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THE GRADUATING ESSAY OF MISS MADE WILKINS, OF DUCK HILL, MISS. A MOUNTAIN is a considerable elevation of the earth's surface, either isolated or arranged in a lineal manner. Great regions of the earth often rise much above the sea level, forming mountains with few exceptions the mountain ranges of the earth are arranged in a continuous line or chains, and a mountain system consists of parallel chains with intervening valleys.

By the older geologists mountains were supposed to have been thrust up by some force within, and were compared to bubbles on the earth's crust. Some geologists hold to this theory yet, and are still looking for some great mountain to burst forth from the ocean. In many instances a mountain, and the direction of the ranges of the country it traverses, correspond closely. Thus a vast and continued line of mountains extend across the Old World, east and west, while a mighty mountain range traverses America north and south, and in both cases correspond with the direction of the land. In these uplifts of the earth, rocks are often broken up to that the side that is broken is raised several thousand feet above the main rock.

The structure of mountains is best studied in regions of uncrystalline rocks, where the strata has not been much disturbed. In regions where the strata is much folded it takes the shape of a fan. These wonderful geological changes, extending through the ages, should suggest to us the marvelous Power and Wisdom that controls them.

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Mountains are not only found on the earth, but man, through the aid of the telescope, has discovered mountains in the moon far loftier than these here. Those bright spots you see are the tops of lunar mountains, gilded by the rising sun. As the slow rotation of the moon brings the mountains farther into the sunshine, the light is seen gradually creeping down their sides and joining that in the valleys below. The mountain peaks, tinged as they are in some eastern lauds with rose, violet and orange, it is said "that God sets his rainbows on their white clouds lie at their feet."

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Of all the mountain systems in the world the Alps are most celebrated for their grandeur and beauty, and for their varied scenery, the number and extent of their glaciers, their accessible to travelers; all of these invest them with a great interest. They are called "the playground of Europe."

Mountains of every country govern the drainage, regulate the direction of the water courses. But for the mountains and vertical contrasts there would be no Mississippi, no rivers, so gushing, foaming, no running waters.

Mountains are among the most striking objects in nature, and have played a most important part in making the history of the world. They stand as impassable walls, marking out the limits of empires, giving scope for the development of peculiar and separate civilizations. How often in the past ages of the world have conquerors been checked by the interposition of their rugged and snow-clad barriers. Mighty rivers have formed the boundary lines between nations, and have been a "plus ultra" to the ambition of many a victorious and haughty nation; but their influence has been feeble, when compared with that of the mountains of the world. The Himalayas made the Hindu civilization possible; the lofty plateaus and mountains in Central Asia, separating the Indo-Europeans from the Mongolic families of nations, enabled the Chinese empire to attain its peculiar development. How could we account for the Assyrian and Babylonian empires, the old Arabic or Tyrian glory, without the mountain ranges that had God's throne off from surrounding nations? The historian who would undertake to explain the phases of Grecian life or history, would utterly fail without giving due prominence to her mountains. Is it possible that we could get an intelligent idea of the Swiss or Scotch people apart from the natural environment of their mountains? He who would explain the life and manners of a Hollander with no reference to the fact that Holland is a country destitute of mountains, would be unworthy of our confidence as a historian.

Mountains exert an incalculable influence upon the peculiar mental development of man. On account of their greatness, majesty, mystery, solitude, they have in all ages of the world inspired men with awe and superstitious reverence; and the imagination has made them the abode of giant and ogres, monsters, strange and fearful. Even the cultivated Greeks made Olympus the abode of their superior gods; created the myth of the giant brothers piling Jellon upon Ossa; represented the rebellious, Egecladus, smitten by the bolt of Jupiter, imprisoned beneath Mount Atna, and attributed the mutterings of its subterranean thunder to the groans of the sufferings. No locality was so fit a place in Greek mythology for the great offender, Prometheus, to atone for the crime of giving fire to mortals, as the cold and barren rocks of Mount Caucasus. Mount Atlas was once a giant, but was transformed into stone by a look at the Gorgon's head, held before him by Perseus. The superstitious ideas and fancies take all shape and coloring from the beautiful creations of classic poets to the rude ideas of the uneducated Indian, who believes his happy hunting grounds lie just beyond the mountain that run along his western horizon.

There are some mountains standing on this sphere of ours that seem almost conscious beings, and if they could speak and tell what they have seen and felt, the traveler who pauses at their base would tremble with awe and alarm.

The Daily has on one occasion mounted summits to make the grandest exhibitions of himself. This may be on account of their solitude and charm of silence that broods around their summits. Mount Ararat is a perpetual, unassuming monument, encircled with a sea on one side and a desert on the other. It is a grand and striking object, hallowed by the associations that cluster around it. From its awful precipitous sides, the sacred thunders rolled, and the tables of the ten commandments were given to man, while Mount Ararat stands now as the only memorial of the flood.

Mount Ararat stands just without Jerusalem. Here faithful Abraham offered his son Isaac as a sacrifice. He took his son and ascended its rugged sides like the great Antitype, who bore his own cross up Calvary.

Mount Lebanon is not an isolated peak, but a chain of mountains running through the south of Syria. The wood, for Solomon's temple, was cut from its slopes. Christ and the church are also likened to Lebanon, from their fragrance and fragrance and glory. The cool breeze that fills from its summit makes the traveler forget the heat and toil of the way, and he blesses the Jordan that poured such freshness and health into his pathway. Mount Hermon is where the wonderful scene of Christ's transfiguration occurred.

Mount Calvary is immortalized by its baptism of blood and agony, a moral grandeur worthy to crown the immortal glory. Its moral height no man can measure, for thought is lost in on the earth its top is lost in the heaven of heavens.

It requires vigorous effort to climb the mountain of knowledge. Teachers may guide us in an indescribable heights. As in the ascent of earth's grand mountains we must follow our guides, so must we yield to our teachers if we would stand on the summits of intellectual attainment. When by persistent effort we have stood on smaller peaks, others above these appear much more lofty.

Going up a mountain we do not expect that some one will carry us on their shoulders. They may give us a staff or a loving hand to help us up. If we conclude to be guided by them. To learn to think is to ascend, and to master the department of knowledge is to reach the top. To think is to ascend, and to master the department of knowledge is to reach the top. To think is to ascend, and to master the department of knowledge is to reach the top.

We will always have to pay God's price for every thing we get. To reach the mountain top he has appointed the means to be earned effort. It is wonderful to see what lofty mountains of knowledge have been discovered since our time. We have higher and more difficult mountains to climb now, but the reward is greater, the acquisitions are richer, the culture is deeper, and the strength is greater. Once but few escaped the dizzy heights, with only now and then a woman. But now many are striving to climb their native plights. Says a great writer: "Its slopes are filled with a multitude, many of whom press forward rejoicing on their way, although the way in many places is steep and difficult. Some of those who had just begun to climb the mountain, thought themselves not far from the top. But as they proceeded new mountains will appear rising up before them. The summit of the highest mountain they could before their feet seemed but the foot of another, till the mountain at last appeared to lose itself in the clouds. Some meet a great many difficulties. They are continually tripped aside by a numerous crowd of appetites, passions and pleasures, and would be some less able to resist, and though they return to

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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MOUNTAINS.

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Of all the mountain systems in the world the Alps are most celebrated for their grandeur and beauty, and for their varied scenery, the number and extent of their glaciers, their accessible to travelers; all of these invest them with a great interest. They are called "the playground of Europe."

Mountains of every country govern the drainage, regulate the direction of the water courses. But for the mountains and vertical contrasts there would be no Mississippi, no rivers, so gushing, foaming, no running waters.

Mountains are among the most striking objects in nature, and have played a most important part in making the history of the world. They stand as impassable walls, marking out the limits of empires, giving scope for the development of peculiar and separate civilizations. How often in the past ages of the world have conquerors been checked by the interposition of their rugged and snow-clad barriers. Mighty rivers have formed the boundary lines between nations, and have been a "plus ultra" to the ambition of many a victorious and haughty nation; but their influence has been feeble, when compared with that of the mountains of the world. The Himalayas made the Hindu civilization possible; the lofty plateaus and mountains in Central Asia, separating the Indo-Europeans from the Mongolic families of nations, enabled the Chinese empire to attain its peculiar development. How could we account for the Assyrian and Babylonian empires, the old Arabic or Tyrian glory, without the mountain ranges that had God's throne off from surrounding nations? The historian who would undertake to explain the phases of Grecian life or history, would utterly fail without giving due prominence to her mountains. Is it possible that we could get an intelligent idea of the Swiss or Scotch people apart from the natural environment of their mountains? He who would explain the life and manners of a Hollander with no reference to the fact that Holland is a country destitute of mountains, would be unworthy of our confidence as a historian.

Mountains exert an incalculable influence upon the peculiar mental development of man. On account of their greatness, majesty, mystery, solitude, they have in all ages of the world inspired men with awe and superstitious reverence; and the imagination has made them the abode of giant and ogres, monsters, strange and fearful. Even the cultivated Greeks made Olympus the abode of their superior gods; created the myth of the giant brothers piling Jellon upon Ossa; represented the rebellious, Egecladus, smitten by the bolt of Jupiter, imprisoned beneath Mount Atna, and attributed the mutterings of its subterranean thunder to the groans of the sufferings. No locality was so fit a place in Greek mythology for the great offender, Prometheus, to atone for the crime of giving fire to mortals, as the cold and barren rocks of Mount Caucasus. Mount Atlas was once a giant, but was transformed into stone by a look at the Gorgon's head, held before him by Perseus. The superstitious ideas and fancies take all shape and coloring from the beautiful creations of classic poets to the rude ideas of the uneducated Indian, who believes his happy hunting grounds lie just beyond the mountain that run along his western horizon.

There are some mountains standing on this sphere of ours that seem almost conscious beings, and if they could speak and tell what they have seen and felt, the traveler who pauses at their base would tremble with awe and alarm.

The Daily has on one occasion mounted summits to make the grandest exhibitions of himself. This may be on account of their solitude and

the path everything appears dark to them, and their feet will trip at every little obstacle. The mountain now seems more steep and rugged. The fruits which were wholesome and refreshing now seem harsh and ill-tasted. In these amusements the hours pass away unaccounted for. Their error had perplexed their memories, and they knew not which way to travel. But the determined workers who have the master of self-control—a strong will and undragging energy—will gain the summit. Their reward is great. They are invigorated by a pure atmosphere, and delighted by the beauty and sublimity that is spread out to the far-reaching horizon adorned with golden clouds. They dwell in a pure and exalted region, unaffected by the storms of passion that battle in the dust below. They not only enjoy their blessings there, but will carry their increased felicity with them to the celestial Mount where radiant peaks pierce the clouds of Time.

May we, as the virtuous women of divine Scripture, reach that exalted culture and dwell with that multitude upon the mount of God forever."

LANDMARKISM AND BAPTIST RECORD.

BY JOHN HARRAL, MISS.

IN the Baptist Record of April 21, 1883, I find the following, copied from the New Orleans Advocate:

"In a volume entitled 'The Church,' published by the American Baptist Publication Society and circulated by the State Mission Board of Mississippi, there occurs this passage:

"The validity of an ordinance, however, does not depend on the character of the recipient and the nature of the act performed: for in respect to the administrator there is no positive law, while in respect to the character, both of the recipient and of the act, the law is explicit. Hence the validity of baptism in the case of those immersed on a personal profession of faith is to be recognized, even when administered by men not themselves baptized."

"Ah! but what becomes of old landmarkism? Its 'granite' is all dissolved, and there isn't a logical peg left on which to hang a shred of its old battle-flag."—N. O. Advocate.

"There is another question of more importance than the fate of landmarkism. Right sensible people among Baptists care very little for landmarkism; but the question is, What goes with the New Testament when a man teaches that an unbaptized man may baptize? Does our amiable brother, Galoway, believe that it is according to gospel order for the unbaptized to baptize? We would like to hear from him."—Baptist Record.

I have enquired about this book, "The Church," and learn that since Bro. Hewlett called attention to the objectionable passage quoted by the New Orleans Advocate, it has not been circulated by the agency of the Board nor do they endorse it. The Board, through their agents, distribute hundreds, perhaps thousands, of tracts and books, some of which are not examined as critically, perhaps, as they should be, and this is one of the accidents that befall them in their work.

No Baptist minister in Mississippi can afford to endorse the heretical passage referred to, for Mississippi Baptists would reject him at once. Our Methodist friends need not chuckle over that book so soon for it does not state the Baptist position at all. Our granite is not dissolved nor has it crumbled under the fire of all the Peabodys batteries in the world. We are not changing except to a more rigid adherence to the old Bible landmarks—"one Lord, one faith, one baptism." The Bible is either a fable or no unbaptized man has a right to baptize. Pedobaptists are unbaptized and therefore have no right or authority to baptize, and we cannot and will not recognize their impositions as valid Bible baptisms. We would as soon recognize their sprinkling and pouring for baptism as their immersion, one being as scriptural as the other, both being unscriptural. We mean no offense, but this is our position, and our friends will not live long enough to see us abandon it. This ugly feature of the little book in question is one of the little foxes that some of our "right sensible" people among Baptists, some of our liberal thinkers among us who "care very little for old landmarkism," have turned loose in the Lord's vineyard to spoil some of the vines if possible. Some of these

foxes creep into the churches in Paul's day but he said they were teaching "another gospel" than that delivered to the churches by Christ and his apostles and he warned the churches to beware of their leaven. There are many such leavenings, and like the soldiers concealed in the body of the Grecian horse, who opened the gates of Troy to her enemies, they seek to open our gates in the same stealthy way and roll in an array of evils to destroy us.

Landmarkism is a term fitly chosen to represent the whole Christian system collectively, embracing each particular truth and principle of the Gospel—each one being denominated a Bible landmark. It might not have been so comprehensive at first but it has come to mean that now, and no word in the whole range of language could have been found more expressive of the real meaning. Repentance, faith, regeneration by the Holy Spirit, justification by faith in Christ, a scriptural baptism, church communion, church independence are Bible landmarks. Like those immovable landmarks by which the traveler can pursue his way safely across plain and desert, as well as the trackless ocean, they are a sure guide for the pilgrim on his journey to the heavenly Canaan.

This is the way that Bro. Gambrell understood it, and he fought a long, hard battle for it; as for instance, his struggle for an "old landmark reset," by Eld. J. M. Pendleton, which was no less than a claim for Baptist pulpit freedom from affiliation with Pedobaptists, and a total rejection by Baptists of alien immersions. If I have stated the true meaning of "landmarkism," how can he say that "right sensible people among Baptists care very little for it?" The truth is, that Bro. Gambrell has had his companionship so much of late with those who would substitute courtesy for the laws of Christ until he talks like a man ready to "deny the faith." But he may say he never understood it to have such a broad meaning. Very well; let it have a limited meaning to suit his case, and it means enough then to cover two vital points that Bro. Gambrell thought involved the very existence of Baptists, and I think so too. If we receive Pedobaptist immersions as scriptural baptisms and recognize their ministers as gospel ministers, scripturally ordained, our existence as a denomination will have come to an end. For years he has contended that it is contrary to Scripture to invite Pedobaptist ministers into Baptist pulpits for the reason that it would be accepting and recognizing them as gospel ministers, when they are not gospel ministers; and that it is equally contrary to Scripture to receive their immersions as Bible baptisms, as nothing but the immersion of a believer in water on a public profession of his faith in Christ, in the name of the Father and of the Son and of the Holy Spirit, by a Baptist minister, ordained and set apart to the ministry by a Baptist church, and some Baptist church authorizing the act. This he called landmarkism; according to the teachings of the Bible; and now he says "right sensible people among Baptists care very little about it." If "right sensible Baptists" care very little who immerse or for what they are immersed, so that they are immersed, is not that teaching that the unbaptized may baptize? We may differ very materially about who are "right sensible Baptists," but the few Baptists I have known who "care very little about" the teachings of the New Testament were not remarkable for having bushels of good sense or Christian piety. I know a lady who is a member of a Baptist church, but is a very irregular attendant, and one day I asked for the cause. She said the Baptists were too strict and quarrelled too much with other people about baptism, and the Lord's Supper, and a hundred other things of very little importance; if one was a Christian that was all she wanted to know and all that God required, and she'd 'd' go to church often because she could not enjoy herself. Said she: "They will not mix with anybody but themselves, and there is no religion in that; and then they think their church is the only church of Christ in the world, when everybody knows that they are only a branch of the church, as all of the other denominations are, for did not Christ say, 'Other sheep I have which are not of this fold?' Where is the parent church

out of which these branches have grown?" I asked, "Christ," she replied. "He is the mother church of them all; for did he not say, 'I am the vine, ye are the branches?' He is declared in the New Testament to be the bridegroom, and the church his bride; how can he be both?" I enquired, "Of course he could not be both, but I care very little for a good many things in the New Testament for they are not according to common sense and reason," she answered. "Why do you stay in a Baptist church?" "Because I am a Baptist."

I have known this lady to take more interest in having a dance than a prayer meeting at her house, and I suppose she is a fair representative of that class of "right sensible people among Baptists who care very little for landmarkism."

I ask in all seriousness, What goes with the New Testament when a man teaches that a church of Christ may legislate even though Christ has forbidden it that a minister may baptize whom he pleases and without church authority that courtesy may be substituted for a law of Christ at the pleasure of a church, and that "right sensible people among Baptists care very little" for what the New Testament does teach?

These things are taught in the Baptist Record, as its columns abundantly show, and we want to know what it proposes to do with the New Testament. Because the New Testament refuses to furnish authority for intercommunion between Baptist churches, does the editor of the Baptist Record propose to ignore it?

A man had a heavy lawsuit on hand and lost his case. He then said he had asked the Lord for success and he had been going to church and Sunday-schools and prayer meetings, and prayed in public and sang songs for the Lord, but he had gone back on him, and now he had gone back on the Lord, and cared "very little" for the Lord. Is that the feeling of our editor to the New Testament because it will not sanction intercommunion? Does he care very little for it now since it will not support his departures from the faith? Baptist unity, about which he talks so much, is not worth a fig unless it is based on the pure, unadulterated teachings of Christ as found in the New Testament. Let us have a unification of Mississippi Baptists on that platform and we shall rejoice exceedingly, otherwise we shall mourn.

Eudora, Miss.

GRANTVILLE, S. C.

PRO. GRAVES.—I am here aiding Pastor Patterson in a series of revival services. More than twenty have already united with the church and the work is scarcely begun. I almost regret that a prior engagement to preach the commencement sermon before the Georgia Female Seminary, Gainesville, next Sabbath, calls me away from these scenes of Gospel unction and power. I find the name of the editor-in-chief of THE TENNESSEE BAPTIST highly honored here in view of a visit long years ago, I am told.

Well, you will be pleased to learn that my principles as a consistent Bible Baptist have been put to the test of late, and that I stood fire, braved the storm and am marshaling the friends of truth for a prolonged, uncompromising and victory-assuring struggle against doctrinal and practical error. The occasion was this: A short while ago a State Union Sabbath-school Convention was held in Augusta. Due to my counsel, none of my churches were represented. It was then proposed to organize McDuffie county into a Union Sabbath School Convention. The Methodist preacher at Thomson so announced in our county paper. Believing such coalitions to be utterly unwise, unscriptural, obnoxious to the progress and better establishment of truth and promotive of error, I felt it my duty not only to pursue the right myself but to influence others to do the same. So I published in the same paper, in terms of Christian kindness and candor, my emphatic protest against all such efforts at union because not founded upon the consistent and unchanging basis of God's Word, and counseled the Baptists of the county to decline participation in the institution, and work of the proposed convention. This, of course stirred up a

horset's nest. The day arrived. Some misguided and misinstructed Baptists from Augusta where, according to their own acknowledgment, the Baptist cause is dead and has unquestionably come to its death by just such concessions to error and complications with errorism, were present in all the exuberance of charity and liberality (?) and helped to create a grand jubilee for Methodism. A good part of the service consisted in attacks, not by argument, but by low flings and slurs, upon my position. A Baptist was foremost in these loving exhibitions of charity, and even in his prayer made a little speech against "bigotry and narrow-mindedness" which kept some out of this meeting of union, etc. Emboldened by this introduction so happy for Methodism, the followers of Wesley vented their spleen upon the "grumbling, close-fisted spirits that set themselves up in presumptuous opposition to such broad and liberal schemes" etc.

But, thanks to the power of the Truth, only one Baptist Sabbath-school in the county was represented, and the Baptists of McDuffie county are stimulated to fresh zeal and increased watchfulness by this wily scheme to entice us from our property and principles.

Another article in this week's paper from your humble correspondent, endorsed by leading Baptists over the county, will show that I am not alone, that I was nothing daunted by the godless and impudent coalition, and that there is some backbone in the Baptists of this section.

We candidly and affectionately say to our Baptist brethren from Augusta, We can not allow the representatives of a falling and dead cause, though they hail from "the city," to entail upon us the inefficiency and death they have already brought upon their own cause at home by such unwarranted and self-destroying concessions.

For nearly four years the Baptists have steadily grown in this section. Last year I had fifty or more additions and a number of them were from Pedobaptist ranks; and this growth and success are due no little to our distinctiveness, which we have made so sharp and clear that the dullest might see. This causes men on both sides of the line of demarcation between a Gospel church and sectles of human origin, mould and aim, to think, resulting, of course, in the better establishment of Baptists and the disestablishment of many who hitherto have been satisfied with human inventions and traditions. Beside those who have already crossed the line to us, there are at this time more than a dozen pedobaptists of prominence who are holding between two opinions, almost decided for truth and the church of Christ.

This coalition meeting, with Baptists to help, will produce a temporary halt, but it will prove but a resting spell in which to gather strength and courage and soon the hosts of Truth will march on again with triumphant tread.

How graceless and inconsiderate in Baptists to work thus against their own cause and people in the name of charity. Oh, charity! in thy name what deeds of uncharity have been done, what outrages upon truth perpetrated.

Another result. I have endeavored time and again to prevail upon brethren throughout this section to subscribe for THE TENNESSEE BAPTIST. But they have uniformly plead poverty—unable to take more than the Index. But several brethren have since this effort to break down the noble barriers of truth, come to me voluntarily and said, "Look here, we must have Graves' paper circulated in this county to help you preach the Gospel as delivered of old. Let us raise a club." And we are now making the effort and will succeed.

Another matter. The house of worship in Thomson is being renovated and beautified. The repairs will be finished in time to have something on the order of rededication services the third Sabbath in July. Will you come and on that day reopen the house for us? We simply want you to raise the Gospel tune for us in clear and distinct note. We will sing on as heretofore, to the glory of God's truth. Write me forthwith if you can come.

Your brother in Christ,
June 11, 1883.
E. R. CARSWELL, JR.

THE DOOR INTO THE CHURCH.

EDITOR BAPTIST.—It may be interesting to the many readers of THE BAPTIST to hear from this part of the Master's heritage. Eastern Baptist church has just closed one of the grandest protracted meetings she ever enjoyed, and few localities in Kansas have ever been so favored. Saturday night before the first Sunday in March last, the pastor, N. P. Hotchkies, assisted by Eld. J. Harrington, began a protracted meeting. Bro. Harrington did the preaching entire for thirty nights, and Saturdays and Sundays at 11 o'clock, making about forty sermons in succession. Will any one yet have the audacity to deny "Baptist success?" His mission seemed to be mainly to influence persons to unite with the church. At the close of a hour's preaching he would call for singing and he would make a powerful appeal to all who were not members of the church "to come forward and the church would receive them." Then if none come to join, he would order the members to go out and insist on persons to come and join. By this method fourteen were brought in one night, two of which were, by motion, received without one single word being said by the persons themselves, or a question asked by any one. Then to expedite business, the motion was made to receive the twelve by one vote! Was not this rather wholesale? Two were declared to be restored without their asking the church to do so or any vote taken.

So during these thirty days, eighty-six persons were counted aided in some sort of way, fifty-seven were immersed—i. e., it is immersion to push a person backward into the water in the name of the Trinity, repeating the "amen" before the candidate is pushed backward, and then leaving the face and forehead out of the water.

I have learned, or thought I had, that Baptists teach immersion is a burial in water; is a person buried while their head is sticking out, uncovered?

Sixteen received on alien baptism, some of whom I heard it said, they did not know how or by whom they were baptized. Several old garments were worked over. All the church required of persons coming from other societies, claiming they had been baptized, was that if their consciences were satisfied with their baptism, the church was. While Eld. Harrington said many excellent things, yet he said many that I could not accept. One of his "wild hallucinations" was "that baptism was not the door into the church, nor did it initiate or induct any one into it, but it was outside of the church and was as a finger-board pointing to a town or city, so baptism only pointed to the church, but the right-hand of fellowship given by the church was the door into the church." To this dogma I demur, because I believe it to be unbaptistic, unscriptural and pernicious tendency.

Bro. Harrington more than once said "that God did not require us to do anything that he did not tell us how to do it," and this I accept.

As a denomination, with rare exceptions, as far as I have been able to learn, Baptists everywhere teach that baptism, or rather immersion, is the door into the church for aliens. Now let me inquire if there is a door into an organized body of men? and if so, what is it, and where may it be found? For illustration, a proper number of Master Masons duly constituted becomes a lodge of Master Masons. Is there a door to a lodge of such? Most certainly there is. Where can I find it? wear the Tyler and at the outside radius of the lodge, whether it be assembled inside of a building or in the open field, as they anciently were. Then I find the Tyler's station is at the outside of the door of the lodge, and that for a specific purpose, as all well-informed Masons know. Therefore I find that the line creation at the guard of an organized body is the door into it. If I turn to Webster, he says that a "door is an opening or passage into a house or other building;" and Paul calls the church "the house of God." See his first letter to Timothy, third chapter, fifteenth verse, and in 1 Cor. iii: 9, he calls the church "God's building." Suppose I ask you, Are you a Mason; and you give me a satisfactory answer. Then I ask what makes you a Mason, and you tell me; and I ask you where you received that which makes you a Mason, would you say out-

side of a lodge of such, and that it only pointed you to a lodge of such? At such an answer would not any ordinary Mason say, "Bah!" for no one can be initiated outside the lodge, nor in a lodge if a vote has been taken and passed, then the initiating must be by the proper officer in the lodge and not outside of it. How beautifully this ancient order illustrates a gospel church. The church first votes and a clear ballot is all important judging him a suitable person for membership; then she repairs to the water without dismissal, and her officer initiates the candidate by baptism; thus the person becomes a member, being inducted through the door, i. e., immersion.

This is what Jesus said: "Except a man be born of water, he cannot enter into the kingdom of God." That is, as no person can be born into the world until he is brought forth of their mother, it is, that no one can properly be in the Gospel church until they are brought forth of the water, by immersion, and as being born of your mother changes your state of existence; so immersion takes you from your former sphere, and places you in a new sphere. Again, if I look at the picture, "Bible baptism," there I see a stream of water and on one side is a gospel church, and on the other side of the water are the candidates for baptism. The administrator is in the water, the candidates pass in to him, receive baptism, and pass out of the water into the church. Thus is baptism the door of entrance into the church.

But again, suppose an Englishman comes to New York, and then to Kansas to make his home here; and he desires to be a citizen of this State and Government. He learns there are certain laws for naturalization that must be complied with. Can that Englishman receive that which makes him a citizen, and admits him to all the rights and privileges of citizenship, outside of this State and Government? The schoolboy of a dozen summers would say, No! does not his taking upon himself the obligation of naturalization initiate him into citizenship? Most surely it does. This is not the aperture through which he passes from non-citizenship to citizenship, the door into this commonwealth?

Now let us see how Paul understood what it is that initiates us into a gospel church. Turn to 1 Cor. xii: 13. He says: "For in one Spirit were we all immersed into one body." Why, Paul, you don't mean this is a gospel church, and water baptism? Well, if you think I don't, just read on to the twenty-seventh verse, for I say to you Corinthians: "Now ye are a body of Christ;" and in his letter to the church at Col. i: 18, he says, speaking of Christ, "And he is the head of the body, the church;" therefore, Paul says the body into which we are baptized is a church—a local church, for no other body has ordinances. What, then, becomes of Eld. Harrington's parody or hallucination? Paul says: "Though an angel was to preach any other gospel unto you than that which we have preached, let him be accursed." Gal. i: 8.

Let me present here what Andrew Fuller says in regard to being "baptized into this one body." "The illusion is, I conceive, to the ordinance of baptism and the Lord's Supper, by the former they were initiated into a body of professing Christians." See vol. 3, page 512.

If the body of professing Christians, as Paul says, is the body into which we are initiated by baptism, and as Paul says, "We are all baptized into one body," that is the church. Is not Elder Harrington's hallucination blown out of existence?

I don't like to say a thing is blown out of existence that never did exist only in imagination, but for want of language to more correctly present this soap-bubble, I have written what I have written. Now if the right-hand of fellowship, as Eld. Harrington asserted, is the door into the church, it certainly has two doors; but if the hand of fellowship is the door into the church will Eld. Harrington please give us the Scripture, for I have been unable to find anything of the kind, only in the second chapter of Jude; and I don't like the general making up of that chapter, for it is neither reliable nor in harmony with the first chapter, or any other Scrip-

ture, therefore I will wait for the needed information. It has long been a settled rule with me to be sure I am right, then go ahead, and while I am waiting to receive the necessary light, I will try and console myself as well as is possible with such company as I have—Eld. J. H. Graves, Andrew Fuller, Paul and Jesus the Christ. Nevertheless, Eld. Harrington and N. P. Hotchkiss to the contrary, if the church has two doors, I want to know it; if but one, and the hand of fellowship is the door, I want to know it; as I desire to know the truth only. E. D. RUSSELL. Easton, Kansas.

CHURCH TRAINING AND DISCIPLINE. No. 1.

IN my experience with the churches in this section I find there is and has been an almost total neglect of proper Gospel training, and this neglect has tended to the neglect of the execution of Gospel Discipline, for when brethren have seen the tendency of a member's conduct and have failed to warn and instruct them, they feel a great deal less like executing the law of Christ towards that member than they would had they lectured them right good before the tendency developed into crime. The example of Aquila and Priscilla needs to be more zealously carried out.

The New Testament teaches two objects at least to be accomplished by discipline; one is the peace of its membership, the other is the purity of its membership. The object that points to the peace of her members holds under its jurisdiction personal matters. The object that points to the purity of her members holds under its jurisdiction matters in general of faith and practice. I desire to devote this article to the development of some thoughts on the last named object of discipline.

It has been the general practice of the churches in this section to receive acknowledgments from members for immoral conduct and corrupt faith, such as dancing, drunkenness, open communion and the like, allowing these acknowledgments to take the place of discipline. A brother, for instance, has been drunk; he meets the church in conference and makes his confession. Some brother makes a motion to forgive him. Now I want to call attention to this fact. None can forgive sins except God. Christ never authorized his prophets, apostles, nor his church to forgive sins. Now the brother will change his motion, and now the motion is to excommunicate the criminal. Men cannot be excused for sin; if so, it was needless for Christ to suffer for sin in the flesh.

I think of a beautiful illustration that will serve to get this question right before us. The human system is liable to become disordered. Catholics are administered to the patient to cleanse, purify the system, and in order that a person be able to work he has to keep his system thus cleansed. So a church is liable, through the immoral conduct and corrupt faith of her members, to become disordered, and if she would accomplish her mission of work and influence in the world, she must keep herself clean in faith and practice. Christ has prepared the cathartic for her cleansing, and it will be remembered that what he has left to his churches is not left optional with them to use at their discretion, but is commanded and imposed in such a way that it is impossible for them to succeed without obedience. Another illustration may serve to shed some light on this subject. In the camp of Israel the leprosy was considered unclean, and the leper was put to himself—alone—until he had complied with the terms of the law for his cleansing. So Christ has left it in charge with his churches to put naelean or wicked persons away until they have complied with the terms of his law—repentance and regeneration.

I will now notice some passages that are relied on to support the practice of receiving acknowledgments for flagrant or general offenses. Matt. xviii: 21 is mostly quoted, "Forgive seventy times seven." Notice that Christ is discussing on personal matters, and draws the question out of Peter, "Lord, how oft shall my brother sin against me and I forgive him? till seven times?" The answer, "I say not seven times, but seventy times seven." In Luke xvii: 4 we have a similar passage: "If thy brother sin against thee seven times a day, and seven times a day turn again and say, I repent, thou shalt forgive." Now the thought of these passages applying to general offenses is impracticable. A church would hardly be willing to pass an offender four hundred and forty-nine times, neither could a member manage to get drunk and sober seven times a day, and if he could, he could not get the church assembled that many times in one day to hear his confessions, and I imagine her patience would give out by dinner time. Besides the impracticability of this application, everything in connection with it goes to show that personal matters are meant. Notice the illustrations used by Christ; the king and his servants, teaching that if God has forgiven us all our sins—debts—that we could not pay, we ought to forgive one another the small matters that may come up between us as fellow-servants.

There is another often quoted passage, Gal. vi: 1, 2: "Restore such in the spirit of meekness; bear one another's burdens," etc. Please note the fact that fault in this passage does not mean crime. A member can have faults, and it is our duty to labor with them, and train them out of these faults, and not wait for them to become criminals; and notice again that burden does not mean sin. I am not able to bear my own sin, much less those of my brethren, but if he has a misfortune, I can help him bear that by administering to his necessities. I have been met with another passage, or rather a strange construction placed on a passage by some that agree that the characters under consideration ought to be cut off, but they argue that this passage, 2 Thes. iii: 6, teaches that a person is not guilty until he walks—repeats his immoral acts—in dissipation; for instance, he must get drunk several times before he is a drunkard; but the advocates of this theory, if they hear of a member being drunk, will move to send a committee to labor with him, to get him to ask the church's pardon for getting drunk. Now, if he is not guilty in the first instance, why require an acknowledgment? why wait until he becomes guilty? They will say it is our duty to labor with him to keep him from falling, but if he refuses to make acknowledgments for drunkenness, which, according to your theory, he certainly cannot feel to do, as no guilt attaches to him for one act, you will prefer a charge for drunkenness and exclude. Well, if he is not a drunkard the church has no right to exclude him, neither has she the right to demand a confession, and according to this construction a member may pass through the whole catalogue of abominations, committing each one time, and yet not be a criminal. Now let us look at this matter a little further and ascertain how God looks at sin, and how he treats it. When Adam fell it could not have been the result of continued disobedience; he did not eat three pecks of fruit, nor did he have to practice eating it for two months to make him a criminal. Another instance: The cause of Israel's feeling before the men of Ai was not the continued practice of Achan's disobedience, but simply one act. The laws of the land, together with society, have made a decided difference in crimes, and the practice of the churches has been in the same direction. For illegitimate child-bearing a sister will be immediately excluded, but for a brother's drunkenness he will be excused; but this does not prove that God falls into the same line. The apostle makes no difference in these sins, but writes them down together. I think what I have said is sufficient to prove the practice unscriptural.

And now I will try to present the plain teachings of the New Testament on the point under consideration. I cite the 1st chapter of 1 Corinthians as containing a plain law on this subject. The apostle cites the church to a character that should not be kept in her fellowship—a fornicator. He gives his judgment on the case (vs. 8), and then advises the church how to proceed (vs. 5), next he presents a logical proposition, and charges the church with the purity of her membership (vs. 6, 7). In verses 9, 10 he refers them to a previous letter he had written to them, bringing out the thought that his advice in said letter applied only to church members, and in the 11th verse he emphasizes the character under consideration by placing him in a line with other criminals, then pointing out her (the church's) jurisdiction as limited to her own membership, stating that beyond this God is judge, concluding by giving the unmistakable law, "Put away from among yourselves that wicked person." This law is too plain to question. The only question then, To whom does it apply? The 11th verse, already quoted, will give us a start in deciding this question. Here the fornicator is classed along with other criminals, and the same command, "With such an one no not to eat," referred equally to all those characters. Then notice vs. 9, 10, and the catalogue is enlarged. Then turn to Gal. v: 19, 20, 21, and here we have a few more additions, and if any one is in doubt as to the rest, the apostle says, "And such like" things in the same channel. The drunkard, the fornicator, the thief, the murderer, the dancer (revoler), idolater, etc., are all placed in one and the same family, and what God has joined together let not man put asunder. The positive command is, "Eat not, commune not with these characters." In order that the church might obey the command, the apostle gives the positive law, "Put away—exclude—those characters." He does not leave us to be governed by other laws nor the impress of society and make a difference in these crimes, but says, "Withdraw from every brother that walketh disorderly." 2 Thes. iii: 6. Then the law should be applied to every member that comes in contact with it, no matter what may be their standing or influence.

And now, lest any should doubt at what time a person becomes a criminal, I will lay down this rule: The moment his mind consents to do a thing he is a criminal in the sight of God, and the moment his physical (body) man acts out his mind he is a criminal in the sight of the law, that has been so sacredly entrusted to the care of the churches to execute for Christ. And we should know no man after the flesh; should not let our sympathies get the better of, but always consider that Christ knew best. Execute the law, and the responsibility of results rests on him; neglect it, and they are on us. One more thought and I close. Those advocating confessions as a satisfaction for such offenses, labor under the idea that the church is sort of a means of saving members from ruin, afraid to cut them off for fear it will have a bad effect, but it seems to me that the practice only grants license to a member to continue. He is certain to think that if he has given satisfaction once he can again, and Satan knows how to take advantage of this thought and weakness, and while the member may be restrained or refrained from constant dissipation by keeping him in the church, a little leaven leavens the whole lump. Your glorying is not good. The church cannot commend herself to sinners with them in her ranks, and by restraining one you may disgust ten others. Christ knows best; deliver him to Satan and let God judge him. God cannot get to him while you have got half of him. There is no such thing as a man having two judges. Then put him away and let him take his fill of sin. Oh! may God help the churches of his name to obey the plain teachings of his Word!

Rockport, Ala. CAT. SMITH.

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. Hiscot, 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. Ad dress, GRAVES & MARAFFY, Memphis, Tenn.

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Missionary Department.

THE PLAN OF OPERATION.

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

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

3. Let the Executive Committee of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association.

4. We trust our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION. Maintains the work of the Gospel in desolate regions in Texas, Arkansas, Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest. Having no paid agency in Tennessee, funds must be sent direct to Rev. James Waters, Missionary Secretary, Nashville, Tenn.

BRO. GRAVES:—The Executive Board of the Big Hatchie Association desire to make one more appeal to the churches before the meeting of the Association. The Board must have at least \$300 between now and the meeting in Ripley, or we will be compelled to report a debt. To encourage the Board to continue its present missionaries in the field during the next Associational year, we should have \$5,000 by that time. This does not include what our Association, the largest in the State, ought to be doing for the destitute regions. It barely includes our proportion of the incidental expenses of the Convention. Think of it! Up to the present time our Association has not even paid her share of the expense of printing the Convention minutes, and we are sadly behind with our few missionaries.

Brethren, shall this be our report at Ripley? This picture seems almost perfectly dark, but there are a few rays of light. We have already raised about three times as much money as we did last year. About twenty of the fifty-nine churches have actually sent in contributions! Furthermore, other churches have made pledges, and raised some cash, which will be sent in soon. Again, many churches are preparing to send unusually large contributions to the Association at Ripley. But, frankly, it does not seem to this Board that we can possibly prosecute the work longer, even upon the present small scale, unless every church in the Association will do something, and more than ever has been done before.

We earnestly beg individual contributors not to gauge their contributions this year by anything that was ever done among us before. All the churches, as those reported have done, must double and treble their usual sums, or we will fail to carry on our work. We, therefore, ask the 5000 Baptists of this Association to reply in cash at once to the question, whether we shall abandon this work or not? We beg every pastor to take public collections at once in his churches.

Just a word here. Some pastors may think that the appointment of those missionary collecting committees relieve them of all responsibility. Not so. Those committees were appointed to assist the pastors, to follow up their public work.

We also beg those committees to co-operate with their pastors energetically in this matter. And if they fail, will not some other brother or sister in every church insist upon a public collection? Brethren, pardon us, if we seem unwisely correct, but our missionaries are suffering now for their money. We cry for a grand rally all over the Association, and await with great anxiety the response. Do not wait for the meeting at Ripley, but send money on immediately.

The Board sincerely thanks all those who rendered such valuable assistance. By order of the Board. E. G. GATES, Chairman, S. F. THOMAS, Secretary.

No paper next week—It being the only week.

ACTION OF THE BOARD.

THE Board of the Publication Society, Philadelphia, met on June 7, and unanimously passed the following resolutions:

Resolved, 1. That the Bible Committee be, and hereby are, instructed to take immediate measures to raise a Thank offering of at least thirty thousand dollars, with which to begin and carry forward the enlarged Bible work of the current year; and that in this effort all donors be requested to designate the Version they prefer distributed by their donation.

Resolved, 2. That we proceed immediately to select a Bible Secretary.

Resolved, 3. That the Bible Secretary be instructed to seek from the Bible Union New Testament, sufficient funds to put into circulation among the needy, at least, thirty thousand copies of that Testament during the present year.

Resolved, 4. That the Executive Committee be instructed to print editions from the plates of Old Testament Books, revised under the auspices of the American Bible Union and Capt. Morgan, as soon as the plates are received.

Resolved, 5. That the Bible Committee be instructed to consider and report on the desirableness and best methods of securing a translation of the remaining books of the Old Testament; and, also, a still more perfect version of the Bible Union New Testament; as soon as funds sufficient can be secured specially for these purposes.

Resolved, 6. That the Bible Committee be authorized to proceed at once to secure the preparation and publication of the Authorized New Testament, with brief popular notes for general readers; and that an effort be made to secure the funds, requisite to cover the cost of the preparation and of the plates.

A WORD FROM OREGON.

EDITOR BAPTIST:—Not seeing anything from this upper coast in THE TENNESSEE BAPTIST, I thought I would send you a few items. The Carvallos Association met at the Oakland church, eight miles below the little village of Oakland, on May 24th, 1883.

The Association was called to order by Eld. W. G. Miller. The annual sermon was preached by Eld. S. Jenkins, from Matt. xxviii: 18-20. The letters from the churches show a healthy progress in most of the fields. There was reported some 56 baptisms, and a total membership of 543. One new church was received in her body.

The different parts of our work were taken up and discussed at length with Christian zeal too great to mention here. Peace and harmony prevailed throughout.

We recommend our home paper first, and also THE TENNESSEE BAPTIST and Standard, as sound literature to circulate before our different congregations, and to introduce Baptist reading matter in all our Sunday-schools, and for each church to see that her Sunday-school is properly organized and sustained; and believing that God works by means through which he works, that we should take hold of that part of our work more earnestly than we have done before.

W. G. Miller is at work in this field, spending all his time in the field. He is working under appointment of the Home Missionary Board. God is blessing his work here. He has baptized some thirty odd this last year. May God still continue to bless him.

Now, I want to ask a few questions: Is baptism face-downward a gospel baptism, and has a missionary that is traveling from place to place a right to administer baptism close to a church in a manner that the church does not recognize as a gospel baptism? or rather, has a general missionary the right to baptize a person into a church contrary to the church, or without any action of the church on said candidate? Yours in brotherly love, June 9, 1883. W. E. THOMAS.

The report of the Commencement at Mary Sharp will appear in our next issue.

BACK NUMBERS WANTED.

REV. JAMES P. BOYCE, President of the Southern Baptist Theological Seminary, Louisville, Ky., writes us that he desires a few back numbers of this paper to perfect his files for the Seminary. Any one having the dates wanted will drop Bro. Boyce a postal card, notifying him of the fact. Do not send papers until you have had a reply from Bro. Boyce.

The following dates are wanted: Of volume xii, no. 28—Dec. 20, 1879; no. 29, Jan. 3, 1880; also, the first 22 numbers of this volume xii.

Vol. xiii, no. 18—Oct. 9, 1880. Vol. xiv, no. 9—Aug. 6, 1881; no. 35, Feb. 11, 1882; no. 37, Feb. 25, 1882.

In addition to the above dates, Bro. Boyce is desirous of obtaining a complete set of all the volumes of this paper, from volume 2, new series, up to the present, for the use of the College Library. All who have complete volumes and who desire to either donate or sell them to the Seminary, will please address Bro. Boyce, giving the names of the volumes they can send, and await a reply. State also whether bound or loose, and if for sale, the price.

Remember it is Bro. James P. Boyce, President of the Southern Baptist Theological Seminary, Louisville, Ky., who desires these papers, and it is to him you will write, and not us. We are satisfied some brother or sister can and will supply these papers, and we hope at no distant day to note the fact in these columns, that such has been done. We do not expect any one to have the entire set of volumes, but let Bro. Boyce know just which ones you can supply. J. S. M.

THE STORY OF THE GOSPEL.

380 pages, 16mo. With 150 illustrations and a frontispiece, in colors, of Jesus blessing little children.

In this book an attempt is made to give the Story of our Saviour's Life in so simple a form that it may be read and understood by very young persons, and others who are not skillful readers. For the benefit of these classes, it is printed in large type and divided into short paragraphs. Great care has been bestowed upon the selection and execution of the wood engravings, over \$2000 having been spent in their preparation.

From the Rev. David A. Day, Missionary of the General Synod, Lutheran church, to Liberia, Africa: "I am using 'THE STORY OF THE GOSPEL' in a class of twenty-five native boys and girls, from ten to fifteen years of age. They have read it through by small daily lessons, in place of the ordinary reading book, and were delighted with it. Generally, we have trouble to get them interested in their reading, but this 'STORY OF THE GOSPEL' just suits their capacity, and some of them have read it through several times."

From Morris Sharp, Esq., Cashier of the Merchants and Farmers Bank, Washington, C. H., Ohio: "I gave 'THE STORY OF THE GOSPEL' to my youngest boy—seven years old (he had gone through no book previously except the first Reader) who at once commenced it, and to my surprise, continued to read it until he had finished it when he said, 'It is the gooddest book of all of 'em.' His grandma next read it, with the same interest that the child felt. And then he loaned it to the servant, a young German girl, who read it through on Sunday at one sitting."

Sent by mail, postpaid, on receipt of 50 cents. Address GRAVES & MARAFFY, Memphis, Tenn.

A WORD FOR AUNT NORA.

THE TENNESSEE BAPTIST is my paper and I wish that every Baptist would read it. It tells wherever read. I am much pleased with the children's department. There seems to be such a great improvement in the children's letters, and the missionary spirit increasing. Miss Nora S. Graves is doing a noble work and we should give encouragement. Older persons are becoming interested. They tell me they read the "Young South" the first thing, and subscribe for Tim BAPTIST on that account. Yes, if parents were more interested to feed the minds of their children and use every means possible to lead them to Christ how different things might be. Oh, what a responsibility on parents. Eld. D. Kitemiller held a meeting in the new Baptist church at Johnson City, Tenn., and three little girls approved for baptism. One of them was my niece, nine years old. T. E. H. HORTON.

We do think that "Aunt Nora" deserves the great thanks of all parents.—E. H. HAYDEN.

The Tennessee Baptist.

THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority

of the word of God as the only and sufficient rule of faith

and practice. The Bible, and the Bible only, as opposed to

all human tradition in matters both of faith and practice,

we must claim as being a distinguishing doctrine of our de-

nomination—a doctrine for which we are called earnestly to

contend.

2. As Baptists, we are to stand for the ordinances of Christ

as he ordained them 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 regener-

ated church, in which none shall be received into Christ's

church, or be welcomed to its ordinances, without confessing

personal faith in Christ, and giving credible evidence of

conversion of heart.

Church Polity.

Baptists believe that a Christian church is a local con-

gregation, and complete in itself.

2. The pastor, or elders, of each church is absolutely sovereign

in all church matters.

3. That to each church Christ committed the sole guard-

ianship and control of the ordinances—preaching the gospel

and administering baptism and the Lord's supper.

4. That all church rights and privileges, as voting and 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 eccle-

siastical power—power to elect and commission and depose

its own officers—power to receive, discipline and excommunicate

its own members.

Distinguishing Policy of Historical Baptists.

1. No recognition of human societies as Scriptural

authorities by affiliation, ministerial or ecclesiastical, or any

The Baptists have the largest house in the most eligible location, and are in point of numbers and financial ability decidedly in the ascendancy. Eld. Vaughn, of Georgia, a Mercer graduate, who won high honors at his Alma Mater, is their pastor. Though young he is an able and forceful preacher, and stands at the head of the pulpit in Longview, and has few if any superiors in his Convention—the North Texas. His church as a body is devotedly attached to him, but there is danger of the relation being sundered. If it is, the only reason will be because Bro. Vaughn feels it his duty to preach the whole gospel, which compels him occasionally to develop a principle which is considered decidedly Baptist. This is not relished by a few, who think it impolitic for any utterance to fall from a Baptist pulpit that is not agreeable to Pedobaptists and Campbellites, and these brethren have made Bro. Vaughn's relation, as pastor, unpleasant to him. Unless this opposition to his ministrations ceases, he has resolved to do what we think he ought not to do—to resign—to leave a hundred members to be governed by two or three. We trust that this calamity to a strong church with the most flattering possibilities before it will be avoided, and that these brethren will see the error of a compromising policy—it was not the policy of Christ, or of his apostles, of the martyrs of Jesus during the ages past. It ever has, and ever will prove the downfall of church or minister who adopts and pursues it. That church will be found to be without influence, and that minister without the thorough respect and esteem of his own denomination or of those he has betrayed the cause of Christ in the vain attempt to conciliate and to win their favor and applause. How true are the words of Jesus: "He that will save his life shall lose it, he that will lose his life for my sake and the gospel, shall find it."

We met here our old Bro. Harrison, whom we first met in Louisiana, near Keachi, and who followed us to this place twelve years ago. He is still the same enthusiastic Baptist he was then, having lost none of his love, zeal, works or liberality for the cause, and we can add, friendship for the editor of this paper, which we highly appreciate. Everything conspired to make our short stay—two days—in Longview pleasant, though the weather was hot and the labor hard, speaking some six or seven hours in two days. The congregations were large and attentive. What the exact impression may prove to be upon the church and people, Bro. Vaughn may see fit to communicate, and we shall be delighted to hear. We think that pastor and people will stand as a unit in favor of church communion, and we hope united in favor of the discreet and constant advocacy of our denominational principles—that those in error may be undeceived, and the world be instructed and saved. We expect to hear good news from Longview ere long.

THE MUTUAL SELF-ENDOWMENT AND BENEVOLENT ASSOCIATION.

Little would one expect to find the Home Office of the most popular and successful Life Insurance Association of America in a young Texas city, not half a dozen years old! We feel that we will be doing our readers a favor by calling their attention to this Association, so unlike any other Life Insurance Co., so cheap, so secure, and yet so advantageous, yielding the most of them in life. Its title is the "Mutual Self-endowment and Benevolent Association of America." Its scheme can be learned by the reader by writing to E. M. Macy, secretary, Longview, Texas, or to J. S. Mahaffy, local agent, Memphis, Tenn. We have reliable statistics before us to show what this Association has really done in the first twenty months of its existence.

It has paid to its members and their dependents over \$99,000, with only fifteen assessments. We submit to the reader the following exhibit, showing the growth by months: July 26th, 1881, 19 members; August 1st, 1881, 37 members; September 1st, 1881, 131; October 1st, 1881, 275 members; November 1st, 1881, 330 members; December 1st, 1881, 440 members; January 1st, 1882, 549 members; February 1st, 1882, 715 members; March 1st, 1882, 865 members; April 1st, 1882, 1,111 mem-

bers; May 1st, 1882, 1,507 members; June 1st, 1882, 1,760 members; July 1st, 1882, 2,074 members; August 1st, 1882, 2,408 members; September 1st, 1882, 2,788 members; October 1st, 1882, 3,104 members; November 1st, 1882, 3,382 members; December 1st, 1882, 3,636 members; January 1st, 1883, 3,892 members; February 1st, 1883, 4,073 members; March 1st, 1883, 4,294 members; April 1st, 1883, 4,636 members; May 1st, 1883, 4,916 members; May 17th, 1883, 5,046 members.

The above needs no comment, it explains itself. We present also an exhibit of the amounts collected on each assessment that the reader may see that its forfeitures are extremely light. First advance contribution from date of organization to May 16th, 1883, \$16,846.11; Assessment No 1 on members up to September 13, 1881, \$248.80; Assessment No 2 on members up to October 1, 1881, \$316.92; Assessment No 3 on members up to November 18, 1881, \$713.13; Assessment No 4 on members up to January 7, 1882, \$1,226.80; Assessment No 5 on members up to January 24, 1882, \$1,489.77; Assessment No 6 on the members up to May 4, 1882, \$4,121.50; Assessment No 7 on members up to June 18, 1882, \$5,311.45; Assessment No 8 on members up to July 3, 1882, \$6,018.56; Assessment No 9 on members up to July 22, 1882, \$6,423.09; Assessment No 10 on members up to August 13, 1882, \$6,837.78; Assessment No 11 on member up to October 27, 1882, \$9,536.56; Assessment No 12 on members up to October 20, 1882, \$9,384.92; Assessment No 13 on members up to October 30, 1882, \$9,345.81; Assessment No 14 on members up to November 6, 1882, \$9,893.32; Assessment No 15 on members up to January 2, 1883, \$11,741.73. Total, \$99,80.60.

The Finance Committee makes semi-annual reports, under oath, as to the financial condition of the Association. One grand feature of this Association is, that every four to ten years, according to the age of the assured, on a \$5,000 policy it makes a cash payment of \$1,000, and so on until the death of the policy holder. One must be under fifty-five years to be accepted. We are writing this in the waiting room of the depot at Little Rock after laying out on the road all night, without the benefit of a sleeping car, waiting for a wreck to be cleared from the track, four miles above us, where seven cars were derailed and smashed, and the rails badly torn up by the breaking of an axle. Here we have to wear away the long day, from day light until 4:45, en route home, after a six weeks' absence from loved ones, before we can get a train for Memphis. If these notes are uninteresting, it is owing to these facts. No one can find a better table or cleaner rooms than at Gleason's Hotel at the Union Depot. All we have to say is, try it for yourself. We see this morning's Gazette has copied from the Eureka Springs Times, a vile canard upon Bro. Clark, the Baptist evangelist for the State of Arkansas. Knowing Dr. Clark as we do, we cannot entertain the suspicion of anything unministerial until it is proven beyond a peradventure. The paper that put the report into circulation and the papers that have copied it should be made to feel the force of the law, and the Baptists of Arkansas and every citizen who would aid in the protection of ministerial and private character from the dagger of the newspaper assassin should aid Dr. Clark in a vigorous prosecution of his slanderers. No paper on earth has the right to circulate a slanderous and libellous report against a minister or private citizen, unless he is in possession of facts that warrant him in believing it to be true, and society has a right to the fact.

EDIGRAMS.

Your replies to Bro. Ray's unfair strictures are perfectly satisfactory. Now pay your respects to Bro. Ford's sentimental and incoherent article in May Repository, and the battle, I think, is over. Intercommunion is dying of a want of a thin salt the Lord." C. M. Sherrouse, La. Bro. S. was for awhile "halted" by a half-statement made by Bro. Ray of a position in var book which a full state-

ment explained. "I would not be without the Grace for any consideration if I could not get another." Eld. John Bateman, Moscow, Tenn. Bro. B. has practiced medicine for thirty years past and been an active minister since the war; his opinion is therefore reliable and valuable. There are hundreds of ministers who should put on a Brace before they engage in the protracted meetings of July and August.—We are pleased to hear from you, Bro. Cathcart, Tenn., that you were well pleased with your advancement at the University and will return. Go through a full course and when help is needed it will be forthcoming.—Bro. N. Willis, of La., 70 years old, says: "The Seven Dispensations, O what a treat to the seeker after the knowledge of God's Word. The local church communion is settled, in my opinion, to be the teachings of God's Word. I shall soon pass away, and may the Almighty arm sustain and defend you until your great work is done." May your prayer be answered and may all we endeavor to build contrary to the Word of God come to naught.—We have a postal from A. Barton, pastor, but from what State or postoffice, we cannot learn and cannot publish, as it would be useless. Write a short appeal for the helps you seek and tell us where you are at work.—Eld. M. S. Kirkland, pastor of Oak Grove church, 5 miles west of Hernando, DeSoto county, Miss., wishes all Baptists to know that the "Oak Grove, Miss.," whose church action he condemned, is not the Oak Grove of DeSoto county. And let all remember this.—A. F. Underwood, Cleveland, Ga., writes: "Every Baptist minister in this county, that I have heard speak on the subject, la with you upon the communion question." This is an item of "encouraging news." Will our brother tell us if he has heard of one church destroyed or distracted by the agitation and settlement of the question in his county? We well remember that camping at Concord and those grand old brethren, all now passed away.—J. H. Prince, Ia.: You are too fast in your assertion, that if the Ten Commandments are not a perfect law—i. e., able to give life, then the Giver of them is imperfect. The Holy Ghost, by the pen of Paul, declared them to be imperfect. We expect that it was because of your wild, rash assertions, without argument or proof, touching the communion question, is the reason why your article was not published by the Editor.—They should marry, Bro. Grammer, without doubt. Let the Bishop be the husband of one wife, never of two—but always when a bishop of one.—"Old Landmarkism—What Is It?" I bought of you two years ago. To me it is a treasure. It has given me more information on the subjects treated than anything I have ever read. I am glad that God put it into your heart to write it." J. D. Powers, Cook county, Texas.—No, Bro. Wright, Woodland, Cal., we had not heard of the truly great affliction that has fallen upon sister Windsor. Assure her of our sympathy and prayers. God's rich grace alone can sustain her under them.—We shall, D. V., write out our views at length on John III: 5 for a Denominational Tract, soon, Bro. J. M. Nowlin, Martin, Tenn., and you will excuse us from a prior notice. We highly appreciate your successful effort to raise a single-wrapper office to a five-wrapper, and we should not be offended should you make it a "ten."—I rode 40 miles to hear your five Lectures on the Church and its Ordinances, at Mt. Olive, Knox county, Tenn., and I would to-day go a great deal further to hear them again." S. W. Cowden.—Bro. D. W. Kimbrough, Benton county, Tenn., in his 83d year, sends us his endorsement and benediction, "for your valiant defense of the truth. I much esteem and love you. May God ever bless you as He doubtless will, for your faithfulness and zeal in his service."

point, but we prefer simply to make a few plain remarks and pass on. The practice of meeting once a month in church capacity, which gives one minister the liberty of serving four churches, has a tendency to weaken the powers of the ministry. "Study to show thyself a workman that needeth not to be ashamed," is the admonition of Paul. The present custom is such that our ministers find it necessary to prepare only one sermon a month, and a brief comment on some chapter for Saturday meetings. This much is sufficient to carry our ministers along with a good degree of respectability. Our ministers in the country as a general thing are not "given to study." No minister can develop his powers and make himself proficient as a gospel minister without studying God's Word. The existing circumstances are such that ministers have but little to stimulate to study and prepare themselves for the dissemination of the gospel truth. The minister who has four churches, or five as I have, care but little about study after he has his sermon prepared for the first Sabbath in the month, as he can complete his circuit with one sermon, and feel at ease all the while. This practice is productive of great laziness on the part of our ministry. Our circuit riders (I am one myself) have but little to do, only to monopolize a great work and be the instruments of covering up the powers of able ministers who are necessarily thrown aside. This itinerant business has crushed the powers of many of our ministers. If a minister is gifted with a good supply of thunder, our churches unite, four together, and employ him to travel their circuits, and be with each church every thirtieth day, while in their own membership they have men whose hearts are all aglow with heavenly electricity. I think I know good men who possess fine abilities and whose hearts yearn to tell the sacred story—men who would astonish the church and the world in the dissemination of the truth, whose talents are covered and whose opportunities are cut off by their own churches standing upon their necks and sending for thirty-day pastors who live from five to forty miles away. Without going further upon this point, I will say, that the present practice of our churches is hurtful to the so-called pastors, because their work is scattered here and there, and there is a lack of motive power to actuate them to faithful duty in the study of God's Word, and the development of Christian character. Each pastor's time should be given to one flock—to watch its interests and bring out its true worth. It is hurtful to ministers who are not pastors, but would willingly become such, because the present practice cuts off their opportunities. As for myself, my soul yearns for a New Testament practice. I long to cease this unscriptural practice of serving four or five churches and become the pastor of a church. For eight years I have been preaching to as many as four churches at a time. These churches like myself, are undeveloped. I find it a hard task to watch after four or five churches at a time. The practice is hurtful to the churches and to myself. It's unscriptural, and my prayer to God is, that our ministers may advocate apostolic practices, and that our churches may return to the old pattern.

UNDEVELOPED CHURCHES.

2. It is useless for me to argue the utility of any Lord's day service. Any one can see its advantages over the present custom. Of the many evils growing out of this practice none are so hurtful as its tendency to hold, undeveloped, the churches. Under the present state of affairs, the churches fall in keeping up interesting prayer meetings, whereas, if each church had its pastor for his whole time, and settled in their midst, he could successfully conduct a prayer meeting of interest. Our Sunday schools would be better attended if our ministers could be present every Sabbath to advise and cheer on the work. The cause of missions would prosper to a greater degree. We all know that it is almost impossible to succeed in the mission work in the country churches under the present custom. Our circuit riders may stir up some interest, but all that is lost by his next visit. We need men

HOW TO SETTLE THE COMMUNION QUESTION.

WE now proceed to notice the evils of a plurality of pastorates, or the custom of monthly meetings. The evils are numerous. We point out but a few in this article.

AN UNDEVELOPED MINISTRY.

A vast amount of time could be given to the

ordained in every church as pastors to work up the spirit of giving. The more we give as churches the stronger we become in the faith and triumphs of the gospel. The salaries of the pastors under the present custom run from one to two hundred dollars a year. One dollar fully sustains some preachers who claim to be pastors, and two hundred dollars is good pay for the work that is done by the best of our "thirty-day gaddy-about" preachers. Preachers call them. The churches don't know what they can give for pastoral work and the cause of missions, and never will know until the present custom is checked. This practice affords too much liberty for church members to violate the day of rest. Where should church members be every Sabbath? The Scripture settles plainly the question. Instead of church members meeting in church capacity every Sabbath, they embrace the opportunities of three vacant Sundays to visit their friends and spend the Sabbath in pleasure seeking. To sum up this point, the practice is productive of undeveloped churches from the fact that only one-fourth of the time is redeemed—a small pitance is given for missions—a small salary for a pastor, which has most spires by plowing or teaching—a scattered membership—neglected sick—undeveloped Christian character and devotional piety—and but half the good accomplished that could be under the guidance of the New Testament. In our next we will notice some objections to the scriptural practice.

APPOINTMENTS FOR JULY.

We have accepted the invitation of the Second Baptist church in Troy, Ala., to preach the dedication service of its new house of worship on the second Sabbath in July. The Lectures on "The Church and Its Ordinances" will be delivered, commencing on the Thursday before.

We will, Providence permitting, be with Bro. Ellis at Palestine, Tenn., on the fifth Sunday in July and Saturday before.

We cannot engage the first since we have not succeeded in breaking up the chills, which so impaired our pleasure and usefulness in Texas.

ITEMS.

No paper next week—it being 4th of July week. We give our readers two or three of the essays of the graduating class of the Mary Sharp College—1, Because they are written by the young ladies themselves; 2, To encourage parents to educate their daughters; 3, Because the essays are interesting in themselves. This week's essay is from the youngest of her class. The passenger department of the Louisville & Nashville Railroad has sent us a large colored picture of the Southern Exposition building, at Louisville, and also a hanger advising summer tourists to "take it in" on their way to the North and East. A "Guide to Summer Resorts" can be had by addressing C. P. Atmore, Louisville, Ky. The Standard (Chicago) says: "A Russian traveler in the United States has been publishing a book in which special notice is taken of the growth of Roman Catholicism in this country. . . . The cardinal principles of Catholicism cannot fail to come in conflict with the fundamental institutions of the Great American Republic. The Catholics necessarily constitute a State within a State, for they have a master of their own, whose orders are more binding for them than the laws of any country. The popes claim supremacy over the State, and though they yield to adverse circumstances, yet they never relinquish their assumed right to rule over the world. The government of the United States, though separated from the church, is in fact, a Protestant government, for it represents a people, the majority of whom are Protestants. Therefore, it has created and upholds non-sectarian, or rather Protestant schools, which are, at all events, anti-Catholic. Again, it admits civil marriage. Of course the Catholics cannot suffer these things, which undermine Catholicism at its very root; therefore they are bound to fight against them till they either win or themselves resolve to discontinue."

THE TENNESSEE BAPTIST.

DR. CURRY'S THRUST.

In his speech on Foreign Missions Dr. Curry, of Richmond, now agent of the Peabody Fund, saw fit to take advantage of the occasion to deal, as he thought a deadly thrust at those Baptists not ashamed to be known as "Old Landmarkers"—advocates of the old landmarks of the primitive Baptist practice as well as faith. We were not present, but we never heard any act more generally and vehemently condemned even by his warmest friends, as out of place and insulting to nine-tenths of the membership of the body and injurious to the Convention. It should have been promptly rebuked by the president or chairman of that meeting. Here is what some of our papers have the courage to say about it:

"On Thursday night of the Convention at Waco, Dr. J. L. M. Curry made one of the speeches on Foreign Missions. In some respects it was a grand speech. But the speaker took occasion to step aside from his legitimate work to arraign in the severest terms every hearer who is stricter on Baptist principles than himself. He introduced his tirade of abuse by saying, 'I hope I shall not be considered out of order if I say that upon a certain occasion I filled the pulpit of a Presbyterian brother, and if I had a pulpit of my own, and it were convenient, I would invite that brother to fill my pulpit.' He then proceeded to throw together a string of epithets for those whom he characterized as 'trait jackets,' the equus of which for severity would be hard to arrange. It was out of place, uncalled for and did more harm than the entire speech did good. But then it was Dr. Curry. No cause ever suffered so severely as when it suffers at the hands of its friends. We blush now at the remembrance of those words."—Baptist Reflector.

And so it is in the General Association of Kentucky. There are certain "charitable" brethren who can hardly make a speech on any subject without an effort like the above. One brother "threw together a string of epithets" which we cannot arrange, not directly at the "straight jackets," but at doctrines—the doctrines of Christ. "Dry, hard, insipid, juiceless doctrines" is a little sample of a large piece. And no occasion in the world for it. And many such like things are done every year. If we differ from a brother in doctrine, we are ready to let him know it at the proper time, and the reason in a proper way, but we are not ready to stab him a thousand times in public and private. I long to see the time when our Sunday-school men, missionary men, practical men, spiritual men, doctrinal men, sowers, reapers, singers, givers, preachers, exhorters will all rejoice together and in honor prefer one another and in danger defend one another.

Dr. Curry failed to slay Dr. Graves so it seems from the following report of the Southern Baptist: "When Mr. Griffith arose, an announcement was sprung on the audience that the Rev. J. R. Graves, of Memphis, would preach in a few minutes at the Methodist church, which caused a stampede which could only be equaled by one brought about by the cry of fire, and hundreds left the church to hear Mr. Graves, causing an uproar and confusion, which was not subdued under fifteen minutes."—Baptist Gleaner.

The Louisiana Baptist thus speaks of it: "WIND-MARKER CONFUSION (?) AT WACO. "Dr. Curry spoke with characteristic power on European Missions, though it must be confessed that his parentheticals on pulpit affiliation, threw the ranks of the Landmarkers into considerable confusion."—Dr. Hatcher on Dr. Curry's speech at Waco, in the Religious Herald.

"A Virginian for brag, and the Herald for brass," gets its exact illustration in the above extract. If there was a single element of greatness or goodness in that stupendous "parenthesis" that could excite the crowing propensities of any living biped, it required a Virginian, and he the funniest one of them all, to discover it. And if there is a paper on the continent that would attempt, upon the strength of its own popularity, to magnify the infirmity of a favorite into a virtue, that paper is the Herald. But I apprehend that it will require something more than that approval, to readjust the Doctor's armor, disarranged as it was, by the recoil of that overburdened and awful "parenthesis." It is a good thing to remember that "all's well that ends well." I once had—when a boy—an old flint and steel shaver that required the greatest care in loading, otherwise it would sometimes do more damage behind than before. And so I thought the next day, as I listened to the promiscuous, though free comments upon Dr. Curry's "parentheticals," "Unfortunate," said one, "ill-timed," said another, "bad taste," another "foolish," by several, "biting," "hurtful to the feelings," "unpleasant to the cause," others, and from not a few others, "if any sorry he did it," and such like criticisms. And these expressions were indulged in as freely by the

Wind-markers, as by the Landmarkers. All, with but few exceptions, seemed to think that the great orator gets up before a great audience like the one at Waco, and declares himself to be a Baptist—a Baptist writ large—a Baptist "from the crown of the head to the soles of the feet, inside and out," yea even "from core to outside," you feel good to be reckoned as belonging to such company; you are reminded of Paul at Caesarea, when he said, "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus," and you say the martyr spirit has not yet died out. But when your unchained eagle stoops from his lofty flight to toy with the caudal feathers of free-lovelism, and worldly popularity, denote your high-toned wind-marker notions, it is difficult to repress the unwelcome thought, "how like Peter also."

Now, in conclusion, I want to say that I am not a Landmarker after the late definition of that term. Nor am I, by any means a wind-marker, as I understand that view; that I admire Dr. Graves on some accounts, and Dr. Curry on others; that I read the Religious Herald, along with THE TENNESSEE BAPTIST, with a great deal of pleasure. But I must say that neither wind-marker, "parenthesis," nor "Landmarker," "outs," are the best currency for general circulation at a great meeting like that at Waco. And that the man who wantonly indulges in such things, is not on the highway to increased popularity among thoughtful Baptists, what ever may have been his previous attitude.

The Christian Index, Georgia, in its own peculiar style, though we do not see the point or force of his allusion to "camel's hair," endorses the Reflector's rebuke as just:

"The American Baptist Reflector complains, very justly, we think, that Dr. Curry in his missionary speech at Waco, commented sharply on our landmark brethren as 'straight jackets.' If a man wears the true 'raiment of camel's hair,' he certainly should be free in such a marshalling of our hosts from any criticism on the particular style and fashion in which he is pleased to cut it."

It is hoped that the like will never again occur in Convention or Association of Baptists.

BIG HATCHIE.

WILL not every pastor and member of this Association read the address of the Board in another column, and without fail make a thorough canvass of every church before the meeting of the Association on the fourth Sunday in July? We have only three Sundays left, and to go up to the Association and meet our hard-worked and half-paid Missionaries, and be asked for what we owe them and have it not, will destroy all the pleasure of the body, and verily the glory of old Big Hatchie will have departed. Don't fail to act.

QUESTIONS.

WANTS TO KNOW.

1. Is it Baptistic, or in accordance with the teachings of the New Testament, for a preacher who is in charge of a church, and serves as pastor, to administer the Lord's Supper to the church and decline to partake of the Supper because his membership is not with said church?

1. We are not aware of the prevalence of any such practice among Baptists. We have heard of a few ministers, two or three, who practiced that way. We have not found authority for it in the New Testament. On what principle a minister can assume to discharge an official duty in a church, such as to administer the Lord's Supper, and decline to partake of it in commemoration with them, is more than we have yet been able to see. It may be the proper thing to do, but all we can see in it at present, is the result of certain traditional customs gone to seed.—Texas Baptist Herald.

So answers the editor of the Texas Baptist Herald. In answer to some dozen similar questions we give our questioners Bro. Link's opinion with our own.

1. Why did not the brother ask, Is it in accordance with the teachings and example of the New Testament for one elder to have the charge of four or five churches, or of a church of which he is not a member? If it is not, and no one will affirm that it is, then the whole difficulty is at once removed, and should all our churches conform to it each elder could commune with the church of which he has the charge. Will the questioner or Bro. Link say that the advocates of church communion are responsible for the present unscriptural practice of our churches in meeting once a month, and of electing pastors who are not members, and of our ministers taking charge of three or four churches? Or will these good brethren say that church communion should be rejected if it is squarely against this practice? or that we are called

upon to harmonize church communion, which is scriptural, with very plural pastorates, which are manifestly and admittedly unscriptural?

Grant that no minister can administer the Supper unless a member of the church to which he administers it, the fact would not militate church communion, but plural pastorates.

A few observations upon Bro. Link's answer:

1. He should have said, "We have found no authority in the New Testament for plural pastorates and think the real difficulty was with this traditional custom," and not with the theory of church communion. And he might have said that some of our best minds, like Jesse Mercer, of Georgia, would not eat the Supper save with the church of which he was a member.

2. That the principle Bro. Link lays down, when reduced to its last analysis, is this:

No minister can discharge an official duty in or for a church of which he is not a member.

Then he cannot be the pastor of such a church.

Then he cannot be the moderator of such a church?

Then he cannot baptize for such a church.

Then he cannot administer the Supper to such a church.

But has not Bro. Link discharged all these offices for churches of which he was not a member? This only proves that Bro. Link does not believe the proposition. He may disclaim it as comprehending more than he meant.

Take, then, his exact words. Can he then administer baptism without partaking of it—well, participating with the members of that church in their duties and privilege in connection with the act, viz., deciding upon the qualifications of the candidates and voting for their reception? Has not Bro. Link ever baptized for a church of which he was not a member, and did he vote on the reception of the candidates into its fellowship upon their baptism? We expect he has, a hundred times. If he ever has, or would, he cannot believe the proposition.

Again: Has not Bro. Link acted as moderator—an official act—for a church of which he was not a member? But should it come to a tie, would he cast the deciding vote which the By-laws or custom of all churches make it the duty of the moderator? Would he, a foreigner to that church, cast a vote against one-half of its membership, neutralizing perhaps one hundred lawful voters, while he knows himself to be not entitled to a vote in a church of which he is not a member, and that no church on earth has the authority to confer this franchise, this sacred church privilege upon any one not a member—not subject to its jurisdiction?

If he would not cast that vote, he cannot believe his proposition; if he would—we are amazed!!! While it in nowise concerns us to show that a minister may baptize, preside over the deliberations of and administer the Supper for a church of which he is not a member, yet we are willing to present our present views, reserving the right to modify them when better informed.

1. No one has any right to participate in any church privilege in a church of which he is not a member.

2. No church is authorized to extend her privileges beyond her membership—jurisdiction.

These are self-evident propositions, except to the unintelligent, or those blinded by prejudice.

3. Church privileges are included in two acts—voting and eating the Lord's Supper.

It is not a church privilege to sing, or pray, or preach, or to baptize, else every member, male and female, young and old, would have an equal right to preach, preside and baptize, which no one will claim to be the case. If a church should invite me to pray in her assembly, or to exhort, or to preach, or to assist her in or perform any act not a church act or privilege, I am at perfect liberty to do as I see fit. I may, therefore, immerse her candidates but not vote on their reception; preside over her deliberations but not vote; give thanks with her for the Lord's Supper, for this is the whole of the administration of the Supper with Baptists, for the minister does not distribute the bread and wine; but any member can; but I may not participate

with the church in the act, because it is a church act and must be done by the church in its organic capacity. Will Bro. Link publish this and show us our error, and will he publish his reply?

I use an anti-Baptist's house every day on my way to school, and he is intent upon arguing some question with me. He spiritualizes everything. He says that the devil was once an angel and he fell, and Bro. Everett, our Baptist preacher, says he was not, and I am confused about it, and if it is no harm to know, may I ask you for your opinion? M. H. SIMMONS, Lincoln parish, La.

ANSWER.—We do not think it any harm to know or sin to inquire.

All we know about the origin of the devil is what God has revealed, and we simply believe that without an added speculation.

1. That he is a person and not a principle may be learned from every reference made to him in the Bible.

2. That he was once holy and truthful and abode not in that holiness and truthfulness we also learn.

"Came behind him and touched the hem of his garment; and immediately her issue of blood stancheth."—Luke viii: 44.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."—Jude, vs. 6.

For our full views on the origin of sin and Satan we refer Bro. S. and all others to our work just out—"The Seven Dispensations."

If there is a brother or sister in the church without relatives and unable to take care of themselves, should they be sent to the poorhouse, or should the church care for them? TEXAS.

ANSWER.—It would be a burning disgrace to a church whose members are above want, to allow its widows or its poor to be sent to the poorhouse. It is made the duty of each church to take care of its poor, and to see that its widows and their children are fed and cared for. It was to provide for its poor that deacons were appointed, and to look after the poor of the church and the temporalities of the church, deacons were elected, and not simply to distribute the bread and wine, which is not their special business. If to relieve the poor of the church it should be necessary for us to sell a portion of our possessions, rather than for them to suffer, we should do it. In other days brethren laid down their lives for their brethren.

BOOK-TABLE.

"THE NAME CHRISTIAN."—This is the title of a very ably written tract, of which Rev. J. B. Moody, one of the editors of the Baptist Gleaner, Fulton, Ky., is the author. It discusses the use of the name "Christian" as applied by the Campbellites to their reformation; and is an irrefutable exposure of their claims to be the "Christian church." It deals with the question logically, historically, scripturally and denominationally.

Bro. Moody is an independent thinker and argues his subject after his own style. No person who lives where Campbellites abound can afford to do without this exposure of their assumptions.

The tract is for sale by the Baptist Book House, Memphis, Tenn. Price, 10 cents.

AMERICAN BAPTIST PUBLICATION SOCIETY'S NEW JUVENILE ISSUES.

These, just laid upon our table, are "Quince," "Daisy's Friend," "Grace and her Stepmother," and "The Eaglesome Trio"—\$1 each. They are elegantly gotten up in uniform bindings, and at a reasonable price. They have been thoroughly examined by the guardian of our children's reading and by the children, and have received the most hearty approval. The tone of these books is healthy and elevating, and calculated to inculcate in the young a desire to study, to prepare for the struggles and triumphs of life, to plant within them aspirations to achieve something noble and useful in life. Their second recommendation and essential to the usefulness of a book—they are written in such a charming and attractive style that the children will read them—the books cannot be kept in the house without being read—and they are prized by the children.

At a recent of Sunday-school teachers called to

make a present of books to children or scholars, we cordially commend these books to their notice. For sale at the Baptist Book House, Memphis, Tenn.

If you have a daughter inclined to attend the dance, and places of worldly amusements, by all means place "Grace and her Stepmother" in her hands. We call the attention of all Christian parents to this most excellent book. As a gift book to Christian young people it is without a peer.

ITEMS.

No paper will be issued next week.

Owing to the persistency of those unwelcome visitors that shake us most thoroughly and terribly every other day and leave us glowing like a furnace, we cannot make the paper what we desired for this issue.

Concord Association will meet with the Lebanon Baptist church on Friday before the first Sunday in August. Let all the delegates and visitors who expect to come send in their names at once, so that homes may be secured for all. Address Rev. J. J. Porter, Lebanon, Tenn.

In Eld. Bond's article, last week, were several errors: In the first line of third paragraph "Home" should be "Horne"; in the ninth paragraph the words peccare should be "peccare"; in second column, first line in first paragraph, "those" should be "there"; in tenth paragraph fourth line, "quoted" should be "guarded"; in third column, fifth paragraph second line, "exclamation" should be "ex necessitate rei."

The Board of Trustees of the Southern Baptist Theological Seminary at its late meeting in Waco, Texas, changed the time of beginning the session to October 1, instead of September 1, as heretofore. The introductory lecture will be delivered by Assistant Professor G. W. Riggs on Monday Oct. 1, 1883.

JAMES P. BOYCE, Chairman of the Faculty.

"It takes an average itinerant Methodist preacher to illumine things. One of them in Duchesne county, N. Y., declared the other day that there was not a single scholar of any note in any denomination who believed that baptizo meant immersion. And when asked by a young convert what the phrase in Rom. vi: 4, 'buried with Christ in baptism' meant, the preacher replied that it was merely a figure of speech that had no special meaning. These are facts of very late occurrence."—Examiner. Who can doubt that that minister knew he was stating a falsehood, if he was possessed of ordinary information? What are we compelled to think of such ministers, and they are uncounted all over the land, who will assert this as they do in the face of all the Greek lexicons, and such scholars as Prof. Stuart, Dean Stanley, Drs. Paine and Schaff, and a host of others? Dr. Paine, of the Bangor Theological Seminary, says no scholar will assert this unless utterly ignorant or blinded by sectarian prejudice.

In looking over our exchanges, unopened since we left, we are surprised at the changes in their proprietorship and editorship.

Dr. Hiscox retires from the Watch Tower and Dr. F. R. Morse takes his chair.

Bro. Buckner has sold out and surrendered his chair to Dr. S. A. Haydon, who is acquiring the cognomen of "The Texas Peace-Maker." If he can bring all the State bodies into one or even two Conventions and the papers into one, with at least one decided landmark Baptist in the corps of editors, he will well deserve the name and a monument. A united State would be far grander than one of marble or brass.

Brother Tucker and Nunnally and Wood retire from the Georgia Index and the proprietorship passes into the hands of Harrison, Wharton and Lawton. Bro. Wharton becomes solo editor and Bron. Lawton, Henderson and Shaver associates. We know these brethren and extend to them a hearty greeting, and to the paper its merited success.

We hastily glance at the head of THE BAPTIST and see that our own name is still there!

Do not expect a paper next week!

OBITUARY.

DURHAM.—My youngest brother, Levi Durham, departed this life June 14, 1883. He was seventy years old; had been a zealous Christian fifty years, and a devoted patron of THE TENNESSEE BAPTIST thirty years. He was afflicted with cancer and although painful, he was never heard to murmur or complain, believing that his afflictions would work out for him a far more exceeding and eternal weight of glory. I would most earnestly pray that his mantle may fall on his namesake, who has taken charge of the home and widow, and that he will still welcome the Old Banner which his uncle prized so highly. M. T. II.

YOUNG MINISTERS' FUND.

\$75 NEEDED BEFORE THE JUNE 10.

We propose to undertake the support of two young ministers at the Southwestern Baptist University, at Jackson, this coming year, with the assistance of our patrons who are friends of ministerial education, and we cannot understand why a Baptist can be otherwise. There will be \$10 needed monthly for each, to defray board, washing, lights, books, and this is a very small amount. Trusting in the Lord, we propose to pay all this amount not contributed by our patrons. There are some ten or twelve young ministers at Jackson who will look to the Board assistance. Can you not, dear brother or sister, afford \$4 or \$1 for so good a cause this year? The brother whom you assist may preach to you or your children, and God may a thousand times repay you by blessing his labors to their conversion. Trust God, and help. Who will open this list this year?

Miss Jane Snow, Friar's Point, Miss \$1; and Esther Thomas 10cts; Mrs M E Atherton, Ills, 1 00; Nellie R Mill Texas, 50cts; P C Frost Ills. 1 00; D M Clark, Mo, 1 00; Mrs A M Guthrie, Ga, 1 00; Mrs E A Campbell, La, 1 00; Mrs G Martin, La, 1 00; Lewis Finley, Miss, \$ 000; Dr J Gardner, Tenn, 1 00; Miss J Yarbrough, Tenn, 1 00; W J Thomas, La, \$ 00; John B Carris, Miss, \$ 00; Mrs M F Holcomb, Miss, 1 00; H D Dasey, Ark, \$ 00; Mrs J A Belcher, Texas, 1 00; Mrs Eliza Clummon, Tenn, 1 00; Mrs M A M Corbett, Ark, 1 00; Mrs H Battenfield, Miss, \$0; Mrs Julia I Johns, Tenn, \$ 00; J N W Wall, N Y, 1 25; Mrs J R Starkey, Tenn, 1 00; Gill Pevoto, La, 1 00; Sarah C Ott, La, 1 00.

JACKSON, TENN., April 12, 1883. Received of J. R. Graves twenty-one dollars and fifty cents—March 20th \$10, and April 12th \$11.50, total \$21.50—for this scholastic year.

D. W. HUGHES, Treas.

SPECIAL NOTICE.

We would request all correspondents to observe the following suggestions, and thereby relieve the Business Manager of a great deal of work, and save him a considerable time spent in reading letters that are really intended for the Editor:

- 1. State your business in as few words as you can and so that you can be understood.
2. Write your business letter or a separate sheet of paper, and if you wish to write privately or for the paper, on another. The Editor often fails to see letters that he perhaps would be pleased to read, but for the fact of the necessity of filing on account of the business portion contained in them.
3. While you can send money for books, and for the paper in one money order, and in the same envelope, we would prefer that the Orders for books be on separate sheets. Letters for the Editor, either private or for publication, can also be enclosed in the same envelope, but, as before requested, on separate sheet.
4. In requesting address of paper changed, please be careful to state both the office FROM which you wish the paper changed, as well as the office to which you wish it sent. It is absolutely necessary that we should know both the old and new office, in order to make this change.
5. The Blue Cross is a mark which we place on the paper from the date of the subscription will expire within a month if you desire the paper continued, and are not prepared to remit the amount of the subscription price. Just at the time, you can, by postal card, request a continuance and we will gladly comply.
By observing as closely as possible these suggestions, your letters will receive prompt and, perhaps, more satisfactory attention, and at the same time relieve the Editor.

Yours truly, JAMES B. MARY, Business Manager.

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 prove his guilt.

T. M. HAZLEWOOD.—Reference, Ben McBryan, Church Clerk, Ashville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, O'h Clerk, Carrollton church, Ark.

ELD. ROBT. TOMLIN.—Reference, Eld. A. J. Paddy, Hemphill, Texas.

REV. A. G. JONES.—Alias George Jones.—Reference, Biblical Recorder, Raleigh, N. C.

T. C. M. GALLAND.—Reference, W. B. Crenlinton, Sheld's Mill, Ala.

J. C. DGH, ARK.—Reference, Eld. A. Lomax, Mt. Liberty, Ark.

Christ did not complete his mission as a teacher. He began the work and left it to his disciples to complete. The Holy Spirit came in the form of a dove, and left them to perfect that which he began. Neither did he complete his mission as a sufferer. He began the suffering and left it to be completed by his disciples and followers. He laid down the sacrifice in which he calls every disciple to share. This is what he means when he says: "If any man will come after me let him take up his cross daily and follow me." The cross is the symbol not merely of self-denial, but of love's suffering for sin-cleansing.—N. Y. Observer.

Vital Questions.

Ask the most eminent physician of my school, what is the best thing in the world for quieting and allaying all irritation of the nerves and curing all forms of nervous complaint, giving natural, childlike refreshing sleep always, and they will tell you unhesitatingly, "Some form of Hops!"

Ask any or all of the most eminent physicians: What is the best and only remedy that can be relied on to cure all diseases of the kidneys and urinary organs, such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to women—And they will tell you explicitly and emphatically, "Buchu."

Ask the same physicians: What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malarial fever, ague, etc., and they will tell you: "Mandrake, or Dandelion!"

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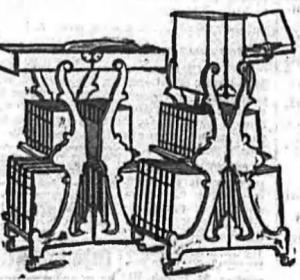
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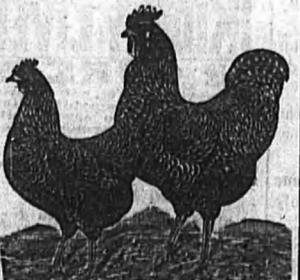
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