

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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Our Pulpit.

BROTHERLY LOVE.

BY J. W. HARRIS, BYHALIA, MISS.

TEXT: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—JOHN XIII: 34.

WE have heard for a long time that the three leading attributes of the Deity are justice, love and mercy; to the sinner love is the darling attribute of God, because it was the motive power that led to the work of redemption. Hence the declaration, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John iii: 16, 17.) But God "commandeth his love toward us in that, while we were yet sinners, Christ died for us." (Rom. v: 8.) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. viii: 32.)

The obligation imposed upon us by the text is, that we should love one another. The law of love seems to be the only law in religion. This seems like a bold assertion until we begin to investigate, and when the investigation is held we find it is certainly true. A lawyer came to the Savior once, and asked him a question, tempting him, and saying, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matt. xxii: 37-40.) Owo no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery; thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." (Rom. xiii: 8, 10.) "For all the law is fulfilled in one word, even in this; thou shalt love thy neighbor as thyself." (Gal. v: 14.)

John, the beloved disciple, in his first epistle, said: "Brethren, I write you new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. For this is the message that ye heard from the beginning, that ye should love one another." (1 John ii: 7-10.) We find then the old and new commandments, and the fulfilling of the law are all comprehended in the word love.

This leads us, in the first place, to define the word love. In a natural sense the word love means to be pleased or delighted with; or to regard with affection on account of some qualities which excite pleasing sensations. Religiously it means prominent kindness or devotion to another for no merit on the part of the receiver. "Greater love hath no man than this, that a man lay down his life for his friends." (John xv: 13.) "Brotherly love, the love enjoined in our text" is the love one Christian brother has for another. Naturally he who never had a brother has never experienced brotherly love, and therefore knows nothing about it, only from observation. But he who from his childhood has

been reared with a brother, and has been made to share his troubles and sorrows, joys and comforts until their natures were so intermingled that one would be willing to lay down his life for the other, knows something experimentally about a brother's love. This is no romance or speculation. I know a man once who had only one brother and when he suddenly expired the gentleman clearly indicated his willingness to die in his stead. Because the brother that died was not a Christian, but the one that was left was a true Christian, and the Christian brother felt prepared to meet God in peace; and he believed that if further time had been given his brother, he would have repented and have been saved, and felt willing to die for him that further time might be granted him.

Christians—not professed Christians—are brothers in the highest sense. They have been born into the same family, made partakers, more or less, of the same joys, fighting the same battles, enduring the same temptations. They are heirs to the same throne and same inheritance, and therefore have a common interest.

In the second place it proves to us that we are God's children. There are peculiarities that exist in every family, and were it not for such peculiarities, they would not be able to distinguish each other from any other family, and would therefore have no more love for each other than they would for any one else. For instance, the tie of relationship can not be felt by an outsider as it is by one who is raised in the family. He may love the family, feel interested in the family's prosperity, but he can't feel towards it like one born and reared in it. The Christian is spiritually born into the family of God, and no one but a Christian can appreciate a Christian's relationship. Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. \* \* \* But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii: 12.) "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (John iv: 7, 8.) "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (John iv: 20.) "By this we know that we love the children of God, when we love God and keep his commandments." (John v: 2.) "We know when we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (John iii: 14, 15.) "Herby know we that we dwell in him and he in us, because he hath given us of his spirit." (1 John iv: 13.)

In the third place, it proves to the world that "birds of the same feathers will flock together." Partridges don't habit with wrens, sparrows, snow-birds, pigeons, ducks, hawks and eagles. The question is, Why? Because there is no congeniality. Whatever is true of partridges is true of every species of bird, and not only true of brutes, but also true of mankind. Our associations are designed to be established among those where we find most congeniality. We mean by congeniality, partaking of the same nature, or allied by natural characteristics. White, red and black people don't want to live together, and the reason is because they are disagreed. Intelligent people don't seek the com-

pany of the ignorant, because their conversation and aspirations in life are all different, and two cannot walk together unless they are agreed. "By this shall all men know that ye are my disciples, if ye love one another." (John xiii: 35.) "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him." (1 John ii: 10.) "In this the children of God, are manifest and the children of the devil are manifest; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." (1 John iii: 10.) "If we love one another God dwelleth in us, and his love is perfected in us." (1 John iv: 12.) "Beloved, if God so loved us, we ought also to love the brethren." (1 John iii: 11.)

In the fourth place, we are taught to what degree or extent we must love one another. We would all accede to the proposition at once that we ought and do love each other, if we were permitted to say when and how much, and could therefore claim to be Christians as long as we were permitted to make a pattern of Christianity for ourselves, which would virtually be making a Christ for ourselves. Because we could make Christian love, the love so highly commended in the Bible, a conventional and selfish love, and therefore it would be no effort or sacrifice for any one to become a Christian. If the Bible taught that we should love ourselves first and our neighbors next, that would be perfectly natural; we would find no effort in obedience. If it taught us to love our brethren and do more for them than any one else as long as they were faithful to us, and when their faithfulness ceased, for us to withdraw our love, we would have no trouble in becoming Christians. But when we learn, to the contrary, that if we are Christians we must have the spirit of Christ, and "if any man have not the spirit of Christ he is none of his," and then learn that the spirit of Christ was a spirit of self-sacrifice, it presents Christianity to us in quite a different light. Paul says to the Corinthian church: "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. viii: 9.) "Then Jesus said unto his disciples, if any one will come after me, let him deny himself, and take up his cross, and follow me." (Matt. xvi: 24.) "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out and cast it from thee: it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire." (Matt. viii: 8, 9.) "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. xii: 3.) "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. (Rom. xii: 9, 10.) "Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself." (Gal. vi: 2, 3.)

These passages of Scripture show that the Christian's life is a life of self-sacrifice, and that Christian love is an unselfish love. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God: he that loveth not knoweth not God; for God is love." (1 John iii: 11.)

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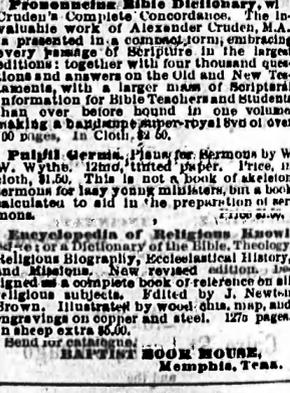
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cause that God sent his only begotten Son into the world that we might live through him. For in love, not that we loved God, but that he loved us, and sent his Son as the propitiation for our sins. Beloved, if you love one another, we ought also to love one another. 1 JOHN 4: 7-11. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John III: 16.)

CHRISTIAN EVIDENCES.

BY REV. W. F. BOND, NO. II.

"On this rock I will build my church, and the gates of hell shall not prevail against it."—MATT. XVI: 18.

"And if he refuse to hear them, tell it unto the church; and if he refuse to hear the church, let him be unto them as the Gentile and the publican."—MATT. XVIII: 17.

This ecclesia, ever ordained to be the light of the world; the "keeper of the ordinances;" the depository of the "sacred oracles;" and the witness for Christ in the unbelieving world.

This church, or ecclesia, was ordained not only to keep the oracles but to bear witness to the truth of the oracles; and the light of a holy church is the only evidence the world has of the truth of those oracles.

A holy life is the best, if not the only evidence that the church can give of the divine origin of our religion—and a holy life is the only evidence a man can give of the truth of the gospel.

The gospel claims to be divine, not of earthly origin. The church claims to be a divine institution, not an earthly or human invention; and upon a principle of philosophy, as true in the sphere of morals and psychology as in nature, that the stream will rise to the height of the fountain from which it flows, the source of spiritual life in the church, and in the human soul, being divine, the stream of holiness in the lives of church and members must correspond with the fountain.

The fruit of every tree is in correspondence with its nature or root. Every cause begets its own likeness. The effects correspond with the cause. The ecclesia received the "oracles" given by inspiration of the Spirit, and attested to her conscience in the way appointed by the Spirit; and she has borne the precious gift in her bosom through nearly nineteen centuries, guarding it from corruption and spoliation—a living exemplification of the truth, beauty and power of its doctrines—and demonstrating that the Word of God, which enjoins purity and holiness in life and conduct is capable of producing purity and holiness in life and conduct—that the word which says, "Be ye holy, for I am holy;" "Be ye perfect as your Father in heaven is perfect;" is capable in the plastic hand of divine Spirit, of fashioning the soul and life of the believer into the divine image.

And thus a holy church is a miracle in the world just as every holy life is a miracle.

And holiness practically illustrated in human life is a divine power.

JUDSON ASSOCIATION.

THE thirty-first session of this body met with the Friendship church, on Thursday before the second Lord's Day in September, 1883.

The introductory sermon was preached by Eld. G. T. Pitts, from the Chikasaaw Association. The letters from thirty-four churches were then read. Every church in the Association was represented; and from the contents of the letters showed a healthy condition. Some two hundred and fifty baptisms since the Association.

Bro. Walno, secretary of the State Mission Board, was present and took up a collection for said Board in cash and pledges, amounting to some three hundred and fifty dollars. Also Bro. Whitfield was with us, representing the Foreign Mission Board; and did well.

The Association organized by re-electing Eld. J. J. Andrews moderator, J. M. Cook clerk, and C. A. Marshall, treasurer; and we can truly say it was

good to be there, for peace and brotherly love prevailed throughout the whole session. And Bro. Graves, I must be permitted to say a word here: After the Association adjourned, the meeting was protracted for nine days; nineteen professions, thirteen baptisms, and some stand approved for baptism. I commenced this protracted meeting the first Sunday—subject, "Baptism." I showed the utility and design of baptism. In the number baptized were two Methodists who said they were dissatisfied with their former baptism, if it is right to call it a baptism. More hereafter. Guntown, Miss. J. J. ANDREWS.

HYPERBOLE.

DOES Bro. Bond really know he is tackling Dr. John A. Broadus on the subject of hyperbole? (See Broadus on "Preparation and Delivery of Sermons," page 375.) I suppose Bro. Bond's victory over a D. D. on the "communion" question has emboldened him to tackle this D. D., LL.D. on the subject of this figure of rhetoric. In this case it is quite easy for me to side with Dr. B. Jackson, La. J. C. GALL.

A WORD FROM EDGEFIELD, TENN.

BRO. GRAVES:—Having become a Tennessean I want to know what goes on among the Baptist hosts in this State. Enclosed please find my subscription to your paper. Send it to my address, as you see at the head of this page.

I may add, my reception here has been all that any man could have wished—i. e., been welcomed into the household, the Sunday-school, the church of Edgefield, into the Baptist churches of the city, and I know not what else. I feel like a Tennessean, not two weeks old, but rather two years old. I'm taking my bearings and am encouraged in my prospects. 'T would have done any Christian's soul good to have been in our prayer meeting last night.

When you come to Nashville hant me up and see me. Fraternaly yours,

WM. HENRY STRICKLAND.

REMARKS.—Thanks, Bro. S., and be assured we will hunt you up the next time we visit Nashville to spend a day. As oft as you have an item of news communicate it to our columns for Tennessee Baptists and the rest of mankind.

THE OPINION OF A KENTUCKY BAPTIST.

BRO. GRAVES:—I was glad when I saw in THE BAPTIST that D. B. Ray would review your book on Communion. I believed Bro. Ray would stick to the text, and if Scripture was found wanting to sustain intercommunion, he would frankly say so. But I am more amazed at him than I was at Bro. Renfro or Gambrell. He is as full of bare assertions, and nothing but assertions, without the shadow of a Scripture proof, as any presiding elder I ever saw or heard in my life. Bro. Ray wants victory over you, that is all. Enclosed find my renewal. G. S. SUMMERS, Lovias, Ky., Sept. 11.

Comment is unnecessary. Bro. S. utters the sentiments of every one we have heard speak about the discussion—which was no discussion—only assertion on the part of Bro. Ray.—ED. BAPTIST.

A WORD FROM BRO. THOMAS.

BRO. GRAVES:—Bro. Ray has seen proper to criticize your work on the Lord's Supper, which he, or any other brother, has a right to do if done in the proper spirit. It is a great moral wrong to take detached portions of sentences and add them together to make a different meaning from what was intended by the author. I am slow to believe that any good man would be guilty of such a thing. If you have departed from the teachings of the New Testament in your book on intercommunion, let Bro. Ray show it from God's Word. Bro. Ray ought to know that bold assertions amount to nothing with those who think, and the Baptists are thinking on the communion question; and they want more than tradition and assertion to establish intercommunion. Bro. Ray has made two admissions which are fatal to anything he may

say, unless he retract both. The first was that "he would not assist Bro. Graves in making a mountain out of a mole hill." Does not Bro. Ray admit that intercomunion is a mole hill, a little error? Is not Bro. Ray bound to oppose all error, great and small, if he carries out the injunction of Paul to Timothy, "to keep the ordinances as I delivered them unto you."

Bro. Ray's second admission is that "the Supper is a local church ordinance, to be observed by a local church, in church capacity." How then can Bro. Ray get any to the Lord's table but the members composing the local church. It is clear to my mind and I think it will be to others, that Bro. Ray has made a complete surrender of inter-church communion. Then why, upon his part, should he continue the controversy any longer? Yours in hope, J. W. THOMAS.

REMARKS.—There can be no question but that Bro. Ray has surrendered the whole question at issue, by admitting that the Lord's Supper is a church ordinance to be observed by a local church in church capacity. This is so by Divine authority. Christ has so appointed it. No church can carry the Supper out of itself—beyond its own organization, not as a matter of courtesy, for she is not a legislative body. She cannot give a right which Christ has withheld?

BRO. GAMBRELL'S OLD LANDMARKISM.

THE editor of the Mississippi Record, for more than a year, published us as introducing "new landmarks" and notions because we opposed his peculiar marks, which he is laboring to get Mississippi Baptists to adopt. The following are some he claims to be Old Landmarkism, viz:

1. That Feet-Washing is a Church Ordinance!

"Again it is said by one, that those who wash feet in churches have not Christ's command for it. Let him find that verse where it is said we shall commune in churches and the next will read that we shall wash feet in churches."

2. That the Ordinance of Baptism is in the hands of the ministry and not the churches.

"Baptism may be administered in any place where there is a believer, an Elder and water."—Mississippi Record, August 31st, 1883.

3. A church has the power to grant her rights and privileges to those without her jurisdiction—from whom Christ has withheld by not granting them.

This involves church legislation—and is his plea and ground for intercommunion. Baptists must decide if the above are indeed old or only new and very pernicious marks which men have set up.

THE STORY OF THE GOSPEL.

300 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 greatest book of all of them.' His grandma next read it with him, and he said, 'I like it better than any other book I have ever read.' He has read it through on Sunday at the sitting."

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

BETHLEHEM ASSOCIATION, LOUISIANA. THE QUERY YET UNANSWERED.

AFTER discussion by my church—Good Hope—the query, "Has a Baptist church any scriptural right or authority to invite other churches of the same faith and order, to eat the Lord's Supper with them?" was referred to Bethlehem Association as an "advisory body."

Our order of business has a standing Committee on Queries.

Our Constitution, Sec. 2, Art. 2, reads: "Her acts shall be only advisory." The rules of decorum, Art. 6, reads: "When sufficient time has been allowed for the discussion of any subject before the Association."

Now, the Committee on Queries reported, substantially, that the said query be returned to said church as sent to the Association. After my pleading with them to have some regard for my church, and for the standing of the Association before the scrutiny of an intelligent public, the resolution was re-committed. The said committee, after due time given, made a majority report substantially, "We, the majority, believe church communion only is right, but leave every church to adopt its own course with regard to it." The minority report in substance, "That said church more thoroughly investigate the Scriptures for information." Such was the advice proposed, but even this was denied us from this advisory body.

A motion to lay on the table was adopted by a majority of the messengers.

Here then, was a legitimate query from a church in good standing—her messengers and money received, and yet denied advice on her query, or an opportunity of being heard upon the merits of the question sent.

It was the outspoken purpose to suppress all discussion, by an appliance they termed parliamentary law. A motion to lay on the table by a majority.

And this thumb-screw gag prevailed. But was it constitutional? Was it just? Was it baptistical? Look at the fact: Art. 2, Sec. 2, declares it only an "advisory body."

The standing Committee on Queries are for the purpose of presenting queries sent, with Christian regard for the churches sending them.

And the rules of decorum, Art. 6, "When sufficient time has been allowed for discussion," is special as well as a general admission of Baptists in all past time to the God-given right to discuss every item among ourselves that pertains to our faith and practice.

Oh! is it possible that my brethren in the blaze of this enlightened day intend to take into their churches and Associations the thumb-screw and the gag, and put them into the hands of a despotic majority to stamp out the most solemn avowals of constitutional agreement—as the right weapons to suppress and silence discussion on the meaning and practice of God's Word? Surely not! surely not!

The only excuse I can see for appealing to a so-called parliamentary law, in the face of our constitution, the standing committee on queries and the rules of decorum, and the right of every man to be heard before condemnation, was the manifest fear to dig up the foundation of the current practice of intercommunion, lest there could be found no scriptural foundation on which it stood. Ah! how much better weapon is truth than strategy. How much better in the eyes of all the true and good, is Christian courtesy in an advisory body than the despotic edict of a majority under the protection of a farcical parliamentary law, thus denying the right to be heard, suppressing religious inquiry and religious instruction.

Dear brethren, you have not injured me, nor my church, but yourselves and the truth. I doubt not your sincerity, or your purpose for good. But purity before peace is the Word of God. And silence never witnessed anything for Jesus or the truth. Nor can we ever subordinate the higher and more sacred rights of conscience and the churches to terms of silence without odious measures and fasten odium upon the cause we would protect.

And now, dear brethren, I suggest for your reflection an example or two of Christian nobility.

The noble Bereans, not unlike the Thessalonians, who would not hear Paul, but persecuted—drove him away—the Bereans heard him; they also searched the Records to see if these things were so. The happy result was many believed, of honorable women, and men not a few. (Acts xvii: 11-12.) Noble Bereans may my brethren greatly profit by your example.

Now, is investigation and disputation most hazardous to truth or to error? Shall we prefer to walk in the shadows rather than know the truth at the peril of peace? Brethren, read Acts xv: 6-7: "After much disputing," were prejudices over strong in the mind of anyone? In none more so than in those Christian Jews. Were prejudices more fully dug up? Were doubts ever more fully settled? It was after much disputing. The happy result, it pleased the whole church of Jerusalem; apostles and elders, and it brought consolation to the Christians of Antioch. "Silence is the weapon of error."

May God bless my Association with the spirit of fearless investigation for the truth—every truth in our Holy Book—to ask, seek, inquire and dispute, and if need be "after much disputing," realize that their faith is firmly grounded only upon a "Thus saith the Lord," in the usage of the ordinances of God's house. W. C. MORELAND.

REMARKS.

We cannot express our regret that the spirit, complained of by our brethren should have been manifested towards Bro. M.—a brother whom the spirit of despotic ecclesiasticism had driven from the church of his youth, and of his family, to find an asylum among a professedly democratic people, where religious liberty—free thought, free discussion—prevailed. Why is it that such a fell spirit touching the slightest consideration—or anything like a fair and fraternal discussion of this one question, should characterize so many of our leading brethren, and so many of the editors of our religious papers? Why is it that scarce one will even allow a discussion of it in their papers? It is being discussed by our ablest writers in tracts and books, and our Baptist Book Houses, and Societies are publishing dissertations, and the people are reading. It cannot be because the masses are not anxious to examine the whole matter of communion. Why is it that these editors who do occasionally allude to it, do it in such a spiteful manner and with such personal allusions? These very editors, and these brethren severely animadvert upon the unchristian ways and means the leaders of Pedobaptism employ to prevent their people from investigating the act and subjects of baptism, and to keep from their eyes and ears what they write and say, and if they cannot do this, to prejudice them against Baptist preachers and writers who oppose their views and practice. But are not Pedobaptists and the world witnessing the self-same spirit, and the self-same ways and means employed by Baptist ministers and editors to suppress the discussion of the practice of inter-church, or denominational communion? Was ever more reprehensible measures employed or more unchristian spirit manifested by Pedobaptists when Baptists have publicly questioned the scripturalness of their affusions or infant baptism? Why is it? rises to a thousand lips to-day among the thinking ones of our people who have hitherto respected to reverence their religious leaders? It is a source of profoundest mortification and shame that such things should be seen among Baptists, whose proud boast 'had ever been, that among them alone, free discussions of all questions concerning faith and duty are encouraged! We learn this, at least, that error by whomsoever held, shows the light of full, fair and free investigation, and inspires its devotees with the same spirit and suggests the same defence."

We say to our Bro. M. who has suffered for his consistent advocacy of church communion, both as a pastor and a man, that the light is beginning to break all over the South, and if he lives five years, despite of the present attitude of our Southern Baptist press towards this subject, he will see changes that will be like the shining of a clear sun after weeks and months of storms and clouds; and will sing with a heart bursting with gratitude.

"The morning light is breaking, The darkness disappears."

THE PHYSICAL AND SPIRITUAL. BRO. GRAVES:—Please send Broco No. 32, to me, both in body and spirit. As you would glorify God in your own body and spirit, both of which are his, for they have been bought, etc.) so you carry out and fulfill the same injunction thus to help and strengthen others. I heard a Baptist preacher abusing you last week, saying no one would like your doctrine, and upon being asked why, said, You advertised and sold the Lung and Body Broco. I replied, that, like Jesus our Master, we ought to seek to help the bodily infirmities of the people as well as the spiritual, for too little is thought of the body, for which the whole creation (physical) is groaning and travailing in pain (travail) (awaiting) the last throes of parturition, when our bodies will be "brought forth" from the womb of another earth, a glorious, spiritual body, etc. Sometimes a poor apology, I think is worse than none. But let us pray for the sick and sickly—the bodily and spiritually weak—bearing thus each others burdens, and thus fulfill the whole law. Hastily and fraternally, F. B. MOORE, Lake City, Fla.

THE ORIGIN OF SPRINKLING FOR BAPTISM, BY EDWARD VENABLE, pastor of the First Baptist church Memphis, Tennessee, is published by Graves & Manaffy, Memphis, Tennessee, paper cover, pp. 68; price 10 cents.

NOTICES OF OUR TRACTS BY TEXAS BAPTIST HERALD.

THE ORIGIN OF SPRINKLING FOR BAPTISM, BY EDWARD VENABLE, pastor of the First Baptist church Memphis, Tennessee, is published by Graves & Manaffy, Memphis, Tennessee, paper cover, pp. 68; price 10 cents.

INDIVIDUALITY FREEDOM (Liberty of Conscience and Consequent Freedom of Thought—annual sermon preached before the Tennessee Baptist Convention, 1882, by J. M. Robertson, and published by the request of the Convention. Published by the Baptist Book House, Memphis, Tenn.; pp. 50, paper cover, price 10 cents.

RELATION OF BAPTISM TO SALVATION, by J. R. Graves, LL. D., and sermon by O. H. Spurlock; Baptist Book House, Memphis, Tenn.; pp. 64, paper cover, price 10 cents.

WHAT IS CONSCIENCE? Have you a good conscience? by J. R. Graves, LL. D. Published by Baptist Book House, Memphis, Tenn. pp. 57; paper cover, price 10 cents. We have already given an extended notice of this work. It has some excellent points.

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; and we will prove his guilt by the Bible, and the records of his own church.

EDWARD HARRIS—Reference, J. W. Wanta, Oldham Clerk, Carrollton church, Ark. ELD. ROBT. TOMLIN—Reference, Eld. A. J. Peddy, Memphis, Tenn.

BAPTISTS TAKE NOTICE.—One J. C. Peterson, a small, dark complexioned man; formerly a Baptist minister, has been expelled from Bethesda Baptist church, Little River county, Ark., for grossly unchristian conduct. He still holds his credentials, and having refused to give them to the church when demanded, Baptists of other States, take notice of E. H. HARVEY.—About 35 years old; red complexion, blue eyes, dark hair; upper lip projecting a little under medium height; and has a peculiar bald on the back portion of his head, just below the apex, in the shape of the letter C; with a mole above and below. We are now of opinion that Harvey is the same impostor that furnished the law of Deacon Bunkley, of Fort Smith, Ark.—Baptist Flag, St. Louis.



The Tennessee Baptist.

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

GRAYES & MARAFFY Publishers. J. K. GRAYES, Editor and Proprietor. REV. J. M. D. CATES, Woodbury, Tenn. REV. J. H. BOHUM, Lylesburg, Tenn.

TERMS FOR SIX MONTHS: Single Copy \$1.00. Clubs of Three (sent at one time) \$2.00. Clubs of Six (sent at one time) \$3.00.

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

Church Policy: That, under Christ, each church is absolutely sovereign and independent.

Church Policy: That each church committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's Supper.

Church Policy: That all church members are subject to the discipline of each church.

Church Policy: That no communion or ecclesiastical authority can be exercised over another church.

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

Church Policy: That no human societies as Scriptural associations, ministerial or ecclesiastical, or any auxiliary or co-operation that is susceptible of being exparatedly or locally censured by our members or theirs or the world into a recognition of ecclesiastical or ministerial authority with local churches.

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learned editor, at this time, because we have been recently called upon to give our interpretation of the text discussed.

We think this is one of the several passages the natural interpretation of which Protestant and Baptist writers have been frightened from, by the use Catholics make of it—and John III: 3 is notably another. We cannot see how probability beyond the grave can find the least support in any probable or grammatically possible interpretation of 1 Peter III: 18-20, any more than baptismal remission, or the necessity of baptism to salvation, can find a shadow of support in John III: 5. We confess that we do not get the light, if any, the Recorder has thrown upon the subject. We have examined several Greek texts without finding either *potis* or *anis*, in the passage. In the latest—Wescott and Hort's Revised Text, we find but the two adverbs, *note* and *hote*; the former denoting time indefinitely, and the latter the time when. We do not find the shade of the idea of "once for all," in *hote*, but its only force in this passage unquestionably is to mark distinctively the time intended by the *potis*, i. e., when the long suffering of God was waiting in the days of Noah, etc. It was during that time they were disobedient, but from the fact stated, they were where glad tidings could be preached, and among those to whom, what Christ announced, was indeed glad tidings—it is inferrible that they were not at the time Christ went and preach to them, i. e., while his flesh was in the tomb.

Nor do we see a reason why our brother should translate *en hoo* by which Spirit, instead of literally in which, unless he would teach that the preaching was done in the Holy Spirit through Noah in the name of Christ, as so many expositors adopting Beza's fanciful theory, mislead. Of this we say with Alford: "Not a word is indicated by Peter, on the very far-off lying allusion to the fact that the Spirit of Christ preached in Noah; not a word, here, on the fact that Noah himself preached to his contemporaries," but it necessarily relates to an event which happened as regards time, in the order of the context here indicated after his death, and that event was, his going to the place of departed spirits, and in his case, good spirits—Paradise, which he foretold the thief he would visit with him, and there preaching, i. e., announcing "glad tidings" to the spirits there in safe-keeping—"where the wicked cease from troubling and the weary are at rest," among which spirits were those who were formerly, but not now, disobedient while Noah preached and God's long suffering waited—for what? certainly for sinners to repent, which implies that some did repent, since for what else did God's long suffering wait? Can we suppose the gospel—which always accomplishes the thing whereunto it is sent—was preached for one hundred and twenty years without accomplishing anything, the conversion of one sinner? Salvation in the ark from the flood was not the promised salvation, but from sin, and while we know God did take some away before the deluge came, we may believe that he took all who repented and turned to him, and did not involve the good in the destruction of the wicked.

The record does not tell us what the "glad tidings" were he proclaimed to the spirits in the Paradise of Hades, but there was a fact, he could have announced what would have been "good news"—gospel to the good spirits waiting in hope of their full redemption, viz: that he had made a full satisfaction for their sins on the cross, and this was an earnest sure of their complete redemption, and glorification with him. This would have dilled Paradise with an inundation of joy and delight! but it would not have been good news to the disobedient spirits on the other side of the "great gulf that was fixed" between them and the best.

There is a single difficulty which should be noticed in this connection, viz: why are the souls of the repentant antediluvians singled out as the subjects of the Savior's preaching? Were not those of later ages equally interested in the message? Those considerations are pertinent, and yet by no means do they affect the time or subjects of Christ's preaching. That he preached to them is affirmed,

but that he thus preached to all the departed saints, is also probable. Peter intimates as much in verse six of the next chapter, when he says: "For this cause was the gospel preached also to them that are dead, that they may be judged according to men in the flesh, but to live according to God in the flesh." The same is thus rendered in Dr. Murdock's version of the Syriac: "For on this account the announcement is made also to the dead, that they may be judged as persons in the flesh, and may live according to God in the spirit." And when was this announcement made to them, except as the Syriac has it, when 'he died in the body, but lived in spirit; and he preached to those souls, which were guarded in Paradise, which were formerly disobedient in the days of Noah,' etc. Those who are especially named, then, do not constitute all to whom the announcement was made; but they seemed to be named as those who were the most unlikely to receive such announcement—it being generally supposed, that none were saved under Noah's preaching—and if it was made to them, it was also made to others who were to be equally the subjects of the future resurrection of the just."—Middle Life.

That this is a new interpretation may be seen by the following. Thus Dr. Horsely says: "The expression 'sometime' or 'one while, had been disobedient,' implies that they were recovered from that disobedience, and, before their death, had been brought to repentance and faith in the Redeemer to come, to such souls he went and preached. But what did he preach to departed souls, and what could be the end of his preaching? Certainly he preached neither repentance nor faith; for the preaching of either comes too late to the departed soul. These souls had believed and repented, or they had not been in that part of the nether regions which the soul of the Redeemer visited. But if he went to proclaim to them (and to proclaim or publish is the true sense of the words 'to preach') the glad tidings that he had actually offered the sacrifice of redemption, and was about to appear before the Father as an intercessor in the merit of his own blood, this was a preaching fit to be addressed to departed souls."—Sermons, page 162.

And Bishop Hobart adds: "Christ went," says the apostle, "and preached to the spirits in prison," to spirits in safe-keeping, "to the sometime disobedient," but finally penitent antediluvians, "in the days of Noah," who, though they were swept off in the deluge of waters, found, through the merits of the Lamb slain from the beginning of the world, a refuge. While his body was reposing in the grave, he went in his spirit and 'preached'—or, as the word signifies, proclaimed—the glad tidings to the souls of the departed saints, that of victory over death which the Messiah, in whom they trusted, was to achieve; and of that final redemption of the body and resurrection to glory, in the hope of which constituted their enjoyment in the place of the departed."—State of the Dead, pages 7, 8.

If we would successfully meet the Papists, we must take this position; to deny the plain teaching of the original is to play into their hand."—Middle Life, pages 160-161.

Those wishing to see this subject more fully discussed by us, are referred to "Middle Life," page 156 to the end.

RUMORS OF WAR.

THOSE who have read "The Seven Dispensations" have noticed, and those who will read it may notice, that we state our conviction that the next great European war will be between Russia allied to France and the rest of the European powers for the Emperorship of Europe. This was not prophesying on our part as some have charged who are not able, or do not care, to discriminate between prophesying and the literal exhibition of prophesy. We showed that the Scriptures clearly declared that wars would not cease in Europe until it was laid at the feet of Gog, Chief Prince of Rosh, Mesoch and Thobel—the Emperor of all the Russias. We also showed that the Scriptures declared that France, before this event, would no longer operate with England against Russia, but with Russia against all the ten kingdoms of Europe. This has been thought absurdly strange, but events are demonstrating the fact. It has been known in France and England for eighteen months past that a treaty, offensive and defensive, had been struck between France and Russia, but the specific features of it has not until recently been ascertained, but it is recognized by the terms of the Austro-German Alliance.

A London correspondent says the Austro-German alliance is directed against France and Russia.

In the event of war between Germany and France Austria is to maintain an armed neutrality. In the event of war between Austria and Russia, Germany is to do likewise. If a third power attacks Germany, or Austria, armed neutrality will be converted into active co-operation.

That a war upon Austria by Russia is now imminent, we learn from a dispatch from London, dated Sept. 24th, and thus announced:—

"PREPARING FOR WAR—RUSSIA MAKING EXTENSIVE MILITARY PREPARATIONS ALONG THE AUSTRIAN AND GERMAN FRONTIERS.

LONDON, Sept. 24.

A dispatch from Vienna states that Russia is making extensive military preparations along the Austrian and German frontiers. Troops have been asked for 30,000 military beds, and all rail-roads are ordered to have military cars in readiness. A list has been made of private steamers in the Black sea, and their captains ordered to prepare for the transportation of ammunition, troops and provisions. The vessels have ceased executing private orders, and the carriage of corn is thus interrupted. Enormous provision depots have been established along the frontier, and two army corps have been distributed between Zulu and Bug river. A list has been made of all persons who in the event of war will be deported from Poland to the interior of Russia.

In case of a war between Russia and Austria, Germany will inevitably become involved, for her existence would be imperilled by the conquest of Austria by Russia, which would certainly be the result; and then France would awake with vengeance to revenge the disgrace of Sadowa and Sedan, and the loss of Alsace and Lorraine. Germany, pressed by the millions of Russia on the one side and by the now well-trained and powerful armies of France on the other, would be crushed like wheat between the upper and nether millstones, and the inevitable and divinely foretold result, will be the supremacy of Gog in Europe, becoming by this victory Gog of the land of Magog—i. e., Germany and Austria. The next great battle will be the last, when Gog, of the land of Magog, with Gomer, France, at his steps, will move against England for the possession of the east and Palestine, upon whose mountains he will come to his end with none to help him.

It will be some future Czar, or some man supported by him, who will be the Man of Sin, who will assume to be the only God who should be worshipped, and who will be receiving divine honors, in the temple that is to be built at Jerusalem, from the Jews and all nations—"all the world. All people then living on the earth, when Christ comes, without sin unto the salvation of his people, will then be worshipping this Man of Sin and Son of Perdition, who will be destroyed by the visible appearing of Christ from heaven.

If you have not bought, by all means purchase a copy of "The Seven Dispensations," and read up on all the prophecies which relate to our times. There is an especial promise to all who will read and understand, the prophecies of God's Book: "We shall know what is coming and not be surprised or alarmed or ashamed as one who had risen and fled his house in flight and left all his clothes behind, and finds himself naked.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—Rev. xvi: 15.

Many who read this have never spent an hour of their lives in attempting to study to ascertain the true signification of the prophecies concerning the last things.

EDIGRAMS.

We thank you for your kind words, Sister Bums, and tell friend S. that we highly appreciate his friendship and advocacy of the truth and fair treatment.—Bro. McMill, you must not be in a hurry, as forty dozen or more were in before you—will answer yours very soon. Did you ever go to mill when a boy? And did you not get impatient waiting your turn? We have a letter for Wiloy J. Park, but have not his postoffice or State. Will he send it to us? We have a letter from Skipple Dock Cottage, Lerwick, Shetland, but no country given, and we cannot determine whether to send it to England, Wales, Scotland or Ireland. It is written by W. D. T. McDonald, preacher, who

thinks he would like to come to this country, and find a denomination that preaches and practices upon the following "new version" of the commission; "Go ye into all the world preaching your notions and opinions. He that believeth it is right, it is right unto him baptizing them by sprinkling, pouring or immersion, and they shall be saved, if they do not fall from grace." Who else has met with this sect?—Refer to our published list of appointments and see that we cannot visit you at the time indicated—but we will (d. v.) sometime.

An old colored sinner, a week after he had been dipped by the Campbellites for the remission of his sins was found as usual drunk behind a hay stack, when his master said: "O, Sam, this is a shame to you to be in this fix when you professed to have been made a Christian only a week ago." "I tell you, masser," said Sam, scratching his wool, "I ain't much use to work a nigger in a cold collar."

A brother, writing from Missouri, spells "querist" quereyes.—"I wish you could make a tour through this country next summer. Your kind of preaching is much needed here."—M. A. Dees, Hartford, Conn. Nothing would please us better.

"I wish you would publish a sermon I heard you preach 35 or 40 years ago on Rev. III: 18; 'I counsel thee to buy of me gold tried in the fire,' etc. God blessed it to me, and there is a hard old sinner like I believe it will do him good. I would rather see it than to see Spurgeon's or Lofton's."—Benj. Tubbs, Leon co., Texas. We have wholly forgotten the sermon and the occasion, Bro. T., and the sermon was not written or even sketched out, and it would require too much of our time to get it up and write it out—would be pleased to gratify you. We commend to you our printed sermon as a vastly better one, "Baptism the Profession of Our Faith"—on the text, "For thus it becometh us to fulfill all righteousness."—Bro. A. J. Brandon reports nine professions at Salem, Tenn., as the result of a good meeting.—Bro. J. H. Collins, Miss.: We now see no reason to prevent us from visiting you on the 2nd of December. We write in due time.—Bro. Milton A. Park, formerly President of the Polytechnic Institute at Mexia, Texas, and a brother who stood hard and fast by our side in the "Cotton Shed" fight two years ago, has removed to Greenville, Ala., and taken the Presidency of the Southern Alabama Female College. We most heartily commend him to the public and brotherhood of that State as an educated gentleman and devoted brother.—In answer to your inquiry, Bro. P., we say not until spring unless December will do; and if so, card us and we will write.—J. K. P. Hale, Arkansas: Our time is all engaged for October and November. We could visit O. and preach the opening sermon of the new house in December, not before.—Our Lectures appointed for Temperance Hill have been changed to Spring Creek, Thursday or Thursday night as the brethren say—before the 3rd Sunday in November. Will all pastors and brethren circulate the information and invite and urge all to come. Let us make the meetings at Spring Creek (a feast of the tabernacles). Come in your wagons prepared to camp and stay through, and if there should be room it won't hurt.—We will preach at Van Buren as we return, on Tuesday night after the 3rd Sunday in November. If Batesville and Searcy wish to engage our time so as to include the 4th Sunday for the Lectures, will Bros. Thomas and Kitchard card us soon?—The sermons of Bro. Lofton are alone worth the price of the paper, and then I have the valuable information that I can get nowhere else.—H. B. Ray, Ala. We are constantly hearing brethren of late saying the same thing. If we can get 1000 subscribers for the sermons we will publish them for 50cts. a copy.—W. M. Samuels, nurseryman and orchardist, of Clinton, Ky., received the promise—\$200—on pears and apples at the Louisville Exposition. Do not send North for your fruit—Send to Messrs. Samuels & Co., Clinton, Ky.—I am poor, have a family, a very imperfect English education, cannot write or speak it correctly—now would you advise me to drop all and go to school, or go on in my stammering way

of preaching?—If God has called you to preach in the English language he has called you to speak it correctly, if it is in your power to do so. Have you not relations or friends who will take the care of your family? Your tuition will be given you at Jackson. Attend one year and study English, if no more.—Will every subscriber read the offer of the publishers of this paper for a new subscription? Turn and read it, and then secure that book. It is not only beautiful, but valuable because useful. Any one can secure a copy, without money and without price.—Read Bro. Bond's article this week on Christian Evidences. Short but full of seed thoughts. All are pleased with Bro. Bond's articles on any subject.

ITEMS.

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"The preparation consists of oil of lemon and turpentine mixed together in equal quantities. It must be taken immediately upon embarking the traveler should use it by moistening the chest and abdomen with it at least three times in succession, using a small paint brush for the purpose. This should be repeated night and morning for three or four days. As soon as applied it will cause a heightened temperature, and by thus keeping the stomach warm prevents indigestion. It will dry at once, and neither soil the garments nor have any other undesirable effect."

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QUIRIST.

I have of late given earnest, and I hope an unprejudiced attention to the communion question, as discussed by you and Brother and Bro. Pennington, whom I have highly valued and I must say I have not had any other conclusion than that it is a church ordinance, and as Bro. Pennington says, "it is the sacred enclosure of a church, and I see as clear as he does that it can by no means be carried out of that enclosure. But I do not so clearly as I might, I fear, and as I would understand what the full meaning of that expression is. Does not Bro. Pennington mean that the deacons cannot carry it to the bedrooms of the sick or dying, or from house to house, or to church members out of doors, and not within the house? I confess to some little or much confusion of ideas right here, and perhaps a right settlement of the meaning of this expression, "those without," and to carry the elements out of the church, would be the settlement of the whole question of Church and Inter-church Communion. I should like and some others would like to see what you think of this question.

REMARKS.

We are ever willing to give the ground and reason of our faith and practice, as we are and should be for our faith in Christ. Our old brother, whom we love as well as we ought to love a man, has made a large advance towards church communion, and if he will only accept the true meaning of the expressions he refers to, he will stand on the practice clear as light, and will be a tower of strength assisting to emancipate the churches of Christ from the unscriptural and pernicious practice into which they have fallen, and are held as in the embrace of a giant. When the church is called together after the usual sermon to eat the Supper—if only all in one place—as in a house, or in a body under a bush arbor, that body is a church, an organic body, and is composed of its own members only, and symbolized by the one loaf of bread on the communion table—now all Baptists as well as Pedobaptists, outside of those members, that is, the members of that particular church, are without that body—outside of that local church.

There are two ideas to be kept clearly in mind: 1. The church—all the members who can come—must eat the Supper together at the same time and in the same place, for it to be the Lord's Supper. 2. None but the members of that particular church can celebrate the Supper together, and for the church to give it to others than her own members is to carry the Supper "to those without," that is, out of her enclosure, because beyond her disciplinary jurisdiction. Should she send her deacons with the elements to the bedchambers of the sick, or to her own membership at their homes, or out in the yard of the church in which the Supper is being celebrated she would not be carrying it to those without, for all these parties are understood to be her own members—but she would violate that scripture which requires and commands all the members of the church celebrating the Supper to come together into one place, and that the Supper must be a joint act on the part of the whole membership—to express church fellowship and church unity. But should the church send it to the house of a brother near by, but not a member of the particular church sending it, she would be sending the elements out of the church, beyond the sacred enclosure of that church. But if that brother, not a member, should come into the house upon that occasion, and, accepting the invitation, seat himself in the middle seats with the church, he would still be as much and as clearly without the membership and jurisdiction of that church as though he were ten miles away from the meetinghouse. To be within is to be a member of the local church celebrating the Supper. To be without is the not being a member of that church—no matter where you may be.

How can we make it clearer to our venerable brother? We are as clearly "without" the membership and jurisdiction of our brother's church in East Tennessee, as though we were "a heathen man and a publican." We can never be within his church, until we are a bona fide member, and subject to its disciplinary control. Will not this do?

Do Baptists mean by "total depravity" that a man is as wicked as he can be? If so, is it true? W. G. T. Miami.

ANSWER.—We certainly do not, for it would neither accord with the teachings of God's Word nor our observation. Baptists mean that a sinner is depraved—depraved in every faculty of his

soul—wholly averse to God and wholly in love with sin. They believe just what the Scriptures teach, that "the carnal [that is, natural] heart is enmity to God; it is not subject to the law of God, neither indeed can be" by anything he can do for himself, or man or angels for him—he must be born of the Spirit. Paul said, "In me [that is, in my flesh] there dwelleth no good thing," and this is altogether the case with every unregenerate man. Total means the sum of all its parts. If you should put an ounce of arsenic in a barrel of water, every drop would be poisonous, and we could say the water of that barrel is totally—that is, every drop of it—poisonous, but each drop could be more thoroughly impregnated with the poison. We have always thought that wholly would be a preferable word to totally when applied to personal depravity.

Can a church that has a minister in good standing in her membership, call an elder belonging to another church to serve her? W. G. HAZLEHURST, Arkansas.

It is the privilege of a church to call whomsoever she deems best qualified to instruct and direct her, for her pastor and teacher. In the election of a pastor the majority rules, as in all constitutional actions.

Some persons were received for baptism by the church at C, and afterwards went to the church at D, and were baptized with others received by the church at D, and after baptism the church extended the hand of church fellowship to all. Is there any Bible authority for such baptism? If so, which church do these persons belong to? ISAAC KENNEDY.

ANSWER.—They are members of the church that baptized them and gave them the right hand of fellowship, of course.

ITEMS.

Look out for the Blue X!

WANTED.—The address of Bro. Rogers, now in Texas, once a merchant in Hazlehurst, Miss.

It is a rare offer the publishers make this week for one new subscriber. Read it in another column. You can get it—don't miss it.

Bro. F. S. Rountree, of Rancho, Gonzales county Texas, is the authorized agent of the Baptist Book House in the bounds of San Antonio Association for the sale of books, tracts, periodicals, etc.

The editor of the *Biblical Recorder* has sent us his likeness—the father of a mule—as a parting gift, we suppose—he feels badly—as a man with such an unchristian spirit and overwhelming self-conceit ever does and must—we pray for him.

Next week we shall have in "Our Pulpit" a nice sermon to the children of all our patrons and of the "Young South." We want parents and children to look out for it, and be sure to read it. It will be by Eld. H. M. Long, of Miss., and it was preached by him before the young people of the Pleasant Hill Institute.

1000 new subscribers before 1884. We need this number to handsomely square off the year.

The greater usefulness of the paper requires it. There is no good reason why we should not have them.

We have made an offer so liberal as to pay any one of a 1000 brethren to procure us one. A nice and valuable book, needed in every family, containing 256 pages, for each new subscriber.

If you do not want it and are willing to help THE BAPTIST, show this to your friends not subscribers and ask them to take the paper and so get the book. —PUBLISHERS.

The *Southern Baptist*, Meridian, Miss., adds the following comment to an article by Bro. Dewen advocating Eld. Gambrell's position that a minister can baptize whom he deems qualified without the action or presence of a church—i. e., three things only wanted, water, the minister, and the candidate!

"After all Eld. Bowen has said in regard to what is known as the question of ministerial authority he never once states the question so that it may be understood by our readers. We have nothing to do with what J. J. N. Nash has written, but we do say that no minister has the right by virtue of his ordination alone to baptize whom he may, independent of church action in some way, nor has N. L. Clarke ever took the position that a minister

had that right. Will brother Bowen show where he has? The ordinances belong to the churches and not to the ministry."

This is eminently sound. The only question with the *Southern Baptist*, we surmise, is, Can the Board of the State Convention, or of a District Association authorize a minister to go into the field and baptize whom he deems fit? That a local church cannot do it, is self-evident, for if the ordinances were delivered unto the churches to have administered to whom they deemed qualified, the churches could alienate their trusts—that which has been delegated cannot be relegate.

THE MOTHER'S INFLUENCE.—It is hard for a young mother, who has not overcome the impulsive tendencies of her youthful nature, to realize the influence she exerts over her own little ones. She is constantly surrounded by successful imitators, who copy her morals and manners. As the mother is, so are her sons and daughters. If a family of children is blessed with an intelligent mother who is delicate and refined in her manners, and does not consider it necessary to be one woman in a drawing-room and an entirely different person in everyday life, but who is a true mother, and always a tender, charming woman, you will invariably see her habits of speech and perfect manners repeated in her children. Great, rough men, and noisy busy boys, will always tone down their voices, and step lightly, and try to be more mannerly, when she stops to give them a kind word or a pleasant smile, for a true mother will never fail to say or do all the pleasant things she can that will cheer those whose lives are shaded with care and toil. The mother of to-day rules the world of to-morrow.—*Presbyterian*.

We visited last week the Union District meeting of the Coldwater Association, Miss., held with the Olive Branch church. Owing to some circumstances the principal essayists were not present, Elds. Lattimore and J. Harral, of Hernando, and Eld. Berry and Johnston. The brethren present made the excuses as pleasant and edifying as possible, and it was altogether a pleasant meeting. One of the strong essays was from Bro. Long and it will appear in next issue, and deserves, as it will receive, a serious consideration. The preaching was well attended and listened to with great interest. By request we delivered a lecture upon Church Communion, which was universally endorsed by ministers, deacons and members present, and church communion will be the practice of Olive Branch and Pleasant Hill churches hereafter, as it now is of the Byhalia church, and will ere long be the prevailing practice of the Coldwater Association. Eld. H. M. Long, a clear-headed, strong and popular minister of this part of the Association has recently professed his conversion to church communion; and it was the manifest failure of Bro. Gambrell to show scriptural authority for intercommunion that awakened a serious investigation of the Word of God—and this is the second Mississippi minister we have lately heard of turned to the truth for the same reason. Would we could induce Bros. Gambrell and Rountree, or "V" and "J" and "C" to write on the subject. Bro. Ray has done a grand service to the cause of church communion.

We were domiciled with Sister Blycker near the church, who told us we were then in the first house ever built in DeSoto county. It was built in 1830, and all the timber sawed by hand! At this time the country was an almost unbroken wilderness and the deer, in droves, could be seen passing her door. Sister B. is a grand old lady of the old school and though well into her eighty years, with a clear mind, fine conversational powers and a wonderful memory. It was a great treat to us to be with her. We spent one night under the roof of our old friend and brother, Robt. Flynn, whom every body in his county and out of it, who know him, knows to be a Baptist and a *Christian*. Would that this could be said of every professed Baptist.

We preached last Sabbath to Pleasant Hill church, eight miles distant from Olive Branch, where the Baptists are building up. Enjoyed the hospitalities of Bro. Long, and was brought home Monday morning by Bro. Moody. We enjoyed this visit greatly, and we were assured that the brethren were greatly gratified by the long list of subscribers handed us.

NEWS FROM THE CHURCHES.

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

TENNESSEE.—Bro. C. O. McDaniel, Pine Top, Sept. 27, says, "I am in the midst of a revival; four additions in four days." Bro. W. H. Burkadale, Sept. 28, writes: "We have just closed another delightful meeting at Mt. Pisgah church. Since my acceptance to the pastorate, in August, we have received by baptism and letter ten. Last Tuesday I baptized six rejoicing subjects, and we expect more to follow. This church is composed of some of the best workers I ever saw. Bro. Martin, for instance, would be a valuable acquisition to any church. We desire to express our grateful acknowledgments to brethren Venable, Haley and Fullbright; also to our beloved brethren, Leigh and Inman, for valuable services rendered." Bro. A. M. O'Quin, Highgate, Tipton county, writes: "Saturday before the 5th Sunday in July the meeting commenced at Antioch and continued until the next Sunday night week. During almost the entire meeting the church was in the enjoyment of a refreshing season from the presence of the Lord. Many sinners were awakened and some were hopefully converted unto God. Three were baptized into the fellowship of the church, one other was received, but on account of sickness, was not baptized. During the entire meeting I had but little ministerial aid—had to do about all the preaching myself; but the brethren and sisters are a noble band of Christians, and they assisted me greatly. From there we came home and rested until Saturday before the second Sunday in August, when we began a meeting with Mt. Lebanon church. Here we again enjoyed a good time—the church was revived; seven were received for baptism, two were restored, but from some cause only six were baptized. Here again I was alone as far as ministerial aid was concerned; did all the preaching, day and night, except three sermons by Bros. Fadden and McCullip, but the Lord was with me, and to him be all the praise. Next was the meeting at Liberty. This was a glorious meeting, and one that was greatly needed, for the church was somewhat divided, but now it seems to be a unit. During the meeting many were heard to cry out, 'What shall I do to be saved?' and several professed faith in Christ. Eight were buried with Christ in baptism at the close of the meeting, and on the Monday after the fourth Sunday in this month, i. e., last Monday, I baptized five intelligent, fine-looking young men into the fellowship of the church—making in all thirteen baptisms, and in these we feel that we have gained considerable strength; for which we feel glad, but give unto God all the glory. The meeting continued from Saturday before the fourth Sunday in August until the first Sunday night in September. During this meeting we had to our aid brethren N. H. McFadden, S. Rich and Robert McFadden, of Ark., all of whom did good service in the meeting. Next and last, was the meeting at Charleston, which is about nine miles east of Coalinga, in this county. Here we had a good meeting, though the church was not as much revived as I desired, yet there was considerable interest manifested, and I believe, great good accomplished. Five were received for baptism, but on account of sickness only four were baptized; but I think by our next meeting several others will follow. Several Free-will Baptists wished to join but the church rejected their baptism. In conclusion I will say that I feel that we have been greatly blessed. Our congregations have been immensely large and attention good, without exception." Bro. J. D. Anderson, Sept. 23, sends the following: "Hedge High church has recently enjoyed its glorious revival. As a unit the people prayed to God until his blessings were showered down upon them. At first the brethren felt discouraged on account of their coldness, but that only drove them with great earnestness to the throne of Grace. All differences were harmonized, and not only the church but the community can worship in bonds of union—good will and love for one another. How pleasant it will be now to work for the extension of the cause of Christ in that spiritual community. There were eleven conversions—ten received for baptism; five will join the Central church. There were three valuable restorations: Bro. Daniel Prescott, of noble Baptist stock; Bro. Coats, master of Masonic lodge; and young Bro. Willey Billard, of fine influence with the young men. We have had twenty additions to this church since Christmas. About \$125 have been paid and pledged to missions. An excellent Sunday-school and prayer meeting are maintained. I would not hesitate to compare the work done by this, and Germantown church, other things being equal, with any church, or churches in the Association. My honest convictions are that they are in the lead of all others of the same ability. I feel very grateful to God for his special favor to these churches. During my first year with them. I feel that the devoted members of these churches will unite with me, and the Eudora church for God's special favor there during our protracted meeting, which is appointed to commence first Sunday night in October."

ALABAMA.—A brother sends us the following church items from Edwardsville: "Bro. J. P. Houston, of Tallapoosa, Ga., served us the past year—a young man full of promise, but forced to labor at his trade—blacksmithing—for support. This ought not to be. This church gave him some seventy-dollar, so I learned. Six or eight were received by letter, and one by baptism. We are very weak in numbers; about thirty in all. No house. No Sabbath-school. No prayer-meeting. No missions. Not much life, but in good standing in the Harmony Association. The church called Bro. Lane, from Douglasville, Ga., to serve the ensuing year. He is a man of age and experience in service, and from present indications good will follow the selection. The membership can build a house of some kind, and will remain dead and lifeless until they do, and ought doubtless."

MISCELLANEOUS.—Bro. R. A. Windes, Globe, Arizona, Sept. 23, writes: "We have just dedicated a beautiful house of worship in this place, costing about \$2000, besides the pews. We are glad to say that we don't owe for anything, save part of the expense of painting and inside finish." The Baptist church has general favor from the people at large in this town, the population of which is about 2000, in the leading mineral district in the Territory. We have been here five months, and during this time we have organized a church of thirteen members, and baptized four, and sustained a good Sunday-school, besides. To God be all the glory."

Look out for the Blue X!

SECULAR NEWS AND NOTES.

TENNESSEE.—Washington county has a population of 20,000. A Catholic church is to be built in Knoxville at a cost of \$50,000. The Tennessee school for the deaf and dumb, located at Knoxville, has opened. Thirty cows have died from murrain in McMinn county in two weeks. Obion county has about eighty miles of railroad, which is valued at \$10,000 per mile. About \$2,000 has been subscribed toward building a college at Atoka, in Tipton county. During the last twelve months Knoxville has erected three hundred houses of various kinds, at a cost of nearly \$1,000,000. Scrofula and consumption are causing more deaths among the colored race in Maury county than all other diseases. A Spiritualist society of Chattanooga will hold a grove meeting, a novelty for the South, near that city from October 13th to 28th. Knoxville has one hundred and thirty-seven manufacturing establishments, employing 3,617 hands, with \$3,250,500 invested, paying wages annually amounting to \$1,027,480. Tennessee's present crop for this year is estimated at 600,000 bushels. Humphreys, Parry and Hickman are the leading penitentiaries of the State. A \$375 block of polished East Tennessee marble, in which the colors form a remarkable landscape, is one of the attractions at the Louisville Exposition. At a late reunion in Pulaski, a committee was appointed to collect means to erect a suitable monument to commemorate the deeds and valor of Illinois county's dead heroes. A country boy appeared on the

streets of Paris last week, who imagined he was in heaven. The authorities straightway adjudged him crazy, and had him confined. The Huo cotton factory at Chattanooga, for several years an idle building, has been leased to a wealthy firm of Tuscaloosa, and will be operated shortly on a large scale for the manufacture of woolen goods. The farmers of Warren, and perhaps many other counties, have planted largely in stock peas this season, some for fodder or hay, while others have planted to turn under, as a fertilizer. *Southern Standard*. Some of the farmers in the Humland vicinity, in Franklin county, are turning their attention to the cultivation of grapes. One of them, Mr. Erwin, has made this year twelve barrels of pure wine from his grapes that grow on land that will not produce more than twenty-five bushels of corn to the acre. *Clarksville Chronicle*.

ARKANSAS.—The Baptist church at Prescott is without a pastor. The first annual fair of the White County Fair Association will be held at Judsonia, October 10th, 11th and 12th. Three little boys, sons of Hon. W. H. Coody, of Sealey, left their home last Saturday morning, hunting, and have not since been heard from. The oldest is about thirteen years, and the two youngest, twins, are ten years old.

MISSISSIPPI.—The bridge over Chickasaw, near Shubuta, is to be built for \$1,500. At the New Orleans and Northeastern machine shops, at Meridian, everything is progressing steadily. Thirty men and fourteen teams are at work, and the grading will be finished in about two months. By spring the shops will be entirely completed. A negro named Brackett was recently appointed to fill a vacancy occasioned by the death of Mr. Welch a route agent between Meridian and Corinth. It is customary to appoint an instructor over every new agent for the first month. This was done in Brackett's case. The other morning he took the run out for the first time, receiving from the postmaster the mail matter, including registered packages. When he returned he brought back with him all the mail he carried out, all he received from Meridian to Corinth, all he received at Corinth, and all he received along the line from Corinth to Meridian. He failed to distribute any of the mail as he should have done, and to forward it on to Mobile and Vicksburg. This enormous amount of mail matter is now in the postoffice, and the postmaster and all the clerks had to work all night in distributing it, and Judge Hancock had to employ extra help to assist in the work.

OBITUARIES.

WILLIAMS.—Thos. Williams departed this life on the 16th inst., near Green Bottom, Shelby county, Tenn., aged seventy-three years. *Richmond Religious Herald* please copy.

HOLLOWAY.—Mrs. I. G. Holloway, wife of Bro. Ira G. Holloway, died of swamp fever at her home near Star Landing, DeSoto county, Miss., on the 24th of September, 1883, and was buried in the Baptist cemetery at Hernando, on Wednesday the 25th. Sister Holloway was a devoted wife, an affectionate mother, a good neighbor, and a highly cultivated Christian lady. She certainly trained her children in the way they should go, but did not confine her labors to her own family; gathering the children in the neighborhood into a Sunday-school, where she was present in all seasons to teach them the scriptures that testify of Christ and eternal life. To her, more than to all others, is due the credit of building the house of worship, and collecting together the little Baptist church at Greenwood, of which she was a member. By the constant labor of herself and her pious, noble husband, the church continued to grow in numbers and influence, and she had the happiness of reaping some of the fruits of her labor in her family, before she died. The writer preached at Greenwood the day she was taken sick, and saw her daughter weeping because she could not find the Savior. The next day, although greatly distressed from constant nausea, she noticed her daughter's sad face; and, because her mother was sick and suffering, and because she could not feel the joy of salvation, and called her to the bed-side to try to lead her to Jesus. God converted the daughter before she reached the bed, and in a moment they were locked in each other's embrace, and shouting praises to God; praise, because he had sent the stream of salvation to roll its fountains of joy into their happy hearts. What a moment! The mother about to be carried by angels to the paradise of God; the daughter to take the mother's place in the bright circle she was leaving; the body of the mother about to die out of the natural world; the spirit of the daughter just born into the world of grace. Long may the memory of that rapturous moment linger in the minds and hearts of the younger children, and influence them to early give their hearts to the Lord.

Sister Holloway had the well-bred ease and gentleness of manner that made her a charming member of society, and then she had the rare cultivation of heart that gave her such gentle sweetness, beyond and above that gave grace all about her, that drew to her, and made them love her, all who came within the circle of her influence. Farwell, dear sister! when I see thee lowered into the grave, and heard the earth falling on you, can you not close thy noble, but now silent heart, my faith loves to turn away from that grave and follow thy pure spirit beyond clouds and storms, beyond sun and stars, to thy glorious home, and see thee welcomed by him who loved you, and who gave himself for us, and washed us from our sins in his own blood. J. H. Eudora, Miss., Oct. 1, 1883.



The rate of taxation in the city of New York is 2 2/3 cents on the dollar of valuation, yet William W. Astor, on Monday last, paid \$100,000 on real estate, W. H. Vanderbilt \$170,000 on real estate and \$22,000 on personal property (of course this does not include railroads nor government bonds) Trinity Church corporation paid \$60,000 on real estate.

Never interrupt any conversation with a hacking cough; it creates a bad impression. Better invest a quarter of a dollar in a bottle of Dr. Bull's Cough Syrup and cure it.

There is not a more repulsive sight than an old man who will not forsake the world, which has already forsaken him.

HORSFORD'S ACID PHOSPHATE FOR WOMEN AND CHILDREN. Dr. Jos. Holt, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."

We come to be skillful doers through the bungling yet earnest efforts of the beginning.

SICK HEADACHE. Mrs. J. C. Henderson, of Cleveland, Ohio, writes: "The use of two of Pierce's Pleasant Purgative Pellets a day, for a few weeks, has entirely cured me of sick headache, from which I formerly suffered terribly, as often, on an average, as once in ten days." Of all druggists.

Persons who care the least about pleasing others, will always complain the most when others do not please them.

FLIES AND BUGS. Flies, roaches, ants, bed-bugs, rats, mice, gophers, chipmunks, cleared out by "Tough on Rats" 15c.

The comet recently observed by Prof. Brooks will be visible in this country before Christmas. It is the comet of 1812.

HUNTSVILLE, ALA. Dr. J. C. Spotswood says: "I highly recommend Brown's Iron Bitters for dyspepsia, rheumatism and general debility."

Gen. Boynton, writing from Oregon, says that in the Willamette Valley, the wheat this year yielded sixty-five bushels per acre.

For sufferers Chronio Disease, 36 pp. symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way. 17-42

Tramp: "Dear lady, please help an unfortunate man. I ain't had no work at my trade since last winter." Lady: "Poor man! What is your trade?" Tramp: "Shovelin' snow, num."

CATARH OF THE BLADDER. Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Bucho-palpa." 4c.

Tallyrand says that language was given to conceal ideas. Variations were invented to conceal truth.

A St. Louis grand jury has reported that the city is controlled by a ring composed of gamblers and notorious characters who use money and threats to corrupt the police and other officials. They caused Governor Crittenden for not causing an investigation.

The first American inscription upon the obelisk, now standing in Central Park, New York, will be: "Use Dr. Bull's Cough Syrup. Price 25 cents.

In a single week recently, Franco witnessed the opening of six new Protestant places of worship.

GROWTH OF A LARGE INDUSTRY. Such has been the growth of the business of Wm. Knabe & Co., piano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the purposes to which it will be put. The building is on the southwest corner of Eutaw and West streets, fronting 155 feet on West street and 45 feet deep, with an engine house 40 by 45 feet. It is four stories in height, with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—Baltimore American.

What city in France is a man about to visit when he goes to get married? He is going to Havre (have her). An old bachelor being asked the question promptly replied, "To Rouen" (ruin).

CATARH CURED. A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. Lawrence, Brooklyn, N. Y., will receive the recipe free of charge. 17-22

Spain has decreed that the salaries of female teachers shall be equal to the salaries of male teachers.

Young or middle-aged men suffering from nervous debility, and kindred affections, as loss of memory, and hypochondria, should inclose three stamps for part VII of World's Dispensary Dime Series of pamphlets. Address World's Dispensary Medical Association, Buffalo, N. Y.

London University admitted 72 per cent. of female applicants, and only 53 per cent. of male applicants.

TAMPA, TENN. Rev. D. F. Manly says: "Brown's Iron Bitters relieved me of indigestion and nervousness after physicians failed.

Rev. Dr. Howard Crosby, of New York, condemns the present system that punishes those who steal \$5, and encourages and applauds those who steal \$5,000,000.

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The President has issued a proclamation declaring that the World's Industrial and Cotton Centennial Exposition will be opened on the first Monday in December, 1884, at New Orleans, and continue until May 31, 1885.

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Table with columns: Train Name, City, Leave, Arrive. Includes Louisville and Nashville Railroad, Memphis and Little Rock Railroad, etc.

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Reference is made to the Semi-Annual reports of our Finance Committee, for the evidence that we claim for our management of the Association no more than has been freely accorded us UNDER OATH by that Committee.

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## Our Pulpit.

### VALUE OF TIME.\*

BY ELD. H. M. LONG.

TEXT: "Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."—Ecclesiastes ix: 10.

THIS life is one of toil. The injunction we have in our text is to be diligent in labor—unremitting in our efforts to be useful, for we were born for usefulness. The motive given to impel us to do all the good we can is very impressive: "For there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

Two terms are used in the Scriptures and among men to indicate duration—time and eternity. One is measured, the other unmeasured. So rapidly are we traveling from one to the other that it may be said that we are standing continually upon the very verge of eternity. God does not give us time in large quantities, but he deals it out by the small. He retails it to us in seconds, and one second is never given until another is taken away.

We have many illustrations in life of the value of time and the importance of improving it. Its value is generally felt by the neglect of it. It is said that Napoleon Bonaparte once lost a battle by the loss of a little time. I might cite other instances of historic note, showing the effects of procrastination, but illustrations enough are found in the constantly recurring events of every day life to serve our present purpose.

From the text, as a whole, we gather as the central thought, and as our theme on this occasion, THE VALUE OF TIME.

Having thus considered the value of time it is of no small moment that we notice the question as to HOW WE SHOULD EMPLOY OUR TIME.

hooling the garden, driving home the cows, or doing other errands, he will not like to do these things when he becomes a man. "The little girl who came to help her mama to do the housework, to milk and churn, to cook and sew, to sweep and scour, will not find it so hard to do such things when she shall have to keep house for herself; for she will not only be willing to do these things, but she will know how to do them. There is a great deal in the "know how."

What is true of children at home is likewise true of them at school. If you would be useful in after life you must learn all you can from your books and teachers at school. Your parents and guardians send you to school that you may be educated for usefulness.

I hope I address no little boy or girl who is disposed to be lazy at home and idle at school. If I do, let me say to you again, in the language of Solomon, "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest." If you would be smart, intelligent men and women, you must labor and study hard.

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\*Commencement sermon preached June 24, 1893, before the Pleasant Hill Male and Female Institute, Pleasant Hill, Tenn.