

J. R. Graves, J. A. Mahedy

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THE TENNESSEE BAPTIST.

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

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THE HOLY SPIRIT'S CONVICTION OF SIN.

BY REV. C. H. SPURGEON.

TEXT: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged."—JOHN VIII. 9.

THE Holy Ghost is come to convince men of sin. It is absolutely necessary that men should be convinced of sin. The fashionable theology is—"Convince men of the goodness of God: show them the universal fatherhood and assure them of unlimited mercy. Win them by God's love, but never mention his wrath against sin, or the need of atonement, or the possibility of there being a place of punishment. Do not censure poor creatures for their failings. Do not judge and condemn. Do not search the heart or lead men to be low-spirited and sorrowful. Comfort and encourage, but never accuse and threaten." Yes, that is the way of man; but the way of the Spirit of God is very different. He comes on purpose to convince men of sin, to make them feel that they are guilty, greatly guilty—so guilty that they are lost, and ruined, and undone. He comes to remind them not only of God's loveliness, but of their own unloveliness; of their own enmity and hatred to this God of love, and consequently of their terrible sin in thus ill-using one so infinitely kind. The Holy Ghost does not come to make sinners comfortable in their sins, but to cause them to grieve over their sins. He does not help them to forget their sin, or think little of it, but he comes to convince them of the horrible enormity of their iniquity. It is no work of the Spirit to pipe to men's dancing: he does not bring forth flute, harp, dulcimer, and all kinds of music to charm the unbelieving into a good opinion of themselves; but he comes to make sin appear sin, and to let us see its fearful consequences. He comes to wound so that no human balm can heal; to kill so that no earthly power can make us live. The flowers bedeck the meadows when the grass is green; but lo! a burning wind comes from the desert, and the grass withereth, and the flowers thereof fall away. What is it that makes the beauty and excellence of human righteousness wither as the green herb? Isaiah says it is "because the Spirit of the Lord bloweth upon it." There is a withering work of the Spirit of God which we must experience, or we shall never know his quickening and restoring power. This withering is a most needful experience, and just now needs much to be insisted on. To-day we have so many built up who were never pulled down; so many filled who were never emptied; so many exalted who were never humbled; that I the more earnestly remind you that the Holy Ghost must convince us of sin, or we can not be saved.

THE CONVICTION OF SIN NECESSARY.

This work is most necessary, because without it there is no leading men to receive the gospel of the grace of God. We can not make headway with certain people because they profess faith very readily, but they are not convinced of anything. "Oh, yes, we are sinners, no doubt, and Christ died for sinners," that is the free-and-easy way with which they handle heavenly mysteries, as if they were the nonsense verse of a boy's exercise, or the stories of Mother Goose. This is all mockery, and we are weary of it. But get near a real sinner, and you have found a man you can deal with: I mean the man who is a sinner, and no mistake, and mourns in his inmost soul that he is so. In such a man you find one who will welcome the gospel, welcome grace, and welcome a Saviour. To him the news of

will perceive the greatness of your crime, and you will never rest until you have believed on the Lord Jesus, and found forgiveness for your high offense against the bleeding Lamb. So far, then, upon the first operation of the Holy Ghost.

THE ANTIDOTAL CONVICTION OF UNRIGHTEOUSNESS.

The next work of the Spirit is to convince men of righteousness; that is to say, in gospel terms, to show them that they have no righteousness of their own, and no means of working righteousness, and that a part from grace they are condemned. Thus he leads them to value the righteousness of God which is upon all them that believe, even a righteousness which covers sin, and renders them acceptable with God.

Lead me your sins a moment while I call your attention to a great wonder. Among men, if a person is convicted of wrong doing, the next step is judgment. A young man, for instance, has been in the service of an employer, and he has embezzled money: he is convicted of the theft, by process of law, and found guilty. What follows next? Why, judgment is pronounced, and he must suffer penalty. But observe how our gracious God interprets another process. Truly, his ways are not our ways! "He shall convince of sin," says the Lord. The next step would be judgment; but no, the Lord inserts a hitherto unknown middle term, and declares "of righteousness." Be amazed at this! The Lord takes a man even when he is sinful and conscious of that sin, and makes him righteous on the spot, by putting away his sin and justifying him by the righteousness of faith, a righteousness which comes to him by the worthiness of another who has wrought out a righteousness for him. Can that be? Brethren, this seems to be a thing so impossible that it needs the Spirit of God to convince men of it. I may now set forth the great plan whereby the Lord Jesus is made of God unto us righteousness; I may show how the Son of God became man that he might fully keep the law of God for us, and that having done so, and having added his passive obedience to his active service, he presented to his Father a complete vindication of his injured law, so that every one that believeth on him shall be delivered from condemnation, and accepted in the Beloved. I might also tell how Christ's righteousness is set to our account, so that faith is reckoned unto us for righteousness, even as was the case with faithful Abraham. Yet all my labor will be in vain till the Spirit shall make it plain. Many hear the glad news of righteousness, but they do not receive the truth, for they are not convinced of it. They need to be persuaded of it before they will embrace it; and that persuasion is not in my power. Did I hear one remark, "I can not see this way of righteousness?" I answer No, and you never will until the Spirit of God convince you of it.

Note well the great point of the Spirit's argument—"Of righteousness, because I go to my Father, and ye see me no more." Our Lord was sent into the world to work out a righteousness, and here he says, "I go;" but he would not go till he had done his work. He says also, "I go to my Father;" but he would not go back to his Father till he had fulfilled his covenant engagements. "I go to my Father;" that is, I go to receive a reward and to sit upon my Father's throne; and he could not have received this glory if he had not finished his appointed work. Behold, then, Christ has finished a righteousness which is freely given to all them that believe, and all those who trust in Christ are for his sake regarded as righteous before God, and are in fact righteous, so that Paul saith "who is he that condemneth?" His ground for

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MEMPHIS, TENN., JUNE 16, 1883.

asking that question is the same as that which the Spirit uses in my text. He says, "It is Christ that died, yea rather, that is risen again, who also maketh intercession for us." He quotes as the Holy Spirit does, the resurrection, ascension and enthronement of the great Intercessor as the proof positive that there is a perfect righteousness for all believing sinners. I know that many will say, "This is making people righteous who are not righteous," and hence they will raise many objections. Just so! This is the glory of God, that he justifies the ungodly, and saves sinners by Christ. "Blessed is the man unto whom the Lord imputeth not iniquity." "I do not see it," cries one. And our answer is, "We know you do not; we are not in the least surprised that you reject our testimony; we never expected you to receive it unless the arm of the Lord should be revealed, and the Holy Ghost should convince you of righteousness." No man comes to Christ who is not drawn of the Father and enlightened by the Spirit.

REVELATION AND INSPIRATION.

BY REV. W. F. BOND, BROWNSVILLE, TENN.

THESE terms are by no means equivalent, though very often used synonymously even by men of learning and perhaps universally so accepted by the common people.

1. A revelation strictly is something published and made known which before was secret and unknown. But the word has acquired a purely religious meaning and is limited technically to such things as are secrets with God and known only to Him, and which He is pleased to reveal and make known to man.

2. Those things which are knowable by the exercise of man's natural faculties and which lie within the sphere of man's natural reason; such as the laws and secrets of nature; these are not the subjects of revelation.

Our Creator has endowed us with the attributes of a rational nature, such as reason, judgment, memory, comparison and imagination, and it is plainly His design and pleasure that these powers should be employed for the acquisition of all the knowledge necessary for our control over nature and for the complete subjection of nature to our development and happiness.

3. The information contained in the three first chapters of the book of Genesis lay entirely beyond the sphere of human reason, was known only to God, and by him was revealed to Moses; this information Moses received from God and could never have attained unto it by the exercise of his natural faculties.

4. Things to come and which lie in nature's great womb unborn, or rather in the mind of God, and therefore wholly unattainable by natural reason, are subjects of revelation and of prophecy.

A large part of the Old Testament is prophetic, foretelling the fortunes of Israel, of Assyria, Persia, Greece and Rome. As instances of prophecies and their fulfillment, take these: "the prophecy that the altar on which Jeroboam sacrificed in Bethel, would be overturned three hundred and sixty years after, by Josiah; the prophecy by Elias that the race of Ahab should be cut off, and not a stem remain; and that Jezebel then on the throne, should be eaten by dogs in the field of Jezreel; the prophecy of Isaiah that Cyrus should deliver the Jews made more than 200 years before his birth; the prophecy of Daniel foretelling the destruction of the Persian Empire by Alexander; and all the evils which one of his successors would inflict on the Jewish nation."—Jesus' letters to Voltaire page 277.

5. These are a few only of the secret things of God which he has been pleased to reveal to man. But a much larger portion of the sacred Scriptures is matter of history, a record of natural events occurring in the course of the life of the nations to which they relate; and in much within the sphere of nature and of reason as Bancroft's history of the United States. For instance, the history of Abraham and of his descendants, the going down into Egypt; 430 years of bondage there; their Exodus thence, under Moses; 40 years of travel in the wilderness; an settlement in Canaan; their con-

licts with the neighboring nations, is but the natural history of a nation, and is not a matter of revelation technically.

INSPIRATION, WHAT IS IT? 1. Inspiration I understand to be a divine impulse and direction imparted to the mind of man, whereby he is moved to utter wish or record, the things which God is pleased to reveal; as also such other things within the sphere of human knowledge and reason, as God, would have recorded and preserved for the instruction of his people.

"All Scripture (is) given by inspiration of God."—2nd Tim. iii. 16.

For the prophesy came not in the olden times by the will of man but holy men of God spake (as they were) moved, by the holy Gost.—2nd Peter i. 21.

Revelation is limited technically to such things as are secrets with God, and known only to him and which he is pleased to reveal to man.

Inspiration applies to all Scripture; to the entire canon as we have it in the Bible.

And Moses in recording the history of the Hebrews was as truly inspired and directed by God so to do, as when He made known the generation of the heavens and the earth as written in the three first Chapters of Genesis.

He was inspired and directed to reveal and record the things revealed.

And he was equally inspired to record the things not revealed, but which God would have recorded for the instruction of his people.

In the matter of inspiration the holy Spirit employs the human faculties imparting knowledge and giving impulse and direction to these faculties, retaining however, such control over the will and powers of the agent employed, as will secure him against error, while yet he shall be free to choose such signs and figures as vehicles of thought, as he may deem best fitted for the communication of the knowledge imparted to him, and for the sure and certain conveyance of the truth and will of God.

As the agent of the holy Spirit he cannot err, or he will not be permitted to err either in recording the things revealed to him or in recording those things which come to him by the usual methods of acquiring knowledge.

A plain man honestly seeking truth cannot fail to distinguish the things revealed from those which come in the natural course of human events.

But now a far more difficult question arises thus: How shall I be assured that the Bible is given by inspiration?

I will attempt an answer in the next issue of your paper.

THESSALONIANS V. 25.

BY ELDER E. K. MELVIN.

THE thoughts I put on this sheet are suggested by the letter of Bro. McDonald in THE BAPTIST of March 26th. When Paul preferred to the Thessalonian Christians the request, "Brethren, pray for us," there was more in it than empty, formal compliment. He very clearly meant to teach these two great truths: that to Christians, whether as individuals or churches, prayer is an engine of power; and that whether we can or cannot see the connection between prayer for a blessing and our receiving the blessing, it is the channel of God's appointment, through which he intends to convey blessings.

I have often said, and here repeat, I doubt if there is a Christian living who cannot recall some instances of special answer to special prayer for special blessings. Like David, he has memories "from the land of the Jordan, from the Hermonites, and from the hill Mizar," and when indelicately assails him with such suggestions as, "Do you think your prayers can change the unchangeable God? with one whose heart is fixed," a sufficient answer will always be, "I know I prayed for that blessing and I know I received it."

All these thoughts have been stirred up by Bro. McDonald's prayer for your health and protracted life—a prayer in which thousands of Baptist hearts will unite in a hearty Amen. But there is something else that ought to engage our most earnest prayers. When we pray for yet a long life to Bro.

Graves we must not forget that he has already passed his threescore, and therefore the longest the churches can hope for to him cannot be very long. I know that like hundreds who have gone before you, the churches will never fully realize the value of the work you are doing, until some day the mails will carry out the heavy tidings: BROTHER GRAVES IS DEAD! Then those who survive will begin to realize what they have lost.

A question with me is: Who can take or who can fill the place of Bro. Graves? This is the first time in my life these thoughts ever were committed to paper, or in any other way communicated to any other; but ever since I read of the anniversary of your sixtieth birthday, the burden of my prayer to "the Lord of the harvest" has been, that when our Elijah is taken up there may be an Elisha ready on whom his mantle may fall.

I know the cause is the Lord's cause. I know Jesus bought his church and paid for her with his own blood. I know he defended his church and took care of her before any of us were born, and will do so when we are in our graves. But I know too he has always done it in answer to prayer.

I therefore think it is in perfect keeping with both the letter and spirit of what the apostles taught, with Bro. McDonald to pray that the veterans who wear the honorable scars of many a conflict for truth may long be spared; but I also insist that prayer and supplication be made without ceasing that, of the hundreds of noble "boys" with whom God is blessing our churches, he raise up some to take strong places in the front ranks of our hottest battles. Error is not going to surrender to truth until Christ comes in person to put it, with other enemies, under his feet. We must therefore have fighting men; the way to get them is to pray for them.

I am told Dr. Renfroe has demolished the book, "Intercommunion," etc. I have not seen his work, how can I get it? Does he prove that the apostles either taught or practiced church intercommunion? That, as I understand the controversy, is just what is to be proved. My method of disposing of the question is a short one: in the language of a writer on the infant baptism controversy, whose name I cannot at present recall, I say: "Let those defend the practice who use it." But to this I add, as in the case of infant baptism, any defense short of New Testament precept or New Testament example must be a failure.

SOME THINGS I HEARD AND SAW AT THE CONVENTION AT WACO.

CRITICISMS.

TOO much confusion in the organization of the body. All persons who are delegates should go to the Convention with certificates of appointment, or with a hundred dollars to buy a seat. Any one depositing one hundred dollars with the Secretary after the body is organized should receive a certificate of membership and take his place on the floor. All others should go to the Convention with certificates from the Secretary of having paid \$100, or with appointment from church, Association or Convention which has paid to the Secretary the amount—\$100. By this means the Secretary would open the proceedings of the Convention, after it had been called to order by the President, by reading the list of names showing who are members of the body. After organization future enrollments would be announced.

Too much time is wasted in the election of officers. Let the terms of office be for four years; or let the elections be by acclamation. The former is in my judgment the better plan.

Conventions and general bodies should have one representative for each one thousand dollars. District Associations one for each five hundred dollars, and churches and individuals one for each one hundred dollars.

In Bro. Broadus' grand conventional sermon, towards the close he said: "It is desirable to have a perfect translation of the Bible, but this is impossible, as there are shades of thought in the originals which never can be presented to the mind in another language." Is not this much like the adage of the school-

men, "That we can never be certain of anything"? And may I not answer, That if we cannot certainly know, how can we certainly know that we cannot know?!! Different shades of thought are communicated to different minds by the use of precisely the same language. Bro. B.'s fallacy lies in this: A given translation is the shade of thought which the translator gets from the original. But Bro. B. reads the original and gets a different thought from the translator. It is just possible for one hundred men to give us just one hundred modifications of the thought contained in one Greek sentence. But no one would contend that the difference is in the text—it is in the translations. But the cause of the difference is in the minds of the translators. When we have done the best we can we may say, So far as we know it is perfect. Such a translation the Baptists should give to the world. A perfect translation so far as we know. This much we can do, and by the grace of God this much we will do.

Bro. Graves' sermon in the Methodist house of worship on Thursday morning was the grandest exposition of God's electing grace, the plan of salvation through the blood of Christ, and the certainty of our inheritance that I ever heard; and yet though preached in a Methodist house of worship of the blissful God. But Dr. Curry's remark in a speech on Foreign Missions before the Convention, that he (if he had one) would invite a Presbyterian preacher to preach in his pulpit, was in bad taste, because it was not in the question, and more than two-thirds of his audience were of the opinion that if he did it would be wrong for him to do so.

In a mass meeting ten ten-minute speeches are far preferable to two long-set speeches prepared beforehand for the occasion.

Any Convention on a by a few men will lose its hold upon the hearts of the masses. The Southern Baptist Convention has never reached the great mass of our Southern Zion. A VISITOR.

BIG HATCHE ASSOCIATION.

BRO. GRAVES:—Please insert the following notice in your paper as long as may be necessary: The Big Hatchie Association will convene with the Baptist church at Ripley, on the Saturday before the fourth Sabbath in July, 1883. Delegates will be entertained; and in order that proper arrangements may be made for them, it is requested by the Committee on hospitality that all who expect to attend will send their names to the Committee, so that they may be assigned homes.

Please state whether you will come by rail or horse conveyance. P. T. GLASS, DR. A. H. YOUNG, R. S. PORTER, Ripley, Tenn., June 5. Committee.

FROM BRO. BREWITT.

BRO. GRAVES:—You readers are apprised of the fact that you fished at Mt. Moriah church, Fayette county, thirteenth Sunday in April. Although the weather waery threatening he had a very large crowd, and though he had a severe chill the night before he let the audience spell-bound for over two hours. His subject was "Witnessing for Christ," and while the doctrine set forth by him antagonized it taught by nearly all other denominations, his arguments were so well backed by Scripture proof that they could not become offended. Many of the leading Methodists and Presbyterians have been heard to say that it was the most powerful sermon they ever heard; that they had entertained prejudice against Bro. Graves, but confessed that they had misjudged from hearsay.

Bro. Windes, our pastor, preached a most excellent sermon the third Sunday in May; surpasses those that have been published. You ought to get it and publish it. But I would suggest that if you undertake to publish all of good sermons that your columns would be closed against all others.

Rev. O. L. Halley will preach for us second Sunday in June. Yours, etc., M. W. FAYETTE.

MISSION AND SUNDAY-SCHOOL INSTITUTE.

EDITOR BAPTIST:—Please announce that the Mission and Sunday-school Institute of Central Association will convene with Salem church, four miles northeast of Trenton, embracing the fourth Sabbath in June, meeting on Saturday before at 10 o'clock a. m. Immediately after opening and organizing, the introductory sermon will be preached. A program will then be considered and discussed, containing a list of practical subjects, in the interest of Missions, church work and Sunday-schools.

At the request of Salem church we hereby extend a most cordial invitation to Sunday-schools and churches of the country. The committee on hospitality say they are prepared to accommodate from two hundred to one thousand persons. Brethren and friends, come, hoping and praying that the Lord may lend his smiles and spiritual presence on the meeting. J. M. SENTER, Chairman Ex. Board Central Association. Trenton, Tenn., June 5.

CLEVELAND, TENN.

BRO. GRAVES:—Bro. J. T. Oakley certainly has hit at the bottom root to knock out the erroneous practice of intercommunion. Preachers gadding about on the first Saturday and Sunday to the church at A, then second Saturday and Sunday to the church at B, then the third Saturday and Sunday to the church at C, and the fourth Saturday and Sunday to the church at D; and in connection with the deacons at all those churches, a long time ago brought about the evil practice of intercommunion, commonly called usage, or custom, of long standing (though very modern), and the people generally thought that Jesus had given precept and example, and the apostles had practiced intercommunion in the first churches; hence the present surprise, with sudden astonishment. Very many are now searching to see what is the trouble, and are made to wonder.

If the churches will stop the gad-about preaching and the church cleave to the one preacher or pastor, and the one preacher cleave to the one church, the church meet every Lord's Day in the synagogue, the Sunday-school question would be settled, and the church would find herself at work training the little ones, and God would be glorified. O. G. FRAZIER. Cleveland, Tenn., June 5.

A CAMPBELLITE COVENANT—NOT A CREED.

BRO. GRAVES:—In answer to your request, I send a copy in full of the Campbellites' Christian Covenant: 1. We, the undersigned, mutually agree that we will use the New Testament as our only guide through life; and that we will not engage in any vocation in our civil or religious relations, that will conflict with the true spirit and design of the Gospel.

2. We will regard all our brethren, who are scripturally qualified to teach and execute the true principles of Christianity, and have been scripturally ordained to office, as our Presbytery, Executive or Tribunal, set apart to adjudicate all matters of controversy or questions of policy in or connected with the body that cannot be settled without arbitration. We will look to them alone for protection, and hold them responsible for the prompt execution of the laws of Christ. [The churches of Christ; not its ministry, is the executor of his kingdom, and are alone responsible for their execution. This covenant makes an aristocracy.]

3. We mutually agree to establish a treasury in every congregation, both for the general and special interest, protection and preservation of the body of Christ, for the support and protection of its officers and its poor members, who do all they reasonably can for their own support, and also for the care, education and preservation of their children. 4. We all pledge ourselves to contribute into the Lord's treasury our proportionable part, so as to keep on hand a sufficient supply to meet the respective demands of the body, of the poor saints

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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, as references to move his guilt. T. M. HALLWOOD.—Reference, Ben McBrayn, Church Clerk, Ashville, Ala. EDWARD HARRIS.—Reference, J. W. Wann, Ch's Clerk, Carrollton church, Ark. ELDER ROBT. TOMLIN.—Reference, Eld. A. J. Paddy, Hemphill, Texas.

REV. A. G. JONES.—Alas! George Jones.—Reference, Biblical Recorder, Raleigh, N. C. T. C. M. GALLARD.—Reference, W. B. Crumpton, Shields Mill, Ala. J. C. LOP, Ark.—Reference, Eld. A. Lomax, Haleshurst, Miss.

and their offspring at all times; that no member of the body will be under the necessity of applying to any other institution for protection for himself or any member of his family that is worthy of help. 5. That we will affiliate with all worthy, good brethren who may not be identified with us in our social and religious relations, but our special contributions into the Lord's treasury, as a body, is for its special protection, and consequently, is to be used for the support and preservation of those, and only those, who stand immediately related with the body and contribute to its support upon equal principles.

6. We further agree that we use no other name as an organization, but "The Body of Christ," because this is the only name used by the apostles to indicate the true church, as an organization; also that we use, as individual members in our intercourse, the appellations of Saints, Brethren, Friends, Disciples or Christians, because these are the names written in the Lamb's Book of Life.

7. That we will ever cherish a free, open and religious investigation of all points upon which religious men differ, and upon which any of our brethren may differ. Yet after a full investigation of any litigated question, and after our Presbytery decides upon it, we will not sustain or retain any of our brethren who teach different from that decision.

WORLDLY CONFORMITY.

THE Rev. Dr. James W. Alexander wrote to a friend: "As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons, and even ministers. The door at which those influences enter, which counteract parental instruction and example, I am persuaded is yielding to the ways of good society. By dress, books, and amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breathing the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise a little, but decidedly, above the par of the religious world around us. Surely, the way in which we commonly go on is not the way of self-denial and sacrifice and cross-bearing which the New Testament talks of. Then is the offence of the cross ceased? Our slender influence on the circles of our friends is often to be traced to our leaving so little difference between us and them."—Western Recorder.

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 Mercer, touching the "One Lord and its Symbolism,"—also the restrictions of the ordinance to the discipline of the church; the Views of Dr. Hiscov, whose views of church polity are so generally indorsed by American Baptists, and those of Dr. McLeod, Presbyterian, showing that no Presbyterian 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 edition. Price, seventy-five cents. Address, GRAVES & MANAWAT, Memphis, Tenn.

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Historical Department.

It will be admitted that we have given more valuable historical matter in this paper in the past 27 years of our connection with it, than any other Baptist paper on the continent.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it.

Table with 2 columns: Title and Price. Includes 'Standard Baptist History', 'Orchard's History of Ancient Baptists', etc.

INTERCOMMUNION BETWEEN CHURCHES.

BY REV. S. H. FORD, LL. D.

RIPPLES have swept over the denomination, at several periods in regard to intercommunion, between Baptist churches. We remember quite a stir among the churches of the West some thirty years ago, occasioned by a circular letter of an association in Illinois, which took the position that the Lord's Supper should not extend beyond discipline.

"NOW FOR INTERCOMMUNION IS RIGHT."

"A church is not bound to admit any but her own members to the Lord's Table. These she is bound to admit. A member of the church, as we have seen (p. 70), has a right to the communion of the church in which he has membership, and the right remains unimpaired as long as he continues pure in faith and life; but I see nothing in the Scriptures, nor in the fitness of things, forbidding the admission of the members of sister churches. These agree in their terms of membership, and in their discipline. If the members of such churches be present on a communion occasion, and are in good standing at home, through Christian courtesy they may be invited to participate. If they are not invited no injustice is done them. And should they, when invited, decline the invitation, they violate no obligation; for there is no law binding them to partake of the Lord's Supper anywhere but in their own church. Through courtesy they are invited, and through courtesy they accept. If they decline, a courteous invitation is all they decline. They can and should come up to the full measure of their duty by attendance upon the communion of their own church.

"But some have doubted whether it is right even to extend this courtesy. They think that the communion should be confined strictly to the members of the church in which the Lord's Supper is celebrated. But I submit to those brethren whether the Apostle Paul did not participate with the church at Troas (Acts, xx: 7,) in the breaking of bread? But, was he not a member of the church at Jerusalem? (Acts ix: 26-27.) I again say that I see no law against the extending of this courtesy, unless it be extended beyond churches of the same faith and order."

"At the same time the very opposite of church communion was practiced in many places. Several associations in the West had communion services at the close of their sessions. A general convention in Louisville in 1837, was brought to a close by a united observance of the Supper, and the Concord Association of Tennessee, which included the Nashville churches, at a meeting at Murfreesboro in 1847, unanimously

"RESOLVED, That in future at each session of this body on the Lord's day (with the concurrence of the church with which we meet) the Lord's Supper be administered."

"W. C. Buck, Matt. Hillsman and J. B. Graves preached, after which J. W. Bower conducted communion service."

"J. B. GRAVES, Moderator." Then came but more fully than heretofore, in different forms—articles, reviews and pamphlets—in which the present writer took the affirmative

that only in a church capacity should the Lord's Supper be observed.

In 1871-72 Dr. Worrell, then editor of the Western Recorder, took decided ground against intercommunion, refusing to give the usual invitation in the church of which he was pastor and preaching as well as writing against the prevailing practice. But while no marked opposition to his teaching was awakened, few if any of the churches in Kentucky changed their usage or were agitated about the matter.

Recently, however, a very general interest has been aroused in the Southwest, and no little controversy occurred by the publication of Dr. J. R. Graves' work on "Intercommunion," in which he takes the ground that to partake of the Supper in a church of which one is not a member "would be to eat and drink unworthily." (i. e., contrary to the directions given.—ED. BAPTIST.)

In regard to this controversy, three things should be remembered:

I. "The Lord's Supper does not belong to the Kingdom of Christ as such, but to His church," (Lord's Supper, Williams) and is "for that particular church in which the table is spread" (Fuller).

II. Its design is to "show forth Christ's death" till He come, and "the unity of each church in one body symbolized by the 'one bread.'"

III. That the immemorial usage of the Baptist Church (till recently) was to have a special, separate hour for the observance of the Supper, when only the church met, and met for this object, and hence invitation to strangers was out of the question.

This usage has been changed—for convenience. Now usually the Lord's Supper is observed immediately after public worship. Hence some distinctions, explanations or invitations must be made or given. Let it be remembered that this was not the custom of ancient Baptists. The old church to which the ancestors of the writer belonged, met at "eventide" in "the church-room back of the pulpit," where a table was spread at which all sat down, the pastor at the head and the deacons in waiting, and partook of the Lord's Supper, showing forth His death "as one man."

IV. In harmony with this gathering of the ecclesia—the church only—it has been the custom from time "immemorial" to admit (not invite) those sojourning with them to the table.

In the year 1643, when the civil war broke out between Charles I. and the Parliament, the army of the latter having possession of Bristol, nearly all the members of the church at Llanvaches, Wales, fled to Bristol. Of the course pursued by the Broadmead church, to this Welsh church, we read in the "Records":

"These two churches being thus come together and now having an opportunity to have the ordinance of the Lord's Supper administered to them by reason Mr. Cradock was come being pastor of the church at Llanvaches, they sat down together and brake bread, he being the administrator, first in 'The Dolphin,' (a tavern,) in the great room, and then afterwards at a baker's house, who was a member of the church. After that they had the use of a small place to themselves on the Tolzey, where they used to preach and celebrate the ordinance of the Lord as it was delivered."—Broadmead Records, p. 30.

After the King's forces took Bristol, many of these Baptists went to London, and it is recorded "only those professors that were baptized before they went up did sit down with Mr. Kippin and his church in London, being likewise baptized."—Page 31.

To show how such visiting brethren were admitted to church fellowship and privileges, we have the following letter:

"LETTER OF RECOMMENDATION TO A MEMBER. BRISTOL, 22-4-1669.—To any of the churches of Jesus Christ where this bearer, our sister, may come. Grace and peace be multiplied unto you, etc.

"We do hereby certify that this our beloved sister, Anne Wade, hath been for some time, and still remains, a member in fellowship with this congregation in Bristol. Being one that is very dear unto us

upon Christ's account, we do therefore recommend her unto you, beseeching you to receive her in the Lord, and to admit her into communion and fellowship with you in all the ordinances and privileges of the house of God.

"So we remain your brethren in the faith and fellowship of the Gospel of Christ.

Signed, ——— In receiving such recommended member of a sister church to fellowship and communion, watch-care and discipline were extended to him or her. The bearer of the letter was "taken under the watch-care of the church," and if his walk was disorderly he was dealt with, and fellowship withdrawn, and the facts reported to the church of his membership.

This practice was very general in the years of the early ministry of the writer. The churches forty years ago took members of other churches under watch-care and extended fellowship to them, giving a testimonial when they left in the vicinity. This was where such brother or sister would sojourn in the city but did not intend to settle there.

The church did not in other days—and the present writer never did it when he could avoid it—observe the Supper in presence of the promiscuous audience. The church only and alone were present; all others were dismissed. It is from this ancient custom that the terms *mass* and *nissal* are derived. The audience was sent away before the church observed the Supper.

Now from all this it must be evident:

1. Every church should have service every Sunday, and every member, no providentially hindered, should attend.

2. Every church should have a distinct and special hour or season for the commemoration of the Lord's Supper.

3. Any brother being with a church of like faith and order, and desiring to participate with the church in the Supper, may be received into fellowship by the action of the church—either by a standing rule whereby the pastor is empowered to declare such fellowship, or by the vote of the church.

4. That the Supper, like to Passover, is a sacred meal, the spiritual family observing it as *one body*—a church in unity and fellowship.

We see no reason for difficulty or even discussion in regard to intercommunion among churches. The practice so common fifty years ago of observing it at associations and conventions has ceased. The infrequency of the Lord's Supper in our country churches, where it is served only four times (and in many cases only once) a year makes it an impracticable question. Brethren sojourning in other cities are not generally anxious to join in the celebration of the Supper. Indeed it is a sad fact that many fail to observe it in the churches of their membership. Practical the question can only affect those preachers who minister to churches of which they are not members. Shall the preacher administer baptism and also the Supper, yet not partake of the emblems? The inconsistency of this is so evident that it is never practiced. The minister will partake intrinsically a part of such ministry.

And so we really see no reason for dispute or disagreement about intercommunion, and on this account have declined to insert ably written articles on each side of the question.

MARKS.

1. The reader will be that the only claimed authority, Dr. William confessedly the most critical and thorough Bibleman of his age, could find was the supposed communion with the church at Troas, when there no semblance of proof that there ever was a church at Troas! The evidence is all against the position. But if there had been, there is no doubt that Paul called it together to celebrate the Supper, and if this could be shown that he and his companions ate it with the church, the meal by ate, according to the Record, was eaten betwixt two and three o'clock Monday morning! Now against extending the courtesy! Pedobaptists there is no law laid down forbidding infant baptism! May we add anything we list to an ordinance of Christ, if we can find no express law prohibiting it? Should we not be

mindful of the fearful denunciation against adding to and taking from what Christ has commanded? Is it not enough to estop us, when we find no law for a thing?

2. We have often stated, to break the invincible prejudices some of our brethren have for what our fathers did, that fifty years ago it was common in Kentucky and Tennessee to close Baptist Associations with what they called the Lord's Supper. We were raised under this custom. We thank Bro. Ford for bringing forward the action of Concord Association adopting the practice of associational communions. We do not remember that Bro. Buck, of Howell, or Hilleman raised an objection—but it was under the influence of their teachings the Association was led into it. We came into the State from Kentucky in 1845, and this was the second meeting of the Association we had attended. We then knew no better. We deferred without a question to the opinions of our grave and reverend signiors. But this very act awakened investigation and the columns of our paper abundantly show that we openly opposed this associational communion and declared for its observance as a church ordinance—with an exception grounded upon a misapprehension of one feature of the Passover.

The editor of the Repository, Dr. Ford, clearly states the scriptural symbolism of the "one loaf" in the Supper i. e., "to show the unity of each church in one body" and that it was the immemorial usage of Baptist churches, until late years, to observe it in a meeting of the church only, for this purpose. The scriptural design determines the matter, and limits its celebration to each particular church, forbidding the idea of the participation of those not members. This is enough for all Baptists who are determined to know nothing except what Christ has appointed. It is not a light thing to override this, to suit our notions of propriety or our feelings. What has the fact that a minister is preaching to four or five churches as pastor, a thing unknown and unprovided for in the New Testament, has he therefore a right to transgress the commandment and exercise the rights and privileges of the members of those churches? Has he a right to vote in those churches, even though it be as a Moderator in case of a tie? Yes, he may administer baptism without voting on the reception of the applicant to church-fellowship, and he may lead the church in a prayer of thanksgiving for the ordinance of the Supper without participating with the church by exercising the privilege of a member. Though a minister, he can only celebrate the Lord's Supper in the church of which he is a member. Conscientious, God-fearing ministers should beware how they mislead the churches by their teachings and example. There is no sin in abstaining, there may be great sin in participating. What is the part of wisdom and a nice religious sensibility?

THE EXPOSITION AND IMMIGRATION.

BECAUSE foreign immigrants generally prefer the northwestern States the press of the North concludes no immigrants are going South. Hence when the census was taken and all the Southern States showed a large increase in population the utmost incredulity seized on the Northern mind. The probabilities are now that the next census will be a greater surprise than that of 1880.

During the past ten years about 3,500,000 immigrants have found homes in America. This immense number naturally disturbs affairs; these new comers crowd all the avenues of labor and industry and drive out thousands from the cities to find employment in the agricultural districts. These in turn create a demand for good farming lands, and gradually land in the North increases in price. This increase induces men with farms in the older States to part with their homes to buy more land or farms for their children in localities more sparsely settled where land is cheap. This moving restless tide of American agriculturists grows larger each year and is swelled by the coming of every immigrant ship, and these men are now turning the South.

the North and East to the South is the climate. The long, cold winters are discouraging, not only to the weak and sick, but the strong, hard-working but ambitious laborer, and if he can get a good farm at a low price in a milder climate he is apt to move. This change would have begun long ago but for slavery, and is even now retarded by the presence of the negro in the South.

The farmers of New England, of New York, Pennsylvania, Ohio, Indiana and even of Illinois want to know more about the South, and they are coming to Louisville to gratify this knowledge. They naturally expect to see at a Southern Exposition a full representation of the products of the soil. If a Southern State can produce anything but cotton, they take it for granted that this fact will be demonstrated at the Southern Exposition next August. If any State neglects this opportunity to advertise her cheap lands and fertile soil it will be said every where she exhibited nothing because she had nothing to exhibit.

The Agricultural Committee of the Southern Exposition will do all in its power to make known in the North the vast capabilities of Southern agriculture. Its inexhaustible richness and variety, the South itself is only just now beginning to understand, as is evinced by the growth of truck farming and stock raising. Heretofore the impression has been widespread that the South was not a grass-growing country. The delusion is fast disappearing, and the Agricultural Committee can do nothing better than to induce Prof. Phares, of Starkville, Mississippi, to prepare a complete exhibit of the grasses of the South, with a statement of their character and value.

But this is not sufficient; if a perfect, or by any means satisfactory exhibition of Southern agriculture is to be made, if we are to show to our inquisitive Northern visitor that our cheap lands are really more productive than are the high-priced lands of the North, the work must be done to a large extent by the farmers themselves. They must do this through their local granges and agricultural associations, and by arousing the interest of their State authorities and their local newspapers.

Some of the States, notably Arkansas, Kentucky, Tennessee and Florida, are now preparing exhibits which will inform and attract the prospecting lumberman, but every State in the South should take hold of this matter in the most vigorous way.

This is the South's opportunity. More Northern people will come to Louisville than could by any means be induced to go to any other Southern city. It is no rash estimate to place the attendances here during the hundred days at one million. As we have said, these visitors will be made up, to a large extent, of families in search of cheap and productive lands. In addition to this the Exposition will be the industrial event of the year, and it will receive, as it has already received, widespread attention from the press. If the South is here with the products of her fields as well as of her mines—if she sends corn and wheat and tobacco as well as iron, peaches and pears and grasses as well as cotton, silk and sugar, vegetables and grain of all kinds, as well as a wonderful variety of timber—if the South will make an exhibit of this character, which she can well make, it will do more to attract attention, to bring to us immigrants and capital, than without such an exhibit she can accomplish in ten years with all her immigration bureaus and land syndicates actively at work after their usual and well-approved methods.

We hope to see the press direct special attention to this feature of the exhibition, which, as far as the South is concerned, is the most important feature of all. During the month of May 140,000 acres of land were entered in Mississippi, but this is only an indication of the change in tide which should enrich every Southern State.—From the Courier-Journal, June 4.

A WONDER—WILL SCIENTIFIC MEN EXPLAIN?

BRO. GRAVES:—I hold in my left hand a 1/2 inch length and 3/4 inch in diameter round white digging my son-in-law's well thirty-six feet below

the surface, imbedded and cemented in a mass of sea shells and a sort of blue mud rock, as or near a poplar log, partly burnt to charcoal, and partly sound, with the bark on it. The evidence clearly is that these ocean shells and log and bolt were deposited here at the same time, and when the waters of the Gulf covered this country, for this strata of marble and shells may be traced through several counties of this State. When was the deposit made? Has the waters of the Gulf or ocean covered this State since the flood? Who will give us an opinion?

I will take this bolt with me to the Southern Baptist Convention, and bring with me the testimony of eye-witnesses to establish what I say. Yours, Guntown, Miss. J. J. ANDREWS.

REMARKS.—We will submit these facts to Prof. Hilgard, of the Michigan University, former geologist of the State of Mississippi, for his opinion. Familiar as he is with the geological formation of the State, he is the best qualified to form a correct one.

ORDINATION OF E. B. MILLER.

BY request of the Grenada Baptist church the following brethren met at the residence of Bro. John Powell, in Grenada, Miss., on the 3d of June, as a Council to assist in the examination of Bro. E. B. Miller, preparatory to his ordination to the ministry, viz., E. A. Taylor, pastor; J. L. Johnson, D. D., from Oxford, Miss.; O. L. Hayley, formerly from Tennessee, now in Kentucky, and J. W. Lipse, from Memphis, Tenn.

The Council was organized by electing Elder J. W. Lipse as chairman, and Elder O. L. Hayley as secretary. After a pretty thorough examination of Bro. E. B. Miller on the following points, viz., Christian Experience, Call to the Ministry, Inspiration of the Scriptures, Fall of Man, Way of Salvation, Regeneration, Repentance and Faith, Purpose of God, Sanctification, Perseverance of the Saints, Law and Gospel, A Gospel Church, Baptism and the Lord's Supper, Christian Sabbath, Civil Government, Righteous and Wicked, and The World to Come, it was agreed to recommend Bro. Miller to the church for ordination.

On the next morning, by a unanimous vote of the church, it was agreed to set Bro. Miller apart to the ministry. The ordination sermon was preached by Bro. J. L. Johnson; the prayer offered by Elder Hayley; presentation of the Bible by Elder Taylor; charge by Elder Lipse; benediction by the newly ordained minister.

Bro. Miller is a full graduate of both the Southwestern Baptist University and the Southern Baptist Theological Seminary at Louisville, Ky. He goes forth with the entire confidence and prayers of his brethren.

TO ALL OF OUR AGENTS, BOTH LOCAL AND GENERAL.

WE herewith notify all that we have adopted a new system, by appointing only one general agent in each Association, and referring all applications for local agencies to the Associational agent. We should be glad to have those now holding commissions as agents, to report to this office at once, and those desiring Associational agencies will please notify us. All previous appointments are hereby recalled.

We shall make no appointments until after May 10th, and hope by that time to hear from all of our present agents.

We shall require agents to give us the bounds of the Association in which they wish to work—giving the names of the counties embracing the territory of the Association. We want live, active agents; those who intend to work. We shall make it pay live agents, and want no other kind to apply. Colporteurs appointed by Associations preferred. The Seven Dispensations will be ready for agents by May 15th, and we offer extra inducements just now on this book. Yours truly, GRAY & MANABY, Memphis, Tenn., April 25, 1890.

The Tennessee Baptist.

TRUST THAT GIVEN A HANDED TO THEM THAT MEAN THEM THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.—P. P.

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1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions in matters both of faith and practice, we must claim as 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 enjoined upon his followers, the same in number, 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, whose members shall be received into Christ's church, or be welcomed to its ordinances, without counting personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

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

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

3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

4. That all churches, in their rights and privileges, as well as the Lord's supper, should be limited to the discipline of each church.

5. That no semblance of ecclesiastical authority can be exercised save by a local church.

6. That each local church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers—power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being directly or indirectly construed by our members or theirs of the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Silence is the most efficient Accomplishment of Error.

LAW AND GRACE: OR, THE CHRISTIAN'S RULE OF LIFE—WHAT IS IT?

NO. XI.

THE apostle shows that as no woman could be married to two husbands at the same time, so the believer cannot be married to Christ and the law at the same time. Now just suppose that a married couple, whose dispositions are so entirely contrary to each other that the more the poor wife tries to do her best, the more scolding and blows she receives, until her life becomes so miserable that she longs for deliverance from this struggle of wretchedness, and you have the exact picture here described of the wretched condition of those who had been married to the law. It is not that the law had been such a bad husband, it was holy, just and good; but man's nature was so utterly bad, so thoroughly carnal, sold under sin. "For that which I do I allow not; for what I would that do I not; but what I hate, that do I. . . . How to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do."

This is the picture of married life under the old husband, the law. Like some poor woman, who has tried long and hard to please her husband, until at last she loses all hope, and, "O wretched woman that I am! who shall deliver me from the body of this death?"

The next scene introduces the new husband!

thank God through Jesus Christ our Lord." She now enters a new chapter in her life, viz: the eighth chapter of Romans, and she begins this chapter by saying, there is no condemnation, and ends it by saying, "Who shall separate us from the love of Christ?" No longer under the law, she is now under grace, and the marriage state under the new husband is as blessed as the old relation was wretched. By this allegory of the two husbands Paul shows the utter impossibility of the believer being joined to Christ, and still under the law. Paul was combating the error of his time, viz: that it was not enough to be justified by Christ, but it was needful also to keep the law. He says it is unlawful and impossible; for under the law a woman could not be married to two husbands at the same time. He warned them to have nothing to do with the law. "Ye are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The believer is dead to the law, and the sinner is "dead in trespasses and in sins" under the law. How then can the law be a rule of life to a dead man? How can it be a ground of justification to a dead sinner? But now we are delivered from the law, that being dead wherein we were held. We are not only dead to the law, but the law is dead to us, crucified to the world and the world crucified to us. Reckon yourselves dead to sin, dead to the law. Of what use can the law be to a dead man? Can the law be a rule of life to a dead man? You are not only dead to the law, but risen from the dead and married to another. If I were to die, my marriage bond with my wife would cease, but if I were to come to life again, then I could marry whom I pleased. For the Christian to go back under the law is to make the death of Christ of none effect. The Jew ceases to be a Jew, and the Gentile ceases to be a Gentile, and both become one joined to Christ in resurrection. What is the Christian's rule of life? Christ. Wives obey your husbands, ye are married to Christ, give him the obedience of love, not law. "I live," says Paul, but how? By the law as a rule of life? Not a hint of such a thing. "I live by the faith of the Son of God, who loved me and gave himself for me." This and nothing but this is Christianity. Let a man study the fifteenth chapter of Acts, the third, sixth and seventh chapters of Romans and the epistle to the Galatians, and he will see that the Christian is not under the law for any purpose whatever; that his life, his righteousness, his holiness are on a different ground and principle altogether; that to place the Christian under law in any way, is to deny the very foundation of Christianity and contradicts the plainest statements of God's Word. Law occupies a man with self, grace occupies a man with Christ. If he tried to love his neighbor, it was to work out a righteousness for himself. But under grace self is crucified, dead, and he is not living in self-righteousness but in Christ's righteousness. The law is neither the ground of life to the sinner nor the rule of life to the saint. Christ is both the one and the other. He is our life and our rule of life. Having life and righteousness in him we are to walk not merely as the law directs, but to "walk even as he walked." The law demands righteousness from one who has none, and curses him if he cannot produce it. The gospel gives righteousness to one who has none, and blesses him in the use of it. The law proposes life as the end of obedience, and the gospel gives life as the only proper ground of obedience. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." What rule? The law? No, but the "new creation." The law addresses itself to the old creation, it has nothing to do with the new creation. Now if the law were the rule of life by which believers are to walk, why does Paul pronounce his benediction on those who walk by another rule altogether? "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." So is every Christian fallen from grace who makes the law his

rule of life. No falling out of a regenerate state, but from a gracious state into a legal state. For sake of illustration, suppose the father had said to the prodigal son on his return home, "Come here my son, and sit at my right hand at the head of the table, the place of honor." The son says, "Father, let me sit here at the foot of the table with the servants, make me as one of thy hired servants. Father, I am no more worthy to be called thy son. Let me work my way up to the head of the table by obedience to thy law, and so become worthy of the honor at thy right hand." The father replies: "Son, thou art my child whether you sit at the head or the foot of the table, but this is the son's place, and that is the servants' place. The place of grace is up here at my right hand, if you go down to the servants' place, you are still my son, but ye are fallen from grace. O, how many Christians have fallen from grace, the place of honor, and gone down into legalism!"

WAY-MARKS IN TEXAS.

FLATONIA.

THE day we should have made our Way-Marks on—Saturday—we spent in bed with a chill for a companion, and leaving before daylight Monday morning, we had no time to gain the needed information. We know we were most hospitably entertained by Sister Foster, whose husband a brother of Bro. Foster, of Laredo, whose name is the praise in all the churches in Western Texas. It is a good church at Flatonia, and it has a commodious house of worship, a body of excellent brethren and noble sisters, but at present without a pastor. The Lectures were well attended, and by brethren from a distance, and we were assured the effect decidedly good. We hope to hear from Bro. McGinty month hence.

We stopped over in San Antonio one day on our return, but being chill-day we shut ourself up in our hotel and saw no one we knew. Receiving a letter from Elder M. T. Martin, at Kyle, that he had taken the liberty to make an appointment for us there at 11 o'clock Tuesday and the crowd would be there, we took the Tuesday morning train and reached there at 10, not having eaten a mouthful for twenty-four hours. We met the crowd and talked to it for an hour and a half, when we were stopped by a threatened storm, which dissipated the crowd, and we took the train for Austin and the home of our Bro. Harrell, situated on Harrell Hill, in the most delightful part of the city, and we need not say perfectly exhausted.

The country between San Antonio and Austin is a fine farming country, and upon the San Marcos eminently so. The towns are all growing rapidly. But what a sad change since we passed over the first of May with the excursion! All things then looked inviting, and the crops of corn and oats promising fifty or sixty bushels to the acre, but now—if one-tenth is realized it will be all—failure! Still a prospect for a fair crop of cotton. This is the other side of Texas, and yet they comfort themselves that if they make one crop in three years they beat the old States. But if three crops had not to be worked to get one, there would be more in the boast. One unpleasant thing we learned at Flatonia, as well as at Luling—that as respects all the country south of the Sunset Road, that is no longer the question whether the Germans or the Americans will possess it, but whether the Germans or Bohemians—the "Black Dutch"—a rap in morals and religion far below the negroes. All unite in saying they cannot be reached by the Gospel. All who are not atheists are Catholics or Lutherans, which is not a whit better. The utter class of Americans are selling out and moving to Northwestern Texas, whither we would direct the attention of all who expect to settle in Texas.

AUSTIN.

Our first impression was deepened that this the most beautiful and healthy city of the Empire State. It has wonderfully improved and is now rapidly improving. The State University buildings and the capitol—the State House—are in course of erection, which of themselves are putting an immense amount of money into circulation.

The State House alone is to cost from five to ten millions. Three million acres of Texas public lands have been contracted for this one building. It is to be a handsome building, with the capitol at Washington, D. C., 566 feet in length, 288 feet in width, three stories and the dome 313 feet high and sixty-two feet in diameter. It will be a thing of beauty and a joy forever.

The University is advertised to open in September, but the first wing of the structure is not finished, and the foundation of the main building has not been laid. They may occupy this one wing by the first of January, but amid all the din and debris of building we should think it the last place in the city suitable for studying. It will be several years before the University buildings can be completed.

We were indebted to Bro. Hood for a ride around Austin. He was originally from the mountains of East Tennessee, and is teaching a select school in the city. We were called upon by Col. I. C. Miner, who was a student of ours forty years ago, at the Clear Creek Academy, Kentucky. He is now a civil engineer connected with the public works. He won his "spurs" in the Mexican war. All the principal boys were discussed, and their histories traced so far as known, but it was found that the larger part had passed away. He bore grateful testimony to our faithfulness as a teacher and to the moral instruction imparted.

The pastor elect and just arrived, Dr. Howard, called upon us and expressed himself as pleased with the prospect before him, and not appalled at the vast amount of work suffering to be done, as the church has been some time without a pastor. He brings unquestioned ability and a large pastoral experience with him, and we shall look for a large success. Upon our next visit to Texas we have promised to deliver the Lectures on "The Church and its Ordinances" in Austin.

We preached on Wednesday night to a large audience—representative men and women of all classes, Gov. Ireland representing himself, also Judge Hurt, of the Supreme bench, a son of the late James Hurt, of McMoresville, Tenn. Our subject was "The Bearing of the Two Revisions—the Common and the Canterbury—Upon the Great Doctrinal Issue Between Roman Catholics and Baptists." It was listened to with profound attention and by no one more intently than by Gov. Ireland.

We had a fine opportunity to show what Baptists believe, and wherein they differed, doctrinally, from the Catholics and all other denominations.

We felt that could we rest with Bro. Harrell one week we would be thoroughly refreshed and a new man, but early Thursday morning, before the family breakfast, the hack called for passenger and baggage for the International Road, and bidding this family adieu we were soon upon the narrow gauge heading for Liberty Hill, Williamson county, miles north from Austin. Our rest at Austin was short, but very pleasant. We were presented by Col. T. H. Logwood, formerly of our city, with a copy of "The Resources, Soil and Climate of Texas," and official map, it being the Report of the Commissioner of Insurance, Statistics, etc., which one intending to remove to Texas should be without, and which he can obtain gratis by writing to H. P. Brewster, Commissioner, Austin, Texas. The singular oversight in making this map as the failure to put the figures on the lines of latitude and longitude! The Colonel is pleased with the climate of Austin for his complaint—rheumatism.

HOW TO SETTLE THE COMMUNION QUESTION.

WE now examine the New Testament in regard to preachers and their charges, as promised our first article. We will not stop here to prove the relationship of the various terms employed by Holy Spirit to designate the ministerial office. The terms pastor, evangelist, bishop, elder, preacher minister are the most commonly used to denote the way the work of the ministry. The work of an evangelist was not the work of a settled minister, but of a traveling minister.

ister, in a pastoral sense. The term pastor, so universally applied to our ministers who have the charge of one or more churches, occurs but once in the New Testament, mentioned along with other orders of the ministry, Eph. iv: 11. The idea conveyed in the term pastor is that of a shepherd, whose work resembles very much the pastor and his flock. No shepherd could watch the interests of four flocks scattered here and there, neither can one minister watch four churches at the same time, visiting each flock once a month. He may think he does; and doubtless many contend that they are scriptural pastors; but they are simply supplies, and poor ones at that. Each apostolic church had its own minister, and not a single account is given where one bishop, elder or pastor presided over more than one church at the same time. The seven churches of Asia—Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, each had its star, its angel or bishop, Rev. i: 20. "The seven stars are the angels of the seven churches." John was directed to write unto the angel of each of the churches above mentioned, the things revealed to him on the isle of Patmos. No one, we presume, will dispute the idea that the angel of each church was its pastor or bishop. Hence we find seven New Testament churches, each having its own pastor.

Paul and Barnabas ordained elders in every church. "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv: 2, 3. It will be remembered that the terms elder, bishop and pastor are used to designate the work of a pastor—a shepherd of one flock. "If a man desire the office of a bishop he desireth a good work." Here the term bishop is used to denote the work of a pastor. The New Testament, instead of encouraging a plurality of churches under one pastor, refers, in two instances—at least, to a plurality of pastors in one church. Acts xx: 28; Phil. i: 1. The very fact that elders were ordained in every church is sufficient evidence to the candid reader that each church must have its own elder or pastor. Paul says to Titus: "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I have appointed thee." Titus i: 5. If one pastor can serve four churches, why the demand to ordain elders in every city or church? In the absence of any authority of apostolic precept in the New Testament for a plurality of churches under one shepherd or pastor, we think the above quotations fully sustain our view that each church must have its own pastor or overseer.

Aside from this method of presenting the subject, we remark that the custom of coming together every Lord's Day is a fair illustration of the point under consideration. "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I Cor. xvi: 1, 2. The coming together on the Lord's Day must be construed in its most simple meaning. Every Lord's Day is the inevitable conclusion to be drawn unless there is something in the context to forbid it, and we find no restriction whatever thrown around the passage so as to make it teach a monthly meeting instead of a weekly meeting.

In the New Testament we certainly have authority to place one bishop to each church. This is what we need to-day. Pastors who live in the membership of their churches. Then he can be present every Sabbath at Sunday-school, prayer meetings and at the burial of his members. As the common custom stands our pastors see their Sunday-schools and prayer meetings once a month, and some Pedobaptists frequently are called upon in the absence of the pastor to conduct the funeral exercises of deceased members. In our next we will notice the evils of this 30-day practice.

Idle words are often next to profane words. They are unnecessary, and often vulgar. Will brethren break for him more eloquently than any words of

THE SOUTHWESTERN BAPTIST UNIVERSITY.

BY REV. W. G. INMAN, D.D.

COMMENCEMENT WEEK AT JACKSON.

THE closing exercises of the Southwestern Baptist University were begun on Sunday morning, June 3, 1883. The annual sermon was preached in the First Baptist church by Rev. D. W. Gwin, D.D., LL.D., of Atlanta, Ga. His text was taken from 1 John iii: 3: "And every man that hath this hope in him purifieth himself even as he is pure." Theme, "Purity of heart the basis of true character." The sermon was able and delivered with great power and earnestness, and was listened to with the closest attention by the large audience; who were drawn to the Baptist church by the reputation of this eminent divine. Notwithstanding the high reputation that had preceded him, Dr. Gwin more than met the expectations of the intelligent and appreciative audience which had congregated to hear him.

On Monday night occurred the annual celebration of the Calliopean Society. And on Tuesday night the Apollonian Society held its annual celebration. The young gentlemen who took part in the exercises acquitted themselves with distinguished honor.

On Wednesday at 2 o'clock p. m. the Board of Trustees convened in the Baptist church in annual session. President, Hon. Dorsey B. Thomas, in the chair. The session was opened with prayer by Rev. Dr. Inman, of Humboldt. After reading and hearing excuses of absent members, the following new members were elected to fill vacancies: Rev. A. W. Lamar, Memphis, Rev. Chas. H. Strickland, D.D., Nashville, Rev. E. C. Gates, Brownsville, W. H. Do Iron, Esq., Humboldt, Dr. B. F. Hall, Sharon, and F. M. Hill, Esq., Nashville. The following gentlemen, whose terms had expired, were re-elected for the term ending 1888: Rev. G. M. Savage, Henderson, W. P. Robertson, Esq., Jackson, L. P. Cooper, Esq., Memphis, Rev. R. A. Venable, Memphis.

When this Institution was established and located in Jackson, in 1874, an agreement was entered into with the Board of Trustees of the West Tennessee College to turn over to the Board of the Southwestern Baptist University the buildings, grounds and endowment amounting to forty thousand dollars, the property of said West Tennessee College, on condition that the Baptist denomination raise an additional endowment of three hundred thousand dollars within five years from July, 1874.

The above conditions have not been complied with, and all claims, rights and privileges the Baptists have had in the buildings, grounds and endowment of the University were rendered null and void by their failure to comply with their contract. The Board of Trustees of West Tennessee College held a meeting sometime in May and submitted another proposition to the Board of the University, viz: That they will turn over to the Baptist denomination the same as offered under the first contract, on condition that the denomination raise within the next six years, dating from the first of July next, one hundred thousand dollars. The proposition was unanimously accepted by the Board of Trustees of the Southwestern Baptist University, and Prof. H. C. Irby, one of the most popular and efficient members of the Faculty, was elected financial agent to raise the said amount. If Prof. Irby will accept the position, he is the right man in the right place; the endowment will be an assured fact, and the University placed upon a permanent basis beyond all peradventure. Prof. Irby is a finished scholar and a gentleman of high moral and intellectual worth, and cannot fail to make a fine impression for his cause wherever he may go; but he is too well and favorably known to the great Baptist brotherhood in the State, and the whole Southwest, to need any eulogy—his eminent services in the cause of education, rendered in connection with the duties of his chair in the University, which he has so faithfully and efficiently filled from the establishment of this institution, speak for him more eloquently than any words of

ology or praise. The Board were unanimous in their opinion that he is the man to do the work. While his temporary absence from his chair in the Faculty is a matter to be deplored, and fully appreciating the difficulty of finding some one to fill his place, yet it is confidently believed by the entire Board that it will be much easier to find a man who can teach Mathematics in the University than to find one who can raise an endowment.

Prof. Irby's temporary absence from his duties in the Faculty cannot militate against the interest and prosperity of the University; on the other hand his personal contact with the people will secure friends to the Institution, and many young men will doubtless be brought into the school through his personal influence. But the one fact paramount to all others is the endowment. This will secure to the Baptists of Tennessee an Institution of learning of a high order. For one hundred thousand dollars we secure an endowment of one hundred and forty thousand dollars, together with the buildings and grounds of the West Tennessee College, which, at the lowest estimate, are worth fifty thousand dollars. In view of such grand possibilities to be secured upon terms so reasonable and easy, shall we as a denomination fail? Are we ready to give up the prestige of forty years' efforts to build up and maintain an Institution of learning for the Christian education of our sons and the more thorough training of our rising ministry? Such will inevitably be the case if we do not succeed in this enterprise.

Now is the time for every Baptist from Bristol to Memphis to rally to the work of raising this endowment. With it we are placed upon an equal footing with the other denominations in the State, all of whom have Institutions of learning, and some of them are largely endowed. But without an endowment, we are placed at a great disadvantage; we are crippled and defeated. We must occupy an unenviable position in the eyes of the world. Brethren, we cannot afford to fail; but with the blessings of God, and by brave hearts, and energetic and heroic activities we must and shall succeed.

On Wednesday night the Alumni Association was addressed by Mr. J. W. N. Burkett, of the class of 1878. His theme was "University Education." The address was chaste, sensible and practical throughout. This was followed by the annual literary address by Rev. E. C. Gates, of Brownsville. His address was eloquent, pointed and timely. He made a fine impression upon his brilliant audience, who gave him the closest attention from the beginning to the closing.

Thursday June 7th was Commencement day. At an early hour the First Baptist church was filled to its utmost capacity with the beauty and chivalry of Jackson. The floral contributions to the occasion were simply grand—flowers in wreaths, flowers in stars, flowers in crosses, and flowers in crowns, billows of beauty, conflagrations of beauty—Magnolias, Camellias, Jasmynes, Tuberoses, Japonicas, and Heliotropes. The church was a profusion of loveliness. The exercises were opened with a splendid anthem by the choir. Three young gentlemen were graduated. The first speaker was Mr. W. R. Spight. His subject was, "Battle of Ideas." He was followed by Mr. T. J. Deupree, Jr., who chose for his theme, "Beauty." The third and last speaker was Mr. L. T. M. Canada, who discussed the theme—

"Peace hath her victories
No less renowned than war."

These addresses would have done credit to older heads. They were written with ability and grace and delivered with ease and effect.

Prof. G. W. Jarman, LL.D., conferred the degrees upon the graduates. Mr. Spight took A. B., Messrs. Deupree and Canada M. A. After which Prof. Jarman made a very sensible Baccalaureate address, at the conclusion of which he was handsomely eaned by the class of 1883, the presentation was made by Mr. Canada, in a most beautiful and impressive manner. It was a grand tribute to the high intellectual character and moral worth of their honored President. Although Prof. Jarman was taken completely by surprise, he was more than equal to the occasion and responded in his

usual happy vein of humor; but it was apparent that he was deeply moved by the surprise and the high estimation in which he was held by his students.

The following honorary degrees were conferred: A. M.—Rev. W. D. Powell, Saltillo, Mexico; Rev. E. B. Miller, Tarboro, N. C. LL. D.—Rev. D. W. Gwin, D.D., Atlanta, Ga.; Prof. A. H. Newman, Toronto, Canada. D. D.—Rev. Jas. Waters, Nashville, Tenn.; Rev. J. B. Searcy, Ark.; and Rev. Jerre Witherspoon, Jackson, Tenn.

The Commencement exercises were closed on Thursday night with a session of the students at the College, in which the citizens mingled freely, and all seemed to enjoy themselves in a social way.

DEDICATION.

THE first Sabbath we attended the dedication of the new house of worship at Shop Springs. There were from fifteen hundred to two thousand people present. Bro. James Waters preached the morning sermon to an immense crowd, the house and yard being jammed. His text was Eph. ii. 19-21. His sermon was a grand presentation of Gospel truth. We would like to give a synopsis of the sermon, but the points noted at the time are out of place. However, we remember the main points:

- 1. The foundation of God's house.
2. Its materials.
3. Its workmanship.
4. Its purpose.

The main points brought out were, God the Father, God the Son, and God the Holy Spirit, with the fundamental principles of salvation taught by the apostles and prophets, such as redemption, regeneration and eternal life, was the apostles' idea of the foundation, and lost sinners, Jews or Gentiles, were the subjects out of which church material is prepared; and as to its workmanship, it must be filily framed together, living stones, a holy temple; and as to its purpose, the habitation of God through the Spirit.

After a bountiful dinner, served on the ground, Bro. J. J. Porter read from manuscript a brief history of the struggles and triumphs of the Baptists. We hope to see it in print. The day was one long to be remembered.

QUERIST.

I clip the following from the Mississippi Record, in which I believe appears all articles that oppose anything you advance, and I should like to see something from you on the most strange position of the writer, who shades his real name. You will recognize in the signature a former antagonist.

THE JEWISH PASSOVER.

In the recent discussions of the communion question, which discussion I have no desire to revive, some importance was attached to the Passover as furnishing an analogy sufficiently reliable to guide us in the celebration of the Lord's Supper. Some of the brethren showed considerable lack of familiarity with the nature of the Passover. The Egyptian Passover was confounded with the perpetual, and the Passover of Christ's day was confounded with the perpetual. There are radical differences and changes which one ought to know before venturing to write about it.

Between the Egyptian and the perpetual, one radical difference was that only the males were expected to partake of the perpetual, while of the Egyptian both males and females alike partook. In the perpetual Passover nothing was said about the use of wine; indeed from the Divine Record we would get no idea of the use of any such element in the observance of this feast. Wine was used in the days of Christ, and he seemed to sanction its use on the occasion.

Again, during the life of Christ, it is quite certain that it was not kept by families exclusively, but a certain number of persons could observe it where there was no consanguinity.

I think a little study on the question would help us all. The writer has called the attention of quite a number of ministers to the fact that females did not observe the Passover, and they could be induced to believe it. Books are written by some of our D. D.'s that clearly show how profoundly oblivious of important facts men can be and still presume to write about them. It is a matter of regret, but—well, we will learn more and better after awhile.

REMARKS.—It is a bad thing to write upon a subject dogmatically, evidencing a considerable lack of familiarity with the very nature of it. We have written very little about the Passover and its laws, "Egyptian" and "perpetual," but have referred to the analogy between the Passover and the Lord's Supper, since both, the one as a type and the other as a symbol, refer to the same event—the vicarious sacrifice of Christ for his people. We suppose the

writer in the Record refers to us. We have no objection. If "Protopetros" is correct in his position, then indeed we confess our egregious ignorance of the nature of the Passover in common with all authors known to us who have written on the Passover.

This young writer writes with a singularly magisterial air, and doubtless he believes, upon what he regards good and sufficient authority, that the "Egyptian Passover" and the "perpetual" were radically different, and, therefore, there were two passovers, divinely appointed, and the one observed by Christ was not the Egyptian—the originally appointed Passover. He says one ought to know this before venturing to write about it. If so, "Protopetros," we think, should never have written. The first question is, Was the Egyptian or first appointed Passover appointed by God to be a perpetual institution? To the law and testimony:

If the reader will turn to Exodus 12th chapter he will find the institution of the "Egyptian Passover" and all the ordinances thereof—and this is a divine injunction:

"And ye shall observe this thing for an ordinance to thee and to thy sons forever."

Now, will our young brother irradiate a little of his light, and show us where God abolished this, the "Egyptian Passover," and set up another in its place? Show us from God's Word that this was not instituted for a perpetual institution.

It was appointed to be observed as a family ordinance—each Jew could only eat of it in the family of which he was a part—a member. In no circumstances could the members of one family eat of the Passover with another. If the lamb was too large for one family, it was to be divided with another, but that family had to eat of it under the blood upon its own door posts. Now, will "Protopetros" give us the chapter and verse where God authorized it to be radically changed in any respect? We open our columns to him, or will copy from the Record. It's light we want, and we will accept it from any source. Our brother has thoroughly studied this question, and knows all about it, or he would not "presume to write about it."

The singing of a few songs and drinking a cup of wine in connection with it was not in violation of the ordinance, but where, in what chapter and verse of the Bible do we find the family feature of the Passover divinely abrogated? that releases the Jews from its observance to-day to their fathers observed it in the days of Moses. Christ did observe it with his twelve apostles, but were they not in a sense his family? Were they supported by him? Did they not lodge with him? Did they not publicly and privately acknowledge themselves to be his servants? Did they not do his bidding, and thus acknowledge his authority over them? It was as a family, and not as individuals the Saviour observed the Passover.

BRO. GRAVES.—I notice in the College Mirror, of Greenville, S. C.:

"The Baptist church was closed last Sunday evening, both pastor and congregation went to hear a sermon of 'Temperance,' by Mr. Wilson, preached in the Methodist church."

Now, Bro. Graves, I just want to know if it is right by a Baptist pastor and congregation to leave a regular service and go to a Methodist church to hear a sermon of "Temperance" or anything else? Answer through your paper.

REMARKS.—Bro. C. should write his query to the Courier. The principle upon which this course is justified must be, if there is any principle in it, that when the Baptist church thinks that the Methodist minister can preach a better sermon on a given subject than its own pastor—why, close up doors and go and hear him. If the Presbyterian minister should give out to preach on "Righteousness" next Sunday night, close up and go and hear him, and the next Sunday to hear the Episcopal on "The Judgment to Come," of course.

The Baccalaureate Address at Mary Sharp will be delivered on Wednesday, June 20 (Commencement Day), by M. G. Elkin, of Gallatin, and the Annual Sermon will be delivered on Sunday, June 17, by Rev. C. H. Strickland, of Knoxville.

MINUTES WANTED.

At the last meeting of the Coldwater Baptist Association, I was appointed to write a history of the Association, and Bro. A. M. Haraway, of Centre Hill, was appointed to collect and have bound in one volume all the Minutes to date, and we lack for both purposes Minutes for the years 1847 '48, '62, '63, '64, '69 and '77. Any one having Minutes for any of those years will confer a great favor on the Association by sending to me at Eudora or to Bro. Haraway at Centre Hill, Miss.

JOHN HARRAL.

ITEMS.

We have lately received from Graves & Mahaffy, Memphis, Tennessee, The Holy Land in Picture, by Prof. A. J. Marks. Many are the testimonials to the beauty and usefulness of this work, and it certainly merits them all. It is a bird's eye view of the Holy Land, having both the advantages of map and picture, thus giving a clear idea of Palestine, such as cannot be obtained from a map alone. It would be a valuable help in the preacher's study, in the Sunday-school class, or in the household.—Texas Baptist Herald.

Brethren Nunnally and Tucker have both retired from the editorial corps of the Georgia Index. We regret to part with them; our relations have been in every way pleasant. It is no disparagement to the paper to say that its patronage, though liberal, would not justify their continuance. It is strange that the 150,000 or 200,000 Baptists of Georgia, a State in which every eighth man is a Baptist, will not abundantly support one Baptist paper! And yet it is so. Without the aid of our advertising patronage we could not support this paper another year. Ought these things to be so? What do the Young Guard say to an effort during the meetings of the Associations to add one thousand yearly subscribers to our list, and we will use one page less for advertising and one page more for the children or for editorial matter? One hundred brethren can easily do it by getting ten subscribers each.

NEWS FROM THE CHURCHES.

(Our readers can greatly assist us in making this department interesting by sending us all news items from their neighborhoods. They will receive prompt attention.)

TENNESSEE.—Bro. W. B. Wester, Huntington, June 10th, writes: "Our cause is looking up in my field of labor. While the interest is not as good as we wish, yet it is beyond our expectation. I have seen quite a number of professions; baptized one this month." Bro. S. C. Winburn, Bell's Depot, June 10, writes: "The Rev. B. F. Bartles, missionary for the Central Baptist Association, has just closed a meeting at this place, the result of which is the church, which had been for sometime sleeping, is now thoroughly aroused. There were twenty-five persons who professed faith in Christ during the meeting. Twenty-seven were added to the church, most of whom were heads of families. A liberal contribution was made to the missionary cause." Bro. J. D. Anderson, Germantown, May 20th, sends the following paragraphs: "Bro. A. G. Parrott fell from a wagon a short time since, receiving a painful wound. He is now convalescing. I exchanged pulpits with him last Sabbath as he was not able to preach. It was pleasant to meet the people of Red Banks, to whom I preached two years. There are many signs of life and prosperity on every hand. The railroad is a gem, but the people are sad because the train has been taken from it. Many improvements are contemplated as soon as the train is restored. In my return I called at Byhalia and took the hand of many of my friends. Pastor Harrison was not sad, but he looked thoughtful. The reason is, I suppose, the decision lately made to build a pastor's home to cost \$1800. This added to the \$5000 church will be a fine work for a young man's first pastorate. I hope this effort will be successful. The church cannot afford for her pastor to pay such high rent as is demanded in a new railroad town. Byhalia church has fully restored to her membership and to the Gospel ministry the talented J. H. Amaker, of Paola. May the favor of God attend him in his work for Christ." Eld. J. J. Porter, of Lebanon, is assisting Rev. J. H. Anderson in a protracted meeting at Laguardo, Wilson county. Prospects very encouraging. Eld. J. K. Womack is at Hot Springs for his health. The new church edifice at Shop Springs was dedicated recently. It is estimated that more than fifty have made profession of faith in Christ in the church at Lexington, during the present year. The contributions of the members average \$1 per month.

ARKANSAS.—Rev. A. J. Kincaid, Searcy, writes: "I baptized thirteen last Sabbath night, making thirty additions since January. It is good to be here. There seems a general religious interest awakened throughout the dis-

trict community; and the devil is awakened too. We have no other than the regular Sabbath and Thursday night services."

ALABAMA.—A revival is in progress at Gadsden, and seventeen have been received for baptism, and several others have professed conversion. At Northport an interesting work of grace is in progress. There have been nine additions, and more are promised. The Baptist church at Brownsboro received twenty new members May 20.

MISSOURI.—The Blue River Association is having a revival of house building. New Liberty church has recently dedicated a house, the Strasburg church dedicated a house last Sunday, the Lone Jack church will shortly dedicate one, and the church at Bates City is building a house.

NORTH CAROLINA.—Rev. C. A. G. Thomas, of Hertford, has received a call to the pastorate of the church at Williamston. After a meeting of fourteen days at Hickory, seven were baptized, May 20th. The church at Morehead City is enjoying a gracious revival, twelve were baptized last Sunday, and the meetings continue.

TEXAS.—The First Baptist church of Galveston dedicated their new house of worship June 10th. The church at Denton has called Bro. J. T. Jenkins, of Arkadelphia, Ark., to the pastorate. Bro. Foster, of Laredo, writes to the Texas Baptist Herald as follows: "Our congregations are increasing through the efforts of Bro. Jackson. He keeps adding to the house little by little, on the pay as you go plan." Bro. Wallace, of Palestine, writing to the Texas Baptist Herald, says: "We are having a real good little meeting. Bro. Penn has preached every night for a week. Several satisfactory conversions and others deeply interested." Dr. J. Beall writes: "The formation of New Hope church, I think, will have their house completed by the time of the meeting of the Association." This is a church in Kerr county on the frontier, and the Association had to go to the Perdimok. Texas Baptist Herald. The East Texas Baptist Convention meets in Langview, on Thursday is the third Sunday in July next.

MISSISSIPPI.—Rev. R. A. Winder, Globe, A. T. May 28th, writes: "We have another church organized in table with two members, three by baptism. There are more waiting for baptism. We have also organized, by our noble sister Gregory, a L. M. S. Missionary Society. She and her husband, Dr. Gregory, have been with us a week, much to the pleasure and profit of the church and town, being the Moderator of our Council. By his work at this place he has added many stars to his crown. By his influence we have secured the promise of the merchants here to close their business houses on the Sabbath day. We have paid for our lot and have \$150 towards our building without starting any subscription list. We hope to build soon." Bro. A. A. Williams, Bernhardt, Miss. May 20th, writes: "Eld. D. Dennis Swindall, M. D., is a resident of this place. Thinking his many friends of the South as well as North, would like to know of his whereabouts, I take this opportunity of informing them. He is preaching for three churches as well as practicing medicine. He is to have a discussion the last week in July with a Universalist preacher upon the future condition of the world."

FOREIGN.—The English Baptists report a slight decrease in membership the past year, but they have increased their contributions to Foreign Missions by more than \$80,000, and have expended \$50,000 in church and school building improvements. Four thousand five hundred and ten were baptized into the Baptist churches of Sweden last year, which is the largest number ever received in one year. The nearest approach to this was in 1879, when 3,381 were baptized.

SECULAR NEWS AND NOTES.

TENNESSEE.—Getts Bros.' woolen mill, near Knoxville, has changed its name to Hiwassee Manufacturing Company, with the addition of a party of Athens. They are to erect an immense brick building soon and put forty looms in operation. Camden is to have a new Methodist church. Wheat is nearly ready for harvest in Fayette county. A new postoffice has been established in Sullivan county, by the name of Walnut. It is between Hilton's and Fordtown. Beef cattle are so scarce in the country around Dresden, that the butcher had to close his shop lately, not being able to supply his customers. Chattanooga has shipped 43,902 pounds of strawberries so far this season, out of which a gross amount of \$46,300 was realized. Over \$7,000 was expended for pickers alone. Mr. Hardy W. Tharp, an old citizen of Macon, Fayette county, died suddenly on Tuesday morning last. He was sitting in his chair, reading the Bible at the time. He was eighty-four years old at the time of his death. A large broom and brush factory is one of the contemplated enterprises of Chattanooga. The latest crop reports from East and Middle Tennessee show improved prospects generally. Farmers are late in planting and the corn crop is backward. The oat crop is short. So is the apple crop. Athens has purchased a steam rock crusher, and is putting its streets in first-class order. The fruit business is threatening to rival the iron industry at Chattanooga, says the Democrat. A drove of about 800 cattle, says the Re-

porter, belonging to Trimble & Whitaker, left Somerville on Tuesday for Stanton, from whence they will be shipped to Louisville. If the cattle trade in Fayette county continues much longer we don't think there will be even milk cows left, and a beefsteak or a roast beef will be an unheard of article. The fruit crop in Gadsden last year brought to the little village \$96,000. This year's crop promises to be considerably over \$100,000. The profit per acre on strawberries ranges at Gadsden from \$75 to \$300. A number of school teachers and other ladies in Nashville are raising silk worms and cocoons to sell. The American reports these experiments generally successful. The worms are fed on the orange, which is said to produce a finer variety of silk than that obtained from worms fed on the mulberry. In Crockett county, in which Bell's and Gadsden are located, there have been set out this season 30,000 pear trees, 100,000 apple, 200,000 peach, 400,000 plum trees, and 500 additional acres in strawberries. There are now in Crockett county 1,000 acres in strawberries.

ALABAMA.—Crops are doing well in Pickens county, and the people are independent of every market. Of the \$38,000 State and county taxes of Lowndes county, for the last year, all but about \$250 have been collected. The congressional election in the first district takes place the first Tuesday in July. The Etowah Rifles at Gadsden have contracted for uniforms to be delivered in thirty days. A number of parties are prospecting in Madison county with a view of buying land. The wheat crop of this section, says the Goodwater Review, is about an average crop, and the oat crop is considerably over an average. Notwithstanding the unusually cold and backward spring, the crop outlook in Greene county is not discouraging, as the weather has been good for working and the fields are clean and free of grass.

ARKANSAS.—Lotts Rock voted almost unanimously for a five mill school tax. The public schools of that city are excellent and have done much towards building it up. The county courts of Arkansas, under the new revenue law, will levy the taxes at the July term, instead of the October term as heretofore. The court will consist of the county judge and justices of the peace. One hundred and fifty-five native grasses are grown in Arkansas, and no State in the Union surpasses her in variety and quality of minerals; besides timber of almost every character abounds in profusion. Crops in the central part of Arkansas are in good condition, but small grain, generally, is doing well. Cotton is stunted by the cool weather, and the fruit crop seems to be short. The vote upon school tax in Arkansas resulted pretty generally in favor of a tax of five mills. This speaks well for Arkansas, for nothing will do more to build it up, and bring in first-class immigrants than good schools.

LOUISIANA.—A company has been organized in New Orleans to build a railway to the jetties. The charter authorizes the company to construct warehouses, harbors, piers, wharves, etc., at the junction of the railway with the sea or river.

THE FARMER.

The king may rule o'er land and sea,
The lord may have right royally,
The soldier ride in pomp and pride,
The sailor roam o'er the ocean wide,
But this, or that, whate'er befall,
The farmer he must feed them all!

The writer thinks, the poet sings,
The craftsman fashion wondrous things,
The doctor heals, the lawyer pleads,
The miner follows the precious leads,
But this, or that, whate'er befall,
The farmer he must feed them all!

The merchant he may buy and sell,
The teacher do his duty well,
But men may toil through busy days,
Or men may stroll through pleasant ways,
From king to beggar whate'er befall,
The farmer he must feed them all!

The farmer's trade is one of worth,
He's partner with the sky and earth,
He's partner with the sun and rain,
And no man loses for his gain,
And men may rise, or men may fall,
But the farmer he must feed them all!

The farmer dares his mind to speak,
He has no gift or place to seek,
To no man living need he bow;
The man who walks behind the plow
Is his own master, whate'er befall,
And king or beggar he feeds us all.

—New York Ledger.

MARRIED.

BAIRD-ROBERTS.—In Nashville, June 4th, by Rev. Edgar E. Folk, Dr. S. H. Baird, of Murfreesboro, and Mrs. Marie J. Roberts, of Nashville.

NEWBORN-LAYTON.—At the residence of the bride's father, Galloway, Tenn., May 24th, 1883, by Rev. J. B. Capada, Dr. W. W. Newborn to Miss Juda Layton, both of Fayette county, Tenn.

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- 2. Set of Beautiful Flute Reeds. 25. Set of Soft Fallo Reeds.
- 3. Set of Famous Bass Reeds. 26. Set of Dulciana Reeds.
- 4. Set of Famous Trumpet Reeds. 27. Set of Clarinet Reeds.
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- 6. Set of Famous Saxophone Reeds. 29. Set of Clarinet Reeds.
- 7. Set of Famous Violin Reeds. 30. Set of Clarinet Reeds.
- 8. Set of Famous Viola Reeds. 31. Set of Clarinet Reeds.
- 9. Set of Famous Cello Reeds. 32. Set of Clarinet Reeds.
- 10. Set of Famous Double Bass Reeds. 33. Set of Clarinet Reeds.

The above is the Golden Young Reeds and the following are the four sets of ORDINARY BASS ORGANS.

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- 6. ALPINE, 16 ft. tone.
- 7. GARDEN, 16 ft. tone.
- 8. VOX HUMANA, 16 ft. tone.
- 9. VOX HUMANA, 16 ft. tone.
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A MALARIAL VICTIM.

THE TRYING EXPERIENCE OF A PROMINENT MINISTER IN THE TROPICS AND AT THE NORTH.

To the Editor:

The following circumstances, drawn from my personal experience, are so important and really remarkable that I have felt called upon to make them public. Their truth can be amply verified.

In 1875 I moved from Canton, St. Lawrence county, N. Y., to Florida, which State I intended to make my future residence. I purchased a home on the banks of the St. John's river, and settled down, as I thought, for life. The summer following the first winter I was conscious of most peculiar sensations which seemed to be the accompaniment of a change of climate. I felt a sinking at the pit of the stomach, accompanied by occasional dizziness and nausea. My head ached, my limbs pained me and I had an oppressive sense of weariness. I had a thirst for acids and my appetite was weak and uncertain. My digestion was impaired and my food did not assimilate. At first I imagined it was the effort of nature to become acclimated, so I thought little of it. But my troubles increased until I became restless and feverish, and the physicians informed me I was suffering from malarial fever. This continued in spite of all the best physicians could do, and I kept growing steadily worse. In the year 1880 my physicians informed me a change of climate was absolutely necessary—that I could not survive another summer in the South. I determined to return north, but not to the extreme portion, so I took up my residence at Upper Sandusky, in Central Ohio. The change did not work the desired cure, and I again consulted physicians. I found they were unable to effect a permanent cure, and when the extreme warm weather of summer came on I grew so much worse that I gave up all hope. At one time I was suffering terribly. How badly only those can appreciate who have contracted malarial disease in tropical regions. It seemed as if death would be a relief greater than any other blessing. But notwithstanding all this, I am happy to state that I am to-day a perfectly well and healthy man. How I came to recover so remarkably can be understood from the following card voluntarily published by me in the Sandusky, O., Republican, entitled:

HONOR TO WHOM HONOR IS DUE.

EDITORS REPUBLICAN.—During my recent visit to Upper Sandusky, so many inquiries were made relative to what medicine or course of treatment had brought such a marked change in my system, I feel it to be due to the proprietors and to the public to state that Warner's Safe Kidney and Liver Cure accomplished for me what other medicines and physicians had failed to do. The malarial poison which had worked its way so thoroughly through my system during my five years residence in Florida had brought me to the verge of the grave; and physicians had pronounced my case incurable; but that is not to be wondered at, as it undoubtedly was one of the worst on record. Hough Brothers, of your city, called my attention to the medicine referred to, and induced me to try a few bottles. So marked was the change after four weeks' trial that I continued its use, and now, after three months, the cure is complete. This is not written for the benefit of Warner & Co., but for the public, and especially for any person troubled with malarial or bilious attacks.

Such is the statement I made, without solicitation, after my recovery, and such I stand by at the present moment. I am convinced that Warner's Safe Kidney and Liver Cure is all it is claimed to be, and as such deserves the great favor it has received. A remedy which can drive the most persistent case of tropical malaria of five years' standing certainly cannot fail to cure those minor malarial troubles which are so prevalent and yet so serious. ALFRED DAY, Pastor Universalist Church, Woodstock, O., May 10, 1885.

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