



that cannot only count out the right number of drops, but who can also pray. That is the kind of doctor I have had in my house when sickness or death came. I do not want any of your profligate or atheistic doctors around my loved ones when the balances of life are trembling. A doctor who has gone through the medical college, and in the dissecting-room has traversed the wonders of human mechanism, and found no God in any of the labyrinths, is a fool, and cannot doctor me, or mine. But, oh, the Christian doctor! What a comfort they have been in many of our households. And they ought to have a warm place in our prayers, as well as praise on our tongues. Dear old Dr. Skillman! My father's doctor, my mother's doctor, in the village home. He carried all the confidences of all the families for ten miles around. We all felt better as soon as we saw him enter the house. His face pronounced a benediction before he said a word. He welcomed all of us children into life, and he closed the old people's eyes when they entered the last slumber. I think I know what Christ said to him when the old doctor got through his work. I think he was greeted with the words: "Come in, doctor. I was sick and ye visited me!"

(TO BE CONTINUED.)

THE LORD'S SUPPER CHRIST'S MEMORIAL.

BY J. D. MURPHY, MOREHEAD, MO. NO. IV.

BEFORE we proceed with our investigation, it may be better to consider the question of qualifications in those who would come to the Lord's supper.

I wish most emphatically to give my voice against the notion that this question of qualification is the all-important one. It is the meaning of the ordinance which determines everything.

If a man were to ask me, what is baptism? I would first ascertain its meaning and from that I will tell him what it is. If he were to ask me, "why is sprinkling not baptism?" I would answer him, because its meaning does not in any way admit the act. Such an act would conceal its meaning.

So in regard to the Lord's supper, the meaning of the ordinance and the Master himself has taught us all we know or need to know on the subject.

Yet, it is also true that the qualifications of the person coming to the Lord's supper will, in some measure aid in more clearly understanding the meaning of the service.

What then, are the qualifications? I can come to this as directly and perhaps as satisfactorily, by referring to an article in the *Baptist Quarterly Review*, July 1887.

Said article, both learned and able, is by Dr. G. D. Boardman, of Philadelphia, on the Lord's supper. Dr. Boardman says: "The qualifications are two; moral and formal." He says that the moral qualification is Christian character.

Very well; and that the formal qualification is baptism. Very well.

But Dr. Boardman, qualifies this formal qualification by saying: "Formal, we say; for observe precisely the ground on which we should base this prerequisite of baptism."

We should not base it on the ground of a divine declaration, or a thus saith the Lord.

Beyond all controversy this is a most remarkable declaration. For some one writing upon infant sprinkling, hardly bested and not knowing what else to do, we might expect something of this kind. No divine declaration, no thus saith the Lord. Then verily! it must be the thus saith of somebody else.

No divine declaration is the ground on which we say that baptism is a prerequisite to the Lord's

supper, then upon whose declaration do we say it? If it is not divine, it is human.

Dr. B., after throwing suspicion over the baptism of some of the apostles, he then raises the question whether John's baptism was Christian baptism.

Conducting his argument from this standpoint, he finally asks: "On what ground, then, shall we base baptism as preliminary to communion? On the ground of inferences. \* \* On the ground of propriety."

Can it be possible, that we have not precept or example of Christ to guide us in a matter of so much importance.

Who shall say when this inference is fully drawn? Who shall say this rule of propriety is overdone? Is not this rule of admission so elastic as to admit everyone? If he cannot come in under the inferences may be he can under the rule of propriety.

Dr. Boardman says: "Each church has, of course, the right to make its own rules, provided these rules are in harmony with the words and Spirit of Christ."

I would like to ask Dr. B., just two questions:—

1. Where does he learn that each church has the right to make its own rule? Indeed, can the church make any rule?

2. If such rule when made, is in harmony with the words of Christ then, why not take the words of Christ instead of making any rule?

While he contends for the character-qualification over the formal, yet, he overlooks the fact that baptism is the very thing that reveals character when the question of obeying and following Christ is under consideration. Character, the communicant must have but, in the absence of baptism his character remains an open question.

He says that God is his father, yet, he has omitted and still refuses to be baptized in the "name of the Father."

He claims to be a son of God yet, declines to be baptized in the "name of the Son."

He claims that he has been born of the Spirit yet, he will not be baptized in the "name of the Spirit." Now, in the absence of his baptism, this character is an unsettled question. Indeed, so much suspicion is thrown over and around it Dr. Boardman's rule of propriety, would rule him out.

"Why call ye me, Lord, Lord, and do not the things which I say?" says the Master.

Their confession was nothing, in the absence of profession. If each church is to make its own rule, then, what rule will they apply to this man who omits to be baptized? If they are to decide this matter of Christian character, by what rule other than baptism are they to decide it? If they are to make a rule under the head of propriety, can they go beyond the word of the Lord to do less or more? If they may do less, how much less? If they may do more, how much more? The theory that a church may make rules, is where all ecclesiastical troubles come from.

For a church of Jesus Christ, the only rule of faith and practice is the word of God. If the question is one of character then, I may go behind the question and make further inquiry, but, if it be one of baptism, I may not go behind baptism, for baptism carries all else with it.

I am to abide by what the word of God has decreed, and keep my faith within its truth, and my practice within its precepts.

Dr. B. refers to the example of Hezekiah, and says that he "may teach us a lesson." 2 Chro. xxx. 1-20. Will the reader please carefully read this, and then consider the following:—

1. They had the promise of God's blessing before they came. (v. 9.)

2. This whole service was "By the word of the Lord." (v. 12.)

3. They pressed at once to remove all unlawful things. (v. 14.)

4. The Levites, or the priests, conducted the service according to the law of Moses the man of God.

5. The Levites appropriately sanctified this service. (v. 17.)

6. The Lord himself hearkened to Hezekiah, and healed the people. (v. 20.)

7. This whole service was exceptional, it never happened but once. On the strength of this Dr. B. says, "Ritual is good, but character is better."

But the above case had all of the ritual that the law required, and it cannot be cited here as having any bearing or application touching the question of prerequisites to the Lord's supper. The Lord himself came down and took charge of the matter and healed the people.

And this obstacle, or this disqualification he takes away. But when we might come together stately to eat the Lord's supper, and as stately omit the known qualifications, then in that case we have no assurance whatever of the Lord's approval. In the case of the Israelites cited, had they adopted it as a rule to come together in this way, then we have no reason to believe that God would have accepted them.

Hezekiah may teach us a lesson, but he may not teach us to dispense with the word of God, in its known requirements, hence, this passover service in the time of Hezekiah, I will class with David's eating the shew bread under a great stress of circumstances. 1 Kings xxi. 6.

I have given this much attention to Dr. Boardman's statement of the matter, in order to emphasize again the fact that the word of Christ is our law in this service, and to show how easy it is to fall into divers errors and sundry absurdities when we try to rest an argument on inferences and on proprieties.

And also, I think we will see before we close this investigation that Dr. B. has omitted a vital actual qualification, viz., membership with a church of Jesus Christ.

TO BE CONTINUED.

MEXICO AND GOD'S MERCY TO THOSE OF SPANISH TONGUE.

WILLIAM NORTON, LL.D., ENGLAND. CONCLUDED.

GOD leads his people by ways which they know not, that when good comes, it may be proved to be his work, not theirs. When he has made events concur to promise good success, he sometimes withers hope, and leaves despair. Deliverance had only just begun, when the Red sea shut Israel in; and death, instead of liberty stood near.

New pieces on old clothes are never satisfactory. They say you need a new suit. So it was when we began to mend the best old Spanish version. It was but patch-work. The thought was ever rising. More is needed. Why not revise the whole? Almost all the Spanish versions ever made, were bought and kept in view. Here, ancient modes of speech needed adjustment to more modern use. There, God's word was departed from so far, that man's word filled its place. Duty said, If time and opportunity should permit, bring each word to the standard test, the original, and form each sentence and each line by it. It was soon resolved to make every thing conform to Spanish as it is now, and to the meaning of the standard Greek. When my knowledge of the language, and of the versions had advanced enough, I drew a first draft of what I thought would be in Spanish, the best made of

saying what the Greek requires. To discuss this draft, and alter, reconstruct, amend it, as Spanish idiom might demand, was a source of long consultations and of many a review. That the same word might be rendered in each place alike, so far as its meaning was the same, I made a manuscript record of meanings given, entered the rendering of every word as we went on. This involved much labor, but was of great use. It is scarcely possible for those who have not been engaged in such a work, to conceive of the time, research, patience and care which it requires. It is sometimes extremely difficult, in doubtful passages, to decide on the exact shade of meaning which the Greek requires to be given. Constant forethought is required of passages to come, so as to make the work harmonious from beginning to end. Tests have to be applied to what is done, and re-examinations made, lest unsuspected oversight, or casual mistake should mar success.

In 1853, an ulcerated throat, and a recurring spasm in the wind-pipe, threatened suffocation, and brought me to the brink of death. The only thing which seems to have saved my life was the keeping of my mouth set open when I slept. On one occasion the wind-pipe was closed so long that I was almost gone. Among the pleas I used for longer life, was the wish to follow this important work. The prayer was heard, relief was given, and health by degrees restored.

At length the first part of the work was sent to the Queen's printer, in Edinburgh, to be put in type. Matthew and Mark were completed. If our lives were spared, we had good hope that nothing would impede our progress.

Suddenly, on the thirtieth of January, 1854, this news arrived, "Mr. Calderon died last night," that of the twenty-eighth, "from what appears to have been disease of the heart." He had retired to rest in nearly usual health; woke up unwell, and speedily was gone.

After his death, I knew of no one who could take his place. There were other teachers of Spanish, but I could hear of no one who was fitted for the work. I thought it possible that Dr. Thomson, who had aided Mr. Calderon, and had traveled extensively in Spain and South America, would be likely to know if there were any one who could fill the vacant place. On knocking at the door where I hoped to see him, I was told that he too, was just dead. The work seemed to be at an end; buried in the grave of Calderon.

There was an attorney in London who knew something of Spanish and Spanish affairs. When darkness had settled down, and no star of hope appeared, I received a mysterious intimation from him that he knew a person who, if he would consent, would be, in his belief, the most suitable of all men, even in Spain, for such a work, and he was in London. He was well affected towards Protestants, and might consent, on terms of perfect secrecy, to do this literary work. He was a scholar, a man of wide information and travel, an author, and above all, an active member of the Spanish Academy—a body which rules the Spanish language, and decides from time to time what is to be deemed correct, and pure in usage and expression. He was applied to, and consented to act on this condition, that he should on no account be named. He had reasons for making this condition. The promise was given; and has been kept. He was well-known to my own family by his frequent visits, and we enjoyed them on account of his fulness of information and his agreeable manners and society.

He revised anew what Mr. Calderon had done, but made no material changes. Sometimes I took my first draft to him in London, sometimes he came and stayed with me. He reigned, as to fit-

ness and Spanish idiom and expression with absolute sway, I, with as absolute a sway, required his submission to the meaning to be expressed. By God's mercy our lives were spared, and our fellowship was uninterrupted by adverse changes, until the work was completed. He has long been dead. The title page of the work bears the date, 1858, eleven years after the time when Mr. Calderon and I first met.

As the work proceeded, more money was needed than friends here supplied. The American Bible Union was applied to and nobly bore the chief part of the cost. A set of the stereotype plates was sent to that Society, and is, I hope, to-day in the possession of your Publication Society, in Philadelphia.

The Spanish part of this version may be regarded as possessing the highest degree of excellence which it was possible to secure. Supervision by a member of the Academy is such an exceptional thing, that it is one of the most noteworthy favors which God conferred upon this work.

No one but a Spaniard of large experience is able to decide, in many a case, what the nicety of Spanish taste requires. It is a beautiful language, and the Spanish ear demands that it should flow with melody, as well as utter its meaning with exactness.

The following testimony was given to the excellence of the Spanish part of the work:

"My dear sir, I have had the pleasure of examining your *Nuevo Pacto* (New Covenant), and I do not hesitate to declare that, in style and expression, the version is conformed to the present usage of the Spanish language, as sanctioned by the Royal Academy, and by the most approved writers; that it unites accuracy, grace and ease of expression, with simplicity and clearness, in such a manner as to adapt the version both to the correct taste of the more educated, and to the understanding of those who are less so, and that its freedom from modes of expression which have ceased to be used by correct authors, and which occur not unfrequently in the other Spanish versions, is an excellence most acceptable to the Spanish ear."

As to the correctness of the rendering of the Greek, I do not fear a comparison of the version with some of the best of modern times. It has now been long in existence, and has scarcely been subjected, so far as I know, to hostile attack. In some passages I think it speaks more freely than most other versions. The Greek words for baptism are translated as in other versions made by Baptists. By most versions the impression is made that "to believe" a correct creed, is all that is necessary to salvation. In this version the Greek verb, which in some places means "believe," is translated "to have faith," when it refers to salvation, just as in other versions, the Greek noun, which sometimes means "belief," is translated "faith," when it refers to salvation. For instance, Mark xvi. 16, is here rendered, "He who shall have faith, and be immersed, shall be saved." John iii. 36, "He who has faith in the Son, has eternal life." xi. 25, "He who has faith in me, though he die, shall live; and every one who lives, and has faith in me, shall never die." John xiv. 1, "Have faith in God, have faith also in me." It seems to me to be of the greatest importance both to truth and to the salvation of men, that to have faith or trust, should be clearly expressed to be that which has the promise of salvation.

Mr. George Muller of Bristol, who is favored by God, through faith and prayer, to support and educate about a thousand orphan children, and to aid missions in many parts of the world, heard, many years since, of this version. At his request a new set of the stereotype plates of it was made

for use in Spain, and it is used for the circulation of the work there still.

I have related this history, in hope of awakening interest in this version, and praise of God for having brought it into being. This wonderful work in Mexico and Cuba is preparing the way for still greater blessing among those who speak the Spanish tongue. To him be all the glory for ever. Amen.

CHURCH AT HEAD OF RICHLAND.

DEAR BRO. GRAVES:—Eld. D. L. Harris, our pastor, assisted by Eld. B. F. Henry, closed a glorious meeting of fifteen days on the sixth inst., held with the church at Head of Richland, Granger county, East Tenn. Eighteen additions by experience and baptism, three by letter, one by restoration. Twenty-two in all. Two stand approved for baptism and will receive the ordinance at our next meeting. Several other conversions. A number of penitents still inquiring, "What must I do to be saved?" This has been a glorious refreshing from the Lord for old Richland church, and community in general. Of the number baptized, there were three men of about fifty years of age—some real good material gathered into the church. It is thought, Bro Graves, that your "chair talks," last October, very much helped prepare the way for this ingathering of souls.

On last day of the meeting Bro. Harris organized a weekly prayer meeting. Fraternally, J. P. BOWEN.

MARIANNA, ARK.

BRO. GRAVES:—I wish to make mention through your paper, of the noble deeds done during the past year by the Sunflower Baptist church, at Lyon, Miss. Your writer served them once a month, for which they promised to pay three hundred dollars and expenses. When the time expired, they paid up in full, and the ladies of the church presented me with an elegant black overcoat. This was given me that I might more easily remember the kindness of those dear sisters while stemming the tide of life and facing the cold northers in Texas. While the warm folds of that splendid garment protect me from the winter's winds I shall surely remember the warm hearts of the kind donors. Fraternally, Dec. 6, 1887. R. A. LEE.

A SUGGESTION.

MESSRS. EDITORS:—A good motion is always in order, and the same may be said of a good suggestion. At this time it is not a motion but a suggestion to set apart Sunday, the twenty-fifth instant, as a special day for making contributions to the Board of Ministerial Education at Jackson, Tenn. Many good brethren made pledges at their Associations in behalf of this Board, but some of them seem to forget such pledges. Instead of spending money unnecessarily, as is frequently the case, now would be a good time to redeem those pledges, and gladden the hearts of consecrated young men who are preparing themselves to preach the gospel. These young men are the hope of our churches; and they must take the places of the fathers in the ministry. To them will belong the duty of expounding the word of God and defending the doctrine so dear to the hearts of all Baptists.

The Southwestern Baptist University makes no charge for the tuition of young ministers, but their board must be paid. If the brotherhood only knew what privations these young men are submitting to in order to obtain an education there would be no lack of funds. What say the brethren of Big Hatchie, Friendship, Beulah, Unity and Central Associations? Shall not our hearts be gladdened by a liberal contribution, a genuine Christmas gift to the Lord? The Board now needs not less than two hundred dollars to start even with the new year. We believe you will respond.

GEO. W. JARMAN, Treasurer Board. Jackson, Tenn., December 18, 1887.

John Bright of England has written a letter strongly condemning church fairs. How many pastors have preached against them?

## SPURGEON SPEAKS FOR HIMSELF.

BELOW will be found Mr. Spurgeon's own utterances in regard to his withdrawal from the Baptist Union. He says:—

To pursue union at the expense of truth is treason to the Lord Jesus. If we are prepared to enter into solemn league and covenant for the defense of the crown rights of King Jesus, we cannot give up the crown-jewels of his gospel for the sake of a larger charity. He is our Master and Lord and we will keep his words; to tamper with his doctrine would be to be traitors to himself. \* \* \*

As much as possible we beg our brethren to forget the obnoxious reprobator, and to look the state of affairs carefully in the face, and see if it strikes them as it does us. We will put it plainly, not to provoke, but to be understood.

As a matter of fact, believers in Christ's atonement are now in declared religious union with those who make light of it; believers in Holy Scriptures are in confederacy with those who deny plenary inspiration; those who hold evangelical doctrine are in open alliance with those who call the fall a fable, who deny the personality of the Holy Ghost, who call justification by faith immoral and hold that there is another probation after death, and a future restitution for the lost. Yes, we have before us the wretched spectacle of professedly orthodox Christians publicly avowing their union with those who deny the faith, and scarcely concealing their contempt for those who cannot be guilty of such gross disloyalty to Christ. To be very plain, we are unable to call these things Christian Union; they begin to look like Confederacies in Evil. Before the face of God we fear that they wear no other aspect. To our inmost heart this is a sad truth from which we cannot break away.

It is lawful to unite with all sorts of men for good and benevolent and necessary purposes, even as at a fire, Pagan and Papist and Protestant may each one band on the buckets, and in a sinking ship, heathen and Christian alike are bound to take turns at the pumps. For useful, philanthropic, and political purposes, united action is allowable among men of the most diverse views in religion. But the case before us is that of a distinctly religious communion, a professed fellowship in Christ. Is this to be made so wide that those who contradict each other on vital points may yet pretend to be at one?

Furthermore, we should greatly object to the sniffing about for heresy which some speak of; but in this case the heresy is avowed, and is thrust forward in no diffident style. No words could be more explicit had they been selected as a challenge. We have not to deal with those tares which were like the wheat, but with thorns or thistles which declare themselves openly. Whether the Down-Grade evil has operated on few or many is a question which may be waived; it has operated manifestly enough upon some, and they glory in it. Yet professedly sound believers are in full accord with these outspokenly heterodox men, and are linked with them in set and formal union. Is this according to the mind of the God of truth?

The largest charity towards those who are loyal to the Lord Jesus, and yet do not see with us on secondary matters, is the duty of all true Christians. But how are we to act towards those who deny his vicarious sacrifice, and ridicule the great truth of justification by his righteousness? These are not mistaken friends, but enemies of the cross of Christ. There is no use in employing circumlocutions and polite terms of expression;—where Christ is not received as to the cleansing power of his blood and the justifying merit of his righteousness, he is not received at all.

It used to be generally accepted in the Christian church that the line of Christian communion was

drawn hard and fast at the Deity of our Lord; but even this would appear to be altered now. In various ways the chasm has been bridged, and during the past few years several ministers have crossed into Unitarianism, and have declared that they perceive little or no difference in the twosides of the gulf. In all probability there was no difference to perceive in the religions where they abode. It is our solemn conviction that where there can be no real spiritual communion there should be no pretence of fellowship. Fellowship with known and vital error is participation in sin. Those who know and love the truth of God cannot have fellowship with that which is diametrically opposed thereto, and there can be no reason why they should pretend that they have such fellowship.

We cheerfully admit that among men who possess the divine life and a consequent discernment of truth, there will be differences of attainment and perception; and that those differences are no barriers to love and union. But it is another matter when we come to receiving or rejecting the vicarious sacrifice and the justifying righteousness of our Lord. We who believe Holy Scripture to be the inspired truth of God cannot have fellowship with those who deny the authority from which we derive all our teaching. We go to our pulpits to save a fallen race, and believe that they must be saved in this life, or perish forever; how can we profess brotherhood with those who deny the fall of man, and hold out to him the hope of another probation after death? They have all the liberty in the world, and we would be the last to abridge it; but that liberty cannot demand our co-operation. If these men believe such things, let them teach them, and construct churches, unions, and brotherhoods for themselves! Why must they come among us? When they enter among us at unawares, and are resolved to stay, what can we do? The question is not soon answered; but, surely in no case will we give them fellowship, or profess to do so.

During the past month many have put to us the anxious question, "What shall we do?" To those we have had no answer to give except that each one must act for himself after seeking the direction of the Lord. In our own case we intimated our course of action in last month's paper. We retire at once and distinctly from the Baptist Union. The churches are each one of them self-contained and independent. The Baptist Union is only a voluntary association of such churches, and it is a simple matter for a church or an individual to withdraw from it. The Union, as at present constituted, has no disciplinary power, for it has no doctrinal basis whatever, and we see no reason why every form of belief and misbelief should not be comprehended in it so long as immersion only is acknowledged as baptism. There is no use in blaming the Union for harboring errors of the extreme kind, for, so far as we can see, it is powerless to help itself, if it even wished to do so. Those who originally founded it made it without form and void, and so it must remain. At least, we do not see any likelihood of a change. A large number have this state of things in admiration, and will go on with it; we have no such admiration, and therefore have ceased from it. But we want outsiders to know that we are in no wise altered in our faith, or in our denominational position. As baptized believers, our place is where it has ever been.

## FROM WACO, TEXAS.

IT IS a pleasure to write for public reading, when prosperity affords the spirit of enthusiasm. But when the clouds of adversity spread over the country and people, as it now does this western country, an article of facts, though adverse, may be fully expedient. With those of more favored

lands, a spirit of sympathy may be evoked. The long drouth is a phenomena in nature. The parched and barren lands, pitiable mementoes of what can be produced under favorable circumstances, lands capable of growing fifty bushels of corn per acre, barely yield one fourth of the amount, and so of other products. The northern and eastern portions of the State are more blessed, the crops very good. Multitudes of people have left, and are still leaving the central and western portions. The exodus is to different countries, in and out of the State. Quite a moving to California, and some to the Northwestern Territories. I write the truth, that the masses of people can scarcely live without help, to say nothing of indebtedness, which is a stupendous encumbrance, and as severe as the drouth is, and extensive the privation and embarrassment so occasioned, we entertain the conviction, of a Providence in it all. We believe a blessing will finally be the precious outcome. And why we believe this, is from the fact, that the system of life and business had become so vast and wreckless, that a check was apparently necessary. Every line of deajment of trade was strained and stretched to its utmost tension, the farmer investing beyond his reach, the man of business beyond his limit, all expecting a big margin to hold them out, until as an absolute fact, it was an exception to find a man in any department, who was unencumbered. The first les, son consequently, will be that of prudence, and an approximate to the cash system, for the indebtedness of the people is the terrible burden. The cause of Christ is suffering more than its share. The great excitement occasioned by the Prohibition campaign, in connection with the depressing effects of the drouth, has seriously disturbed the prosperity of the churches. Because of crop failures, many churches have almost closed doors, and turned the ministry upon the dry commons to hustle for themselves. I am not word-painting but portraying facts. But with all the gloomy surroundings, the long continuance of the storm, it is some what abating its terror. The people are settling down in mind and spirit to a point of endurance, and persistent efforts to stem through, for a better day will dawn in the "sweet bye and bye." Within the last two days we have had rain enough to wet the top of the ground. The seasons of rain that have fallen since August, have only been surface seasons. The ground has not been wet in two years. No streams have been running since that time.

Baylor University is moving grandly on, notwithstanding the hard times. The buildings are perfectly magnificent, and said to be among the best west of the Mississippi river. The young ladies' boarding hall when completed, will furnish rooms for nearly one hundred and fifty occupants, besides the residence of the president. Dr. Burleson has struggled and lived to see the object of his life almost accomplished. We greet the weekly visits of the Old Banner, and though a little late, extend congratulations upon the wedded happiness and success of the united papers. Dr. Ford's strictures upon Dr. Armitage's History of the Baptists, is cutting deep and wide. We with multitudes of others are seriously disappointed in the great undertaking of so great a man as Dr. Armitage. We should have stated that the State mission work of our State, is being earnestly and efficiently prosecuted by the very efficient Superintendent Holt. And in spite of the scarcity of money, a grand work is being done. We pray for, and congratulate every success of the editors and paper. We hope Bro. Graves will fill the measure of more years to come, with the success and usefulness of the long years that have past. We have been a constant subscriber and

reader for twenty years, and will be for another twenty if we all live and the paper sustains itself accordingly.

THOS. E. MUSE.

## SOMETHING STRANGE.

IN A RECENT number of the *Standard*, published in Chicago, I find the following, which to me sounds very strange, and is inexplicable by any correct principle of Scripture interpretation known to me:—

"Should he [a Baptist minister] be excluded from a church his ordination becomes at once null and void. His office as a minister is built on his church-membership, and must terminate the moment he loses the membership. He may lose his office and retain his membership, but he cannot lose his membership and retain his office."

"Our inference from this was that all which is necessary in the deposition of an unworthy minister, is his exclusion from a church. To this we objected as throwing out of view altogether the part which the ordaining council always has in inducting a Baptist minister into his office as well as the relation which the act of such council sustains to the denomination. We simply claim that exclusion from a church is not deposition from the ministry. It does not depose a man even from the Baptist ministry. Along with the act of the church, in our Baptist usage, goes the act of the council. It is by the council, representative, as is always understood, of the denomination, that a man's relation to the Baptist ministry is determined, acting in conjunction with the church and by its desire. What we claim is that before a man can be said to have lost official standing as a Baptist minister there must be, along with the act of exclusion on the part of the church, supplementary action on the part of a council, representative in like manner with the ordaining one, and empowered to recall what the original council had conferred. Is not this a universal custom with us as Baptists?"—*Standard*.

What means such language? Is a member of a church responsible to any authoritative body higher than a church? Is there any authoritative body among Baptists but a church? Then again, is a man who is excluded from a Baptist church a Baptist? Not in any sense. How then can he be a Baptist minister? Can a man who is not a Baptist be a Baptist minister? He certainly cannot. Then when a minister is excluded from a church he is excluded from the office of minister, — from everything connected with or dependent on membership in a church. The moment a man is excluded from a church he becomes just as a man who was never a member. There is really no need to say anything against the *Standard's* sophistry. Every logical mind can see that it breaks into infinitesimal atoms under the weight of its own illogical assumptions.

A council is no body. It has no existence as an authorized or authoritative body. It cannot say what shall be. It may say what it would be well should it be done. That is the utmost it can do or say. The *Standard's* position is no better than episcopacy, in fact is episcopacy. A Baptist minister has no higher religious existence or standing than his church-membership to be dealt with in a higher sphere than that which environs every member of a church.

I am opposed to councils. No kind of councils are permitted by the Scripture but such as are advisory; but they have been carried too far, have been perverted in principle and practice. Councils have done more harm than they have been benefit. The world is groaning under the weight of corruption forged by the hands of councils. And now we see there are men who say they are above the churches. They claim to make a man a minister,

and even to keep him a minister of what he does not possess.

T. H. GRANBERRY.

Memphis, Tenn.

## NOTICE.

BRO. GRAVES:—You will please let us hear from you in regard to what I will write in this notice, or put the matter before some of your learned correspondents.

There is not a missionary Baptist church in this part—they are Freewill, Pedobaptists, or nothing, or Campbellites, and there has been some people here who call themselves sanctified holies. They preach the doctrine that sanctification, or a profession to that effect, is the only thing that a sinner can do to inherit eternal life. Women do most of the preaching. They use any kind of baptism, or none. They claim that they can have direct communication with God, and claim that they can heal sickness and affliction through prayer. They say that the sanctified holies first get justified, then sanctified. They do not show up very well, yet they have deceived a great many. I think they are guilty of teaching absurdities I would be glad to have the ideas of some good brother, and I will show them to some of the poor brethren and sisters who are about to fall in the ditch after their blind leaders. Yours, etc.,

Frisco, Ark. W. S. YOUNG.

REMARKS.—You need to circulate some sound Baptist literature in your section. Make up a small fund of ten or twenty dollars, and we will make a selection that will counteract the influence of those sects, and especially the Holies. Dr. Frost's articles on sanctification should be put into tract form and circulated in your parts.

It is time that pastors and others, who lament the sameness and dullness of the prayer-meeting, should take proper measures to remedy the evils pointed out. Suppress the long, rhetorical, eloquent prayers; encourage the young and faltering and weak to speak and pray in public. Let pastors have a friendly understanding with the praying ones, by which no gifted brother will feel slighted if not called on for a number of weeks; and let both strive by all means to induce those who have neglected to do so to take part in the social meetings; and many a dying prayer-meeting will be quickened into newness of life, and many souls will be revived who are growing cold and dead in religion, because of their refusal to take up their cross.—*Selected*.

Men who aspire to become great preachers seldom do much good in the world. They think more of their own fame and greatness than they think of the salvation of the world. They prepare themselves to preach great sermons such as may please men. Such sermons do not please God, and fail in reaching the hearts of sinful men and women. Such a gospel is not the gospel of Christ, and cannot be the power of God unto salvation, even though it may be believed. Brother, if you want to do good in the world as a minister of the gospel, preach the word of God in the fear of heaven.—*The Witness*.

## HISTORICAL.

## DR. ARMITAGE'S HIS ORY OF THE BAPTISTS.

(FROM THE CHRISTIAN REPORTER.)

NO VIII.

LET the reader turn to last week's issue of this paper and read the article there in connection with this.—PUBLISHER BAPTIST.

Was there a Hebraism or Syriac peculiarity in all this noble flow of eloquence? Where is the de-

fective rhetoric or his mixed and harsh figures? We doubt whether Aristotle would have scouted his logic, but think he would have regarded it as most of these Aroepagists did—an eloquent, consequential answer, and they proposed to hear him again.

Turn to his defense before Agrippa, whose recital, even in a defective translation, stirs the soul of reader and hearer. There is first his past life; then his marvelous conversion, then his mission to preach repentance and faith. Then, after claiming that these things were predicted by Moses and the prophets,—that Christ should suffer and rise from the dead, he appeals to the very soul of the king, "Agrippa, believest thou the prophets? I know that thou believest." Then you must believe what I preach concerning Christ Jesus. Was ever any brief address more dignified, more stirring, and convincing than this? Would Aristotle or Dr. Armitage have "scouted that logic?" Would any tutor in Tarsus or America have ridiculed his Syriac peculiarities and Hebraisms?

We must be permitted to say that Dr. Armitage is not a safe judge of style. A writer in the *Baptist Weekly* apologizes for this statement about Paul thus:—

"I look upon Paul as the great orator, and I should be inclined to compare him, as far as regards eloquence, to the renowned orators of antiquity—for instance, to Isocrates, whose addresses to Demonicus and partly to Nicocles, more nearly resembled Paul in design and object. But I cannot here pass by the judgment of a critic, whose candor and competency deserve a peculiar notice. This is Dionysius Longinus, who makes honorable mention of the apostle's eloquence in the following passage:—

"Demosthenes, Lysias, Aeschines, Hyperides, Isaeus, Dinarchus or Demosthenes Crithinus, Isocrates, Antiphon, are the perpetual coronis of all eloquence and of Greek genius—to those may also be added Paul of Tarsus, who was the first, to my knowledge, who did not make use of demonstration."

Dr. Armitage's ability to decide on the character of style and logic may be judged by his writing. Speaking of the Donatists applying to Constantine: "The proposition itself put the knife to the throat of their principles." If a principle had a throat, principles must have had throats. How will the harsh figures used by Paul compare with this? Speaking of one Erhart, — a Romanist, he says:—

"If Shakespeare had called out that verdant gentleman in Much Ado About Nothing, he would probably have introduced him as he did Degberry: 'O that he were to write me down an ass. But, master, remember that I am an ass. Though I be not written down, yet forget not that I am an ass.' He was unwise to call his Baptist brethren nicknames when they carried sticks."

This in a standard, dignified history, and by one who criticizes the unclassic style and harsh figures of the inspired apostle. Of the pope exhuming the bones of Wickliff, he has this classic and soft figures:—

"As his Bible aroused the English conscience, the pope felt a chill; he heard unearthly sounds rattle through the empty caverns of his soul, and he mistook Wickliff's bones for his Bible. The mouldering skeleton of the sleeping translator polluted the ground where it slept. The Council of Constance condemned his Bible and his bones to be burned together. The pope shivered all over, chilled to the marrow, and he needed a fire to thaw him withal."

(To be continued.)

THE BAPTIST.

Silence is the most efficient Accomplishment of Error. These best give a banner to them that fear thee, that it may be displayed because of the truth. - Pa.

GRAVES & MOODY, Proprietors and Publishers

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Address all business letters, and make Money Orders and Drafts payable, to THE BAPTIST.

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination - a doctrine for which we are called earnestly to contend.
2. As Baptists, we are to stand for the ordinances of Christ, as he enjoined them upon his followers, the same in number, mode, in order, and in symbolic meaning, unchanged and unchangeable till he come in glory.
3. As Baptists, we are to stand for a spiritual and regenerate church, and that none shall be received into Christ's church, or 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 complete in itself; and the true churches of Christ are the true churches of his kingdom.
1. That, under Christ, each church is absolutely sovereign and independent.
2. That to each church Christ committed the sole guardianship and control of the ordinances - preaching the gospel, and administering baptism and the Lord's supper.
3. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church.
4. That no semblance of ecclesiastical authority can be exercised save by a church.
5. 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 excommunicate its own members.
Distinguishing Policy of Miscellaneous Baptists.
The non-recognition of human societies as scriptural churches by affiliation, 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.

Do not send money for missions to this office. See directory on eleventh page for proper addresses.

A NEW YEAR'S GIFT.

WE CANNOT dismiss the thought from our mind that our readers deserve to treat themselves to a new dress for their paper, and to have it cut and pasted for their convenience. So deep is our conviction that we are willing to help them to the extent of our ability. If they will add one thousand new full subscribers to our list we will purchase a complete outfit of new, bright and beautiful type that will increase the reading matter, and purchase a machine to fold, cut, and paste it. With a whiter paper these improvements will make this paper, in typographical appearance, all the most fastidious can desire, - the most beautiful Baptist weekly on the continent. Will not one thousand of our patrons and friends take right hold of this proposition and say this shall be done, and see what they can do before the first of February next? We will report weekly the number of new subscribers received, commencing with the first of December.

A LETTER CARRIER THIEF.

HE who steals cash entrusted to the care of Uncle Sam may do so with impunity for a brief period, but as certain as fate one of the many lynx-eyed detectives who serve their country so faithfully will catch him, and at a time when the thief least expects it. The postoffices in the larger cities are prolific fields for such thieving operations among untrustworthy employes.

For several months past postmaster Fawkes has been annoyed by complaints by D. L. Gillespie, agent of the Louisiana State lottery here, and Graves & Mahaffy, publishers of THE BAPTIST, that money orders sent to them never reached their destination. The postmaster went shrewdly to work to detect, if possible the thief, and after a careful investigation concluded that the thefts were being perpetrated by Alexander M. Ferguson, colored, letter carrier No. 6, who delivers mail on Second street north of Madison street. The postmaster sent for Inspector J. D. Williamson, of the Atlanta division of the postoffice service, whose headquarters are at Birmingham, Ala. The Inspector arrived on Friday last, and went quietly to work on the case. What first aroused the postmaster's suspicions as to Ferguson was the information that he was the first of the carriers to arrive at the postoffice in the morning to arrange their mail for delivery. The carriers being required to get there as early as 5 o'clock, Ferguson generally got there about 4:30 o'clock, preceding by half an hour his fellow-carriers. The boxes in the superintendent of mail's office are numbered consecutively from one upward. The mail box for carrier No. 5 is, of course alongside that of No. 6. Carrier No. 5 delivers the mail to Gillespie, and No. 4 to the Baptist concern. The Inspector being acquainted with these facts, it was arranged by the postmaster for the Inspector to enter the building about the time that Ferguson was to come in, and by misplacing the Inspector's office, the Inspector could slide it back and have full view of all inside operations unobserved. Ferguson had been pointed out to Inspector Williamson by the postmaster, and on Tuesday morning he was in the superintendent's window, and there saw Ferguson, or one he took to be Ferguson, open a letter, but not being entirely sure of his man, and content with the knowledge that the operation would be repeated by the thief, besides being desirous of having a witness to the theft, he postponed the arrest until yesterday morning. As he entered the building he asked watchman Ragan if any of the carriers had come in, and the watchman replied: "Ferguson has come, but there is nothing wrong about him." Taking his stand at the arranged window, with the watchman near by, the Inspector waited, and in a few minutes saw Ferguson going through the box of carrier No. 5. He took the letters out, and shuffling them over, picked as he desired, five in all, directed to D. L. Gillespie. He tore them open, and the Inspector saw him pull the money from three of them, put it in his vest pocket, and then shove the letters in his side pants pocket. The other two he opened, but seeing there were postal money orders in them, he did not pull the contents out, but shoved them also in the same pocket.

The Inspector after watching this much of the robbery, told the watchman to keep his eye on the man through the window, while he opened the door and went in. As he walked around to where the thief stood, he was greeted by him with a "Good morning, sir; what do you want?" The Inspector said, "I believe your name is Ferguson?" Receiving an affirmative reply, he continued: "I am a postoffice Inspector, and have been watching you for several mornings. Let me have those letters I saw you put in your pocket, and the money you took out of them." Ferguson seemed dumb stricken for the moment, and the Inspector started to start him, when he partially recovering, said, "I have the letters in this pocket; here they are." All the letters were directed to Gillespie. One of them contained \$5, and two of them \$1 each, in cash; the others money orders. Ferguson broke completely down, and acknowledged that he had been rifling the letters to Gillespie and Graves & Mahaffy for five or six months past. He could give no estimate of how much his stealings amounted to, saying that he had spent the money as he stole it. Inspector Williamson made an affidavit against him for stealing money from the mails, and in charge of Assistant United States Marshal Smith he was taken before Commissioner Clough and held to answer in the sum of \$2,000. Ferguson is a bright mulatto, twenty four years old, and was appointed by postmaster Smith in May, 1884. He wears a huge diamond, dresses finely, and is regarded among his circle as quite a swell. His mother is said to be quite wealthy. The limit of his punishment is five years at hard labor.

Postmaster Fawkes and Inspector Williamson are to be congratulated on the ease with which the arrest was made. Mr. Williamson states that as near as he can learn, the stealings of Ferguson from

Gillespie will amount to between \$300 and \$400, and from Graves & Mahaffy to about \$1,000. - Memphis Appeal.

We copy the above from the Memphis Daily Appeal of the seventh instant for the information of our pastors, and the lesson it will teach them, and in justification of our business demands, viz, that all moneys sent at our risk must be registered or sent in post office money orders, not postal notes.

We have not been able to say how much we have lost, but this much we do know, that all moneys sent in registered letters, and post office orders are safe, for they can only be collected by us. How long this stealing has been going on we cannot tell, but our business manager has been a long time complaining.

Now, brethren, will you longer risk your money in letters and postal notes? Will you not acknowledge the reasonableness of our demand, that all money sent at our risk must be registered or sent by post office money order? And will not the true friends of this paper unite in the effort to present their paper with a new and beautiful dress as a New Year's present.

AN APPLICATION FOR AID.

THE following letter is from one of the most promising young ministers Tennessee has furnished for the ministry. He is the son of one of the old ministers of West Tennessee who labored with Elda. Young, Borum and Nixon in planting the churches in the wilderness, but who now rests from his labors. We knew and revered him. God, in answer to his prayers, has raised up a talented son to take his place. His father spent all in preaching the gospel, and left him poor. He feels it his duty to lay his life and labors on the altar as his father did. He feels that it is his duty to qualify himself to do efficient work for the Master, and has applied to us to assist him to go through the course at Jackson, and we could but reply, God helping us through his children we will; and we need twenty-five dollars to pay his board until the first of January. Will not every one who reads this contribute something this month to help us? That all may see how grateful he felt on receiving this promise we quote a few sentences from his letter: "Many, many thanks for the news your letter contained for me. I am utterly unable to express my gratitude for your kindness to me. My soul is constantly going up to God in prayer and thanksgiving for such a friend. You seem as God's own messenger to the poor young ministers of our State. Your letter was more like my own dear father than simply my father in the ministry. I would not have been here now but for your goodness in promising to see me through the University. It is my prayer that I may get through, and do good work in the Lord's vineyard, that I may be a successful reaper in the world's great whitening harvest field. While assisting me in preparing for the great work before me pray for me, that I may lay aside everything that will hinder my work for his cause, that I may lose sight of myself and gain a better sight of his cross, that I may labor to do some acceptable work for him who has done so much for me; and I will pray God that he may raise up friends to help you in supporting our band of young ministers here struggling to prepare for our great life-work, the preaching of the gospel. I do pray that none of us may ever bring a reproach upon our Savior's blessed cause, or prove unworthy of the help we are receiving."

REPORT FOR 1886-7.

YOU will find below the Report of the Ministerial Fund for the year ending June the first, 1887. This report we intended to have made to our helpful friends at the beginning of the session, but attendance upon Associations in East Tennessee prevented, and to keep our friends posted we give it now. Received of Dr. J. R. Graves four hundred and fifty-six dollars and twenty-five cents, the amount contributed by him to the Board of Ministerial Education for the scholastic year ending June the first, 1887. GEO. W. JARMAN, SR., T. M. E. Jackson, Tenn. In addition to the above we have received, and contributed \$164.75 for carpet, furniture and stove for the young ministers' room, making in all \$621. We fondly hoped that we could raise this same amount, and even more this year for the Board alone. Can it not be done? It is greatly needed or we fear that the Board will be compelled to say to some worthy, promising young ministers, "You must go home." If you, dear brother or sister, will not do something, it will not be done. Do not allow this year to close without sending a contribution, one day's board, (fifty cents) at least, for one minister.

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 making a single copy. We give all fair warning that hereafter we shall drop all such as the same week their time expires. If your paper is marked and your time has not expired you may know something is wrong, and you should write us at once.

A GENEROUS GIFT AND A NOBLE EXAMPLE.

THE best news that we have heard from our University comes to us from Dr. J. A. Crook, the secretary of the Executive Board. It is that Sister Luckey, an aged and honored member of the First Baptist church has made an absolute deed of two fine business houses in the city of Jackson, valued at some \$10,000, life interest only retained. It is a generous and timely gift, and one worthy of the noble Christian woman who has given it. She has as all donors should do, made the gift absolute, and while living so that there may be no possible expensive and unpleasant litigation about it after she is at rest. How many generous legacies have been consumed by lawyers in attempts to break the will by which they were devised. All such should be secured to the object by absolute deed from the donor. Misunderstanding of the wishes of the donor is thus made unmistakable.

Sister Luckey professed faith in Christ, and was baptized by us in 1849, during the meeting we held in Jackson in 1849, and has been a devoted worker in her church, a most generous patron of the University since its location in Jackson.

While this gift rejoices our heart, it does not surprise us, for next to her church we knew that the welfare of the University lay nearest her heart.

Mrs. Luckey is the second sister in Tennessee, who has by a generous donation to the cause of higher education placed her name high on the roll of illustrious benefactors, and patrons of Christian education. While the University remains her name will be held in remembrance by a grateful denomination, and thousands of the youth of the land will rise up to call her blessed, long after she rests from her mortal cares. No monument of bronze or sculptured marble will so perpetuate her name in the hearts of her people, and the friends of Christian education. She has given more than the bare thousands of material dollars, she has given her generous example that may in time influence, like the widow's gift, a hundred fold more than the thousands enumerated in her deed of gift.

In behalf of the Baptists of Tennessee, and of the treasurer of the University, we return their most grateful thanks, and pray that the thought that she has not lived in vain brighten and sweeten the last hours of her closing day.

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Do not wait until you are dropped before renewing, but either renew or write at once to continue the paper.

GOOD NEWS!

A LETTER from Professor Jarman, treasurer of the Ministerial Board has this:— Our Board of Ministerial Education, as usual is over-taxed. Prof. Irby and I have given our individual note in bank to meet the board bills of young ministers, and still we are far behind. We have as yet turned off no young man whose heart is burdened with the duty of preaching the gospel to a dying world.

The good news is that there are so many, many young ministers called of God to preach the gospel. There were years when only one or two could be found at the University, and it was discouraging, and prayer was offered that the Lord of the harvest would call more reapers into the field.

Now will not God put it into the hearts of his children to give of their means to educate these? Shall one of these be turned away? Brethren and sisters of Tennessee, send a thank-offering for the blessings of the closing year to Prof. Jarman, treasurer, to help pay off that note, and to help on this good work. It would be bad news if no young minister was at Jackson.

The opening services of the new edifice of the First Baptist church last Sabbath morning were most interesting and impressive. (See notice of news editor in another place.) The house is a gem of beauty, all that can be desired in every respect, and appropriate and beautiful in all its appointments, even to its acoustic properties, which are perfect. The lowest tones of the speaker are distinctly audible in the utmost rear of the audience room, which will seat eight hundred. Too much praise cannot be awarded to the building and finance committees in connection with the pastor for planning, carrying promptly forward and completing this elegant structure, and what is so rare, astonishing and joyful, turning it over to the church absolutely free of debt. The Ladies Helping Hand finished and furnished the inside of the building, the painting, carpeting, seats, pulpit furniture, etc., etc., at a cost of some two thousand dollars, all paid. The value of the entire property is some forty thousand dollars. "Praise the Lord, O my soul, and let all his people bless his holy name."

There will be but one more paper before Christmas. Now will not every one who reads this resolve to close and crown the past year with two good deeds? Cast at least one vote (a new subscriber) for the new dress, and send one or five dollars, or something, for the support of our young ministers at the University the rest of the session. You can give a week's board for one (three dollars and twenty-five cents) if you cannot one month's board, or at least one day's board (fifty cents), can you not? We bespeak a Christmas gift from each reader for the young ministers and one month's work with the tongue for the New Year's dress for your faithful old paper. Don't you think it needs and deserves a new dress?

QUESTIONS.—We have this week looked over the large bundle of questions over and above those we have answered that have accumulated during the year. No one will say we have not done our full duty in answering, and yet some may feel hard towards us for not noticing theirs. We have selected from the mass a few of the most important, practical ones, that will interest the largest number of our readers, and the rest go into the basket, so that we can commence the New Year with "clear decks."

Will not every patron of this paper vote for a new and beautiful dress for THE BAPTIST by sending at least one new subscriber and renew for 1887? The proprietors will purchase the folding, cutting and pasting machine.

We will feel obliged to any brother who will commend a good colored farm hand to us who will work by the year. Place two and a half miles from the city on Union avenue.

The unneeded paragraph in last paper, What Others Say of Us, should have been credited to the Religious Herald and the comments to M.

It is certainly worthy of note that the First church of this city has built and paid for her new house of worship during the past year, and given more to missions than in any previous year, an example of liberality worthy of being followed by all churches building new houses.

We have two interesting series waiting for space. Dr. Murphy's present series will soon close, when Dr. Taylor's will commence.

ITEMS AND ITEMS.

Dr. J. B. Gambrell, editor of the Baptist Record, honored our office by his presence on last Monday. He seemed in good health and spirit, and reported affairs in Mississippi in a cheerful condition.

If any church has not received copies of the minutes of the Tennessee State Convention application should be made at once to W. T. Russell, Mossy Creek, Tenn.

Last Sunday at eleven a. m. the First Baptist church building of this city was formally opened for use and set apart to the service of the Lord. A large congregation assembled in the new building, the Central church being largely represented, having received an invitation from the First church to worship with her on the occasion. The service was very simple and remarkably appropriate. After the singing of This is the Day the Lord hath made the pastor of the Central church, Rev. E. B. Alderman, led the invocation prayer. The prayer of dedication was led by Dr. J. R. Graves, which was a very earnest plea to the Lord to accept the offering the church presented in the form of the new building in which it was designed he should be worshiped and served, and that he would come down and record his name in the midst of the place that coming generations might repair there and meet with him, and receive the grace and blessings needed. Dr. J. B. Gambrell of Mississippi having been invited to preach the sermon did so in a manner appropriate to the occasion. It was delivered without any effort at parade or vainglory, was exceedingly pointed, and we hope received the benediction of the Lord to the edification and joy of many of the worshippers. Some may have been disappointed in the sermon, but if so they were doubtless the very ones who needed most to hear such a sermon, and to heed its teachings and admonitions. The service was concluded by Pastor Venable. Taken altogether the service was pleasant, and we hope profitable in teaching and blessing. This building is a real beauty. The cost has been about fourteen thousand dollars. The financial affairs were almost wholly managed by Deacon R. G. Craig, while the building committee, pastor and the whole church acted in a very commendable way through the entire undertaking.

In answer to numerous inquiries for wholesale rates on Liberalism and The Name Christian we have decided to offer them as long as this notice stands at five dollars per hundred, delivered. We will deliver one hundred of each to one address for nine dollars. Now who will help us to use these small arms, so potent to the pulling down of strong holds? Every pastor needs one hundred each in his field of labor. Now is the time to order.

We will mark each week during December all papers expiring by December thirty-first.

OUR YOUNG MINISTERS AT JACKSON.

These ministers we have personally undertaken to support, with the help of our readers, we call our ministers. We have, so far, only guaranteed the board of three and clothes of one, Bro. B., \$36. Amount needed for this session, \$375 00 Received up to December 1, 142 80 Amount still needed, \$232 20 Which will average \$37 50 per month. Will you not help raise this?

RECEIPTS FOR DECEMBER.

Mrs. E. M. Batloff, Cal., 1 00; Mrs. L. W. Thompson, Miss., 3 00; Wm. Hartina, Cal., 10 00; W. A. Jolly and wife, Oregon, 2 50; Mrs. M. H. Simmons, La., 2 50; M. Y. Harston, Ark., 5 00.

See our explanation of the blue cross in another column.

To will what God wills is the only science that gives us rest.









MEMPHIS AFFAIRS.

The ladies of the First Presbyterian church held a bazaar on the eighth, ninth and tenth, and a similar entertainment will probably be held this week by the ladies of the First Baptist church.

The Sunday school of the First Baptist church is making preparation for a very charming Christmas entertainment. Mr. L. N. Stark, the superintendent, is much interested in the affair, and thinks he will see all his heart desires result from it.

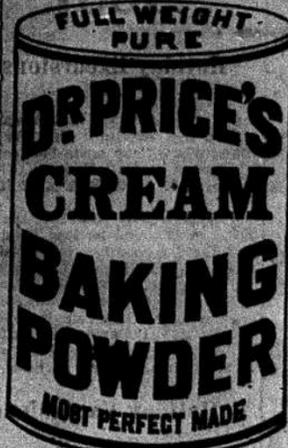
A charter has been obtained to establish a training school for nurses. Physicians are fully alive to the importance of well-trained nurses.

Suits in chancery are piling up against the Taxing District and its officials. The subject of the District's finances is being discussed by State officials, citizens and newspapers.

A number of the newspapers of the city are complaining of the postal service of the city and this section of country. It is evident there is something wrong with the system.

Messrs. O'Connor and Esmond, members of the British parliament, visited our city a few days ago. They met with much sympathy.

It is upon Nervous and Physical Debility, Premature Decline, Errors of Youth, Exhausted Vitality, Lost Manhood, Impaired Vision and Impurities of the Blood, and the untold miseries consequent thereon.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government, endorsed by the heads of the great Universities as the strongest, purest and most healthful.



Nothing is known to Science as all common enemies to the Cuticuras Remedies in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin and scalp and blood with loss of hair.

Hands Soft as dove's down and as white as snow by using Cuticura Medicated Soap.

SOLD EVERYWHERE. Office, 44 Murray Street, New York.

EXHAUSTED VITALITY. A Great Medical Work for Young and Middle-Aged Men.



It is upon Nervous and Physical Debility, Premature Decline, Errors of Youth, Exhausted Vitality, Lost Manhood, Impaired Vision and Impurities of the Blood, and the untold miseries consequent thereon.

dom intact, an act of the supremest folly for Ireland to attempt anything by war if that is all the force or a greater than she can raise.

An editorial of the Sunday Times on the outlook for our city in the approaching spring is quoted here to indicate what is expected of Memphis in general:—

Real estate seems to be gathering strength for a genuine boom in the spring. The dummy lines have opened up a splendid territory for those desiring cheap homes, and even now the demand for property is quite active.

Rumor says that an electric railway is going to be built longitudinally through our city. The spirit of our people seems to be set in a forward direction.

Man's sin really lies in his hatred of God. The same cross which is the measure of God's love to man is the measure of man's hatred to God.

Anywhere, everywhere, hate evil, shun falsehood, defy self, trust in the Lord that died for you, realize the mercy that waits for you, open your heart to the grace that is sufficient for you; and then, though all unheralded by mystic voice or blazing apparition, the unseen One reciprocates your filial yearnings, and manifests himself to you in another way than he does unto the world.

Learn, O student, the true wisdom. See you bush aflame with roses, like the burning bush of Moses. Listen and thou shalt hear, if thy soul be not deaf, how from out 't soft and clear, speaks the Lord Almighty.

How few God has blessed with the responsible gift of genius can truthfully say with Walter Scott—"I tried to unsettle no man's faith, to corrupt no man's principles, and I have written nothing which on my deathbed I should wish blotted out."

Would you care to have a word of advice worth a great deal? Never tamper with your baby's health by using opiates to quiet its stomach troubles, etc., but use Dr. Ball's Baby Syrup instead.

Thousands of people are leading unsatisfactory lives, because of the distracting effects of indigestion. Let such try Laxador and be happy.

Rheumatism

It is an established fact that Hood's Sarsaparilla has proven an invaluable remedy in many severe cases of rheumatism, effecting remarkable cures by its powerful action in correcting the acidity of the blood, which is the cause of the disease, and purifying and enriching the vital fluid.

It is certainly fair to assume that what Hood's Sarsaparilla has done for others it will do for you. Therefore, if you suffer the pains and aches of rheumatism, give this potent remedy a fair trial.

A Positive Cure.

"I was troubled very much with rheumatism in my hips, ankles, and wrists. I could hardly walk, and was confined to my bed a good deal of the time. Being recommended to try Hood's Sarsaparilla, I took four bottles and am perfectly well. I cheerfully recommend Hood's Sarsaparilla as one of the best blood purifiers in the world." W. F. WOON, Bloomington, Ill.

For Twenty Years

I have been afflicted with rheumatism. Before 1883 I found no relief, but grew worse. I then began taking Hood's Sarsaparilla, and it did me more good than all the other medicine I ever had." H. T. RALCOON, Shirley, Mass.

"I suffered from what the doctors called muscular rheumatism. I took Hood's Sarsaparilla and am entirely cured." J. V. A. PROCTOR, letter carrier, Chicago, Ill.

We shall be glad to send, free of charge, to all who may desire, a book containing many additional statements of cures by

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Made only by C. L. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

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THE BAPTIST.

THE TENNESSEE BAPTIST, 1836—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

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

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Old Series—Vol. XLII.

MEMPHIS, TENN., DECEMBER 24, 1887.

New Series—Vol. I. No. 30

OUR PULPIT.

THE GOSPEL OF HEALTH.

BY T. DEWITT TALMAGE.

"Till a dart strike through his liver."—Prov. vii. 23.

NO. II.

I BLESS God that the number of Christian physicians is multiplying, and some of the students of the medical colleges are here to-day, and I hail you, and bless you, and I ordain you to the tender, beautiful, heaven descended work of a Christian physician, and when you take your diploma from the Long Island medical college, to look after the perishable body, be sure also to get a diploma from the skies to look after the imperishable soul.

"Oh," says some Christian man, "no one ought to allow physical disorder to depress his soul. He ought to live so near to God as to be always in the sunshine." Yes, that is good advice; but I warrant that you, the man that gives the advice, has a sound liver.

"What? Will a man's body never completely recover from early dissipation in this world? Never. How about the world to come? Perhaps God will fix it up in the resurrection body so that it will not have to go limping through all eternity; but get the liver thoroughly damaged and it will stay damaged.

"Hosoid seemed to have some hint of this when he represented Prometheus for his crimes fastened to a pillar and an eagle feeding on his liver, which was renewed again each night, so that the devouring went on until finally Hercules slew the eagle and rescued Prometheus. And a dissipated early life assures a ferocity pecking away and clawing away at the liver year in and year out, and death is the only Hercules that can break the power of

its beak or unclench its claw. So, also, Virgil and Homer wrote fables about vultures preying upon the liver, but there are those here to-day with whom it is no fable, but a terrible reality. "That young man smoking cigarettes and smoking cigars has no idea that he is getting for himself smoked liver. That young man has no idea that he has, by early dissipation, so depleted his energies that he will go into the battle only half armed. Napoleon lost Waterloo days before it was fought. Had he attacked the English army before it was reinforced, and taken it division by division, he might have won the day, but he waited until he had only 100,000 men against 200,000.

And here is a young man who, if he put all his forces against the regiment of youthful temptations in the strength of God might drive them back, but he is allowing them to be reinforced by the whole army of middle life temptations, and when all these combined forces are massed against him, and no Grouchy comes to help him, and Blucher has come to help his foes, what but immortal defeat can await him?

O my young brother, do not make the mistake that thousands all around you are making, in opening the battle against sin too late. What brings that express train from St. Louis into Jersey City three hours late? They lost fifteen minutes early on the route, and that affected them all the way, and they had to be switched off here and switched off there, and detained there, and the man who loses time and strength in the earlier part of the journey of life will suffer for it all the way through, the first twenty years of life damaging the following fifty years.

Some years ago a scientific lecturer went through the country exhibiting on great canvases different parts of the human body when healthy, and different parts when diseased. And what the world wants now is some eloquent scientist to go through the country, showing to our young people, on blazing canvases, the drunkard's liver, the idler's liver, the libertine's liver, the gambler's liver. Perhaps the spectacle might stop some young man before he comes to the same catastrophe, and the dart strike through his own liver.

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My hearer, this is the first sermon you have heard on the gospel of health, and it may be the last you will ever hear on that subject, and I charge you, in the name of God, and Christ, and usefulness, and eternal destiny, take care of your health. When some of you die, if your friends put on your tombstone a truthful epitaph, it will read: "Here lies the victim of late suppers," or it will be, "Behold, what chicken salad at midnight will do for a man," or it will be, "Ten cigars a day closed my earthly existence," or it will be, "Sat down in a cold draught, and this is the result," or it will be, "I died of thin shoes last winter," or it will be, "Went out without an overcoat, and took this last chill," or it will be, "Thought I could do at seventy what I did at twenty, and I am here," or it will be, "Here is the consequence of sitting half a day with wet feet," or it will be, "This is where I have stacked my harvest of wild oats, or, instead of words, the same-center will obtain for an epitaph on the tombstone two figures, namely, a dart and a liver.

Another practical use of this subject is for the young. The theory is abroad that they must first