason for the present examination, is the fact that the heresy of conditional immortality is rapidly spreading. According to the testimony of Rev. Edward White of London, pastor of a leading Independent church, and at the same time an Annihilationist, the following statement is significant:—

"Already a vast multitude of the ablest and most Christian minds are in full revolt against such perversion (i. e., the immortality of the soul), and their numbers are increasing daily in all directions. In England the revolt is strong enough to compel the toleration of the undersigned in the open profession of the faith in the life of Christ in the principal post of London Independency for the past year, a post of which I was not indeed worthy, but which has given me an opportunity of proving that we are heartily one with our brethren in all other matters pertaining to evangelical religion.

"Not a voice has been raised in opposition to this appointment, and it is idle to regard the circumstance in any other light than as an evidence of the public sense of the fact that this doctrine on immortality has at least a *prima facie* case in interpretation, and ought no longer to be regarded as a 'heresy' deserving of disgrace or excommunication.

"The same may be said of the still more striking concession of the London Missionary Society in conferring on the same person the honor of moving the adoption of their report, last May at Exeter Hall, again without a breath of opposition. I mention these facts to prove to the American churches what is the state of public opinion here. It is making a decided movement toward open and avowed toleration of what some of us consider the central idea of revelation, the center whence radiate all the great gospel doctrines of justifications, sanctification, redemption and resurrection, the Deity and atonement of Christ, and the works of the Holy Spirit, and lastly the doctrine of retribution.

"Similarly in India these ideas are widely extended among the most devoted missionaries. I have myself superintended a mission in Calcutta during the last five years, carried forward by my friend, the Rev. William A. Hobbs, a man of indefatigable activity, a fine Bengalee scholar, and a Christian whose self-devotion has won the affection of the whole missionary body in Bengal. Not a word of 'forbidding' him has reached our ears. Not a syllable of discouragement, such as we hear of so frequently proceeding from your religious journals and eminent church authorities in disparagement of your orthodoxy.

"I could fill pages of your book with the record of the many centers where the doctrine of life in Christ has rooted itself. In France and Switzerland not a few of the very foremost professors and pastors in Paris, Lyons, Marseilles, Montauban, Bale and Geneva are its avowed supporters. In Germany Dr. Goss of Breslau, the former of Dr. Godet's mind, has taught it openly to his students for more than twenty years. Dr. Dornier speaks of it with respect in the recent fourth volume of his 'System of Christian Doctrine.' In Italy it is making way daily. Everywhere, indeed, the sectarian church-rulers excommunicate devoted laborers like Cocoris of La Tour and Blyse of Brussels, for teaching it. But everywhere it spreads. So it is in China and Japan. In our Universities especially at Cambridge, the avowed adherents are among the foremost and most trusted authorities in these places, Prof. Stokes, Prof. Adams (the discoverer of Neptune), Prof. Swanson, the head of Christ's College, and several others. * * * * *

"Meantime I steadfastly maintain after forty years of study of the matter that it is the notion of the inflexion of a torment in body and soul that shall be absolutely endlers which alone give a foot of stanch ground to Ingersoll in America

or Bradlaugh in England. I believe more firmly than ever that it is a doctrine as contrary to every line of the Bible as it is contrary to every moral instinct of humanity.

"God grant that soon a 'great company' of your presbyters may become obedient to the faith." I am, dear Mr. Pottingell, Yours sincerely, EDWARD WHITE. London, March 1883.

Such testimony as that of the foregoing by Joseph Cook and Edward White is very significant, and calls for a re-examination of the doctrine of Annihilationism.

3. Another reason for the present examination of this subject arises from the fact that history, science, philosophy and revelation, are throwing new light upon this solemn and important theme.

(a) History has in all ages thrown a strong sidelight upon the doctrine of the immortality of the soul. In fact, the historical argument has been well nigh universal, as we shall show in the subsequent pages.

(b) On the other hand, in the history of the great doctrines of the church that have come down to us through confessions and councils "conditional immortality," or the annihilation of the soul is not found among them.

(c) The scientific argument for the immortality of the soul has been greatly re-inforced by recent discoveries in Biology. It is a scientific fact that life exists before organization, and apart from organization, and hence life may exist after the organism has been destroyed.

(d) The Scriptural argument is if possible stronger every day for the immortality of the soul. Herman Lotze, perhaps the highest metaphysical authority to-day, marshals all the facts of psychology against the extinction of the soul. "Death and all" finds no favor with the most advanced philosophy and highest criticism of the present day.

(e) The immoral tendency of the doctrine of Annihilationism, in this degenerate age is still another reason for showing its fallacies. In an age when it is said, by Nihilist, Socialist and Atheist, "let us eat, drink and be merry, for to-morrow we die," when the modern theory of "the sleep of the soul is only a repetition of French Atheism, when it was declared, 'death is an eternal sleep,' when suicides in nominal Christian lands are alarmingly on the increase, in the vain hope that death ends in eternal oblivion, it is important to show that death is not an extinction of being. If therefore Annihilationism is unhistorical, unscientific, unphilosophical, unscriptural and immoral in its tendencies these facts should be reiterated.

4. We believe that it can be shown that Annihilationism is a system of rationalism. Indeed it is conceded to be such by one of its ablest defenders in the following significant language. Mr. Hudson says that he "doubts if an exclusively Scriptural argument will prove satisfactory to very many, however clearly it may appear to be made out." (Christ Our Life, preface page 3.) Annihilationism is also a system of materialism and is in perfect accord with the materialistic philosophy of Haeckel, Huxley, Tyndall, and Herbert Spencer. This fact is an additional reason for a new examination of the subject.

Once more, Annihilationism is a system of brutism, having a tendency to exalt the brute creation to the level of the human race, or to sink man in his natural state to the level of inferior animals, differing from them only by virtue of a higher organization. These are some of the reasons for the present examination of Annihilationism.

To read, to think, to love, to hope, to pray, these are things that make men happy. They have power to do these things. The world's prosperity or adversity depends upon our knowing and teaching these few things, but upon iron or glass, steam or electricity, in no wise.—Huxley.

DEDICATION.

AFTER the arduous labor of fourteen years, the beautiful house of worship of the First Baptist church, Jackson, Tenn., was formally dedicated on Sunday, May the sixteenth.

In the morning, before the Sunday-school, Prof. H. C. Irby read a sketch of its history, and stirring addresses were made by the ex-superintendent, Mr. D. W. Hughes, Rev. Frank DeCourcy, Brooksville, Fla., an honored student of former years, and Prof. G. W. Jarman.

The dedication sermon was good, and called forth the most intent attention from the audience filling the entire room. Dr. Robertson of the Re-actor, Chattanooga, earnestly pleaded for the keeping of the house for the purpose of worshipping God in truth and spirit, and his thoughts will live long in connection with the edifice whose dedication sermon he preached.

At night Prof. G. W. Jarman read a clearly written history of the church from its beginning, fifty years ago, until the present. This history, so vitally connected with the denominational growth of this State, possesses no little value to the denomination at large.

One event in this history impressed all very strongly. The grand success of the church is due almost exclusively to a grand revival held here in 1849 by Rev. J. R. Graves, then of Nashville. At no time was the strength of the church so increased as it was then. Great has been the work of this great man!

Prof. Jarman, Chairman of the Building Committee, with a fitting speech, turned the keys of the church over to the pastor, who in a few well chosen words delivered them up to the deacons, represented by their senior, Mr. D. W. Hughes. The pastor's injunction was, to keep the house whole, clean and filled. Deacon Hughes' response was made with an earnest spirit.

After a few remarks, the venerable J. H. Borum of Dyersburg, Tenn., prayed the dedication prayer.

Inasmuch as the debt of the church had been entirely removed the thank-offering was made in benefit of the young ministers now at the South-western University.

Thus passed a long-looked for day; the labor of years has been grandly rewarded; now stands a magnificent pile, dedicated to the sacred service of the church. Great was the rejoicing of all!

NOTE.—The commencement exercises of the University will be of superior attraction this year. Several new features are added, and all close the most successful year of its existence. Students are already writing to make arrangements for next session. A handsome new catalogue will be issued in a few days, a copy of which can be had by addressing Prof. G. W. Jarman, Jackson, Tenn.

N. P. BOURLAND.

SOUTHWESTERN BAPTIST UNIVERSITY COMMENCEMENT EXERCISES.

MAY thirtieth, 11 a. m., Commencement sermon. Rev. W. D. Powell, Saltito, Mexico.

Three p. m., Annual celebration of the J. R. Graves Society of Religious Inquiry. Addresses on various subjects by the young men. Missionary address, Rev. W. D. Powell.

Eight p. m., Annual sermon before the J. R. G. Society. Rev. J. B. Moody of the Gleaner, Fulton, Ky.

May thirty-first, 8 p. m., Annual celebration of the Callopan Literary Society.

June first, 8 p. m., Annual celebration of the Ansellman Literary Society.

June second, 8 p. m., Alumni oration. Rev. Frank DeCourcy, Florida.

Literary address. Rev. E. B. Miller, Grenada, Miss.

June third, 10 a. m., Graduation Exercises. Oration by the members of the class.

Baccalaureate address and conferring degrees by the Chairman of the Faculty.

In the entire history of the University no year has been marked by a greater degree of earnest work. The success of the University in all respects has been remarkable. To our friends especially, and to the people of Tennessee generally, we extend a hearty invitation to be with us at these exercises. Give the Trustees your aid and you shall have a grand school.

FROM MACON, FLORIDA.

BRO. GRAVES:—I have just read your exegesis on prayer and forgiveness, Matt. xviii 23-35. I am more than before convinced about the plan of forgiveness. In the latter clause of this exegesis you state, "We must seek forgiveness in a forgiving spirit, freely forgiving all who have offended or injured us." This "all" is the point that raises the confusion in my mind. I understand that the Scriptures teach that there can be no forgiveness without some manifestation of repentance on the part of the offender. Quoting the same passage of Scripture that you see, it appears to have a somewhat different meaning from the idea one is apt to imbibe from the "all" above referred to.

Quotation: "So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his brother their trespasses." Now I cannot harmonize the "all" and the "brother." It is our candid opinion that many of your readers will place the same construction upon this part of your exegesis that I do.

On the seventh page and first column of your paper you make use of this same "all" in Italics, which I do not think is in strict harmony with the plan of forgiveness as stated in the fifteenth and sixteenth divisions of the same chapter above referred to: "If thy brother shall trespass against thee go and tell him his fault, between thee and him alone. If he shall hear thee thou hast gained thy brother," etc., etc.

Now we cannot believe that this means for us to forgive "all" who trespass against us. Now under the Italics referred to, you say, "This is clearly stated in the form of prayer Christ gave his disciples: 'Forgive us our trespasses as we forgive those who trespass against us.'" It is utterly impossible for me to understand this Scripture to imply that we are to forgive "all" who trespass against us. Again, it is just as hard for me to harmonize the Scriptural "us" with the "all" in Italics as it is to harmonize the Scriptural "brother" with the other "all" you make use of in the close of this exegesis. I am only an humble questioner, asking for information. This is just a private letter, and not expressly intended for publication, however you may make use of it just as you please. It is my anxious desire that you answer and explain in your usual clear manner whether my position on this Scripture is correct through the columns of your most excellent paper.

I am for the first time in my life a subscriber to your paper. I have been a Baptist thirty years this coming summer. I subscribed through your Brookville "Boy" Eld. Frank DeCourcy, and a right noble brother I think he is. I am now offering to pay myself fifty cents on each subscription to THE TENNESSEE BAPTIST as long as I can hold up a' it. I think I can stand at least ten or fifteen subscribers at this rate. It is sadly unfortunate that there are so many Baptists in this part of Florida who are very poorly indoctrinated.

Your ideas on the communion question are gradually gaining a foothold in this part of the State.

The Baptist Flag is taken by a number of brethren here. Notwithstanding this, your views as above stated, and also on other questions, are breaking through, and light is being shed abroad wherever the paper is read. Eld. D. B. Ray has two brothers who live within a few miles of me. I know of but few who are taking THE TENNESSEE BAPTIST in this part of God's beautiful land.

I greatly favor Bro. Carrin's plan for doubling the subscription of THE BAPTIST. May God bless him in his undertaking in the sincere desire of my heart. My father is a Baptist preacher. His post-office is Melbourne, Ark., name Eld. D. D. Williams. He heard you preach more than thirty years ago in the State of Mississippi, soon after or about the time you gave William Chapman, (I believe this is the name) such a sound Scriptural drubbing in a debate. Yours in Christian love,
NATHAN A. WILLIAMS

REMARKS:—This is a generous offer of Bro. Williams to give every one who will take the paper fifty cents. In his church or section of Florida we

trust he will find fifteen or twenty who will accept his offer.

We call our brethern attention to Matt. vi. 14, 15:—"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

If we understand his difficulty these verses fully solve them. Not our brethren only, but our forgiving spirit must extend to all men a willingness from our hearts to forgive them if they confess and ask our forgiveness; for this is the condition God requires of us to obtain his forgiveness.

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.

On Wednesday morning, May the sixth, I received a telegram from Prescott which read as follows: "Bro. Weeks is dead. Come." Two hours later I stopped off the car on to the platform at P., where I met Bro. Sullivan, from whom I learned that Bro. Weeks had died the night before at eight o'clock. Bro. Sullivan is father-in-law of Bro. Weeks, and lives some four miles west of Prescott. It was at his house that Bro. W. lingered for about four long and weary months with that loathsome and terrible disease, consumption, of which he finally died as above stated.

Bro Weeks was born in Conway county, Ark., March twenty-second, 1855, was converted at about the age of sixteen, and was baptized by the writer into the fellowship of Mount Pleasant church, near the home of his childhood, in October, 1874, from which he held a letter of dismission at the time of his death.

Soon after his connection with the church, as above, he gave evidence of a desire exercise his religious gifts, which were believed to be of a more than ordinary character for his age and opportunities. He was raised by a widowed mother, who was unable to give him more than common education, or afford him any other advantages aside from a good honest, moral training. The church also believed that with proper help and encouragement Bro. Weeks would make a useful man to the denomination and accordingly he was licensed to preach, and advised to enter at once upon a course of study suited to that work. This he did soon afterward, but was hindered from time to time by the cares of an aged mother, until finally he quit school without completing his education. He obtained enough however to make him a man of great power both in and out of the pulpit. In about the year 1878, he left Conway county, and went to Prescott, Ark. Here and near here he spent the most of his remaining life, preaching to several churches including the church at Prescott.

In September, 1884, he was married to Miss E. E. Sullivan, a beautiful and highly cultivated young lady, with whom he lived most happily until his death as above stated.

It was the privilege of the writer to visit Bro. Weeks several times during his last sickness. He bore his affliction patiently and with great resignation. He conversed freely and calmly on the subject of death, said he was perfectly willing to die if the Lord had so ordered it, and desired to live for two reasons only: The first that he might be with his little family, and help his devoted companion raise their charming little babe, who is the very likeness of his father and an unusually promising child, and secondly, to preach the gospel of Christ. Could he have had a better reason to live? Surely not.

His conclusions to the last moment, and in the very struggles of death he tried to tell his dear wife something to do to relieve him, but could not make her understand what it was. Seeing this he waved with his hand a final adieu to those around him, and crossed the river, to be with Christ and loved ones gone before.

The funeral services were, at his own request, conducted by the writer, in the Baptist church at

Prescott in the presence of a large assembly. Many were the tokens of love and respect shown by the people of Prescott and surrounding community, all of which he most richly deserved. From the church a large procession followed him to the town cemetery, where, with sad hearts, we tenderly laid all that is mortal of our dear brother to rest until the morning of the resurrection.

As a citizen Bro. Weeks was honest, charitable, refined; as a Christian he was warm-hearted, zealous, uncompromising, a thorough landmarker in theory and practice, and a local church communionist of the first and purest type; as a preacher he was chaste, dignified, impassionate, eloquent; as a pulpit declaimer he had but few equals and perhaps no superiors in the State; as a father and companion he was patient, tender and affectionate. In a word, he was a noble young man of rare gifts and great usefulness. His place in the pulpit and elsewhere will be hard to fill. But he is gone to that rest which remains for the people of God. May the Lord comfort his broken-hearted companion, and shield and bless their precious little James. W. T. Box.

Hops, Ark., May 10, 1886.

CONDENSED CORRESPONDENCE.

BRO. GRAVES:—It has been a long time since I wrote you a line. Over two years ago my health gave way, and I have been an invalid ever since, and know how to sympathize with you in your great affliction. But I am truly glad that you are still able to write.

Your explanation of the parables is very interesting indeed, and I hope it will be published in book form. During my afflictions I have been reading and studying "Baptist Doctrines and Principles," and I am fully satisfied that they establish strict church communion. Intercommunion is something that I have loved and practiced for years. But as dear as it has been to me, I must give it up, seeing it is supported only by tradition. I believe that an impartial study of our principles will lead any Baptist to the same conclusion to which I have arrived. I wish to say to my Baptist brethren all over the country let us assist in celebrating the fortieth birth year of THE TENNESSEE BAPTIST by making an effort to double its subscription. I feel that we are under obligations so to do.

J. JANWAY.

Sweet Water, Tenn., May 6, 1886.

REMARKS:—All who know Eld. Janeway in Sweet Water, Tenn., know him to respect his matured opinion, and love him for his work's sake. They know that he is a calm, candid man, and thoroughly read in the Scriptures, and not easily swayed from his settled convictions. Now what is the fact in his case? He believed in, loved and practiced denominational communion, but the discussions of the subject have influenced him to give it an impartial investigation by God's word, and what is the result? He sees that the word of God is against it, that it rests on the traditions of the fathers only, and he gives it up. If there was a precept for or an example of it in the New Testament would not Eld. Janeway have found it? Would not Bro. Robertson have found it? Would not Bro. Pendleton, in the course of fifty years' hard study, have found it? Would not the venerable and scholarly Dr. James Furman of South Carolina have found it?

My dear brethren, has it not been found during all these years? Say in your hearts as honest Baptists before God, will you practice or countenance it for another time until the word of God is brought forward clearly supplanting it? All Baptists in America hold and teach that church communion is undoubtedly Scriptural and right. Now, the minister or editor or Baptist who says its opposite, denominational communion, is also Scriptural let him prove it by the Scriptures.

FROM BRO. SENTER.

TENNESSEE BAPTIST:—I desire to return my thanks to the self-sacrificing Christian women and men of Tennessee for their kindness to me while I was asking and receiving aid for foreign

missions, especially do I thank the Sunday-schools and Ladies' Aid or Missionary Societies. I beseech you, do not let your giving and paying cease, but continue to pay and pray with and for Dr. Tupper and for our loved ones in the fields beyond.

Contributions last year in Tennessee for foreign missions were \$2,416 50, this year \$3,804 08, a gain of \$1,387 40. Last year for home missions \$810 83; this year \$704 10, a gain of \$83 27. Now let us excel in the privilege of giving the coming year over any year of our lives.

The Southern Baptist Convention just closed with the First Baptist church, Montgomery, Ala., one of its most pleasant and interesting sessions, one thousand three hundred and seventy-one delegates were entitled to seats, four hundred and eighty were present. Returned missionaries were present from Italy, China, Brazil, Mexico and Cuba all begging for more laborers to enter their fields now already white to the harvest.

Next session of the Convention meets with Broad-street church Louisville, Ky. George Cooper of Richmond, Va., to preach the annual sermon, J. P. Greene of St. Louis, Mo., his alternate. Yours in much hope. J. M. SENTER.

Trenton, Tenn., May 14, 1886.

FROM ALABAMA.

BRO. GRAVES:—As I never see anything from D this place I will give you a few dots. Some time ago I heard a Baptist minister preach on the dry bones. He compared dead sinners to the dry bones, and the preaching of the gospel as the quickening of them into life. I did not like the sermon. I think it a great pity that men ever read Origen's works. I believe if there never had been any such works put before the people there would be more people sound in the faith than there are now.

At her last communion season Rehobeth church, Pushmataha, the minister did not give the general invitation to visiting brethren, but when the obligations were carried around a man who had a letter from another church, and does not visit that church, and another man from Tennessee, who I understand is a horse trader and a Presbyterian, both partook. Who was to blame, the pastor or the deacons, or both, there being no invitation given?

There are very few preachers in this part of the country who have any definite idea of a church or the kingdom of Christ, or the nature of his reign with his saints. I asked a Baptist minister the difference between Ezekiel's Gog and John's Gog, and he did not know there was any difference. Pushmataha, April 27. HENRY BOSWELL.

REMARKS:—The minister was right in giving no invitation; but he should have requested all the members of that church to have gathered together in one place, say the middle benches, and the deacons should have known it was not for them to offer the elements to any but the members so collected by themselves. It is not for the deacons to decide who may and who may not partake, but for the church celebrating it, governed by the law of Christ. The pastor expresses the will of the church not his own merely; and the church should express the will of Christ, or there is no Lord's supper.

A WELCOME WORD FROM WELCOME, MISSISSIPPI.

DEAR BRO. GRAVES:—I said to you some time ago that I was trying to preach to three churches, and I now wish to tell you how those churches stand on the communion question. When I began to preach to them they practiced intercommunion.

At this writing Harmony church of the Cold-Water Association, and Pilgrim's Rest of Oxford, practice church communion.

The other church is Concord of Oxford Association. She had her communion yesterday. The invitation was not extended beyond her membership. I expect in her next conference to learn whether she will adopt Scriptural church communion of

traditional communion. After the services closed I spoke a word for THE TENNESSEE BAPTIST, got three annual subscribers, which I will send with this scribbling, and the cash. These are to help carry out Bro. Carrin's motion. I also send one dollar to continue my subscription, which I shall keep up—my wife says as long as I live, if she should out-live me she will keep it up for our children G. W. HOLLOWELL.

Wallace, Panola county, Miss.

TRUSTING.

BY MELLAN GRY.
I used to question vainly of the path
My footsteps trod,
But now I am content and well assured
It leads to God.

I used to wonder why such weary pain
Oppressed my form,
But since I've found it is the Master's cross
Tis easier borne.

I used to wonder why my hopes were dead,
My song-birds flown,
But now I know my missing treasures are
Immortal grown.

I used to dread with wondering, solemn thoughts,
Death's slumber deep,
But now it seems as to a wearied child
A blessed sleep.

I used to wonder what bleak, rugged heights
My feet must scale,
And if in flood or fire or tempest sore
My strength would fail?

I used to question: now I gladly trust
My Lord to lead,
Not seeing, fearing, just to follow on,
Tis rest indeed.

TAKE UP THY CROSS.

Take up thy cross if thou wouldst follow me;
For whom did I my seamless vesture stain?
And crimson all my steps with purple raim?
Why sank my fainting feet beneath the tree
High up the rugged steep of Calvary?

Aloft I trod this path of shame and pain,
Where is thy cross if thou wouldst reign with me?

How dost thou show what I endured for thee?
They rise, the martyr host, in burning bands
Who bore my yoke upon their shoulders bare.
There righteous Abel still exultant stands.
And Paul and John and Stephen all are there.
Arise and reign amid that victor host.
He is the brightest who hath suffered most.

GRAND REUNION OF HERMENIAN SOCIETY.

THERE will be a grand re-union of the old members of the Hermenian Society on the second of June. The meeting will be addressed by Capt. W. T. Ratcliff, the first anniversary of the Society. There will also be speeches from a number of other prominent Hermenians. Those who attend will meet many of their old classmates and friends. Every effort will be made to make it a pleasant and joyous occasion.

E. N. WALLACE, Chairman Committee.
Clinton, Miss., May 12, 1886.

TEACH US HOW TO PRAY—During our long connection with the Baptist Book House we have received numerous calls for a Baptist Prayer Book, and, after diligent search through the catalogues of the publishers with whom we do business, we have at last found a book, which, though not a Prayer-Book like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bickersteth on Prayer, Watt's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts unqualified Guide to Prayer it contains the richly evangelical Views of Prayer by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social prayer-meetings, the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo, pp. 330. Cloth, 51 Cts. Sent by mail, post-paid, on receipt of price. Address GRAVES & MANAFFY J. S. M.

THE PRIZE OF OUR HIGH CALLING.

Jesus, thy boundless love to me
No thought can reach, no tongue declare,
Oh knit my thankful heart to thee,
And reign without a rival there.
Thine wholly, thine alone, I am,
Be thou alone my constant fame.

Oh grant that nothing in my soul
May dwell but thy pure love alone.
Oh may thy love possess me whole,
My joy, my treasure and my crown;
Strange flames far from my heart remove:
My every act, word, thought, be love.

Unwearied may I this pursue,
Patientless to the high-prize aspire,
Hourly within my soul renew
This holy flame, this heavenly fire,
And day and night be all my care
To guard the sacred treasure there.

In suffering be thy love my peace,
In weakness be thy love my power;
And when the storms of life shall cease,
Jesus, in that important hour,—
In death as life be thou my guide,
And save me who for me hast died!

THE SOUTHWESTERN BAPTIST UNIVERSITY, JACKSON, TENN.

THE Sabbath of the commencement of this institution will afford a rare feast to all the Baptists of the State, and we trust that every Baptist minister in West Tennessee who can possibly arrange his appointments will be present. It will be a day never to be forgotten.

The following will be the programme for the day:—
Sunday morning 11 o'clock, the commencement sermon will be preached by W. D. P. Swell of Saltillo, Mexico, (an old student of the College before its removal).

This will be the only opportunity the most of our ministers in Tennessee will have to see, bear and form the personal acquaintance of this most successful of all our modern missionaries, whom God has raised up to be the Judas of Mexico. Come, brethren, one and all, let us go up to the feast. A committee will be at the cars to receive and find homes for all visitors.

AFTERNOON EXERCISES—PROGRAMME.
The annual celebration of the J. R. Graves Society of Religious Inquiry of the Southwestern Baptist University, at the First Baptist church, 3 p. m., Sunday, May 30.
Presiding officer—M. A. Cathcart.

Prayer.
Music.
Addresses as follows:—
Spirituality of the Christian Religion, J. W. Duckworth, Arkansas.
The Grandeur of the Christian Mission, J. W. Alford, Tennessee.
Music.
Triumph of the Bible over its Enemies, J. H. Fitzgerald, Tennessee.
Ministerial Power, C. T. Owen, Tennessee.
Music.
Address before the Society, Dr. W. D. Powell, Mexico.
At night the Society's annual sermon will be preached by Rev. J. B. Moody of the Gleaner, Jackson, Tenn., May 7, 1886.

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 highly appreciated, when you can do no better, as though you sent ten when you could have sent twenty. J. S. M.

The Tennessee Baptist.

Always read the eleventh page.

This issue completes volume forty, old series, and volume eighteen, new series.

We surrender our editorial columns this week to the report of the Southern Baptist Convention, which will interest all friends of missions, and this means all Christians.

TRUE LOVE AND SYMPATHY.

If you have a friend worth loving, Love him. Yes, and let him know.

IT WAS this sentiment that influenced Breth. Carriu and Harral to make the proposition, standing in another column, to celebrate the fortieth birth-year of THE TENNESSEE BAPTIST by doubling its list, and thus cheer the heart and help the hands of its editor before he is called to lay down his pen to take up his crown, which the righteous God will give him if he proves a good and faithful servant to the end.

The good beginning has been made. The list has been doubled at quite a number of offices. And it can be done if only each one of its present subscribers will work hard enough to procure one new subscriber, or falling or preferring to give rather than work, make a present of the paper for one year to some minister, child or friend, which every patron can do, and so help the editor and bless the friend. Now for May and June let every subscriber take hold in good earnest, and—

If you love him let him know. Help him and thereby show That your love is not unreal, All pretension and mere show.

The Southern Baptist Convention meets in Louisville next May, and then east of the mountains, in Richmond probably, and then in the Bluff City we opine.

Don't forget the fifth-Sunday missionary meeting with the Central-avenue church the coming Sabbath.

THE SOUTHERN BAPTIST CONVENTION. THE forty-first Southern Baptist Convention met May the seventh in the First Baptist church of Montgomery, Ala. About five hundred delegates were present from all the Southern States, two from Mexico and one from Cuba. The last general Baptist Convention held in this city was in 1855.

MORNING SESSION. The Convention was called to order at ten o'clock by Dr. P. H. Mell of Georgia. The hymn "I love thy kingdom, Lord," was sung, after which the president read Ps. lxxvii. Dr. Hillsman of Tennessee in prayer. Dr. Mell of Georgia was re-elected president. In accepting the office of president Dr. Mell thanked the Convention for the honor conferred upon him, and promised his best compliance with the manifold duties which would devolve upon him in that position.

Ex-Gov Watts delivered an address of welcome, to which Dr. Ellis of Baltimore was called upon to respond. After the appointment of several committees the Convention adjourned.

We notice that Tennessee was entitled to forty-five delegates, showing her contributions to the two mission boards for 1885-6 were \$1500. Mississippi was entitled to forty, — \$1000.

AFTERNOON SESSION. It was occupied in the reading of the secretaries' reports and the appointment of the usual committees to report upon them. Dr. Tichenor's report for the Home Board brought out the following facts: Forty years ago the Southern States contained seven millions of people; to-day they contain twenty-two millions. Then there were about one million of professing Christians; now there are four millions. Then there were six millions without the pale of the churches; now there are eighteen millions. The work to do is three-fold greater to-day than when our fathers laid the foundation of this Convention. The saving of these millions is the task before us; and we are called upon by every consideration of self-interest, patriotism, humanity and religion to address ourselves to it with earnestness and zeal.

During the year now closing the work of the Board has been extended beyond that of any preceding year of its history, and the Divine blessing upon its labors excites the deepest emotions of gratitude. There have been in its employ two hundred and forty-five missionaries. The report shows that Tennessee did not receive a dollar from the Board for mission account during the year. In the work of church-building, while not as much was done as was desired, more was accomplished than ever before in a single year. In addition to the forty-nine churches built on the mission fields the Valance-street house in New Orleans was built, and another house in that city was bought. Two churches were aided in Virginia, one of them at Winchester, to secure houses. Special contributions were made to the Board to aid the Third church in Atlanta to complete her house. The amount paid out for these and other houses is \$10,700, and for houses on our mission fields \$14,500, making a total of \$25,200 raised and expended for church building during the year. The progress of the past few years encourages the hope that equal progress may be made in the future. Four years ago 95 missionaries were reported, 1821 weeks of labor, and 245 baptisms. This year the report shows 245 missionaries, 9,599 weeks of labor and 3,812 baptisms. In these four years the missionaries have been increased nearly threefold, weeks of labor nearly fivefold and baptisms by missionaries fifteen-fold. The progress of mission work and results have been more rapid than the increase in contributions. Contributions four years ago were \$45,195 27, and this year they are but \$90,000. Thus, with a two-fold increase of funds, there has been an increased work of fivefold and its results fifteen-fold. These results were secured by combining efforts with brethren upon the fields, using the funds to stimulate them to do the

work lying at their doors. In no other way could it have been done. The aggregate contributions to the Board for the first decade, 1843 to 1855, were about \$100,000; for the last, 1875 to 1885, about \$300,000. May it not be hoped the next decade will reach \$1,000,000? The ultimate end of all Christian effort is to preach the gospel to every creature. Let our home mission work be estimated by this rule. The evangelization of this country is a prime factor in the evangelization of the world. From American churches more largely than all the world besides must the men and means be drawn. This land must be the base of supply for those who invade the dark heathen realms. We must till our land with the truth.

The treasurer's report shows that there has been \$91,521 03 contributed to the Home Mission Board the last year, and a balance on hand at this time of \$355 67.

This is certainly an encouraging report, marking a large increase in both contributions and results; and \$150,000 will not be one dollar too much to be expended upon the home mission field in the South this ensuing year.

Bro. H. A. Tupper presented the report of the Foreign Mission Board.

In meeting again in Montgomery, after three decades of years, the Convention may well recall with gratitude the progress made in its foreign mission work. In 1855 there were twelve missionaries from the United States laboring for us in two countries: now there are over fifty located in the five continents of the globe. The contributions of the churches have almost kept pace with the progress of the work, so that the amount reported now is nearly threefold the amount reported that year. The following is a synopsis of the condition of the various foreign missions and the work of the past year.

MEXICAN MISSIONS. Saltillo. Six missionaries. Rio Grande. Two missionaries. Patos and Parras. Three missionaries. Monclova. One missionary. Baptized, 87; scholars, 210; church members, 270.

BRAZILIAN MISSIONS. Rio de Janeiro. Seven missionaries. Bahia. Five missionaries. Baptized, 110; received by letter, 1; membership, 168; contributions, \$170.

ITALIAN MISSIONS. Rome. Four missionaries. All other points. Ten missionaries.

SATURDAY'S PROCEEDINGS IN BRIEF.

Passing over all minor matters we notice a motion was again made to allow representation upon all funds received by the secretaries since the closing of their books, which was approved by them.

Dr. Tupper of Virginia said that the business of the Board was simply a matter of bookkeeping. Certainly, these books must be closed at some time. April the thirtieth was the day named, and if funds came after that of course they were not mentioned. This was a question of common sense against demands that were devoid of reason, no matter by whom made.

Therefore let all our brethren, and the churches know that all funds they wish represented must reach the secretaries of the Boards on or before the thirtieth of April.

The report on colored people was read by Judge Hillier of Georgia. It addressed itself strongly and favorably to the evangelization of the colored race. Very much has been written and said upon this subject. We need more positive and favorable action. These people are at our doors. Almost without exception they are favorably disposed towards the Baptist denomination. The home mission board is charged with this work. That board is of the opinion that if the Baptists of the South will contribute \$10,000 to this work that a similar amount will be contributed by our Northern brethren. This is heartily recommended by resolution, accompanied by another that a special effort be made to educate their young ministers.

Judge Hillier said that allusion had been made this morning to the conflict between good and evil in this land. America is a common battle ground for such forces. Local as we are in connection with the colored people we should work for their evangelization, and through no other medium can the work more effectually be done than through the home mission board. We fear of strikes and riots, of bloodshed and communitarian outbreaks. This is imported from Bohemia, France and Ireland. We never hear of these outbreaks and

strikes among Negroes. If we will Christianize them, we make them wonderful for good. There are 7,000,000 negroes in the South, and this only indicates what a power they will prove if Christianized. It will give us strength in turning back the tide of demoralization. Everyone knows the power of the colored preacher over his people. The autocrat of Russia has not greater sway than has he.

Dr. Ford reviewed the history of the Negro from the time that he first touched American soil. He has gradually ascended the scale of mental and moral excellence. But of late years we have stepped aside from this work and let it too much to others. We, of the south have by contact, given him what elevation he has. There is nothing of communion in him.

He believes that the Negro is now ready for evangelization. He had seen the German and the foreigner from other sections, belching forth his venom against law and order, but nothing had so marked the Negro conduct. He did not believe that education alone benefited a man. An educated pig is a pig still. A bear may be taught to dance and yet be a bear still. So education will not elevate the colored man; but give him along with it the religion of Jesus and you make him a power for good.

Rev. J. B. Gambrell of Mississippi wanted to say two or three things in a brief way. It has been said that the Southern people alone could meet this question. So far as he was concerned, he thought that every man with a good heart in him ought to assist in the solution of the problem. As for himself, he was grateful for Northern liberality. These noble brethren had poured thousands of dollars down here for the education of the Negro. He appreciated this, and would appreciate any other help, and he was sure he would get it.

Dr. Hornady of Georgia spoke along the same line. He was familiar with the Negro, and warranted in speaking. He favored the resolutions and the entire report. The Baptists of the South must lead in this matter. The Baptists of the South must set the example in this work; Providence has opened the way for the accomplishment of this great work, and we must enter upon it. Politics cannot settle this problem; God must settle it.

Dr. McDonald of Georgia addressed the Convention as the representative of the home mission board. He did not propose to solve the "Negro problem," as it was too great for him, and had tried to decide first what the duty of the white man was, he was ejected at the large sums of money contributed by Northern Christians. He was sure the white Baptists of the South were ready to rise to the importance of this work, and would be glad to see ten thousand dollars raised at once to be expended by the Home Board during the coming year. While other work is to be done in American and foreign fields, I like the colored people of the South, our brethren in black, and believe that in addition to the work now being done for them, there remains a work to be done by Southern Baptists, and where one man is now sent to them, we should have ten. We want institutes among them to get close to them. Atlanta will try to give one thousand, one-tenth of the sum proposed. For Christ's sake, let us give ourselves to the work and help them up.

Rev. D. G. Oldham (colored), of Chattanooga, felt like taking a collection. He would remind you when you speak of the 3,000,000 Baptists of the world, that 800,000 of them are colored. He had been appointed to go to Waco, but had been prevented from attending. Now that he is here he thanked God that he was one with you in Christ. (Amen) Race problem has been alluded to. The keynote had been struck when one of the speakers said, "treat them as you would others." Treat us as you treat the Irish, the Germans and the Poles. You need give yourself no anxiety about strikes and labor troubles among the colored people. No people are more docile, more polite, and more inclined to work than the colored people, and, brethren you know this. We need your help. We were set at liberty without a dime in our pockets, but in the march of progress we are improving. The people of the South have been wonderfully kind to us, and we will appreciate your kindness.

Of the 800,000 colored Christians 3,000 are ministers. One-third of these will compare favorably with the ministry of any denomination, while two-thirds are as ignorant as ignorant can be. He thought that the ban of the Southern Negro preacher was the desire to enter into politics. He would not couple the pulpit with politics—only to banish whiskey. He will go away from this place with new inspiration and will feel more closely drawn to the Southern brethren than before.

Rev. J. A. Hackett had never made a speech in this Convention. He wanted to say now that he never heard so much common sense in a speech from a colored man as he heard here to-day. Both the North and the South had made mistakes, but now this question had fallen into the hands of the

Christians and will be settled, and settle it as Christians always settle such questions, according to the rules of the gospel. He endorsed what had been said by the brethren who had preceded him. ARIZONA SESSION.

The Convention was called to order at 3:20 by the president.

The telegram from Missions Yates, Shanghai, China, to the Convention reading as follows: "Come over and help us" was answered, "Acts 16; 10," which reads, "We endeavored to go, assuredly gathering that the Lord has called us for to preach the gospel unto them."

The report from the special committee on "resources of home mission board" was read by Rev. J. P. Eagle, of Arkansas. The report asked for \$55,000 from the States as follows: Maryland \$1,000, Virginia \$8,000, North Carolina \$5,000, South Carolina \$5,000, Georgia \$8,000, Alabama \$4,000, Mississippi \$3,000, Tennessee \$3,000, Kentucky \$3,000, Missouri \$4,000, Arkansas \$500, Florida \$500, Louisiana \$500, Texas \$2,000.

The report further suggested that the matter of raising the amounts be presented to the churches by the State board in the several States.

The chairman briefly recited the report and the reasons why it should be adopted. In devising plans for carrying on work the speaker thought the first thing to do is to decide what should be done and then go ahead and do it. He warmly advocated the giving into the hands of the State boards the collection of the sums proposed, but the money should be transmitted in cash to the home board and not in vouchers for money already disbursed.

Rev. Green Clay Smith, of Kentucky, thought that if \$135,000 was given to foreign missions Baptists ought to willingly contribute \$300,000 to home missions. In his own State there are large regions without churches. Kentucky is no exception. There is religious destitution in all the States. Church must christianize and then civilize the people. We must arouse to the needs of the colored race. We are among them and will stay among them. Doubling their numbers in the past decade it is safe to say that in all probability they will number more than twenty millions in two decades more. We must look after foreigners coming into this country also. These people are coming in by thousands. These foreigners attack our religion. We must not be still but must organize to work for these people. He would be glad to give his energy to accomplish the raising of \$155,000 rather than \$55,000. He wanted to see no county without a Baptist church and a pastor.

Rev. W. S. Ponick, of Louisiana, wanted to call attention to a large field; the 250,000 French speaking people of Louisiana. Those who are hard at work report them ready and anxious to hear the gospel from the lips of Protestants. The Convention must not consider New Orleans all of Louisiana. It is merely a city of that state. While Louisiana has been neglected by this Convention the time will soon come when Louisiana will be recognized as the anticipated growth will warrant.

SATURDAY-NIGHT SESSION.

Home missions being the topic before the Convention, Dr. Ellis took the stand and addressed the body. He said that he never stood at a central telegraph office without great emotion. Impressions, emotions and influences pass over those varied lines as gathered from varied directions; so to-night he stood at the junction of great evangelistic agencies and influences. At this point we touch great outlying interests. From America we touch the uttermost parts of earth. From pulpit and platform, from the home circle and the secret closet, there emanate powers that move the destinies of the world.

Looking out upon the world there lies within the vision of faith the final conquest of the world. Faith makes us buoyant and hopeful. We have a right to be optimistic as Christians. As we look out upon the world what magnificent divisions characterize the sacramental nests of God's people. We are a grand people with vast numbers. During the past year 150,000 baptisms have been administered. Of the 14,000 associations of Baptists, more than 13,000 belong to the United States. They have contributed during the past year more than \$2,000,000, and of this amount more than \$7,000,000 was contributed by the Baptists of the United States.

God appeals to us by opening up vast conceptions of duty. Southern Baptists have raised a million and a half dollars for all purposes.

Comparative statistics showed the advantage of Southern Baptists over Northern Baptists. Of the 147 institutions of learning under denominational auspices, 78 belong to the Baptists of the South. One cent a week from our Southern membership would give home missions \$938,000 during the year. The women of the Baptist churches of the United States raised last year \$49,635.40.

He was struck this morning with a discussion of that historic problem, the Negro question, he felt deeply moved.

Looking to the future of the Home Board still, and comparing the work that has been done with that which is to be done, we find much to awaken and stir our energies. In the evangelization of the Negro alone, there is much to quicken us. Of the 7,000,000 colored people, five-sevenths are favorable to Baptists.

There was a time when you came back from the field of battle, with the picture of carnage lying behind you, finding wreck and ruin on every hand, reared in opulence you rose up like a man and braved the darkness of the future. You have proved yourselves heroes in the midst of the wildest desolation.

Incidents had been related of the utter demoralization rife here; but you have risen above these, and placing your hands into the hands of the eternal Christ you have triumphed.

If there was a time when you hated the North, when rancor held away, this has given place to a tranquil love, and eye to eye we see each other now in the Lord.

The name of the man who suggested that \$10,000 be given for the evangelization of the Negro ought to be incorporated into that report. It will become historic. If you repeat the speeches made here to-day, in the North the amounts will be duplicated.

If our duty is now nobly done, we shall in the end hear the plaudits, "Come, thou good and faithful servant, enter thou into the joy of thy Lord."

Dr. Lansing Burrows next addressed the Convention. Nothing but the conviction of duty compels him to speak to-night. He would shrink from it. The majesty of the occasion is more worthy of the angels that bear the everlasting Gospel than of lips of clay. He is to come to speak for Christ. In the morning of the world, when man had alienated himself from God, there came the expression of everlasting love. Out of the dire necessity of the race came the gospel. Out of suffering came joy. This is seen throughout nature. Over against the joy and sunshine of earth there are the clouds and storms of grief. So in grace. There is the law of compensation reigning throughout.

In glowing terms he referred to the quiet and heroic work undertaken by Missionary Wood at Key West and in Cuba.

Amidst the enveloping gloom of Roman Catholicism, with the antecedent domination of that church to back it, this quiet apostle began his noble work. Out of the shimmering waves he went to the green island of Cuba. Apparently insignificant was the beginning of the great work in that region.

A babbling cigar maker was the first to come to this man of God to ask for "some of that blood that the preacher had said cleansed from all sin."

We heard much of "the baby mission" of Key West. Because it was a baby, we supported it with nickels and pennies. But still the noble man stood there, thinking not of himself, but of his work. But just as his work seemed to have begun auspiciously the flames devoured his little chapel, where his little church worshipped. But he was not despaired. His heart is as buoyant as ever. He did not come here to beg. He says not a word, but expects to labor and tug on as before.

Just as the speaker was leaving home a poor woman and her daughter from the cotton mill, whom he had baptized some months ago, came and gave him one dollar each of their poverty to give to any cause that might be suggested to his own judgment. [With this he threw the two coins upon the table which was a signal for a tide of contributions; some three thousand dollars were pledged to the Home Board.]

Miss Mary Wood and Rev. Albert Diaz were called to the stand, and the former appealed in behalf of his little mission house.

Unable to speak fluently in English, Missionary Powell was called to the stand to interpret the Spanish of Rev. Albert Diaz of Havana.

Pledges to the amount of \$1,100 were made, beside a large quantity of cash, which was not counted as this report goes to press.

The occasion was remarkable for its enthusiasm. The infant church at Key West lost her house of worship by the recent great conflagration, which burnt over seventy-five acres of that city.

It is from this city as a *poneto* that the Baptists of Florida set upon Cuba; and a living obituary there is of the first importance in carrying on the mission work in Havana and on the island of Cuba.

QUESTIONS AND ANSWERS.

QUESTION 444. I would like for you to give your views of the following Scripture, James v. 14. "Is any sick among you?" etc.

ANSWER 444. We believe that the gift of healing, with all other miraculous gifts of the Holy Spirit, ceased with the first apostle.

QUESTION 445. Is the baptism of a minister who is expelled from his church, which he performs before the fact of his exclusion becomes known to the subject he baptizes, valid?

ANSWER 445. If he baptizes without the authority of a church his baptism is null and void, as are his marriages; but if he is acting as the official servant of a church...

MRS. ESTHER M. EATON.

THE FUNERAL of this most estimable lady occurred at the Walnut-street Baptist church yesterday at ten-thirty o'clock.

Many an old student of Union University will, on reading the above, tearfully call to mind the many pleasant kindnesses received at the hands of this inestimable woman...

AN EXPLANATION.

We place the blue X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without missing a single copy.

GRACE TRUMAN. — After thirty years of trial the public verdict has pronounced this work the most instructive and popular ever issued from a Baptist source in America.

Think of it! the editor of the Western Baptist making a trip South to view the country and form an idea of its status, political and religious, and did not stop in our little city long enough to wash his face or drink a cup of coffee...

"This book (the Emphatic Diaglott) is an indispensable necessity to any person that proposes to study the word of God critically."

In the following short sentence our readers will see that Dr. Crawford's views coincide with those we expressed in the parable of the sower...

The lines must be seen at a distance or they will be discovered to be counterfeit. We may gaze on goodness, and the more we gaze the more it shines.

EDIGRAMS.

Brother F. F. Dixon: Your vote doubles the list at your office, Bulmont, Texas. — Bro. W. G. Strother of Anna, Collins county, Texas, renews, and pledges his aid so soon as he can get out to work.

"I cannot do much on Bro. Carrin's motion just now, but find one dollar to send the paper to a poor young minister who needs just such a paper; and you may expect several before the motion is carried."

Bro. W. J. Copeland of Fretzner, Tenn., votes five. — S. B. Randall, Wisconsin: When we made our criticism Wescott & Hort's text was not in hand, if published in this country; and we followed the received text.

was no church at Troas. It has not been, and we are warranted in saying that it can never be, proved that there was at that time a church there.

have been to have paid you that visit, Bro. Wesson, but man proposes and God disposes. — Bro. W. C. Johnson of Rankin county, Miss., votes one on the celebration.

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 fail 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!

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 SECONDED. 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.

The proposition of Bro. Carrin of Florida, seconded by Bro. Harrel, 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.

The Young South.

MRS. NOBA GRAVES HAILEY, EDITOR, To whom all communications for this department may be addressed, Knoxville, Tenn.

POST-OFFICE.

DEAR CHILDREN:—I am home again from the Convention; and it has been such a delightful and profitable trip to us that I feel this morning that I want to tell you something about it. But it seems that to tell of it I must say either a great deal or a very little about it.

As I went away I thought Of the lesson they had taught. Being useful every day. Makes us happy as they say. Love can make our labor light. While we follow what is right. True and trusty as they are, Washing dishes for mamma.

WASHING DISHES FOR MAMMA.

Little ones with white arms bare, Say, what are you doing there? That you're making such a clatter? Tell me, what can be the matter? Filled with wonder and surprise Little blue-eyes thus rapt: Surely you must know, papa, Washing dishes for mamma!

Washing dishes, little one, Some don't think such splendid fun. Tell me, for I want to know, Why do you enjoy it so? Little children like to be Useful, papa, don't you see? Very happy now we are Washing dishes for mamma.

She has much to do you know; And we love to help her so. Greatest pains indeed we take Least the dishes we might break. China, glass and earthenware Handle with greatest care. True and trusty, sir, we are Washing dishes for mamma.

As I went away I thought Of the lesson they had taught. Being useful every day. Makes us happy as they say. Love can make our labor light. While we follow what is right. True and trusty as they are, Washing dishes for mamma.

Our Bible Portraits.

[I will give my young readers a text each week, presenting some Bible character, and will ask questions concerning it. And I will give a first and second prize each to the two cousins who will write me the greatest number of letters during the year about our portraits, answering all the questions, and telling me what lesson they draw from the life and character of the one presented. Let the cousins ask me or each other any question or questions they may wish about the portrait before them.—AUNT NORA.]

What a picture of rejoicing is this! Where did we first see this lovely woman Miriam? What is the cause of her rejoicing with this great multitude as we see her now? Tell what you know of what has just passed in as few words as possible. How long had the children of Israel been in the land of Egypt? Where did they next go after crossing the Red sea? Why did the people murmur against Moses? Where were the bitter waters? How did God tell Moses to sweeten them? Where is the wilderness of Sin? and how long did it take them to go from Egypt to this wilderness? But let us leave them in the wilderness of Sin and look again upon Miriam the prophetess, the sister of Aaron. Do we ever hear of her again? (Num. xii.) Where did she die and was buried? (Num. xx.)

THE FINDING OF MOSES.

ANSWER TO THE PORTRAIT FOR APRIL TWENTY-FOURTH. "And when she opened it she saw the child, and behold the babe wept; and she had compassion on him, and said, This is one of the Hebrews' children." Ex. ii. 6. This little lady is Pharaoh's daughter, who found the babe which its mother had hid in the river to keep him from being killed when Pharaoh ordered all the sons of Hebrew women killed. Pharaoh's daughter gave the child to his mother to nurse for her. When he was old enough to be taken from his mother he was carried to the king's house, and was called the son of Pharaoh's daughter. He was highly educated. She named him Moses, because she drew him out of the water. He left the palace of Pharaoh because he killed an Egyptian who was imposing on one of the Hebrews; and Pharaoh became angry with him, and would have killed him. He preferred to serve God with his brethren rather than to be called the son of Pharaoh's daughter. He was forty years old when he fled from Pharaoh, and went to the land of Midian. He lived with Jethro, the priest, and married his daughter Zipporah. The names of his two sons were Gershom and Eliezer. Jethro brought Zipporah and his two sons to Moses when he was in the wilderness. Moses kept Jethro's flock forty years, and was in the wilderness forty years; so we see his life divided into three forties. Lovingly, PARKER AND THOMAS M'ORRISON.

Salie, Johnnie and Jimmie Jackson, as usual, write us out a beautiful portrait, or pen picture, this week on the finding of Moses, and are the only ones of the cousins who give this fine lady, the daughter of Pharaoh, a name. They call her Princess Thermula. This is correct, but will they not, for the benefit of the cousins, tell us where they found her name? I believe the cousins have decided that Joseph interpreted four dreams, one for the baker, one for the butler and two for Pharaoh, except it be Letitia and Lola Cadwell, who say, "Joseph first dreamed about the sheaves in the field, and then he dreamed about the sun, moon and eleven stars; and he interpreted both to his brothers, thus making six. Are you right?" I do not see that the Bible says that Joseph interpreted these two dreams of his, but, as I read, it seems to me that his brethren interpreted them. Read it, children, and see again. James McKinney says: "Will the cousins please tell me where to find Samson's riddle?" Ollie Carpenter wants to know if Aunt Nora or the cousins can find the story of the digging of Jacob's well. None of her Sunday-school teachers or her family can find it. Let us all try to tell her. I thought I knew exactly, but found I was mistaken. I will look again when I have more time. Portrait answered also by Letitia and Julia Haynie, Florence Anderson, Clarence Rose, Pearl, Flora and Robble Longmire, Ollie Carpenter, Rebecca Norris, Elora Canfield, Letitia Graves, Van Farrar, Salie, Johnnie and Jimmie Jackson, Edwin Farrar, Carrie Wright, Iddo and Hatlie Moody, Tommie Martin, Willie Watts, Mattie Valentine, Letitia and Lela Cadwell, Edgar Hargis, Herschel, Esther and Spurgeon Wingo, Lela Vann, Layton Wall.

SATAN'S FOUR SERVANTS.

SATAN has a great many servants, and they are all busy and active ones. They ride in the railway trains; they sail on the steamboats; they swarm along the highways of the country and the thoroughfares of the city; they do business in the busy marts; they are every where and in all places. Some are so vile looking that one instinctively turns from them in disgust; but some are so sociable, insinuating and plausible that they almost deceive, at times, the very elect. Among the latter class are to be found the Devil's four chief servants. Here are their names:—

- 1. As Papists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination.—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinance of Christ as he enjoined them upon his followers in the same way, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come. 3. As Baptists, we are to stand for a spiritual and regenerated church, and to be welcomed to his ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart. Church Policy. The Baptist believe that a Christian church is a single congregation, and not a collection of churches. Christ are the constituents of his kingdom. 2. That, under Christ, each church is absolutely sovereign and independent. 3. That to each church Christ committed the sole guardianship and control of the ordinance—preaching the gospel and administering baptism and the Lord's supper. 4. That all church rights and privileges, as voting and the right of office, should be limited to the discipline and jurisdiction of each church. 5. That no semblance of ecclesiastical authority can be exercised save by a church. 6. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members. Distinguishing Policy of Historical Baptists. The non-recognition of human societies as Scriptural churches by historical, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Little Workers for 1886.

- We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Sautillo, Mexico, who is fitting herself to become a missionary among her own people. Parker McGregor, 12 mos.; Thomas McGregor, 12 mos.; John Overton Dabney 12 mos.; Eliezer Jones 12 mos.; Ollie Carpenter 12 mos.; Miss Hannah Wyatt 12 mos.; Annie May Belsor 12 mos.; Curtis Faulkner 12 mos.; Joseph Allen Dabney 12 mos.; Herchel Wingo 10 mos.; Father Wingo 9 mos.; Minnie Bellier's mss. Horace Mullin 7 mos.; Hatlie Moody 7 mos.; Iddo Moody 7 mos.; Uncle Orrin 7 mos.; Edna Moore 6 mos.; Florence Alexandra 6 mos.; Letitia Cadwell 6 mos.; Lela Cadwell 6 mos.; Mamie Caldwell 6 mos.; Tommie Martin 6 mos.; Lela Stanton 6 mos.; Willie Stanton 6 mos.; Willie Watts 6 mos.; Lela Vann 6 mos.; Tommie Cranberry 6 mos.; Rebecca Norris 6 mos.; Edgar Jones 5 mos.; Hatlie Morris 5 mos.; Alma Carpenter 5 mos.; Mary Dabney 5 mos.; Layton Wall 4 mos.; Clarence Rose 4 mos.; Estelle Jones 4 mos.; Benjahdreen 4 mos.; Pearl Longmire 4 mos.; Flora Longmire 4 mos.; Robble Longmire 4 mos.; Salie Jackson 4 mos.; Johnnie Jackson 4 mos.; Jimmie Jackson 4 mos.; Meia Gray 3 mos.; Mattie Valentine 3 mos.; Mamie Cadwell 3 mos.; Mabel Flinn 3 mos.; Clara Flinn 3 mos.; Letitia Graves 3 mos.; Alice Page 3 mos.; Edwin Farrar 3 mos.; Enla McKinstry 2 mos.; Pearl McKinstry 2 mos.; Estheda Robert 2 mos.; Frank Parker 1 mo.; Walters Dean 1 mo.; Willie Bettis 1 mo.; Pearl Rivers Brown 1 mo.

Our Missionary Fund.

- We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, Mexico, who are fitting themselves to become missionaries among their own people. Grace Hamilton 10 cts.; Nath Brooks 10 cts.; John Overton Dabney 10 cts.; Maggie Goodson 10 cts.; Franklin Leak 10 cts.; James Woolworth 10 cts.; Julia Haynie 10 cts.; Letitia Haynie 10 cts.; Mittie Brooks 10 cts.; Emily Falkenstein and sister 10 cts.; George Mc Lain 10 cts.; James Mc Lain 10 cts.; Rebecca Mc Lain 10 cts.; a cousin 10 cts.; Lela Cook 10 cts.; Lon Cook 10 cts.; Laura Young 10 cts.; Mrs. Moore McKinstry, Ingram, Texas 2 00; Edna Moore 10 cts.; Bertha Hargis 10 cts.; Spurgeon Wingo 10 cts.; Carrie Wright 25 cts. Tract Club for 1886. Elora Canfield, 2 1/2 dozen; Parker McGregor, 1 dozen; Ollie Carpenter, 1 dozen; Letitia Graves, 1 dozen; Iddo Moody, 1 package; Nanette G. Hall, 1 dozen; Edgar Jones 25 cts.; Tommie Martin 25 cts.; James McKinstry, 1 dozen; W. W. Leairip 1 dozen; Walters Dean 2 dozen; Elora Canfield, 1 dozen; Tommie Martin 3 dozen; Willie Watts 1 1/2 dozen; Maggie Valentine 1 dozen; Letitia Haynie 1 dozen & 1 pkg.; Mary Gray 2 dozen; Elia Wilson 1 dozen; Estheda Robert 1 dozen; Willie Pickett 1/2 dozen; Frank Leak 3 dozen; Mattie Valentine 1 dozen 1 pkg.; Ollie Napier 1 dozen; Elbert Curtis 1/2 dozen; Alma Carpenter 75 cts.; Clarence Rose 1 dozen; 1 pkg.; Tommie Cranberry 1/2 dozen.

THE BAPTIST.

YOU MAY GIVE A HAND TO THEM THAT FEEL THEM THAT IT MAY BE DISPLAYED NEGRO USE OF THE TRUTH.—P. HAYES & MAHAFFY Publishers MEMPHIS, TENN., APRIL 3, 1886.

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Distinguishing Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination.—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinance of Christ as he enjoined them upon his followers in the same way, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come. 3. As Baptists, we are to stand for a spiritual and regenerated church, and to be welcomed to his ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart. Church Policy. The Baptist believe that a Christian church is a single congregation, and not a collection of churches. Christ are the constituents of his kingdom. 2. That, under Christ, each church is absolutely sovereign and independent. 3. That to each church Christ committed the sole guardianship and control of the ordinance—preaching the gospel and administering baptism and the Lord's supper. 4. That all church rights and privileges, as voting and the right of office, should be limited to the discipline and jurisdiction of each church. 5. That no semblance of ecclesiastical authority can be exercised save by a church. 6. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members. Distinguishing Policy of Historical Baptists. The non-recognition of human societies as Scriptural churches by historical, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Orders for W. A. Jarrell's book on Campbellism will still be received at \$1 50 until further notice. The parable of the talents will be the subject for next week's exposition. We yield all available space to the report of the Convention this week. All superintendents of Baptist Sunday-schools in the Southern States are request to send their names on a postal card to Kind Words, Atlanta, Ga. The time has been continued on Bro. Jarrell's book on Campbellism. Orders will be received at \$1 50 until further notice. Mr. Spurgeon's church, London, numbers five thousand three hundred and thirteen. The thirty-second volume of his sermons will be published before very long. The Moberly people are getting ready for the General Association. They are putting their

church in straits order, and brushing up generally. Bro. Elliott speaks in the most enthusiastic terms of the pastor, Dr. Murphy, and well he may. We hope to be at Moberly at the General Association; but we do not expect to wait until then to visit that place.—Central Baptist.

We find in our exchange a new applicant for the exchange list, The World's Crisis. E. A. Stockman editor, Boston, Mass. This is the organ of the Second Adventists and Annihilationists of New England or America. We find our announcement of Dr. Frost's series and a promise, by a correspondent, that they shall be reviewed. We do not know J. A. Cargile, but we do know Miles Grant and Wm. Sheldon as the ablest writers of their school; and we trust one of them will undertake the review of Dr. Frost. Or will they not engage Mr. Pettigell himself to do it in their columns? and we will be sure to have something worthy of copying and noticing in ours, and will exchange.

Bro. John B. Carrin of Florida expresses himself as exceedingly anxious that his motion to celebrate shall prove a grand success, counts the number added weekly, and is quite encouraged with the spirit in which the brethren have commenced the work. The scarcity of money is greatly against the effort, but what Solomon says about a dull tool is applicable to this also: "If the iron be dull put on the more strength." So if it is a hard year for money the friends must, and we trust will, use the greater endeavor. Let each subscriber but resolve that he or she will add one if he has to present it to a poor minister or widow, or to a relative or a friend, and the celebration is achieved; and this can be done if there is a mind to do it. CORRECTIONS.—Turn to last paper, and, on first page, last column, third line from top, read Post instead of Pre Millennialists, and do yourself the favor to re-read that column and to the end of the number, and learn the exact difference between the two theories touching the period of Christ's Coming, whether before the conversion of the world and the millennium or subsequent to that event. Unless we believe in his Coming as he has revealed it to us in the Sacred Scriptures we will find ourselves among the five foolish virgins at last. Our parable last week was imperfect. Several pages of copy got misplaced, and we had not the time to re-write before the paper had to go to press. We will supply the loss next week (D. V.), and give an exposition of the Eight Talents.

Until further notice we will continue to fill orders for Bro. Jarrell's new book on Campbellism at \$1 50 a copy. WHO WILL HELP THREE YOUNG MINISTERS THROUGH THIS SESSION? It 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. Help us a little. J. R. GRAVES.

E. B. Fuller 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 Trico, Hopkiville, 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 this month. 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, \$810 29 WEEKLY REPORT. Mississippi.—Dr G W Anderson 1 00; Mrs M Canfield 2 00; Major Monroe C. Field 1 00. Miss A. Montague, Tenn., 1 00; Mrs Susan Jackson, Ala., 5 00. Total, 11 50.

Spurgeon's Sermons.

A new issue in ten volumes of a very excellent edition of Spurgeon's sermons. They are neatly grouped in a box, and have much the appearance of a library in themselves. While by no means presenting the well known aspect of "cheap books," these sermons are after all furnished at a surprisingly low price,—one dollar per volume, sold singly, or nine dollars for the entire set. No man need trouble himself to either praise or criticize the sermons of C. H. Spurgeon. They have been read everywhere, and the thousands and thousands of such readers have their own opinion—and that a most favorable one—as to their merits. It is not too much to say that, as sermons they stand alone combining with their pure evangelical doctrine, a directness, a simplicity, a transparency, and an effectiveness of style, unequaled by any other published sermons, by men now in the pulpit, or by those of other generations. It is not necessary to claim for them greatness in the usual sense of that word. They are unique in this, that they are so perfect as sermons. Taken down stenographically, while in process of delivery, afterwards revised and prepared for the press, they have all the glow of the true preacher's inspiration while in the full tide of his message, and yet are singularly correct in style—as much so, probably, as if composed and written down in the quiet of the study. For, as a colloquial speaker, addressing the people in their own vernacular, Mr. Spurgeon has no superior in this age; and what he says in the pulpit might almost go to the printer without any of that careful revision which, notwithstanding, he conscientiously gives it. The latest volume published, containing sermons delivered in 1885, entitled, "Healing, and Service," containing 27 sermons in 416, 12 mo. pages, is now ready. The following is a list of the sermons with Scripture texts of each, contained in this new volume:— Sermon I.—First, Healing and Then Service. Matt. viii. 14, 15. Sermon II.—A Sweet Silver Bell Ringing in each Believer's Heart. Micah vii. 7. Sermon III.—Fallen Angels a Lesson to Fallen Men. 2 Peter ii. 4. Sermon IV.—Cords and Cart Roles. Isa. v. 18. Sermon V.—Certain, Curious Calculations About Loaves and Fishes. Mark viii. 19-21. Sermon VI.—Peter's Blunder: a Lesson to Ourselves. Acts x. 14. Sermon VII.—The Singular Origin of a Christian Man. Eph. ii. 10. Sermon VIII.—To Lovers of Jesus. An Example. Mark xlv. 6. Sermon IX.—A Great Gospel for Great Times. 1 Timothy i. 15, 17. Sermon X.—What is the Verdict? 1 John iii. 23. Sermon XI.—The History of Little Faith. Matt. xiv. 31. Sermon XII.—The Necessity of Growing Faith. 2 Thess. i. 3. Sermon XIII.—God Our Continual Resort. Ps. lxxl. 3. Sermon XIV.—"Behold, He Prayeth." Acts ix. 11. Sermon XV.—Departed Saints Yet Living. Luke xxi. 37, 38. Sermon XVI.—The Nobleman's Faith. John iv. 46-53. Sermon XVII.—Jubilate. Exodus xv. 1, 5.

We shall be glad to supply this volume or any of Spurgeon's sermons by mail, post-paid, for \$1 00. (We are preparing a new catalogue of these volumes, and will soon have them ready.) Address Hayes & Mahaffy, Memphis, Tenn.

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SOME IMPORTANT "DON'T'S."

Don't grieve the Holy Spirit if you want to be holy. He is given to every believer, the seal and pledge of sonship, the teacher and comforter of all the true children of God.

Don't suppose that holiness of life can be attained except as we know the Lord Jesus and walk in the light. Fellowship with God was the secret of Enoch and Abraham, of Moses and Daniel, of John and Paul, and it is the secret of all spiritual joy and victory now. God's secrets never grow old; his plans and purposes never change.

Don't talk about yourself, either to believers or to unconverted people; it is waste of time. If you want believers to know where you are in divine things, let them what you know of the Lord Jesus.

Don't allow anything to come in between your soul and Christ, not even his work in the vineyard, nor his people. Never take your views of your practices from other Christians. Have divine authority for all you do and say, or you will have many a bitter disappointment.

Don't "suffer loss" by setting your affections on earthly things, not even the lawful ones. They all fade as we use them. Glory in a carnal reality, the word of God, the things of God, the gift of God, the unsearchable riches; and may the God of peace fill you with all joy and peace in believing.

Don't expect that of necessity you will die. "We shall not all sleep." Believers, "lift up your heads; your redemption draweth nigh." (Luke xxi. 18.)

Don't expect all things to remain as they are; they cannot. This is neither enthusiasm nor speculation. We have a sure word of prophecy. We are to blame if we fail to discern the signs of the time.

Don't be alarmed at the coming of the Lord's return being near; if you are a child of God, rejoice. "His same Jesus will come," etc. (Acts i. 2.)

Don't shut your eyes to the solemnity of the times in which we are actually living. We must be near the end of the dispensation. Many of the most learned and spiritual men quite agree to this. Many are praying, "Come, Lord Jesus, come quickly!" Amen and Amen—Footsteps of Truth.

Coughing, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists at 25c., 50c., and \$1.

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In a Christian community there is no man without a call of faith and service of the Lord. Christians may not do as they ought in warning men, but no man is without warning who lives under the shadow of a church, and within the sound of the gospel.

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Dr. JOHN BULL.—I have used BULL'S SARSAPARILLA for rheumatism and kidney trouble, and my son has taken it for asthma and general debility. It has given us both great relief. Yours truly, THOS. H. BENTLEY, Rowlett, Ill.

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TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

Louisville and Nashville Railroad. City Time. Leave. Arrive. Express, daily... 11:10 p.m. 4:40 a.m. Mail, daily... 8:25 a.m. 4:20 p.m. Brownsville Accommod'n, dly (except Sundays)... 4:55 p.m. 8:25 a.m. Pass'g Accom. daily... 10:40 a.m. 8:40 p.m. Memphis and Charleston Railroad. City Time. Leave. Arrive. Through Express, daily... 11:05 p.m. 10:41 a.m. Local Mail and Express... 9:10 a.m. 8:55 p.m. Brownsville Accommod'n, dly except Sundays... 5:15 p.m. 8:10 a.m. Memphis and Little Rock Railroad. Leave. Arrive. Mail train daily... 4:40 p.m. 10:50 p.m. Passenger train daily... 5:00 a.m. 8:00 p.m. Freight... 5:05 a.m. 7:00 p.m. Chesapeake, Ohio & Southwestern R.R. Trains move as follows: No. 8 (fast line daily) leaves at 8:15 a.m. No. 2 leaves at 11:30 p.m. daily. Ripley accommodation leaves at 4 p.m. daily, except Sunday. No. 7 (fast line daily) arrives at 1:45 p.m. Mail and express arrive daily at 8:15 a.m. Ripley accommodation arrives daily, except Sunday, at 8:55 a.m. Mississippi and Tennessee Railroad. Leave. Arrive. New Orleans mail, daily 4:00 p.m. 10:10 a.m. Exp. Frt. dly, except Sunday 8:45 p.m. 8:00 a.m. Freight train daily, except Sunday 8:30 a.m. 7:00 p.m. Freight trains carry passengers. Texas and St. Louis Railroad. Leave. Arrive. Springfield 5:00 a.m. 7:30 p.m. Cleburn 8:30 p.m. 6:30 p.m. BAINBRAY TO CLARENDON. Connects with Memphis and Little Rock railroad at BAINBRAY, and at Cleburn with St. Arkansas Mid and railroad. Kansas City and Memphis. No. 4 passenger train leaves 10:10 a.m. No. 2 passenger train arrives at 1:15 p.m. daily. No. 1 way freight leaves daily, except Sunday, at 5:30 a.m. Freight and ticket office No. 11 Madison street.

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God weigheth more with how much love a man worketh than how much he doeth. He doeth much that loveth little.

White reason is puzzling herself about the mystery, faith is turning it into her daily bread, and feeling on it thankfully in her heart of hearts.

The warm sunshine and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest; so the voice of kindness will touch the heart severity could subdue.

We are only entitled to claim the New Testament promises to pray on the terms of being united to Christ by living faith, and in virtue of that union of being assimilated to his character.

Men seldom die of hard work; activity is God's medicine. The highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, if not a dangerous, possession.

The work of the Spirit is sometimes visibly great, sometimes seems hidden down within the man's heart. But the fire that sweeps wildly over the prairie and that which burns deep in the coal mine, are one in essence, power, and work.

Liberty, in the very nature of it, absolutely requires, and even supposes that people be able to govern themselves in those respects in which they are free; otherwise their wickedness will be in proportion to their liberty, and this greatest of blessings will become a curse.

We are born for a higher destiny than earth; there is a realm where the rainbow never fades, where the stars will be spread before us like islands that slumber on the ocean, and where the beings that pass before us like shadows will stay in the presence forever.

The work you have to do in the counting-house, in the shop, or wherever you may be is that by which you are to serve God. Do it with a high regard, and then there is nothing mean in it, but there is every thing mean in it, if you are pretending to please people when you only look for your wages.

Nothing seems to teach us that God is all on our side. It takes men six thousand years to find out some part of the provision for our good which he has laid up in the material world and it seems it will take us even longer to discover the provision he has made for feeding and though and for spiritual strength and joy.

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