

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

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Our Pulpit.

THE CHURCH.

BY ELD. J. H. BOWEN.

TEXT: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom is also built, together, for a habitation of God through the Spirit."—Eph. ii: 19-22.

Many figures are used in the Scriptures to illustrate the spiritual house. In the 4th chapter and at the 15th and 16th verses, it is represented by a man, a human frame with all its parts; all expressive of harmony, symmetry, beauty, strength and power.

In the discussion of the subject, we will notice—1. The foundation. Every superstructure must have a base, foundation or bottom. The apostle informs us that the church is built upon the apostles and prophets, Jesus Christ himself being the chief corner stone.

We are to understand from this figure of speech that the church building rests upon the teachings of the prophets and apostles, especially those of Christ. For holy men (the prophets) of old spake as they were moved upon by the Holy Ghost, when they wrote concerning the coming person and character of Christ. Isaiah had special reference to him when he wrote at 28th chapter and 16th verse. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Again, in the 118th Psalm, 22nd verse: "The Stone which the builders [rejected] refused is become the head stone of the corner."

Isaiah ix: 6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." All these passages refer to him and his church or kingdom. In the fullness of the time he came and established his church; and said the gates of hell shall not prevail against it, appointed its officers; first apostles; and some teachers, and some evangelists; and some pastors, etc., for the perfecting of the saints for the work of the ministry, etc. Eph. iv: "Appointed to carry on the work of the church building, according to his instructions; giving explicit directions appertaining to its erection, everything being described in detail so definitely that the wayfaring man though a fool need not err therein."—Ira. xxxv: 8. How plain his precepts and examples.

"Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye have in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed [cut off] from among the people."—Acts xxiii: 22, and strict observance then must be paid to every commandment, great and small; if there be any small. The apostles adhered most tenaciously to all his mandates and examples—did not go beyond, nor fall short of a single one. As the apostle John has it (Rev. xxii: 14), "Blessed are they that do his commandments, that they may have right to the tree of life," etc. "Other foundation can no

man lay that is laid, which is Jesus Christ."—1 Cor. iii: 11. 2. The materials requisite. Spiritual, regenerated persons, prepared by the Gospel and the Holy Spirit.

It is understood that the Ark and the Temple at Jerusalem, and the Tabernacle were all figures of the Church.

In their erection, strict regard was to be had to every thing, as appointed:

"Moses was admonished of God when he was about to make the tabernacle; for so saith he, that thou make all things according to the pattern showed to thee in the mount."—Hob. ix: 5. Every part and parcel being named; so in regard to the ark; the timbers and materials named, and where they were to be placed; the location of door and window, definitely stated, so that Noah had no difficulty in understanding the programme. So that this high compiment was paid to him: "Thus did Noah, according to all that God commanded him, so did he."—Gen. vi: 22.

In regard to the spiritual structure (the autotype), God's building, there must not be a departure in the slightest degree,—must be governed by the pattern given, in which we find that regenerated persons alone compose it—spiritual materials. Christ being head, and he being spiritual, all must correspond with him, partake of the nature of the head. Christ, who is God and Head over all things to the church. And, using another figure of speech, employed by the apostle, Paul (Eph. iv: 15) says: "May grow up into him, in all things which is the head, even Christ: From whom the whole body [building] fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the body." Taking the temple at Jerusalem as a figure we find that the materials were all prepared before they were brought to the place of erection. The cedars were felled and prepared in the forests of Lebanon; the rocks were quarried, dressed and polished in the plains of Zoradarthar all of the proper size, fitly prepared so that in the rearing of the building it is said that there was no sound to be heard of hammer, gavel or trowel, and that when it was finished it looked more like the workmanship of the "Great Architect of the universe than that of man."

We perceive from this that the materials are first to be prepared and then placed in the building. When Nichodemus interrogated Christ in reference to this kingdom (building), he was informed that he must be born again,—must have imparted to him a new (heaven-born) nature. (John iii: 3.) The apostle Paul, in addressing the Ephesian brethren, calls their attention to the fact of this transformation. (Eph. ii: 1.) "You hath quickened, who were dead in trespasses and sins." And again, Eph. ii: "But God who is rich in mercy for his great love wherewith he loved us."

"Even when we were dead in sins, hath quickened us together with Christ, by grace are ye saved." In the first chapter he explains to them how and when this wonderful change was wrought. Eph. i: 18: "After that ye heard the word of truth the Gospel of your salvation: in whom also after that ye believed, and when they believed they were sealed by the Holy Spirit, being born again and were then ready to be incorporated into the building having received Christ. "He came to his own, [the Jews] and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe

in his name."—John i: 11, 12. Directly in accordance with the language of Christ when he says: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in him should not perish, but have eternal life."—John iii: 14, 16. "Behold, now are we sons of God."—1 John iii: 2. "Carrying the sentiment as found in Acts x: 43: "To him [Christ] give all the prophets witness, that through his name, whosoever believeth in him shall have remission of all sins." "Receiving the end of your faith, even the salvation of your souls."—1 Peter i: 9. "The Spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."—Rom. viii: 16, 17. We see that the materials must be believers—converted persons. "For with the heart man believeth unto righteousness."—Rom. x: 10. "Being justified by faith we have peace with God, through our Lord Jesus Christ."—Rom. v: 10. When Christ commissioned and sent out his disciples he gave directions in regard to the material, positive, clear and distinct, as well as negative. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi: 15, 16. So, according to the express command of the Divine Architect, believers only are proper subjects or materials for the building. Unbelievers are rejected. Infants, unconscious, cannot believe, therefore not fit material for the building.

3. The act of incorporation. Having examined or described the elements or materials of the building, the next thought is, How are they brought together—placed in the structure? According to the pattern, given baptism—immersion, is that act Christ sent the harbinger (John the Baptist) to prepare the way before him, to give knowledge of him and to prepare a people, subjects for his kingdom; and we have shown how it was done. Being made ready, he baptized them, each giving proper evidence—bringing forth fruits meet for repentance. And having collected together a sufficient number, then Christ himself presented himself and made the demand to be baptized and to enter the kingdom, upon no occasion before no since, was such a spectacle presented to the world. The cleft heaven, the descending dove, the voice of the Father, the ascending Son from the baptismal grave. What a scene! "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation."—Ira. xviii: 16. "I set my king upon my holy hill of Zion."—Ps. ii: 6. "Upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi: 18. "I will declare the decree: the Lord hath said unto me, Thou art my son: this day have I begotten thee."—Ps. ii: 7.

The prepared materials are to be placed on by one in the building, side by side, as living stones. "Ye also, as lively [living] stones are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."—1 Pet. ii: 5. After Christ had informed Nichodemus of the necessity of the new birth, and having attained it, then the next step was to be [baptized] born of water. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he can not enter into the kingdom of God."—John iii: 5. Baptism is the act which places the subject in the kingdom, and becomes subject to its laws and a part of its privileges, standing connected

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THE TRINITY OR DEATH BY ONE OF THE FATHERS. By J. R. Graves, D.D. This is a little book, but it has proved the death of multitudes of Pedobaptists. It shows them by the actions of their own General Assembly, and the actions of their own fathers, that they are not Baptists, but Roman Catholics. The question they cannot answer is, "Are the baptisms of the Roman Catholic church valid?" If they say "Yes," they thereby admit the Roman Catholic church to be a true church of Christ, and that they are heretics and schismatics; and having separated from, and been excommunicated by, the true church, they have no right to baptize or to preach. If they say "No," then they nullify their own baptism, and since all their ordinances came from Rome, and if the Catholic Church is the Adulteress Woman of Revelations, their Protestant societies, one and all, are heretics and schismatics.

APOSTOLIC CHURCH. By W. A. Jarrell. This is a very able treatise on the doctrine and polity of the New Testament church. The style is clear and lucid; the argument masterly and convincing. This book supplies a long needed work in our denominational literature. Price in cloth, 50 cts.

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THE INFIDEL'S CONFESSION, OR THE POWER OF CHRISTIAN FAITH. By J. Taylor. The author sets forth the reasons why the great importance of the Christian faith, how it should be taught, and how it should be maintained. Price in cloth, \$1.00.

QUESTIONS TO BE ASKED OF THE CANDIDATE FOR BAPTISM. This work is



CAJETAN AND LUTHER.

So far as I have had opportunity to observe, those who endorse your present position on communion are priest-ridden Baptists, who never dissent from you on any subject, and I do not think that sort of endorsement amounts to much.—J. J. D. Renfro, in The Tennessee Baptist of Dec. 9, 1882.

HISTORY tells us that when Martin Luther assailed the Roman Catholic practice of selling indulgences, as unscriptural, he was accused of filling Germany with his writings, and disturbing the peace of the "mother Church," and summoned to appear before the great Roman Cardinal, Cajetan, to answer for what they were pleased to call his crimes. Cajetan came to the meeting armed with the "book of St. Thomas," and "the constitution of Clement," the VI. Luther came with the Bible, and with great modesty told Cajetan that he simply desired to be instructed out of the Scriptures, and if he was wrong he would instantly retract what he had written.

Cajetan told him that he could produce many unadorned authorities to convince him of his error, but that he would appeal to the Scriptures alone.

When they met the next day, Cajetan began to read, and argue from his books without so much as naming the Bible, when Luther reminded him of his promise to teach him out of the Scriptures, and that he could not accept the teachings of St. Thomas and of the popes as of sufficient authority in matters so serious; he wanted Divine authority, and that would satisfy him. Cajetan asked him if he did not know that the pope was above everything.—"Except Scripture," said Luther. "Except Scripture?" replied Cajetan, with a sneer. Cajetan grew angry, called Luther a heretic, and threatened him with the displeasure of Rome.

Cajetan clung to Rome, while Luther anchored to the Bible, and the historian says of the latter: "Thus had all human authorities fallen successively before him; the sands that the rains and torrents carry with them had disappeared, and for rebuilding the ruined house of the Lord nothing remained but the everlasting rock of the Word of God."

The Bible settled the dispute in favor of Luther's position, and, as the centuries rolled by, in the deep and quiet recesses of human thought, before the tribunal of human judgment, these two characters have been obliged to appear, and, in the light of God's word, the decision has ever been, that Cajetan was a poor, mistaken, pope-ridden mortal, while Luther looms up grandly as the heroic defender of Bible truth.

The verdict is, that the sale of indulgences by Rome was unscriptural, so that even Rome had to abandon the practice.

Were those who agreed with Luther priest-ridden Protestants? When Dr. Graves wrote his book on intercommunion, and showed there was no authority for it in the New Testament, and therefore unscriptural, and tried to reset this old Bible landmark, church communion alone, two mighty Cajetans got up and said he was filling the land with his writings, and disturbing the peace of the churches, and he must retract, or suffer their displeasure.

Although Dr. Graves showed that many others had contended for the same truth before he was born, they insisted that they never heard of it before, and called it "Graves' new treatment," "Graves' new-landmarkism," "Graves' new shoes," and "he was surrendering our positions to the enemy," and by the authority of Rome (Tradition) he should be silenced. He, and those of us who agree with him, humbly asked those Cajetans to show us authority in the New Testament—one command, precept, or example for it, and we would publicly retract, surrender, and take back all that we had said or written against intercommunion. Like Cajetan of old, they promised to do that in their grace. But, like Luther, when we expected them to give us the law of the Gospel for their practice, they came with their book of "St. Thomas" (Custom), and their "Constitution of Clement VI" (False Courtesy) and began to argue from them as of more authority than Scripture. We reminded them of their promise to give us a "Thus saith the Lord" for the practice, and like Cajetan, their old predecessor, they got into a rage, and call Dr. Graves a heretic, and

all of us who agree with him "priest-ridden Baptists." Does Bro. Renfro ever think that those who agree with him are "priest-ridden Baptists"? A great many good, noble brethren believe as does Bro. Renfro, and Bro. Gaubrell, that intercommunion is not unscriptural, and my hand should fall powerless by my side before I would call them "priest-ridden Baptists." The truth is they are defeated, and they know not what to do but call us ugly names. I never knew a man to advocate error who did not get angry when overthrown. It is the spirit that is born of error. Thousands of brethren all over the land are flocking to the truth, and your hard names and anger will add to the number. Non-intercommunion is taught in God's word, if anything is taught there, and your anger can no more stay the tide in its favor than your hands can arrest the sweep of the storm.

Intercommunion has nothing to support it but false inferences and a false courtesy, and this you feel and see, and, instead of accepting the truth, you are not ashamed to be angry with your brethren?

You might as well say those who agree with Paul are "priest-ridden Baptists," as to say that those who agree with Dr. Graves are priest-ridden, when he teaches exactly what Paul taught on that subject. Do not all our brethren agree with Dr. Graves on repentance, faith, baptism, the resurrection; and because they do not dissent from him on those subjects are they priest-ridden? Take your words back, Bro. Renfro—stand up in the grandeur of a noble, christian manhood, and take them back. JOSE HARRAL.

Eudora, Miss.

A GOOD WORD FROM NOVA SCOTIA.

BRO. GRAVES:—I notice that omnibus blue cross on my BAPTIST this week; please remove it immediately, and continue your weekly visits, bringing the ever-welcome tidings of eternal truth. It has been, and is, esteemed not only as a faithful but beneficial visitor, always laden with choice fruit. There are several reasons why I esteem THE BAPTIST more highly than any other paper, among which I will name the following:

- 1. Its teachings are not negative, but positive.
2. It stands upon the foundation of the prophets and apostles, and does not "beg leave to be."
3. It is an able minister of Jesus Christ.
4. There is nothing sneaking or mean in its treatment of the erring.
5. It has been stamped with the seal of the divine approval.
6. Its editor will not consent to be rode as a hobby.

It is my constant prayer that you may be long spared to carry on the glorious work which you are evidently accomplishing.

Ever yours, etc., J. C. BLEAKNEY. Berwick, K. Co., Nova Scotia, D. C. [Many thanks to you, Bro. B.—ED. BAPTIST.]

FROM JACKSON, TENN.

[The following from the pen of the new Professor of Moral Science and Rhetoric we clip from the Georgia Index. Many in Tennessee will be pleased to see his convictions touching our University.—ED. BAPTIST.]

The Convention of Tennessee Baptists that met with us on the 9th Nov. was the largest ever held in this State within the memory of the oldest brethren who were present. We think the cause of missions has received a new impetus from it. Dr. I. T. Tichenor, in a vigorous speech delivered on the last night of the Convention, uttered some truths that are likely to stimulate to greater missionary efficiency every Baptist that heard him.

We have a noble band of Christian workers in our little church here, and are entirely free of debt. Our church edifice, whose corner-stone was laid eight years ago, is a noble structure, but the principal audience room is not completed. Recently, the subscription list increased considerably, and we are now able to resume work, and expect to be worshipping upstairs in three months from date. We hold divine services, at present, in the lecture-room. It is a beautifully finished apartment, con-

taining a baptistery, pastor's study, and other rooms and proved large enough to entertain the Convention amply. In regard to doctrine, we are a sound body, & a undivided, trying to hold fast the old landmarks, and to avoid being blown about by every wind of doctrine, lest we make shipwreck of the faith. The truth is, that Satan is as busy in our city as in any other, and we think the Lord has a work for us to do among the unconverted, and relying on him, while we ask for your prayers, we will try to do that work in unity of spirit and without debate.

It is one of the most important churches in the State, because it is the spiritual foster-parent of the Southwestern Baptist University, and has an enrollment of about two hundred members.

The University was located at Jackson in 1876, and since that time, its present President, Dr. G. W. Jarman, with Prof. H. C. Irby and Dr. T. J. Deupree, members of the Faculty, have been the life of the institution. More earnest and conscientious teachers than these three Christian men could scarcely be found. When I took the chair of Moral Science, in September, I was pleased to see that graduates of other Colleges, coming here to finish, were classed according to the scale of actual merit, after inclusive examination of their attainments, and were often obliged to take a much lower "form" than they expected to occupy. Of course, the pursuit of this plan will occasionally disgust a few young men who have been weighed by themselves in scales of their own construction, and not found wanting. The consistent support of such a conscientious standard is the more remarkable, because the University is virtually unendowed, and has been maintained almost since its first existence mainly by the persistent personal efforts of the three professors I have named. They toil as hard and as faithfully as any three teachers on the continent, and during vacation, when they ought to be resting from their labors, to recover the vitality so easily lost in the school-room, they leave the comforts of home and family, and travel through the State and the Southwest, visiting city and countryside, to get pupils, and have thus kept the institution alive. They are noble men, and an honor to the Baptist denomination. Under their administration, the graduates of the University have been thorough and have gone out into the world reflecting credit to their trainers.

The late Convention raised by subscription nearly enough money to pay the salary of an agent, whose duty will be the collection of subscriptions and money to create an endowment fund of \$50,000 for the University, to be raised, if possible, in two years. About two-fifths of the amount subscribed was contributed by our church. The agency will probably pay about \$1,500 a year, and expenses. We want the right man and propose to choose carefully. We have pupils from seven or eight States, and many noble young men among them. In my class of Oratory the personnel of the members is remarkable. They have come from the other teachers well equipped and eager for the fray of life. Each one delivers a speech daily, and, as I listen, I am impressed anew with the truth that, without the mental discipline they have had, the orator, in common with men of every vocation, would lack half his possible force. And the Baptist denomination, striving in the cause of "the truth as it is in Jesus" needs men of trained power in every department, and will need them until reinforced by the irresistible white-robed armies of heaven that follow the "Faithful and True." FRANKLIN HOWARD. Jackson, Tenn.

A WORD FROM ARKANSAS.

BRO. GRAVES:—I have been a reader of THE BAPTIST over twenty years, and I expect to read it as long as I live and it is published. It has given me more light on God's Word than any paper I have ever read. Your [Seven Dispensations] are worth to me all the paper has ever cost me. Your position on communion has and is causing a great deal of thought and talk. I have been watching the many charges from different quarters of the world against your position, but I cannot see that

you have been touched or caused to yield one inch of ground. Your review of Bro. Pendleton's "Church Independence" is as clear as daylight, and I know he can see his inconsistency as well as I can, or any one else, and I don't see how he can help granting your request in reference to those few words in his book, and stepping to your side, confessing you are right, as of yore. O how strange and sad to see him at the close of his life setting himself against you!

Bro. Graves, your position is not a popular one, but do not be discouraged, the truth will prevail. Can you not have your review of Bro. Pendleton published in the Arkansas Evangelist? Some here won't read your paper because of church communion, but never mind, such as are lovers of truth will love it better when their eyes are opened.

Bro. Graves, I have felt for some time that I wanted to say something to you in my buglesome way, that might be encouraging to you in your noble work of boldly contending for the faith once delivered to the saints. I am satisfied that in five years church communion will be more popular with Baptists than it is now unpopular. I am willing for the world to know my feelings towards you and the doctrine you advocate. May God bless you with many years yet, and grace and wisdom to contend for his truth, is my prayer for Christ's sake. I. R. VICK.

Garnett, Lincoln co., Ark.

FROM LOUISIANA.

BRO. GRAVES:—I have been thinking for some time I would write you and suggest the propriety of your agitating, through the Old Banner, a change in our Sunday-school work.

The International Series of Uniform Lessons, to my mind, does not meet the emergency. I have been engaged in the Sunday-school work for a long time, and have given the matter some thought, and have come to this conclusion, that we need and must have, if we succeed, a series of question books with the questions and answers both written out in full, and graded so as to reach the understanding of the youngest pupil, and give food for thought to the oldest and most advanced men and women.

I think it is the duty of the Southern Baptist Convention to appoint a committee to arrange the questions and answers and grade the books, and have the work ready to present to the next session of the Convention, after the appointment of the committee, for adoption.

Then the question books should be published at such rates as to place them within the reach of all, that is, make them so cheap that the price will afford no excuse for buying cheaper books from other houses.

The Dayton question book is good, but I think the arrangement and grade could be improved on; and certainly the price of the book should be reduced from about ten to fifteen cents, or even lower.

What do you think of the suggestion? Bro. A. J. Fawcett, of Hamburg, Ark., has been with us recently and preached some able and acceptable sermons. There seemed to be a prospect for an excellent meeting, but about the time we were expecting evidences of good, the good Lord sent rains and bad weather to such an extent as to break up the meeting, and there were no visible results further than the strengthening of the brethren. Yours truly, JAMES BUSBY.

Basrop, La. REMARKS.—We think the suggestion about the question books correct. We do not see what the Southern Baptist Convention can do about the matter. Some Book House or Society can do it. We think it ought to be done. Dayton's will answer for the higher classes.

INTERCOMMUNION UNSCRIPTURAL, ETC.

NEW AND REVISED EDITION. We have just issued a new and revised edition of "Intercommunion, Etc." The author has added some very valuable matter from standard authors. The views of Jesse Meritt, touching the "One Loaf and its Symbolism,"—also the restrictions of the ordinance to the discipline of the church; the Views of Dr. Hixson, whose views of church polity are generally indorsed by American Baptists, and those of Dr. McLeod, Presbyterian, showing that the Baptist church can offer her communion save to those who assent to her creed and submit to her discipline. We trust the advocates of church communion will aid in giving this edition a quick sale. Sell your copy and buy the new title in Price, seventy-five cents. Address, GRAVES & MANAFFE, Memphis, Tenn.

MISSIONARY DEPARTMENT.

THE PLAN OF OPERATION. 1. Let each association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.

2. Let the members of this Board of Collection remit, monthly if possible, to the Missionary Secretary of the Convention, the money collected for the various causes by the several churches in their associations, stating plainly for which cause.

3. Let the Executive Committee of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association. [We trust our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.]

EDITOR BAPTIST:—The Mission Board of the Coldwater Association, at its session in November last, appropriated \$330, as follows: To Austin and Star Landing, \$125; to Watson, \$40; to Bold Spring, \$75; to Harriottown, \$50; to Pleasant Hill, \$40. The Secretary, being instructed so to do, takes this means of asking all the churches which failed to promise anything for 1883, for Association Missions, to pay something at their earliest convenience, that the Board may render more efficient service than it has ever done in the past. The argument in behalf of contributions of money for Missions ought not to be needed with persons claiming Christianity. The one not having the spirit of Missions, either active or latent, may seriously doubt the genuineness of his Christianity. The Board meets next at Coldwater, Tate co., on the 2nd Sunday in February, 1883. P. H. STRICKLAND, Sec'y. Center Hill, Miss., Jan. 18, 1883.

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We have given before many of the facts in the following questions and answers but they are arranged by the Texas Presbyterian in a way to be better remembered and more conveniently used:

MISSION FACTS. How many inhabitants are there on the earth? About 1,400,000,000. How many of these are idolaters? About 850,000,000. How many are Mohammedans and Jews? About 170,000,000. How many does this make who either know nothing of Jesus or are opposed to him? About 1,020,000,000, being two-thirds of the population of the earth.

Of the remaining 385,000,000 how many belong to the Papal church? About 195,000,000. How many belong to the Greek church? About 78,000,000. How many belong to the Copt, Armenian and other Oriental churches? About 7,000,000. How many are nominally Protestant? About 100,000,000. How many are members of Protestant churches? About 20,000,000. How do the professed followers of Jesus compare in number with the others? They are about one in seventy-five.

How many Protestant missionaries were there in the year 1800? About seventy. How many Protestant Missionary Societies were there at the commencement of this century? Seven. How many now? Over eighty. How many now? About 2500 ordained European and American missionaries, over 7,000 ordained native preachers, assisted by female missionaries, native assistants, etc., making a total of about 5,800 missionaries, and nearly 14,000 native helpers.

How many native Protestant communicants in mission lands the first of this year? About 640,000. How many of these were received during 1881? About 24,000. How much was given last year by Protestants for mission work? About \$8,000,000.

Eld. W. H. Barksdale, who has been confined to his bed for two weeks past with pleuro-pneumonia, is convalescing. We feared for days that it would prove serious. Sister B. has been quite unwell, confined to her bed during the whole time of her brother's illness.

THE BAPTIST TRACT SOCIETY, FOR 1883.

The effort is to circulate by gift or sale 5,000,000 one-half million—(pages of the following denominational books and Tracts the present year—1883. SMALL BOOKS.

Intercommunion Unscriptural, etc. 75c. Old Landmarkism—What is it? 75c. The Middle Life. 75c. Trifles. 75c. Origin and History of Baptists. 60c. FRESH TRACTS.

The Act of Baptism. Valuable Lett. Auth. 20c. The Necessity of Baptism. 10c. The Relation of Baptism to Salvation. 10c. What is it to Eat and Drink Unlawfully? 10c. Concurrence. 10c. A Peculiar People. 10c. Modern Universalism Examined. 10c. Principle—its Conflicts and Conquests. 10c. The Origin of Sprinkling. 10c. The Individuality of Christianity. 10c. Reasons for Receiving a Baptist. 10c. The True History of Baptists. 10c. The Rights of Laymen. 10c.

These publications will be sent by mail, post-paid, for the above prices. Liberal discount by the quantity. All Ministers, Missionaries of Boards, and Evangelists are requested to act as our Agents. Address BAPTIST BOOK HOUSE, Memphis, Tenn.

Terms of Membership. It is the pledge on the part of the brother or sister to put into circulation by sale or gift, during the year 1882, a certain amount of our distinctive denominational literature, in the form of small books and tracts published by the Baptist Book House (see its published list). The name is entered in the class when the pledge is made, the tracts and books sent on receipt of the money. Books and tracts can be ordered in amounts from ten cents to \$25. Mail orders without discount: express orders, the usual liberal discount.

First Class—\$25. I hereby pledge myself to put \$25 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883. NAMES.

J. R. Graves, Tenn. Second Class—\$15. I pledge myself to put \$15 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883. NAMES.

Third Class—\$10. I pledge myself to put \$10 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883. NAMES.

Fourth Class—\$5. I pledge myself to put \$5 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883. NAMES.

Fifth Class—\$1. I pledge myself to put \$1 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883. NAMES.

Brethren, here is an opportunity to do good and lasting work for the Master. It is a water by the side of which we may sow the printed seed of truth and salvation that will bring a certain harvest. All who have any heart at all to work for the Savior can do something. How much each pastor in the South can do. In a last way by sale, and he can beg a hundred dimes to aid him in giving away needed tracts. Let us have a noble army of workers together this year. Select the class you will join this year and send your name in at once. We commenced late last year, and hard as it was and no money in circulation over one-fourth of a million of pages were circulated. We should make it a million this good year.—edwif.

THE DETECTIVE. Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, in order to prove his guilt.

Rev. M. R. Mathis, a Baptist minister, was excluded from Benlah Baptist church at the February term, 1881, for falsehood and unchristian conduct. He left for parts unknown to us, therefore the church, at the October term, 1882, thought best to publish him in "The Detective" list in your paper.

PAUL CASTLEBERRY, Moderator. W. H. Falkner, C. C. Secretary Ala., Oct. 27, 1882.

The Tennessee Baptist.

THOU SHALT GIVE A BANNER TO THEM THAT FEAR THEE...

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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.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in name, 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 that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Policy.

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

1. That, under Christ, each church is absolutely sovereign and independent.

2. That to each church Christ committed the sole stewardship and administration of the gospel and the discipline of his church.

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

4. That no semblance of ecclesiastical superiority can be exercised by a local church.

5. That no church or church member is invested with all ecclesiastical power—power to elect and ordain and depose its own officers, power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists.

The non-connection of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being parental or logically construed by our members or theirs.

6. The world is a republic of ecclesiastical or ministerial equality with Baptist churches.

Silence is the most efficient Accomplisher of Error.

THE SCIENCE OF PRESENTIMENTS—REVELATIONS TO THE MIND.

NO. 1.

"There are more things in heaven and earth than you have dreamed of in your philosophy, Horatio."

"What do you think of Swedenborg's theories?"

"There can be no doubt that he is correct in his assertions that the spirits of his friends come to him and communicate with him. There are many cases where there seems to be the communication of spirits. When the father of the eloquent Bookmaster was dying in New Hampshire he suddenly exclaimed: 'My son is dead!' His son did die at that very moment in Boston. I buried a precious woman a few years ago. Her only son was in Iowa. While plowing in a field he suddenly stopped and said his mother was dead. The young man's father, who was a mathematician, made a calculation, and found that the death and the impression received by the son were coincident in point of time to the moment."

"How did you get this evidence?"

"From the father and son. I knew them both well."

"In what way did you account for the transmission of such intelligence?"

This opens up a subject that is attracting a large share of attention, with the profoundest interest. Statements like this of Dr. Newman are more and more frequently being brought to the public notice, and the rationale eagerly sought by one class, and a false and dangerous theory endeavored to be established by them. The time has come when religious teachers should investigate them upon true psychological principles and by the light of God's revelation.

A great many, and indeed up to this date the most of our religious teachers meet them with a "pooh!

pooh! It's all hallucination and superstition, that is not coincidental—but this is no way to meet them—they will not down at a "pooh." It was not the way Medullistic Spiritualism was met in this city and expanded. Such mental revelations or impressions are too numerous, too well authenticated, and of too long standing to be treated lightly—as nothing. There are a very few persons of one score who have not had personal experiences in this direction to convince them of the reality of the phenomena. The conviction of their verity is both deep and general, though there are multitudes who will not confess to it, for fear of being classed with Spiritualists, or laughed at as superstitious. But admitting all the facts and phenomena claimed, there is nothing superstitious in it.

But suppose all the facts and phenomena claimed are admitted, there is nothing approaching the superstitions in that, or what is technically termed spiritualism, the Spiritualists make use of them through the sheer ignorance of the people, to deceive and gull them into a belief of Necromancy.

Look above at Dr. Newman's statement. Is it not a plain one? Is it not authenticated? Can any one blame the Doctor for crediting the fact? Now turn to page 9 of this paper and read the obituary of Sister Raymond, by her husband Elder B., a reliable man. Can the fact be questioned? An intelligent Sister, when reading Dr. Newman's statement remarked:

"I cannot doubt it, for when my son was killed near the Brick College, in this city, when Gen'l Forrest made his last raid into Memphis, it was revealed to me seemingly by his own voice calling my name, though I was hundreds of miles away."

There are hundreds of recorded instances like the above, and some of them in standard text-books of our high schools and colleges. What are we going to do with facts? They are stubborn things. We are shut up to the alternative of denying them outright, or admitting them like honest men, and then look for a correct solution, if possible, to account for them. We know that every effect exists in its cause, therefore, seeing an effect or phenomenon, physical or metaphysical, we should, as Christian philosophers, search for the cause.

We propose, in a series of short articles, to open this investigation of the subject for the purpose of eliciting the assistance of all those who have thought more, and looked further into this question than we have had time to do. We solicit from every source, 1. Facts and phenomena in the personal experiences of our readers, or well authenticated phenomena. 2. Suggestions as to the cause of the phenomena.

We have been a thoughtful observer of passing events and student of the causes and these effects for a quarter of a century, and in these articles we propose to lay our theory before the public, not in the spirit of dogmatism, but of inquiry. Can a better theory be propounded, no one will be more ready to accept a better than ourselves.

We hardly think it necessary for us to disavow again, at the outset our disbelief, for the most satisfactory reasons founded upon God's Word, and personal demonstration (see Middle Life) that the current phenomena have any connection with disembodied spirits, good or bad, i. e., the spirits of persons who once lived in the flesh. No proof of such having returned to earth to communicate with the living has ever been found in the Bible or produced by all the mediums in all the sciences in this or any country. God has indicated his displeasure against all those in old times who deceived people by their pretensions to obtain information from departed spirits, good or bad. It is evident then that good spirits, if they could, would not communicate with the living, and bad spirits could not if they would. Dives could not, though he would, Christ has the keys of hades—the world of spirits, and no one can come forth without his permission. Let this, then, be a settled question with our readers.

We divide these impressions, etc., into two classes:

1. Impressions that amount to revelations, or firm conviction of the facts impressed.

2. Impressions that are regarded as presentiments or warnings.

A quiescent mental condition, also, or semi-consciousness is most favorable to the reception of impressions of the first class, yet they are also made when the mind is in a complete normal state. Impressions of the second class are made at all times, whether waking or sleeping, whether calmed or agitated, alone, or in public assemblies, or the charge of a battle.

It is our present opinion that these two classes of impressions are very similar in their character, and attributable to two very different causes.

It is only by a careful and correct induction of facts that we can hope to get a clue to their cause or causes.

INDUCTION OF FACTS.

1st FACT. In a family or social circle, some one out of all connection with the drift of the conversation, mentions the name of a friend not present or expected to be present, sometimes thought to be far distant; and lo, in a moment the bell rings or a knock is heard—the door is opened—and that person appears! The usual remark rises to all lips. The old adage is true again, "Speak of the bad one and one of his imps will appear." Now this fact has been observed by thousands—generally, and in all ages and in all climates, until it has been crystallized into a proverb, which travelers find in some form in all countries. The fact cannot be denied, how can it be accounted for.

2d FACT. Two persons, intimate friends, occupants of the same desk at school; more often husband and wife when sitting near each other. One makes a remark, and the other says, "You just took that out of my mouth," or "I was just going to say that myself." And the remark was quite foreign to and aside from the course of the conversation! Do you say it was only a striking coincidence? But it is of daily, hourly occurrence, in multiplied instances in all countries, and of so long observance that "the memory of man runneth not to the contrary." Here is an effect. What is the cause?

3d FACT. It is known to most school children, to young ladies in boarding schools especially, where the laws of the school room are somewhat rigid, that the girls upon the rear benches have a psychological way of arresting at their will, the attention of a schoolmate upon a forward seat—e. g.: Two girls upon a rear seat: "Let us make Mary look around," and in less than one minute Mary turns around and looks at them, and receives their message. This has been done a thousand times a year, and for a thousand years without doubt. How was it done?

But a few facts under the 2d class:

1st FACT. In this city, the year after the war, a circus performed, and one of the attractions was the balloon ascension with a man in the basket. This was the man's profession, to go up in the balloon. There was little danger, as its height was governed by a rope. But that morning the man's heart failed him. He had a presentiment that he would be killed if he went up. Never had such a feeling before. He went to the manager to beg off for that once. The manager would take no denial, laughed at his fears, and threatened to demit him from the company if he broke his engagement that day, and all his past earnings would be forfeited. The man went up. But some accident in clearing the tall houses on Main street occurred, and he was precipitated upon the stone pavement and iron gratings in the alley of the Jackson Block, and taken up a lifeless, a mangled mass. Whence came that impression—presentiment?

2d FACT. On the morning of an engagement in the late war a Captain, and personal friend and Christian brother, went to his Colonel and handed him a letter to his wife, and his watch and money, saying, "I shall fall at the beginning of this fight, Colonel, and will you have these conveyed to my wife." The Colonel knew him to be a brave man, for he had seen him in many a fight, and that it was not cowardice, and, therefore, tried to rally his spirits and laugh at his presentiment—but in vain. Fifteen or twenty minutes after the fight commenced that noble Captain fell, shot through the head—

and that was the part in which he had declared he would be hit.

This is but one of a thousand instances of presentiments during that war.

3d FACT. Last week, in this city, a young lady who quite often went home and spent the night with a lady friend who lived in a block near by—was urged to do so after an uptown walk, as it was dusk, but the invited one declined all entreaties, giving no reason only it just seemed to her that she ought to go home—that she was wanted, and must go, and, strange even to herself, she broke away from her friend, and went home, and found in her room a lady friend from the country who had come in to spend the night with her. This fact no little surprised her, she told her friend that she was most earnestly entreated to stay with her friend, there was no reason why she should not, but she just felt impressed that she must come home, and that she was greatly wanted. Is it not strange? The waiting young lady only answered, "I feared you would not come, and so I brought you home." How did she do it.

4th FACT. The Yard Master of the L. & N. R. R. at Nashville, well known to the writer, was impressed that he must not go to the yard that morning—it was not his duty to do so, as it was "off day." He started from his house and returned—and afterwards went residing his misgivings and drawings to remain at home, with every step. In an hour afterwards he was brought home with his leg cut off by the car wheel. He is still living, and will testify to this fact, and that never before or since has he had such an impression. How was that warning conveyed to him? Whence that impression?

We leave these questions with our readers until our next issue, when we will propose a solution. It strikes us that if we can ascertain the cause of these effects—simple as they are, we will have the key to unlock all that can be enumerated under both classes.

EDIGRAMS.

"Our pastor preached last Sunday on John iii: 5, and took the position that 'born of water' referred to the natural birth.—Do you think so?" We think one must be naturally born before he can be "a man"—the Gospel commences with a man, and that natural man must be born of the Spirit to become a spiritual man and be born of water—an ecclesiastical rite—to become member of his kingdom.—A minister in Alabama, pastor of three churches writes: "For your encouragement I will state that church communion is gradually taking hold. Remember that the strict practice loses none, but is gaining all the time, while intercommunion is losing all the time. Bro. Harrah's articles are doing good. The movement all along the line shows intercommunionists to be on the defensive, and church communionists to be leading the attack. Another encouraging fact is, that in every church in my knowledge, the intercommunionists are the uneasy ones. I was present where the matter was brought up in church conference by one of them, and he made a move to set a time to vote on the question, and when the time came he had but one brother on his side. Remember, he urged it, and lost it. Church communionists are quiet, having a clear conscience. May God bless and help you in this work. I think Bro. Benfro has manifested a bad spirit."—Glad you became acquainted with our old pupil, Bro. T. Crutcher, of Nicholasville, Ky., Bro. Syzax, and we are confident we could tell you many things to make you think more of him, and thus return his compliment. Our letter was correctly addressed.—Bro. McKinney, Mica, your Manual, overlooked, has now been sent, and you must excuse oversight.—We have every reason to encourage us to toil on in developing the teachings of the prophetic Scriptures by the increased interest they are awakening in the study of the Word.—What Bro. Simpson, of Ala., says: "Your Seven Dispensations is certainly the grandest thing I have ever read. It has done me more good than any thing I have ever read except the Bible, and it has been the means of my understanding the meaning of certain Scriptures. Such as

Mat. xxiv: 20, and parables of the talents and of the ten virgins. You may put me down for a copy when the same is published in a book, which I hope will be done as soon as you get through with the subject."

THE MAKERS AND SELLERS OF INTOXICATING DRINKS.

WE set it down as a rule, that no man should engage in any kind of business without first considering the influence it may exert on the community, and the people in general. We should not only inquire, will it pay, but will it be detrimental to the interests of the people, or financially engaging in such a business; no difference how bright the prospects may be for making money. It never was the design of God that any man should engage in a business that would damage his fellow-man in any sense whatever. We are plainly taught in the Word of God that, in all our business transactions, we should have respect to the happiness and prosperity of others. To act otherwise would be a positive violation of the sacred Scriptures, for it is written: "Let us do good unto all men, especially unto them who are the household of faith." (Gal. vi. 10). Again: "Let no man seek his own, but another's wealth." (1 Cor. x: 24). Once more: "Abstain from all appearance of evil." (1 Thea. v: 22). It is plainly seen from these declarations of the inspired writers that our rule is based on divine principles.

The makers and sellers of intoxicating drinks are engaged in a business that is a curse, not only to the people in their immediate vicinity, but to the whole nation. It is the fountain head of corruption, vice and misery. Its poisoned waters flow out in every direction, polluting the very atmosphere as they go. Its demoralizing and destructive influence is seen and felt, not only in the country, in the mountains, and in the valleys, but in our villages, towns, and cities. There is no place free from this destroyer.

There are men engaged in this business, not only in the country, but in our towns and cities, who profess to be Christian men. Indeed, some of these liquor dealers are members of the church, and we presume in good standing. They work for the devil all the week, and on Sunday partake of the Lord's Supper.

We never could understand how a true lover of God can engage in such a business, knowing at the same time that it is demoralizing and destructive in its influences. Such men profess to know God, but in works they deny him. They say by their acts that they know nothing about the love of God, and care nothing for the present or future interest of their fellow-man. They are willing, for the sake of a little money, to sacrifice their country, to destroy the souls of men, and to take the last cent from poor, starving women and children, who were made so by their business.

But these church members excuse themselves because they are engaged in a wholesale business. Such an excuse as this is simply a delusion of Satan; for it is evident that if the retailing of intoxicating liquors—to be used as a beverage—is an evil, then the wholesale of such drinks is a greater evil. The evil is increased in proportion to the amount made and sold. It is a sin to steal even one article. Would it be less criminal to make a wholesale business of it? It is a sin to kill even one man. Would it be more honorable and less criminal to make a wholesale business of it?

The principle is taught in the Word of God that men will be rewarded according to their works. (Matt. xvi: 27). Then if our drunkard shall inherit the kingdom of heaven, where shall the distillers and wholesale dealers in intoxicating liquors appear?

When members of the church engage in making or selling intoxicating drinks, as a beverage, it is an evidence that they are ignorant of the true principles of Christianity, and destitute of any sympathy for their fellow-man. They look down with contempt and scorn on those that have been

made poor and miserable by their ungodly and soul-destroying business. The money they give to the church, their fine carriages, and beautiful mansions, with marble fronts, and marble steps, and their richly furnished rooms is the price of blood.

DR. M. HILLSMAN.

DR. MATT. HILLSMAN has resigned the pastorate at Trenton, Tenn., to take effect the 1st of April next. He made the (unexpected) announcement last Lord's day; and it shocked the brethren as a thunder-clap from a clear sky, and doubtless will surprise the public everywhere, as it was generally believed that he would "finish his course" as a pastor at Trenton, being so deeply imbedded in the affections of his charge and congregation—church and people.

And on the other hand that he loved his charge so well that he could not be induced to give them up. But wonders will not cease, it seems. It is to be hoped that he will not leave the State. The drafts have been heavy upon us for a few years past.

KLIDER S. K. TIGRETT.

This brother has been called upon to succeed Eld. Borum at Poplar Grove, Gibson county, Tenn., and has accepted; and entered upon his labors there, on last Sabbath. A judicious selection, which will result (no doubt) in great good, both to the church and community. Bro. T. is a good preacher and pastor, and has one of the best churches in the State. The writer predicts a bright and prosperous year for Poplar Grove, which is his devout prayer. May it be a year of quails and manna to them.

ITEMS.

Every Sunday-school teacher and advanced scholar should get a copy of "Peabody's Commentary on the Sunday-school Lessons for 1883." It is an invaluable aid in the proper and thorough study of the lesson, and no student can afford to be without it. For particulars, see advertisement on page twelve.

KIND WORDS.—Kind Words, published at Macon, Ga., is one of the most popular Sunday-school publications of this day. It is pre-eminently the best paper for Southern Baptists, because it brings an income to the mission work of the Southern Baptist Convention; and is equally as good a paper as any to be had, besides being essentially denominational. It is a Baptist paper. Let all our Sunday-schools send for it.

The Missionary Mass-Meeting, held at the First Baptist church, Memphis, on last Sunday evening, was largely attended. The meeting was addressed by Dr. Waters, of Nashville, and Dr. Robertson, of Chattanooga. Those brethren both made fine addresses. The mission work of this city is very encouraging indeed. Bro. Lipsey, the Missionary, is doing finely. Memphis Baptists are doing more than they have done for years, perhaps more than they have ever done before. They are united in every good word and work. We confidently expect great things from the Lord because we expect to do great things for him.

IS IT A QUESTION OF CLIMATE?

The London Baptist, in reporting the discussion on baptism between two Baptist and two Episcopal ministers at Boworhalk, Eng., states that Rev. J. T. Collier, one of the Baptist ministers, said:

"If immersion was the ancient mode too? (Hear, hear.) It was said that it was not suited to our English climate. A gentleman told him a few weeks ago with a great deal of confidence that he was quite sure that if our Lord Jesus Christ had lived in England, or lived in England now, he would not command the rites of immersion. A few weeks after that he went to that gentleman's house, and upon asking what a large iron vessel which he saw standing in the yard was the gentleman said it was a bath just come from London. He and his family were going to immerse themselves in that bath every day. (Applause and laughter.) (Mr. Collier said, "When it is a question of health and pleasure, immersion seems to be quite suitable to the English climate—(laughter)—but when it is a question of keeping and obeying the command of Christ then, you know, it is not suited to the climate in which we live." (Laughter.)









