





will deliver me from the body of this death?" And nevertheless, St. Paul took courage, he conquered, and was enabled to say, "I have fought the good fight," etc.

Heroic legion of our predecessors; saints smitten of God, and watering the path you tread with your tears and with your blood; conquered, yet conquering host; cloud of witnesses who were martyrs in soul as well as in body—let our memory envelop and sustain us, and teach us to begin the race anew, with this noble motto written upon our banner, *Per angusta ad augusta!*

III. Look to Jesus. This is the third and most essential point. Is not Jesus the greatest of witnesses, of martyrs, the very chief of that host of heroes? One look at Jesus will restore all our courage, peace, and joy, even in the midst of the most complete discouragement. Look to Jesus, and in him you will see the type of perfection. His radiant holiness will awaken in your hearts a sincere repentance, and will make you understand that you have well deserved God's wrath. To look to Jesus is to look to him who forgives abundantly, to him who can sympathize with us in all our sorrows, because he has known them all. Ah, he is indeed the comforter we want, a comforter who, we are told, wept over the grave of his friend Lazarus. Divine tears! ye are the sacred balm dropping on the most painful wounds! Look to him to draw from him the supernatural strength which is not in us, and which will make us more than conquerors in life as well as in death. To look to Jesus when we are discouraged in the work we are doing for him, when defeat seems certain, is to learn how deceptive are these appearances. Was there ever a man who seemed to undergo a more ignominious defeat than the crucified, a man more forsaken, more despised, and whose heroic efforts met with so little result? Jesus is the great victim, he is also the great conqueror; his cross is a throne from which, according to his sublime expression, "He draws all men unto himself." To look to Jesus is to learn that truth cannot be vanquished, that its defeats are triumphs in disguise.

Jesus does not wait until we go to him, he comes to us. He is near to each of us. You remember the touching narrative of the disciples going to Emmaus. "Their eyes were darkened by sorrow, for sorrow is often a blinding veil. They were advancing sorrowfully, when suddenly a stranger appeared and spoke to them in words which made their hearts burn within them. Soon they recognized the stranger; it was he whom they believed forever lost. Had they not known his voice?"

If there is among you a distressed soul, a distressed disciple, trudging painfully along a desolate path, and finding it hard to pursue his course, let him scan the darkness that surrounds him. Christ is not far; he is near. With him and through him you will courageously begin the race anew, until you reach that abode of righteousness and light where all is peace, joy, victory, where love is unmingled with sorrow, where its most blessed reward is in its absolute realization.

#### TEXAS BAPTIST STATE CONVENTION.

THIS body held its thirty-sixth annual session in the beautiful and thriving town of Waxahachie, Ellis county, October 4th, 5th, and 6th.

The attendance was large, larger from some sections and smaller from others. The hospitality of Waxahachie was never excelled in or out of the State.

The spirit manifested was excellent in harmony, tone, and enthusiasm.

The cause of missions was in speech and contributions more nobly sustained, than any other session since the war. Corresponding messengers or visitors were present from Missouri, Mississippi, Louisiana, Kentucky, Illinois, Georgia, Alabama and Arkansas. The corresponding secretary of the Home Mission Board of the Southern Baptist Convention, Dr. I. T. Tichenor, was present and by his eloquent address, grand spirit, and glorious zeal for the multifarious work in which he is engaged, embedded himself and the cause which he

represents more deeply than ever in the hearts of all the members of the Texas Baptist State Convention. Rev. G. W. Marston, D.D., St. Louis, was present, and represented the work for Freedmen of American Baptist Home Mission Society. The Foreign Mission cause was represented by its agent, Bro. A. T. Hawthorn; and good pledges were made not only to keep Texas in the front as she was at Baltimore in Foreign missions, but what is better, to advance in Mexico, Brazil, Africa, China, and Italy all our important missions.

The work of missions, and missions of the South, our Baptist Convention, has no more earnest supporters and advocates than the members of this State Convention, whose delegates have never failed in good numbers to be present at all the sessions of the Southern Baptist Convention since the war.

Ministerial education, temperance, and other work received thorough consideration.

The officers of the Convention were: C. C. Chaplin, D.D., President; W. C. Crane, D.D., I. H. Stribling, D.D., F. M. Law, D.D., Vice-Presidents; Rev. O. C. Pope, D.D., Corresponding Secretary; Hon. Q. H. P. Garrett, Recording Secretary; G. B. Davis, Esq., Treasurer.

Baylor University and Baylor Female College, organically connected with the Convention, presented reports of steady progress, good patronage, and growing interest among their friends. Annulments to the amount of \$760 were pledged to Baylor University.

The preaching in the Baptist church, and in all the houses of worship was regarded as worthy of the occasion and the denomination. Rev. W. E. Penn preached, and by his voice, as a singer as well as a eloquent evangelist lent interest to the occasion. In music he was aided by his former musical associate, V. C. Hart, and his present associate, G. R. Cairns. N. T. Byars, a veteran preacher of 1837 was present, and cheered all by reminiscences of the days of Hickins, Figon, Hillerville.

The addresses of Dr. Howard, Dr. J. H. Stribling and Rev. R. T. Hanks, were especially commended.

The following exhibit from the treasurer will speak for itself: State missions \$19,039.90; State missions, raised by missionaries on their fields, \$5,569.00; foreign missions, raised by general agent in our bounds \$5,257.95. Sunday-school missions raised by general agent in our bounds \$2,516.07; German missions \$2,234.50; ministerial education, \$1,325.13. Monterey house \$3,938.81; church Building's \$48,909.00; endowment of Baylor University \$41,750.00; Southern Baptist Theological Seminary \$1,755.00; collections by W. E. Penn, Palestine church \$2,330.00; collections by W. E. Penn as General Evangelist \$2,148.50; Association missions compiled from minutes of Southern Baptist Convention \$14,054.63. Grand total, \$150,878.49.

While it is true that our State Convention is receiving appropriations from the American Baptist Home Mission Society, it is true that it is also receiving contributions from the Atlanta Board of Home Missions, and at the same time doing far more to help itself. The field is a vast one. We are a unit as to the work of the Southern Baptist Convention, and in the belief that the day is not far distant when either Board of our Southern Baptist Convention will be dispensed with. While in many respects Texas is cosmopolitan, still its Baptist people are mainly disciples or descendants from the disciples of Robert B. Semple, Andrew Broadus, J. B. Jeter, J. B. Taylor, R. B. C. Howell, Richard Fuller, W. C. Brantly, Jesse Mercer, Thomas B. Manly, C. D. Mallory, John E. Dawson, and a mighty host of the same "warp and woof."

The Baptist ministers conference, held an interesting session on Friday, (third). Able essays were read by Reddin Andrews and J. H. Stribling. The old officers were re-elected. Discussions by J. B. Link, J. B. Kimbrough, R. T. Hanks, R. R. White, W. C. Crane, and others.

The Texas Baptist Educational Society met Monday 6th, Rev. F. M. Law President, William Howard, D.D., M. V. Smith and R. T. Hanks Vice-Presidents; W. Carey Craus, Corresponding Secretary;

J. M. Carroll, Recording Secretary; C. R. Broadus, Treasurer. Receipts near \$1,400. Numbers of beneficiaries fourteen. Addresses by W. Howard R. R. White and R. T. Hanks. Pledges for 1884-85 \$412 besides associational pledges.

Next session with Lampasas church, Friday before the first Tuesday in October 1885.

WILLIAM CAREY CRAUS.

#### RENOUNCEMENT.

THE travelling representative of the Arkansas Evangel wishes our readers to know that he has renounced church-communion. He could not very consistently represent the *Evangel* and hold to church-communion. All can see his potential Scriptural arguments. Is there not some one in Arkansas who will carefully review it. He must know that we never held that any Baptist minister has a right to preach in the pulpit of any Baptist church, or that any pastor has the right to invite any minister to preach in the pulpit of the church of which he is pastor. If he can fill it one Sunday he can for one hundred Sundays. But we do teach that a church can invite an orderly Baptist minister to sing or pray or preach to her if she wishes, or to perform any other religious service that is not a church privilege. No church under heaven has the right to invite a minister or member to vote in her conferences or to eat the Lord's supper, because these are church privileges and confined to her own membership.

The very reasons Bro. Jansson gives for his surrender will doubtless convert a score to church-communion—their very weakness.

BRO GRAVES:—It is strange to me that you claim that the intercommunion brethren in extending an invitation to members of sister churches "yield the whole ground." I know of no one who claims that members of one church have the right to observe the Lord's Supper with another church unless invited to do so. But this is true of other things as it is with the Lord's supper. I certainly have no right to preach for Pastor Venable of the First church in your city, or for any other pastor, unless invited to do so. And, should he invite me, does he yield the whole ground? Does he violate any law of Christ when he, by permission of his church, invites me to preach for him?

I know you claim that one church has no right to invite members of another church to celebrate the Lord's supper with her for the reason that Christ has withheld the right. Has he authorized a church with a pastor to invite another minister to preach for her? If he has not, then your logic on the communion question would not allow a church with a pastor to invite another minister to preach for her. If I understand you, you teach that a church can invite a minister not a member of her body to administer the Lord's supper to her. Now I wish you to give chapter and verse for such authority. I think the next verse for such authority authorizes him to partake of it. The Apostle Paul, in giving to the churches the Lord's supper to observe, certainly did not sit back and refuse to partake of it himself. And if he put his letter in at each church where he observed the Lord's supper I guess his membership was at one place but a very short time. I was once guilty of breaking the bread and pouring the wine for a church without partaking of it; but I believe now it was a mistake, and promise never to do so again.

It seems to me, my brother, in your zeal for local church communion you have forgotten yourself, and have been guilty of pulpit-affiliation with Pedobaptist ministers. You have, in your paper, what you call "Our Pulpit," and I am sure you have had it occupied several times within the last year or two with Pedobaptist ministers. If you can consistently invite Pedobaptist ministers to occupy your "pulpit," why can't I, or any other Baptist minister, do the same thing? Your pulpit is paper and ours is wood, but the principle certainly is the same.

J. D. JANSSEN.

#### AN EXPLANATION.

We place the blue X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without making a late copy, we give all fair warning that we will not accept all names the exact week their subscription expires.

#### A CONVERSION.

BRO. GRAVES:—An honest confession is good for the soul, and if you will permit me through the columns of your paper, I will make one. I was ordained to the full work of the ministry by Ozark church, which has ever been an intercommunion church. I had the pleasure of hearing you about five years ago on local-communion at a subject. Church independence seemed correct to me; but still I was not convinced thoroughly. Indeed, I contented myself by thinking that I made but little difference what view I took of the subject. Church independence seemed correct to me; but still I was not convinced thoroughly.

An article appeared in THE TENNESSEE BAPTIST last summer from Bro. Copeland, stating that he had embraced your views on the supper. This struck me with considerable force. Bro. Copeland used to be pastor of my church, and I learned to love him as a firm Baptist. I knew that if he was convinced, that certainly the subject was worthy of an investigation. So I began my investigation, determined to be convinced only by the Word of God. Soon after this I met Bro. Copeland and demanded of him the arguments that convinced him, which he cheerfully gave me by referring to the New Testament. I saw clear proofs of the doctrine there that I had never held in that light before. I am now prepared to say that I am soundly and happily converted to local-communion. It is very clear to my mind now that each church is an independent body, and that the supper is an ordinance of the church, and must be kept within the same.

Again: It is obvious that as it is the duty of each church to judge of those who are worthy of baptism at their hands, so it is not only the right but the duty of each church to judge of those who partake of the supper, and this she cannot do, unless the ordinance is kept within her pale.

The jurisdiction of any Baptist church does not, and cannot extend beyond her own members. Since I have been converted on this question I have had more satisfaction and enjoyment in meditating upon the church than ever before. I am for Old Landmarkism from beginning to end.

Bro. Copeland has my thanks for his article in THE BAPTIST, and his efforts to get me out of my previous error.

Praying God to bless you, I am yours in Christ, R. H. WHITE.

Bodeau, Nevada county, Ark., Oct. 27, 1884.

We give our brother the right hand of fellowship. This should encourage every minister in Arkansas and elsewhere to make the confession if convinced, that others may be led to examine the Word of God. We wait just now to hear from Brethren Kincaid, Fawcett and Callahan, who are holding the centre of the State.

#### SCRIPTURAL DIVORCE.

AT a recent meeting of Mount Vernon Baptist Association, held with Rehoboth church, Phillips county Arkansas, a special committee having been appointed, reported the following resolutions, which were adopted:—

Whereas, The subject of what constitutes a Scriptural divorce is now being agitated by the religious world, and the laws of our country seem to conflict with the laws of Christ, and is the ground for dissension and disturbance among our churches, it becomes our duty as a denomination to set ourselves right before the church and world on this subject,

Therefore be it resolved, That believing the Scriptures to be our only rule of faith and practice on this, as well as on other subjects connected with our denomination we receive as conclusive and satisfactory the teachings of our blessed Savior on this subject. By reference to Matt. v. 31-32; Mark x. 2-12; Matt. xix. 3-10; Luke xvi. 18, we find the subject discussed and settled by the only law-giver in Zion—in which the marriage contract is said to be indissoluble, "save for fornication," and that marriage is a divine institution, and can only be dissolved by divine authority. Therefore, when separation takes place between man and wife, save for this cause, and either marry again they are

#### RESOLUTIONS.

DEAR BAPTIST:—At a recent session of Mount Vernon Association, Arkansas, held with Rehoboth church, Phillips county, the following resolutions were presented by a special committee, and unanimously adopted:—

Whereas, we learn with sadness of the severe affliction that has befallen Bro. J. R. Graves, editor of THE TENNESSEE BAPTIST, a minister well beloved by the brotherhood, and a bold defender of the faith, and whose worth to the denomination is incalculable, and whose loss would be irreparable; therefore be it—

Resolved, that while we recognize the right of our heavenly Master to do as he pleases with his own, and feeling devoutly thankful that his mind is still unimpaired, and trusting that he will soon be able to wield his pen in defense of the truth, and to add to the hearts of his many friends, we tender this, our expression of condolence, to his devoted family, promising to remember him and them in our devotions at a throne of grace, praying that the great Head of the Church will speedily restore him to his wonted health and strength.

Resolved, that these resolutions be printed in our minutes, and that a copy also be sent to THE TENNESSEE BAPTIST for publication.

W. H. PASLAY, Chairman of committee.  
A true copy. G. A. GRAMMAR, Clerk.

#### THE UNION OF COLD WATER ASSOCIATION.

BRO. GRAVES:—The Union of the Cold Water Association requests that you publish the programme of its next meeting, to be held with the Hickory Grove church, Tate county, Miss., Friday before the fifth Sabbath in November, 1884.

Introductory sermon by W. M. Gordon.  
1. Origin and Mission of Baptists, Jobe Harra and J. H. Amacker.

2. The Importance of Studying the Scriptures, Dr. W. L. Mabry and Eld. H. J. Smith.

3. What constitutes the Sin against the Holy Spirit, and can it be Committed Now? W. D. Howdize and A. B. Crawford.

4. Is Pulpit Affiliation Sinful, and should it be Practiced? T. J. Carter and J. W. Lipsey.

5. If a difficulty arise in the Church, who are the Scriptural Witnesses? G. W. Darby and W. M. Harra.

6. Has the evidence upon which faith rests been the same in all ages? S. D. Johns and L. T. Ray.  
J. C. Doane, Clerk.

Cockrum, Miss., Oct. 21, 1884.

#### DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. R. GRAVES.

This first volume contains the six following Denominational Sermons:

1. The Act of Baptism.

2. The Symbolism of Baptism.

3. The Relation of Baptism to Salvation.

4. The Lord's Supper a Church Ordinance.

5. What is it to Eat and Drink Unworthily?

6. Conscience: What is it?

These six sermons are beautifully bound in one volume of 331 pages, and sold at only 75 cents, post-paid.

Two publishers believing that there are thousands who would be pleased to have all the great Denominational Sermons preached by the author, put up in nice style for their libraries have brought out this first volume, which will be followed by a second volume, if the enterprise is a success.

Send for a copy for your library. Address Baptist Book House, Memphis, Tenn.

"Are you going to make a flower-bed here?" asked a young lady of her father's gardener. "Yes, miss; them's the orders." "Why, I'll spoil our croquet ground!" "Can't help it, miss. Your papa says he's bound to have this plot laid out for horticulture, not husbandry."

guilty of the crime of fornication, and if members of the church, should be immediately expelled from the membership of the same, and if the party guilty of the crime be a minister of the gospel, he should forever leave his sacred office and hide himself in obscurity.

Resolved, That if any church, belonging to this Association should retain in her fellowship any member guilty of this crime, or retain as pastor any minister guilty of the like sin, the fact coming to the knowledge of this Association, we will immediately withdraw our fellowship from said church, and refuse all communications with such church until satisfied she has dealt with such offenders as the Bible directs.

G. A. GRAMMAR.

#### MOUNT VERNON ASSOCIATION, ARK.

THE Mount Vernon Baptist Association held a pleasant and profitable session with Rehoboth church, Philadelphia, Ark., October the seventeenth to the twentieth, 1884. The introductory sermon was preached by Eld. W. H. Paslay from Matt. xvi. 18. Deacon Slaughter, who had been moderator for nearly twenty years, begged the body to relieve him from further service, on account of old age and declining health, being over seventy years old, and Hon. S. H. King was elected moderator; W. H. Paslay, treasurer; G. A. Grammar, clerk. There were messengers from eighteen churches, and four churches were admitted, making total number of churches in the Association twenty-six. Collections were as follows:—

Associational missions, cash,	\$ 63 30
Associational missions, pledges,	137 50
Associational missions, sent by churches,	7 85
State missions, cash,	20 25
Foreign missions, cash,	16 80
Mariana building fund, cash,	3 25
Mariana building fund, pledges,	25 00
Minute fund,	42 05
Total,	\$316 00

The churches reported more baptisms than usual, ninety-eight, but the net increase of the body is small.

There are thirteen ordained ministers in the Association, and eight pastorless churches. But one of the ministers is over seventy years of age, Eld. T. J. Hunt, formerly of your State; and Eld. B. F. Thomas is crippled for life.

Resolutions of sympathy, which I herewith inclose, were passed on the affliction of the editor of the Old Banner.

A very strong report on Scriptural divorce was unanimously adopted.

The writer preached the missionary sermon, on Christian giving, to a very large audience on Sunday.

G. A. GRAMMAR.

#### HARTSVILLE, TENN.

BRO. GRAVES:—I see that my time of subscription is out for your paper, and, as we cannot do without it, we send you four dollars to renew for it, myself and brother, F. G. Harris, both of Hartsville.

Bro. Graves, I hardly know how to express my sorrow for you in your affliction. I think, if you should be taken away from us, who could fill your place?

We have just finished a very fine church in Hartsville, at a cost of twenty-seven hundred dollars, which is nearly all paid. And how much we would have liked for you to have come up and preached a dedication sermon! But God doeth all things well; and we ought to be submissive. But our prayer is, that God may still spare your life to labor in his cause, and contend for the truth, as you have ever done.

I believe that liberalism among the Baptists is doing more to impede the progress of the churches than any other one thing. But let us contend for God's truth whether we live or die, and leave the result with God.

I believe in strict church-communion. And how much I am delighted to read Bro. Harra's piece in which I do think they are worth the price of the paper. Tell him to write often, for his articles are always a treat to me.

F. G. HARRIS.



## TURNING THEIR GUNS.

HOW honest men, when off their guard, will sometimes say things which they are not quite ready to stand to when they see whither they are tending is beautifully illustrated by several writers for the *S. S. Times*, (2 Samuel vi. 7.) where the death of Uzzah is attributed to a failure to observe the divine law with regard to the carriage of the ark. Thus, Rev. Dr. Green of Princeton Seminary says:—

"According to the express directions of the law the ark was to be borne upon the shoulders of the Levites (Num. iv. 5; vii. 9), by staves inserted in the rings upon its sides. (Exodus xxv. 12-14). The law was not unknown, as appears from its observance when the ark was subsequently taken from the house of Obed-edom. (Verse 13.) It was disregarded as of small consequence, and less convenient, than the conveyance of it upon a cart, as the Philistines had sent it back to the land of Israel. (1 Samuel vi. 7-8) The legal form had been dispensed with on that occasion with impunity: why might it not again? This initial error prepared the way for the more serious transgression which followed, and its fatal consequences. It can neither be innocent nor harmless to disobey the plain command of God, even in the smallest and most trivial matters."

Rev. A. F. Schaeffer says:—

"RASH PRESUMPTION.—David ought to have known that God had given certain specific directions with regard to the way in which, and the persons by whom, the ark was to be moved. Only Levites were to touch the ark, and they were to bear it upon their shoulders. The fact that the Philistines had sent back the ark in a cart, seventy years before, was no fit precedent for the Israelites to follow. If David and his servants wanted to honor God, they should have asked how God wanted them to act."

Rev. Dr. Charles S. Robinson, says:

"It had been decreed in the beginning of its history that this singular chest should be carried on men's shoulders. For the purpose of handling it had been constructed with rings, through which poles might be passed, so that it could be borne by the priests. Here we observe that Abinadab mounted it upon a cart; and in this he patterned not after Moses, but after the Philistines themselves. (1 Sam. vi. 7-8) It is of no use to say this was of no consequence. It is always of much consequence that one obeys God, and pays respect to every one of his commandments exactly as he gives them."

And Dr. H. Olney Trumbull, the editor, says:—"It is so easy to improve on God's way of having God's work done! What if the Lord did command that the ark should be borne on the shoulders of his priests? The Philistines sent it home on a new cart when they wanted to do it honor. Why shouldn't the Israelites secure a similar ride for it in their turn? There is a good deal of this Philistine cart business in doing the Lord's work now-a-days."

All these are Pedobaptists, and rarely, if ever, practice immersion; and though they are unable to point out a case of infant baptism, or of sprinkling, in the New Testament, and admit that the command of Christ is to baptize, yet they argue that sprinkling is more convenient; that it has come down from a venerable antiquity; that much good has been done by those who have practiced it, and that infant sprinkling must be well-pleasing to God, because he has nowhere, in express terms, forbidden it.

Yet see; the Philistines had put the ark of God on a cart, and had sent it away without harm; this had been done seventy years before David's removal of it; the cart was more convenient than the shoulders of priests, and God had nowhere in his word in express terms forbidden the putting of the ark upon a cart. How exceedingly pat to the baptismal question are those words of Dr. Trumbull, "It is so easy to improve upon God's way of having God's work done!" What if God did command the believer to be baptized? The Catholic church has decreed that infants shall be sprinkled,

and thus saved. Why should not Presbyterians and Methodists and Congregationalists fall in with the Romish church? "There is a good deal of this Philistine cart business in doing the Lord's work now-a-days." So it seems to us. And yet we agree with Dr. Robinson: "It is always of much consequence that one obeys God, and pays respect to every one of his commandments, exactly as he gives them."—*Journal and Messenger*.

## A LETTER FROM TEXAS.

THOUGH private we cannot withhold this letter from our readers. It is from our old associate, and, by far, the ablest secular editor we ever had on this paper. And he stood firmly by his colors during the war, and went to prison; and finally and fast by us during the terrible plague that ravaged this city in 1867, when we lost mother and wife. God bless him in his old age.

MY DEAR BROTHER:—I have only just learned of your sad affliction, and hasten to assure you of my deep sympathy, both with you and your family, under so severe a dispensation of Providence. I would fain hope that, by this time however, the case may not wear the same alarming aspect that it did at the outset. You have a good constitution, and may yet rally for many years of usefulness. Chalmers of Scotland was taken in the same way at about your age, and yet lived to a good old age; and, for years after his recovery, experienced no greater diminution of bodily or mental vigor than that which advancing age ordinarily brings with it. And my father-in-law, Chas. Howell's father, was a paralytic for more than thirty years, and yet died at the age of eighty-four. The disease had no perceptible effect on his mental power; and he was a man very much of your figure and build. Chalmers was fleshy, and a much worse subject for paralysis than you. But I cannot help charging upon you the necessity of inaction and repose, until a thorough reaction of your system has been brought about and confirmed.

It is now twenty-four years, almost to a day, since I first saw you; and it was on Saturday September the first, that my name first appeared in *THE TENNESSEE BAPTIST* as "Secular Editor," in the year of our Lord 1860. And, though there has been but little intercourse between us during the last few years, yet I have always stood prepared, should occasion offer, to give proof of my regard for you. The little scrap cut from the *Texas Baptist*, which I inclose, may serve to show this, as well as to bring up some thrilling recollections of sore trials in the past. But you and I know in whom we have believed, even in him who says, "I am the resurrection and the life. Whosoever believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." And then again, how ought those glorious words spoken in *Psalm* ever to ring about our ears, especially when we are brought low, and feel our utter helplessness: "I am he that liveth, and was dead. And behold, I am alive forever more, and have the keys of death and of the unseen world. I open, and no man can shut; I shut, and no man can open." Enough, my precious Lord, enough!

My heart can on this promise live,  
Can on this promise die.

I hope you will be well enough to read this when it comes to hand, and also to give orders to have a copy of *THE TENNESSEE BAPTIST* sent me in which the full particulars of your affliction are given. With kind remembrances to Mrs. Graves and your family believe me, my dear brother, very truly yours,  
JOHN TOVELL.  
Houston, Texas.

## THOUGHTS FROM PHELPS ON PREACHING.

STRENGTH in preaching depends on no other rhetorical excellence so much as on good divisions and propositions; that is, on good planning of thought.

Few things which need so much study receive so little as the adjustment of propositions in the pulpit. Weak thinking has always a gravitation downward from the species to the genus.

A preacher has no right to have secret convictions on anything he professes to preach. Happy is the man whose habit it is to think iconically.

The abandonment of the house of God generally precedes the development of skepticism.

The peril of a large majority of educated preachers are not in the direction of fanaticism, but in that of a servile fear of fanaticism.

The most destructive disease of the ministry is satisfaction with other successes than those of saving souls, and building up a sanctified church.

That it is an unwise policy which strives to win ignorance and coarseness by methods of preaching which are intrinsically fitted to alienate learning and taste.

Only by the support of argumentative preaching can horatory preaching command respect.

Variety of style is the natural exponent of mastery of thought.

The authority of the pulpit with hearers depends largely on the reputation which preachers establish for the integrity of their logical power.

Religious excitement has no value any further than it can be utilized in the sanctifying of common life.

Earnestness in exhortation is apt to be in inverse proportion to violence of style and boisterousness of elocution.

Those who have the least character have the most abundant flow of tears.

Men should never be exhorted from the pulpit in the mood of despondency.

A scholarly ministry, taken as a whole, we must confess, is working away from the unscholarly masses of the people.

No theory of ministerial culture is either Scriptural, or philosophical, or sensible, which cannot bridge the gulf between the clergy and the masses.

The great problem of life to an educated ministry is to make their culture a power instead of a luxury.

We need subjection of the personal tastes, which high culture creates, to apostolic and Christ-like motive.

The oral elements of a sermon usually grow, in a preacher's estimate, with the growth of his experience.

## A CIRCUIT RIDER ON SUCCESSION.

ONE circuit rider named Ramsey, said at Spring Hill, Ky., third Sunday in August. "The greatest lights in the Baptist church have given up succession and only claim to be a branch of the church." Preaching that Elder Ramsey would not slander Christ's church, and knowing that editors know all things, and as I don't happen to know any of the "greatest lights" who say they are the "branch of the church," please give the names of those great lights with a comment.

R. W. MAHAN.

If there are any of the greatest lights, greater lights, great lights, lesser lights, or any other kind of lights in the Baptist church, who have given up succession, and who regard the Baptists as "only a branch of the church of Christ," we know nothing of them. We are as ignorant of those names as is Elder Ramsey. We venture to say that if Elder Ramsey's neck were to be saved by naming such a Baptist living or dead his neck would not be saved. We are glad he is not in such distress, yet perhaps he had better have a millstone tied to his neck and be cast into the midst of the sea, than to cause any of God's children to stumble by such slanderous insinuations. The man who denies the fact of succession, is an infidel, as we hope soon to prove. The ecclesiastical history was never written that was not written to prove it. Read the Index of all such histories in all the world, and you will see that they undertake to give the history of the church in all the centuries back to Christ.

There are Baptist lights who, through habit, of affiliation, have become cowards, and, in yielding to a demand, say they can't make out Baptist succession historically. Neither could they make out human succession back to Adam, nor Hebrew suc-

cession back to Abraham, historically, yet they have no doubt of the succession as facts.

We read of men in every century from Adam, of Jews in every century from Christ; and we know these in every century from Christ; and we know these have been continued from their origins till now; and while we may be unable to trace the successions as historically, yet no one doubts the successions as facts. Who could have originated and preserved the race but God? Can man originate, preserve the race? Who could have originated and preserved the church but Christ? Who could have originated and preserved the Jews but God? Can man originate a church of Christ? A better church than Christ originated? A church so much better that it must oppose and finally supplant the church of Christ? Let church or sect makers call upon mountains and rocks to fall upon them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb, when he comes to shake not only the earth, but also heaven. "Wherefore, receiving a kingdom that cannot be moved." etc.—*Baptist Gleaner*.

## FROM BRO. BORUM.

BRO. GRAVES:—I have recently made a trip to Brownsville, and spent several days very pleasantly with my brethren and others. Among other things I partook of a splendid birthday dinner with our friend and brother, Dr. J. H. Howell, which was most elegantly served by our goodly sister, and his worthy lady. This was his sixtieth birthday,—October the eleventh. Several were present, and everything passed off most pleasantly. Sister Howell showed me the room that you and me were to occupy together at the meeting of the State Convention. So we are provided for as we were once before at the same place, should God, in his providence, spare us until that time.

I met with Bro. J. M. Joiner while there, one of our foreign missionaries, and witnessed his marriage to Sister Mary Eager, October the sixteenth, 1884. The service was a very solemn one indeed, being performed by her aged father, the elder Eager. She is represented by those who know her as being one of the most amiable and pious of women. I accompanied them to the train, and witnessed the tears of the young ladies who had been her pupils in the Brownsville Female College. It was truly a sad time. May they accomplish much good in the field assigned them in my earnest prayer.

I preached here last Sunday at eleven o'clock, and at night; and at four o'clock p. m. I baptized Bro. J. M. Nichols, a worthy man, who was a number of years sheriff of Dyer county, and now county trustee. At night Miss Jennie Doyle, who graduated at the Mary Sharpe short time since, was received for baptism, and will be baptized (D. V.) next Lord's day afternoon at three o'clock. May God bless and raise you again to health in my earnest prayer, accompanied doubtless by thousands of others.  
JOSEPH H. BORUM.  
Dyersburg, Tenn., Oct. 21, 1884.

## A HARD HIT.

ONE of the Baptist pastors of this city preached on Sunday last a very pithy and pungent sermon from the text, "Will a man rob God?" The question was answered in the affirmative as regards some men, judging both by past history and present examples. This was illustrated by an anecdote very felicitously told. We shall aim only to give the point. It was so sharp it could not well escape the listener. A man asks another: "Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some church then, I suppose?" "Member of a church! No, indeed. Why should I be a member of a church? It is quite unnecessary. The dying thief wasn't a member of a church, and he went to heaven."

"But, of course, you've been baptized? You know the command—" "Been baptized! Oh no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptized." "But surely since you will not join a church, nor be baptized, you do something in acknowledgment

of your faith? You give of your means,—you help the cause in some way?" "No, sir: I do nothing of the kind. The dying thief—" "Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career. But mind you, there is one important difference between you and him,—he was a dying thief, and you are—living one."—*Michigan Herald*.

## PEDOBAPTIST INCONSISTENCY.

THE readiness with which some Pedobaptist ex-changes have intimated that the newly discovered "Teachings of the Twelve Apostles" requires Baptists to modify their view that immersion only is Christian baptism, reminds the *Christian Secretary* of the following story: "In a certain town, years ago, a Pedobaptist minister, whom we will call Smith, and a Baptist minister whom we will call Smith, were neighbors. Robert Hall's book in defense of mixed communion had recently reached this country, and Rev. Mr. Jones had been reading it, when one morning he met Rev. Mr. Smith. Something like the following dialogue took place: 'Bro. Smith, I have been reading Mr. Hall's new book, and you Baptists ought to read it, and practice everything it teaches.' 'Well, Bro. Jones, that must be a remarkable book which you recommend so highly. Will you not give me some account of its teachings?' 'Yes; it says that immersion is the only Scriptural mode of baptism.' 'I subscribe to that, Bro. Jones; but do you?' 'No, Bro. Smith, I think there are other modes of administering the ordinance. Mr. Hall further teaches that believers are the only proper subjects for baptism.' 'I agree with him in that, Bro. Jones; but do you?' 'No, I do not. Mr. Hall also says that you ought to invite all Christians to your communion, whether they have been baptized or not.' 'I cannot agree with him there, Bro. Jones; can you?' 'Well, Bro. Smith, I do not exactly agree to his doctrine on that.' Then Bro. Jones, when you do not accept any of the teachings of Mr. Hall's book, how can you ask me to practice all of them?"

## OBITUARY.

WILLIAM T. POE.—The deceased was born in N. Carolina, March 21st, A. D. 1817; he emigrated to Tennessee county, Alabama early in life. He professed a faith in the Redeemer in the twentieth year of his age, and was baptized into the fellowship of Spring Hill Baptist church by Elder John Walters. He emigrated to Sabine county, Arkansas in 1851, and soon after united with Liberty church, since which time, until his death (which occurred on the 15th day of October, 1884,) he lived as a humble, pious, and consistent Christian life. He has two wives in the Paradise of God, and leaves one and three sons and four daughters to mourn his loss. In the death of Bro. Poe the church has lost a consistent member, who has spent forty-seven years of his life in the service of his divine Father, and one whom it would seem was cut down in the midst of a useful life. The writer tenders his heartfelt condolence and sympathy to the relatives of the deceased, and admonishes them not to weep as those without hope, for we are assured of the fact that the deceased long ago committied the keeping of his spirit into the hands of Jesus. And he would urge them to imitate the virtuous life of the deceased, so that when God shall call them and him, we will be permitted to meet those gone before in the Paradise of our God, where parting will never occur.

Alabama papers please copy.

The new subscribers on the fifty-cent proposition are coming in most encouragingly. We are making an experiment, and want five thousand fifty-cent subscribers to complete it; and that is, if this paper can possibly be published at this rate,—paper can possibly be published at this rate, and I am a fifty-cent subscriber shall have his paper for \$1.50 per year. Now, brethren, paper for \$1.50 for the year 1885. Now, brethren, if you want the cheapest paper on the one and all, if you want the cheapest paper on the continent try this, and roll up the five thousand new subscribers.

## MISSIONS.

## WHAT SHOULD WE DO FOR MISSIONS?

What should we do for missions? Well, well! The question is proper, and so let me tell what we should do for the missions. And first let me say, by way of appeal, To all our dear readers, you kindly should feel The sweetest of love for missions. For love begets goodness, and goodness, you know, On errands of duty and mercy will go, And circle the world with its missions. And so when our heads and our hearts are all right, We shall do with our hands, and do with our might, And cheerfully do for our missions. But what shall we do? Well first, every day, Be sure from our falsetts of heart we should pray For the blessing of God on our missions. And then every Christian, no matter how small, No matter how weak, may expect there will fall The dew of his grace on our missions. Strong faith is the ladder on which we climb To the gates of the heavenly high sublime; And prayer is the soul's earnest pleadings. And so, from the depth of our soul we should pray, In strength and in weakness, in faith every day, And follow the Spirit's good leadings. And prayer will blossom for me and for you, Will strengthen, uphold and help us to do The all we can for missions; And make us feel deeper the duties which bind, And make us as one with the rest of mankind In the sweet, good work for missions. And then we should give as God gives the dew, The rain and the sunshine to us as me and you, And give all we can for the missions. To pray without giving! Well, well, let us see! May never reach heaven nor bless you nor me, Nor be of much use to missions. As the flowers give sweetness so, Christians, should you, Though your purse should be slender, your penules but few, With prayer kindly give to the missions; And then the good Father in heaven will smile On your kindness and goodness of heart all the while, And bless what you do for the missions. —*Gospel in all Lands*.

## PATIENT WITH THE LIVING.

Sweet friend, when thou and I are gone Beyond earth's weary labor, When small shall be our need of grace From comrades or from neighbor, Passed all the strife, the toll, the care, And done with all the sighing, What tender truth shall we have gained Alas, by sleep y-dying? Then lips too chary of their praise Will tell our merits over, And eyes too swift our faults to see Shall no defects discover. Then hands that would not lift a staff, Where sinners were thick to number Our steep hill-path, will scatter flowers Above our pillow slumber. Sweet friend, perchance both thou and I, Ere love is past forgiving, Should take the earliest lesson home,— Be patient with the living. To-day's repressed rebuke may save our blinding tears to-morrow. Then patience, even when kindest edge May whet a nameless sorrow. 'Tis easy to be gentle when Death's silence shames our clamor, And easy to discern the best Through memory's mystic glamor; But when it were for thee and me, Ere love is past forgiving, To take the tender lesson home,— Be patient with the living. —*Margaret Sangster*.

## FROM WHITESBURG, TENN.

BRO. GRAVES:—I have just closed glorious meetings of nine days at my home church. The interest of the meeting demanded their protracting; but I must rest a while. I had no preacher to help me except some of the Mossy Creek boys. But they pleased to be excused, while I could hold up. They seemed very humble and unassuming, but zealous; sang and prayed and did good work. We baptized nine happy young people: two joined by letter. I am to begin at Kidwell's Ridge soon. You may then hear from me again. Oh, how my heart was troubled, and eyes filled with tears, when I read, "paralyzed in his pulpit." The good Lord bless our old editor. How could we spare him? The first thing I do when I get my paper is to see what Nora says about papa. May God spare you, Bro. Graves, is my prayer. —*THOMAS GILBERT*.



## The Tennessee Baptist.

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

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Send money by Post Office Order, Registered Letter, Express, or Draft, at our risk otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

## 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. This Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

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

## Church Policy.

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

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

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

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

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

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

## Distinguishing Policy of Historical Baptists.

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

## Sincerity is the most efficient Accomplish of Error.

## THE WINE OF THE LORD'S SUPPER.

NO. 1.

WE have recently received a letter from a valued brother in Lower Canada warmly commending our work on "Inter-communion Unscriptural and Inconsistent," but informing us that our advocacy of fermented wine at the Lord's table gave no little offense to many Baptists who were conscientiously opposed to the use of fermented wine at the commemorative supper. He kindly suggests that more demonstrative proof should be given, or the position materially modified in the book. There is a Temperance Order spreading in the North and Northwest which thousands of Baptists are joining that binds with an oath every member not to touch or taste of wine, and the celebration of the Christian rite is not excepted. We met with a worthy deacon near Winters, Cal., who had resigned his deaconship because he could not conscientiously administer wine; and for this reason he would not commune with any church that used wine. It is a rising question, and is already giving, and will give, no little trouble to our churches; and, therefore, we feel justified in devoting our editorial space this week to the consideration and settlement of this question.

The Superintendent of the National Woman's Christian Temperance Union addressed and submitted the following questions to Rev. J. P. Warren, D.D.:

"1. At what period did wine begin to be used as a part of the Jewish passover service?"

"2. Would not the law prohibiting all 'leaven' at the passover feast apply to the wine as well as to the bread?"

"3. Do not the Jews of the present day, in the celebration of this feast, use unfermented wine only with the unfermented bread?"

"4. Since it would have been so easy to procure the pure juice of the grape, and since our Savior described the cup at the institution of the last supper as 'the fruit of the vine,' is it not most reasonable to conclude that the wine used on that occasion was unfermented?"

We submit his reply, and our readers will see that it fully sustains our position in our book—

1. That there was never a drop of unfermented wine—it is *most* and not wine.

2. That the Jews invariably used wine at their weddings and their passovers, which was, therefore, the fermented juice of the grape—the "fruit of the vine."

3. That for one passover in Jerusalem would require not less than 512,500 gallons of the fruit of the vine, which could only have been preserved in the form of the fermented juice of the grape.

## REPLY.

My DEAR MADAM:—I very cheerfully comply with your request, and would gladly aid you so far as is in my power in the object you have in view, to procure the banishment of intoxicating liquors from the Lord's table. I have long been heartily in favor of that reform. When a pastor, more than thirty years ago, I induced my people to make that change, and the pure article used instead was prepared in my family. Very seldom is the intoxicating liquid now ordinarily procurable under the name of wine the "fruit of the vine." I know of no reason why decoctions of whisky or brandy, even though possibly containing some small portion of grape juice, should bear that sacred name, or be taken to symbolize that blood which was shed to be the life of the world. Even if it were possible to procure the pure fermented grape-juice, I would still prefer the unfermented, because of the evils which in our day result from intoxicating drinks. We can without difficulty obtain the fruit of the vine in a harmless form and in using this we comply with every requirement, not only essential, but formal and literal, of the divine appointment. I am therefore, heartily in sympathy with your purpose, though as a matter of Biblical interpretation and history, I may not be able to answer your inquiries precisely in the way you would desire.

1. The first asks at what period wine began to be used at the passover feast. I cannot say very definitely. You have perceived that the original command instituting this observance says nothing whatever about wine. In none of the passages regulating it or mentioning its having taken place, is there any allusion to this as part of the rite. In fact, the Old Testament throughout, so far as I am aware, is entirely silent. Not until after the return from the captivity do we find any trace of the use of wine as a part of the ritual. It probably came in, like other modifications of the observance, by degrees. At first, the posture of those engaging in it must be that of apparent haste, with loins girded and a staff in the hand (Exodus xii. 11), to recall the haste with which their fathers went out of Egypt. In Christ's time the meal was partaken of reclining, as at other meals, the Rabbi explaining it as the posture of rest, because the Lord had given them rest in the land of promise. The use of wine may have been added for the same reason, as a recognition of God's goodness in the bestowment of plenty. Compare Deut. xxvi. 1-11. It is obvious that the original law could not have been intended to regulate a service in no wise contemplated at the time, and which in fact was wholly unknown for probably a thousand years.

2. Your second inquiry is as to the terms of the

"Well, what Dr. Warren says about the modification introduced, not by God, but by the Rabbis into the observance of the passover, 'Protoprophet' in the Mishnaic and Talmudic position that the meal made the change! If so, he, and Dr. Warren and any Bible reader could tell when and where it was done.—Ed. Baptist.

law itself. It prohibited all "leaven," and is not the ferment of grape-juice leaven as well as that of dough?"

I think not. The terms of the command were specific. Ex. xii. 15-20; xxxiv. 25; Lev. ii. 11, x. 12, "unleavened bread," "outeth," "meat-offering," etc. There is no hint or suggestion of anything else. Even when the word stands alone, the context shows in every instance that some preparation of flour was intended. It never means wine. I may add, that our knowledge that fermentation is essentially the same process whether in bread, stuffs or fruit-juices is given us by modern chemistry. It is not apparent to observation. A hundred years ago, before the discoveries of Liebig, Gay, Lussac, and others, nobody knew it. (See Ency. Brit., Art. "Fermentation.") We surely cannot suppose that any act of legislature could have been founded thirty-five centuries ago upon a principle never discovered nor dreamed of until within less than one.

Besides, the radical ideas attached to the two substances in the Hebrew mind were diametrically opposite. Leaven was forbidden because it was the symbol of corruption and death; wine, especially when sparkling with fermentation, was regarded as *inspired with life*. It was the condiment of wine; the cheerer of God and man; the restorer of him that was ready to faint; it made the heart glad; it was enumerated among the choicest gifts of God. I will not here go into the question of the two kinds of wine; it is enough to refer only to the general ideas associated with the word and the substance. So, ever since the discovery of alcohol, it has been called in most languages by some word signifying life. It is the *agua vita*, the *eau de vie*, etc. Nothing is more improbable than that the Hebrews could have associated under one idea and one term two things, which in appearance and ordinary usage were so totally dissimilar.

We are compelled to the same conclusion by the command to destroy all leaven at the passover week. That command was very stringent. "Ye shall put away leaven out of your houses." "There shall no leaven be found in your house." "Neither seen with thee in all thy quarters." Exodus xii. 7. Observe, the requirement is not confined to what is used in the feast itself; it covers everything in possession anywhere. And we know how to this day the Jews carry out this requirement even with the most punctilious exactness. "Every head of the family," says Rabbi Maimonides, after searching by the light of a candle and gathering every morsel he can find, adds the prayer, "What ever leaven remains in my possession which I cannot see, behold it is null, and accounted as the dust of the earth." If, then, fermented wine was leaven, it must all have been annually destroyed. No matter how large the quantity or wherever stored, it shared this doom of all uncleanness. The passover was in the spring; the vintage in the fall. Scarcely could the newly raised crop have reached maturity and become fit to drink as fermented wine, before it must have been thrown away. There could have been no such thing, lawfully, as old wine, and the proverb, "The old is better," must have been unmeaning. Shall we carry out this false promise to its necessary conclusion?

I have only to add under this head, that we have

expositions of this law from the Jews themselves. Rabbi Maimonides, whom I just now named, one of the most learned of the thirteenth century, goes into this matter at length. "Nothing," he says, "is prohibited on the feast of the passover because of leaven except the five kinds of corn, viz. wheat, barley, spelt, oats and rye. . . . And even those if simply kneaded with the liquor of fruit, without water, are not accounted leaven. Though the dough thus made stands the whole day and rises, yet it may be eaten because the liquor of fruit does not engender fermentation, but acidity. The fruit-liquor, oil, wine, milk, honey, olive oil, juice of apples, of pomgranates, and the like, but no water is to be in it because any admixture of water however small, produces fermentation." Killo's Bib. Cys. Vol. III 426. We have now nothing to do with the Rabbi's notions of chemistry; save as

they illustrate what I have just said as to the impossibility of making ours fit into those of former ages; but as an authority as to what the Jews understood their law to mean, his testimony is conclusive.

## A WORD TO OUR FRIENDS.

If you enjoy this paper, and believe it is doing a good work, and doing it well, you will do a good deed by saying so to your neighbor, and sending in his subscription with your own. We shall appreciate such *proofs* of real, active friendship. Show your brethren the cheerful and reduced rates for 1885, and from hence forward, if the number of subscribers can be kept up. This is what the *Western Recorder* of Kentucky says: "We have not proposed to reduce the subscription price of the *Recorder* except to churches, and to such churches only as give us an increase of circulation. We are spending on the paper, every year, several thousand dollars more than the subscriptions bring in. The only safe way for us, and the denomination, to reduce the price of the paper is to increase the circulation. To those churches who help us to raise the circulation we make special rates. Individuals and churches that make no effort to build up the circulation have no right to ask or expect a reduction."

Now, brethren, for good honest work for *The Baptist* until the first of January, 1885. The three thousand can be raised, and a far greater good will be accomplished by the paper. Work for the extension of the grand principles and policy advocated by this paper, if you really do love them. No cause, however good, can be advanced without the labor and sacrifices of its friends and witnesses.

## ITEMS.

[The columns of "Items" and "Edigrams" are selected and prepared by me and read to and approved by my father and therefore the editorial "we" is used.—NORA S. GRAVES.]

There is an inquiry after the minutes of the Big Hatchie Association. How is it, Bro. Borum?

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1.50.

Bro. Lashor, you need not get so excited over the *Religious Herald*: its of no use. Bro. Dickinson could go right to the managers of the Home Mission Society and get other few thousands for Richmond College, and the subscription of each to the *Herald*.

A shrewd old lady cautioned her married daughter against worrying her husband too much, and concluded by saying: "My child, a man is like an egg. Kept in hot water a little while he may boil soft; but keep him there too long and he will harden."

Brethren in Tennessee having funds for the Ministerial Board at Jackson will forward them henceforth to the treasurer, D. W. Hughes, Memphis, Tenn., he having removed from Jackson, and opened a large jewelry store on Main street, this city. And if they have jewelry or clocks to buy they should call upon him, and examine his large and splendid stock, and his prices, before purchasing elsewhere.

We learn that it will require fully five hundred dollars to print and circulate the minutes of the State Convention; and there is not a dollar in the treasury to do it with. And the State Board is twelve hundred dollars in debt. We agree with the *Reflector* that this expense should not be incurred by the Board, as the proceedings were so fully published in all the Baptist papers in the State.

A Baptist minister in Tennessee, having become a candidate for the legislature, has returned his ministerial credentials to the church, not permanently, but for two years only, receiving in lieu of them a license to preach.—*Christian Index*. This brother, by this act, concedes that his call to preach was an intermittent one, — only until he could find something he liked better. If he should be elected to the United States senate for four or six years he would accept that call, we suppose.

## ITEMS.

BY THE JUNIOR.

To save correspondence we would state to all who have remitted for subscriptions to *The Tennessee Baptist*, which remittances have been received since October the twenty-fifth, that we have given credit at the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. And ministers, new subscribers, sending one dollar have been credited twelve months.

A great many letters written to the office, contain words of comfort and cheer to the editor, which he would like to preserve, but, owing to the fact of their containing business matters, he can only glance over, and return to the office to be filed. He would very much prefer to have his personal letters, — letters intended for his eye only, written on separate sheets from business letters, though sent in the same envelope. We ask this as a favor, and will assure all that their letters of comfort and sympathy, which Bro. G. appreciates so highly, will reach him much more promptly.

We had calls the past week from Bro. W. G. Inman of Humboldt, Tenn., and J. T. Oakley of Henderson's Cross Roads, Tenn. Bro. Inman had the honor of being appointed Grand Chaplain of the Grand Lodge I. O. O. F. of Tennessee for 1885 at its session held in our city last week. Bro. Oakley's friends will rejoice with him in learning that the committee on "Appeals and Grievances," to which his petition was referred, after a fair and impartial hearing in the case, recommended that the whole matter be referred back to Salsbury lodge, and the lodge instructed to give Bro. Oakley a new trial. The report of this committee was adopted. The full report of this committee will appear in the printed proceedings of this session.

Bro. B. C. Hale of Statesville, a representative to the Grand Lodge of Odd Fellows, also called on us.

Bro. Joe L. Weekley of Nashville attended the meeting of the Grand Lodge the past week. Bro. Weekley is a live Odd Fellow, and has filled every important station within the gift of the Grand Lodge. If he works as hard for his church, and we learn he is one of the most active members in the "old First," we congratulate Bro. Strickland on having so able and willing a co-worker. Bro. Weekley is chairman of the building committee of his church; and the new house they are now building shows a master hand at the head of affairs.

Quite a number of representatives to the Grand Lodge of Odd Fellows made themselves known to us as brother Baptists as well as brother Odd Fellows. We were proud to know we were in such good company.

## BOOK-TABLE.

Ford's Repository for October is of more than usual interest. We shall transfer its historical article to these columns. This monthly richly deserves the large patronage it has already secured; and we trust it will be manifoldly increased. It is what it purports to be, — A Gospel, Historical and Literary Magazine.

Villanova Solcoo. A Story of the Vaudois. American Baptist Publication Society. \$1.50.

This is another volume of the most interesting series of historical novels touching the history and persecutions of those ancient Baptists, — the original Vaudois and Waldenses of the Alps.

The True Israel of the Alps.

They are admirable books for Sunday-school libraries, and for family libraries also. They can be had at the Baptist Book House, Memphis.

The author of the sermon we publish this week is a French divine and theologian. He was born in Paris in 1824. He is the author of several volumes of sermons. He is also the author of a life of Christ, and numerous other works on different phases of Christianity. He belongs to the conservative wing of French Protestantism. He has done as much to counteract the influence of Roman's infidel writings as any other man. Read his sermon: like everything coming from him, it is good.

Address GRAVES & MAHAFFY.



## QUESTIONS AND ANSWERS.

Q. 127. I want you to tell me whether a member of a Baptist church can be turned out of the church without 1. specifying charge or charges? 2. sending committee to see the brother? 3. shall he have a trial? 4. Should there be a record kept on the church-book stating charges? Please give me the Baptist rule on the foregoing questions. J. D. B.

1. We think, according to both Scripture and reason, that definite charge or charges should be made, with specifications, and sent to the brother. 2. It makes but little matter whether they be sent by a committee or through the post-office, so they reach him. It might be a little expensive to send a committee to a brother living in gross disorder fifty or hundred miles away.

3. It depends upon the nature of the offense, whether it be a personal or a gross general one, whether they give him a trial or not. It is evident that the incestuous member of the church at Corinth was excluded without a trial; for his offense was known to all the brethren.

4. A record should be kept on the church-book of the offense of which the member was charged.

Q. 128. A man came into the neighborhood, claiming to be unmarried, conducted himself well, courted a nice young lady, and married her. Some time after he was married it was found out that he had a living wife in another State. The civil law was put in force against him, resulting in his leaving the country. Since then the lady has married again. Please tell me whether the man who married her last is living in adultery with her or not? Would she be considered, in a Scriptural view, ever married at all? W. A. A.

We do not consider her an adulteress, but guilty, as so many other women are, of gross indiscretion in marrying a man before she knew who he was. Though we think the marriage a nullity in both a Scriptural and legal sense.

Q. 129. Some members of the Baptist church here believe that if a man and woman commit adultery, and marry before the time of child-birth, that the act of marrying condones and atones for the sin of adultery. For proof they bring 1 Cor. vii. 36. What are your views on the above Scripture? THOS. B. R.

Those members of your church who put such a construction on 1 Cor. vii. 36 convict themselves of utter ignorance of its meaning, or a willingness to construe it in support of the grossest species of licentiousness and fornication, which is so emphatically condemned by the word of God everywhere. It has no conceivable reference to a man who may be engaged to marry a woman, but to a father or guardian who may have a marriageable daughter or ward, for whose conduct they may be responsible. The following note from Albert Barnes on the passage mentioned undoubtedly presents its true meaning—

"But if any man think that he beareth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. So then, he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better."—1 Cor. vii. 36-38.

"36. That he beareth himself uncomely. Acts an unbecoming part, imposes an unnecessary, painful and improper restraint, crosses her inclinations which are in themselves proper. Toward his virgin. His daughter or his ward or any unmarried female committed to his care. If she pass the flower of her age. If she pass the marriageable age and remains unmarried. It is well known that in the East it was regarded as peculiarly dishonorable to remain unmarried; and the authority of a father, therefore, might be the means of involving his daughter in shame and disgrace. When this would be the case, it would be wrong to prohibit her marriage. And need so require. And she ought to be allowed to marry. If it will promote her happiness, and if she would be unhappy, and regarded as dishonored, if she remained in a state of celibacy. Let him do what he will. He has the authority in the case; for in the East the authority resided with the father. He may either give her in marriage or not, as he pleases. But in this case it is advisable that she should marry.

He sinneth not. He errs not: he will do nothing positively wrong in the case. Marriage is lawful, and in this case it is advisable; and he may consent to it, for the reasons above stated, without error or impropriety.

"37. Nevertheless. But the apostle, in this verse, states some instances where it would not be proper to give a daughter in marriage; and the verse is a kind of summing up of all that he had said on the subject. That standeth steadfast in his heart, etc. Most commentators have understood this of the father of the virgin, and suppose that it refers to his purpose of keeping her from the marriage connection. The phrase, to stand steadfast, is opposed to a disposition that is vacillating, unsettled, etc., and denotes a man who has command of himself, who adheres to his purpose.—a man who has hitherto adhered to his purpose, and to whose happiness and reputation it is important that he should be known as one who is not vacillating, or easily moved. Having no necessity. Where there is nothing in her disposition or inclination that would make marriage necessary, or when there is no engagement or obligation that would be violated if she did not marry. But hath power over his own will. Hath power to do as he pleases: is not bound in the case by another. When there is no engagement or contract made in childhood, or promise made in early life, that would bind him. Often daughters were espoused, or promised, when they were very young, and, in such a case, a man would be bound to adhere to his engagement; and much as he might desire the reverse, and her celibacy, yet he would not have power over his own will, or be at liberty to withhold her. And hath so decreed in his heart. Has so judged, determined, resolved. That he will keep his virgin. His daughter or ward in an unmarried state. He has power and authority to do it; and, if he does it, he will not sin. Doeth well. In either of these cases he does well. If he has a daughter, and chooses to retain her in an unmarried state, he does well or right.

"38. Doeth well. Does right, violates no law in it, and is not to be blamed for it. Doeth better. Does that which is on the whole to be preferred, it can be done. He more certainly, in the present circumstances, consults her happiness by withholding her from the marriage connection than he could by allowing her to enter it."

PREPARE TO MEET THY GOD, O ISRAEL! An especial offer to young ministers at school. To every young minister in any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months—50 cents. How Methodism will confront them everywhere, and consistently, and they should prepare for it. It is a practical work on Holiness. PUBLISHERS.

## EDIGRAMS.

The trouble with your paper, Bro. J. P. Copeland, lies between Little Rock and your office, not on this side of the river. We are not to blame for the action of Red River Association, nor can we blame the brethren for being church-communicants, or in favor of a free, full and fair discussion of the question.—Bro. J. R. Graves was chosen the year previous to preach the annual sermon on missions at eleven o'clock on Sunday, and great was the sorrow and disappointment at his inability to be present to discharge this duty. We saw one, Bro. Filippo, who had come about one hundred miles in his two horse-wagon, he said, to hear that sermon. This honor, by not, fell upon the Gleaner man for next year.—Gleaner. And we guarantee that service will be well performed; and God grant that we may be there to hear it.—The Christian women of Kentucky raised more money for missions than did their brothers for the year ending August first.—Western Recorder. What right had Christian women of Kentucky, or any other State, to raise money separate from their brethren of the churches?—"Your daughter, Lou, informs me that you are still utterly helpless. I was hoping you were, after so long a time, more nearly recovered. You have my deepest sympathy and prayers for your speedy recovery. God grant you years of usefulness: the cause needs

you."—A. J. BRANNON, Tenn. It is true, dear brother, that though much improved in many respects, and past, the doctors say, the "danger line," yet we are utterly helpless, not being able to turn over in bed, or to stand upright a moment, much less take a step, or move a finger of the left hand. Although willing to leave the vineyard when the Master calls, we are willing to remain a laborer until the night cometh. We appreciate your long and unchanging friendship. We have been greatly blessed with friends tried and true.

—The armed drill of the Knights Templar in California last year, and the sermon of their chaplain, made a very unfavorable impression on many thoughtful Christians. Bro. Windsor of California says: "Bro. Graves, I wish to assert through the columns of your paper that Knights Templar is only Free Masonry gone to seed, and has put on a religious garb through pretense that it might be necessary to defend the cause of Christ at the point of the sword; and I think it necessary that all true Christians watch as well as pray." We cordially thank Bro. Windsor for the two dollars to the young ministers' fund. We think California Baptists should contribute one hundred dollars this year to the fund. She has several of our Tennessee ministers, and others are preparing to go.—Bro. R. J. Randolph, Texas: The facts and testimonies we have published are sufficient to convince all honest men that Jacob Ditzler is an unmitigated liar. It was in his power to have stopped the publication of the debate any day as it was passing through the press; and he could have procured an injunction from the court, and prevented a copy being put in circulation, if he could have proved that the certificate published on the fly-leaf was a forgery, or any change had been made in the matter. And he could do it to-day. Why does he not? He is self-convicted.—Not one of the students of the Southern Baptist Theological Seminary, the past session, was the son of rich parents.—Western Recorder. Thus is verified the words of Paul, "Not many rich are called."

"Please send me the papers containing Dr. Frost's articles on divorce. I want to send them to a man to reclaim him. They are able and convincing. I send stamps for them. I am proud of Bro. Frost. I wish his articles were read by all in America." We are of Bro. Harrah's opinion touching the ability and value of Dr. Frost's articles on divorce; and they should be published in tract form for general circulation and reference, and shall be, at five cents a copy, if the brethren will give us orders for one thousand copies.—The sermon in the issue of week before last is a most timely and valuable one. Will not every sister read it prayerfully? For, without the co-operation of the sisters, there never could be another church festival, fair or supper, nor Sunday-school show, drama or small theater. And may there never be another in a Baptist church.—Dr. William Norton of Cutland, England, writes: "I am very sorry to hear of Dr. Graves's affliction. I hope, from the favorable news of THE TENNESSEE BAPTIST of September the twentieth, that, before this reaches you, he will be very much better. Please to tell him that I earnestly hope that he may be soon restored, and that I pray God to sustain him with all the comforts of his love."—"I have not forgotten that I promised you if you would continue my paper that I would remit as soon as I could, and now, with my remittance, I send you one twelve-months subscriber and one four-months, with the cash, which I am rejoiced to do; and I think the two, with others that I may get to take the good Old Banner of truth, will somewhat pay you for waiting with me. I pray God that you may get well, and live yet many years to give to those who read after you the truth as you have always done."—JERR WATSON, Aurora, Texas.

50 CENTS FOR FOUR MONTHS.

We will send this paper for 4 months for 50 cents—ministers not subscribers 12 months for \$1. This offer good until December 1st.

PUBLISHERS.

## NEWS FROM THE STATES.

TENNESSEE.—The churches of Big Hatchie Association should remember that there is imminent danger of important mission points being abandoned unless they supply means to support the missionaries.—The Edgemoor church and Sunday-school gave one thousand dollars for missions last year.—There were two hundred and twenty dollars and twenty-one cents raised in this State in October for foreign missions.—A colored brother says of the Colored Baptists in the State: "I am glad to say that we are not dead, but are alive to duty." Good news.—The treasurer of the Board of Big Hatchie Association says not one cent has been received by the Board since the adjournment of the Association for any purpose, although the Board has made earnest entreaties to the churches. He says he has written personal letters to brethren, urging them to make some move in their churches in this matter, but has not received any responses.—A writer says there is a great dearth of Baptist ministers about Somerville. There is but one man who labors all the time within a circle of fifteen miles, with Somerville as the center.—Bro. E. C. Faulkner says: "All the churches throughout this section that have held meetings have been blessed, and many of them abundantly blessed."—A time of meetings was to have commenced with the church in Ripley, E. C. Faulkner, pastor, last Sunday. Bro. I. M. Wise of Covington was expected to assist.

A writer says that meetings for thirteen days in Shepherd Hill church, conducted by H. H. Brown and John McDonnell, resulted in fifteen accessions by baptism and two by letter, with more to follow.—Bro. Blalock of Georgia expects to move to Winchester soon to put his daughter in the Mary Sharpe College. He is a minister.—The Board of Duck River Association will hold a meeting with Smyrna church the fifth Sunday in November.—The Sunday-schools of Smyrna and Eagleville churches continue winter and summer alike.—Bro. G. W. Brewer writes to the American Baptist Reflector, October the eighth: "I have been assisting Bro. A. P. Smith in a series of meetings at Meridian, Knox county, the past week. Five conversions up to last night, and the church much revived. The brethren are talking of making a step forward; and I think they will make an effort soon to have preaching twice a month."—Bro. W. S. Roney says in one of the State papers: "We are pained to see so little done in our State work. Cannot something be done to move this much needed work along just now? Surely there is a man in our State capable to carry this work on to victory."—The Sunday-school room of the First church, this city, has been greatly improved. Quietly the work went on last week, and, behold! Sunday morning there were one hundred new chairs and a nice carpet to attract the eyes and admiration of all the members of the school; and the walls had been kalcimed, and the ceilings all freshly painted; and everything looked new, cheerful, comfortable and inviting.—Dr. Fuqua, a worthy brother from Hopkinsville, Ky., has been induced to take up his abode in this city. He has become a professor in the Memphis Hospital Medical College.

ARKANSAS.—A full delegation was present at the late session of the Carolina Association. Bro. Turner of the Second church, Little Rock, was elected moderator; and Bro. J. G. Holland of Searcy was re-elected clerk, who is said to be the best in the State. Bro. J. G. Doyle of Bebee preached the introductory sermon.—Bro. A. J. Kincaid of Searcy preached the missionary sermon of Carolina Association the second Sunday in October at eleven o'clock. The Association decided to make no effort to do any missionary work within its territory. It evidently was not because there is no need of doing any.—Bro. Josephus Chaney of Judsonia has crossed the Atlantic six times in the interest of the cause of temperance.—The Executive Board of the Russellville Association met in Russellville last Saturday, October the twenty-fifth.—Bro. J. P. Eagle could not attend the meeting of the Carolina Association on account

of sickness in his family; and his absence was greatly regretted by the brethren.—The Ladies' Aid Society of the Russellville church raised and paid out during the year sixty-five dollars and fifty cents.—Gum Spring church sent two dollars and forty cents to the Bible Department of the American Baptist Publication Society last August.—It is said the Little Red River Association wants, and needs, aid from the State Mission Board.

MISSISSIPPI.—A writer says: "Mission work, college work, church home work are everywhere the theme of our people. We have set our work high, and, with the blessing of God, we will do more than we have ever done. The endowment of the College will be prominent."—There have been one hundred and fifty names of students registered in Mississippi College.—Bro. B. D. Gray has entered into pastoral labor in Clinton.

TEXAS.—Bro. A. A. Baxter of Missouri has moved into Burnet county, and is earnestly at work.—Bro. James O'Hara is chosen as pastor by the Weatherford church.—It is stated that Bro. Hawthorne is still quite feeble.—The Saline Association paid off its missionary, and had money left in the treasury.—Bro. W. E. Penn was expected to begin meetings in Lampasas last week.—Eld. J. P. Powers of Owenton, Ky., has moved to this State.—Bro. J. N. Acker of Hope, Ark., has moved to Wills Point, this State, to engage in mission work in New Bethlehem Association.—The Terrell church, T. E. Jasper, pastor, has one class in its Sunday-school with one hundred and forty-five pupils in it.—The superintendent of the Sunday-school of the Dallas church, Bro. J. L. Williams, has lost five Sundays out of the school in five years.—Bro. T. E. Jasper has resigned the pastorate of the Terrell church.—The papers of the State report glorious awakenings from almost innumerable places in the State, from which large numbers are being gathered into the churches.

KENTUCKY.—The Western Recorder says: "We hear of a good many awakenings in the churches round about. We are specially glad to hear these tidings reach our ears, after a period of spiritual declension."—On the eighth of October there was a very impressive service held in the Walnut-street church, Louisville. One of its members, Bro. C. E. Smith, was set apart for the work of a gospel minister, and as a missionary to Africa. His parents live in Judsonia, Ark. He started on his journey to Africa the next day.—About two thousand and sixty-eight professions were the results of the summer labors of the students of the Seminary.—The Seminary commenced the last session with a smaller number of students than it did last year.

GEORGIA.—The centennial of Georgia Association was celebrated the eighth of October.—"How many of the numerous converts baptized in Georgia this year have been counseled by their pastors to begin the Christian life with the help of a good religious paper?"—Index.

ALABAMA.—Bro. John P. Beeson has been called as pastor of Scottsboro church for one Sunday in each month.—The First church in Montgomery has extended a call to Dr. M. B. Wharton of Atlanta, Ga.—Dr. A. S. Worrell has located in Talladega, and will open a military academy there.

## SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1.

## ITEMS.

Tell every body about our 50 cents offer.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of EVERGREEN HYMNS, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. If.

THE TENNESSEE BAPTIST FOR 50 CENTS

We will send this paper 4 months from date of subscribing for 50 cents, and 12 months for \$1. Ministers 12 months for \$1.

## THE YOUNG MINISTERS' FUND OF "THE TENN. BAPTIST" FOR 1884-5.

WANTED. \$400. Relying upon the assistance of the patrons of this paper, we have given our personal obligations to be responsible for the need of three young ministers the present year: two at Jackson and one at Carson College. The last sum that will be sufficient to pay the board, lights, and washing of these three will be \$400. The young ministers have been selected, and they are each devotedly pious, and notably promising men. There will be over forty this year applying for help in part, or altogether, and we cannot promise to do less than to guarantee the expenses of three believing that among the thousands of our patrons, God will put it in the hearts of four hundred to help us a little, and divide up the sum. We believe that all the young ministers who have been aided by this fund, who are settled pastors, will contribute annually to this fund. Frank DeCoursey, who graduated last June, promises \$1 yearly, and if possible monthly, until he has paid back all and with interest. This is noble, and should encourage all to contribute. In a few years this Baptist fund alone will keep our young ministers at school.

P. 111.  
Mrs. J. R. Graves, \$1; Mrs. Nora S. Graves, \$1; Miss Lois Graves, \$1; Miss Lou T. Graves, \$1; Miss Lillie Myrtle Graves, \$1; J. R. Graves, Jr., \$1; George S. Graves, M. D., \$1; Willie C. Graves, \$1; Master Calvin Z. Graves, 25c; Mrs. W. P. Marks, \$1; Frank DeCoursey, \$5; A. L. Farrar, Texas, \$5; B. F. Sherman, La., \$1; Lillie Vann, Texas, \$1; Mrs. L. A. Morrison, Texas, \$1; F. J. Harrison, Texas, \$1; John Windsor, Cal., \$1; A. Sister, Grand Junction, Tenn., \$1; Mrs. M. J. McIntroy, Miss, 25c; Mrs. J. B. Callaway, Texas, \$1; Mrs. E. A. Watson, Tenn., \$1; R. C. Kitzmiller, Tenn., \$1; J. B. Purkins, Ala., 25c.

Will not some brother at each of the Associations held in Tennessee this fall, speak a word in favor of the old TENNESSEE BAPTIST, and rally up a list of new subscribers for it? Also in the Report on Baptist Literature have attention called to the Baptist Book House, where every Baptist and religious book published in America can be seen, by retail or wholesale at publisher's prices, some books and Sunday-school books and helps in full and varied supply, and cheap as the cheapest.

## 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 proselyt known to us, as a reference to prove his guilt.

## BAPTIST TALK NOTICES.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having refused to give them to the church when demanded. Baptists of other States take notice.

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

EDWARD EARNIS.—Reference, J. W. Wans, Ch. Clerk Carrollton church, Ark.

ELD. ROBT. TONLIN.—Reference, Eld. A. J. Paddy, Carrollton, Texas.

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

T. C. B. GALLAND.—Reference, W. R. Crumpton, Shield's Mill, Ala.

J. C. LOP, AAR.—Reference Eld. A. Lomax, Hialehurst, Miss.

R. T. GOODRUM.—"nubbin has a visitor, Rev. R. T. Goodrum, a Baptist minister of Tennessee, in quest of health. He was expelled from the Baptist church at "nubbin" for repeated drunkenness.

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woolcottville, Ind., for swindling.—Reference, the Clerk of that church give us your postoffice, Bro. Thomas.

JOHN H. HAWK.—Expelled from the Bluff Spring church, Savannah, Tenn., for drunkenness, adultery, and taking his wife and children. He is of a very dark skin black hair and beard. Eyes and the whites of a yellow cast, and of an erect countenance, weight about 140, and some forty years old; a man, shrewd, had man. Reference, W. H. Barrett, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. HARTY.—Whereas, this church had charges against Elder J. B. Hartly for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and advise the church. The council that was called, after hearing the matter, found the charges sustained, and advised the church to withdraw fellowship from him, and demand his credentials. The church has done so. Therefore, be it resolved, that we, the On Hand Baptist Association, do hereby exclude from this church, as a bad and irreparable and resolution be sent to the Ark.

OLD THE TENNESSEE BAPTIST with a request to publish the name. Done by order of the church in regular Conference Saturday before the 1st Sunday in June, 1884.

G. W. BEESON, Moderator.  
D. A. P. KERRAS, Church Clerk.

JOSUEA W. JOHNSON, a small, fair-complexioned man, large mouth and front teeth, was expelled from Baptist church, for gross disorder and unchristian conduct—standing. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. Reference, Thomas Noel, Church Clerk, Foytounburg, Ky.

G. M. H. KWEL.—was a member of Cedar Grove Baptist church, Independence county, Arkansas—was expelled from church for drunkenness and lying. He still holds his credentials, but is a dangerous man. He is a native of Arkansas, and about five feet five inches high, fair hair, light eyes, and a very bad man. Baptists please look out. Reference, J. H. Bayless, J. W. Sears, Churches.

H. C. MOORE.—The church at Maple Springs on Saturday before the third Lord's day in September excluded H. C. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. He is fair complexioned, light hair and beard, weight one hundred and fifty pounds, and about forty years of age. When last heard from he was in Arkansas. Reference, W. C. Church, Church Clerk, Toon's Station, Tenn.







## TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure  
CONTAIN AMMONIA.

THE TEST:  
Place a tea spoon on a hot stove until heated, then  
remove the cover and smell. A chemical will not be re-  
quired to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.

ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has  
stood the consumers' reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.

Dr. Price's Special Flavoring Extracts,

The strongest, most delicate and natural flavor known, and

Dr. Price's Lupulin Yeast Gems

For Light, Healthy Bread, The Best Dry Hop

Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD

Dr. Price's

LUPULIN

YEAST GEMS

The best dry hop yeast in the world. Bread

raised by this yeast is light, white and whole-

some like our grandmother's delicious bread.

GROCERS SELL THEM.

Price Baking Powder Co.,

Makers of Dr. Price's Special Flavoring Extracts,

Chicago, Ill. St. Louis, Mo.

SWEET GUM

& MULLIN

The sweet gum taken from the tree of the

Southern swamps contains a stimulating expectorant principle

which loosens the phlegm, and cuts the false membrane,

relieving the early morning cough in Consumption, croup,

croup, Whooping Cough, etc. This, combined with

the soothing and healing and skin producing principle in the

oil of sweet gum, makes it a most valuable remedy for

all the ailments of the throat, chest and lungs.

See Remedy of Sweet Gum and Mullin, the best

remedy for Coughs, Croup, Whooping Cough, etc.

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Some fashionable ladies are not  
satisfied with ready-made fans, but  
must have them made to order. They  
are, however, satisfied with Dr. Bull's  
Cough Syrup, and take it regularly.

I have no sympathy with those who  
would make the Sabbath a day of  
gloom. I would have the sun to shine  
brighter, and the flowers to smell  
sweeter, and nature to look fairer on  
that day than any other. I would  
have the very earth to put on her  
holiday attire on the blessed morning  
on which our Savior rose from the  
dead. — *Guthrie.*

There are no incomplete lives, and  
no premature removals. To the eye  
of faith the broken columns in our  
cemeteries is a sentimental falsehood.  
No Christian life is broken short off,  
so, but rises in a symmetrical shaft,  
and its capital is garlanded with amaranthine  
flowers in heaven. In one  
sense all lives are incomplete; for  
they and their issue are above, — out  
of our sight here. In another, none  
are; for we are "immortal till our  
work is done."

Only as he travels in soul for the  
souls of his congregation can the re-  
ligious teacher preach any doctrine of  
atonement with effectiveness; only as  
he is himself a new creature in Christ  
Jesus can he preach regeneration; only  
as he loves the Bible can he com-  
mend it; only as he abhors sin in  
himself can he rebuke it in others;  
only as he is a man of prayer can he  
develop the spirit of prayer in his  
people; only as he lives Christ can he  
preach Christ.

A Christian Editor's Opinion.  
Mr. G. R. Lynch, publisher of the Alabama  
"Christian Advocate," at Birmingham, writes:  
"I travel all over the State, and my friends  
say that your Lemon Elixir is a most ex-  
cellent medicine. My book-keeper and foreman  
both use it in place of calomel, pills, etc.  
Twenty-five Years a Citizen of Georgia  
and the past seven years I have suffered con-  
stantly from indigestion, and brought a  
most severe type. I was treated by two promi-  
nent physicians, and had taken all the pre-  
scribed medicines recommended for these diseases.  
I got no relief, and continued to grow worse  
until I commenced the use of Dr. Moly's  
Lemon Elixir. One dozen bottles has made a  
final cure of both diseases." — J. R. HILL,  
No. 12, 14th St., Atlanta, Ga.

A CARD.  
From a number of prominent citizens  
of the town of Moxley, in the Alabama  
County, the following named gentlemen pro-  
nounce it the only pleasant, thoroughly re-  
liable and economical remedy they have ever  
used for the diseases for which it is recom-  
mended.  
Judge Alex. Davis, Fourth and Chest-  
nut streets.  
Judge John P. Hughes, 10th N. Fourth St.  
Hon. J. I. Martin, opposite Four Courts  
T. P. Grady, Law office, 1107 Clark Avenue.  
Capt. J. C. K. Wells, of the St. Louis Beer  
Can Company.  
Dr. Moly's Lemon Elixir, prepared at his  
drug store, 114 Whitehall street, Atlanta, Ga.  
It cures all biliousness, constipation, in-  
digestion, headache, malaria, kidney disease,  
fever, chills, impurities of the blood, loss of ap-  
petite, dizziness and nervous prostration, by  
regulating the liver, stomach, bowels, kidney  
and blood.

Fifty cents for one half pint bottle, one dol-  
lar for pint and half bottle. Sold by druggists  
generally, and for by all wholesale druggists.



Is a collection of new and original songs by the  
authors, Palmer Hartough, J. H. Fillmore, and  
others, and is the most unique little book  
for children ever published. It is a book of songs  
arranged in a musically progressive order, thus  
being equally adapted to the school-room or pri-  
vate class as to the church choir. It contains  
100 songs, many of which are for four voices,  
and some for solo. Address,  
Publishers, 114 Whitehall street, Atlanta, Ga.

## Better than Gold.

So easily is a cold taken that not infre-  
quently one is at a loss to tell when or  
how it has originated, and is prone to ex-  
pect it will go away as healthily as it  
came. But every cold, if helped a little, but every  
cold that comes is liable to stay. It may  
happen just at a time when, from  
other causes, the normal strength of  
resistance in the system has been lowered.  
A little inattention or delay may give it  
a dangerous start. Let it  
once become a **BETTER** firmly seated,  
and the work of dislodgment will be very  
difficult. The simple Coryza, or cold in  
the head, may **THAN** develop into a  
Catarrh, and is indeed ex-  
ceedingly likely to do. That such is the case  
is evidenced by the fact that seven persons  
out of every nine, in the At-  
lantic and Al-  
cantarrh in a severe form. Or, if it does  
not take that turn, the little cough that is  
at first but an annoyance, is almost certain  
to become dry, hard, racking and con-  
stantly recurrent, worrying in waking  
hours, banishing sleep, and momentarily  
weakening the patient. The larynx, vocal  
cords, and tonsils, become inflamed. The  
inflammation extends into the bronchial  
tubes. "Laryn-  
"Bronchitis" **AYER'S** are the easiest  
words that the doctor, called in about that  
time, will use. The trouble goes on work-  
ing down the **CHERRY** bronchial  
tubes to the **CHERRY** lungs, ulti-  
mately threatening Pulmonary Consump-  
tion. Or, perhaps, the rashly assumes  
the quickly fatal phase  
of **PECTORAL**. Just  
about as unwise a thing as an ordinarily  
sensible person can do, is to neglect a  
"little" cough and cold. In the very outset,  
heavily laden with the very outset, give it a  
chance to develop in any of these ways.  
And when it comes to the treatment of  
children, the **HEALTH**, the dangers  
to be feared from colds and coughs may  
be averted. In the very outset, by the  
administration of **AYER'S CHERRY** **PECTORAL**,  
a medicine ineffably benedict,  
which allays the coughing, soothes, to re-  
freshing sleep, and brings back health.

## Ayer's Cherry Pectoral,

Is the only medicine that can be relied upon to break up a cold and cure a cough,  
and is invaluable in the treatment of all affections of the throat and lungs.

The following are samples of what people say who know it:

"Medical science has produced no other  
anodyne expectorant so good as **AYER'S**  
**CHERRY PECTORAL**. It is invaluable for  
diseases of the throat and lungs." —  
Phy. F. SWETZER, (Maine Medical  
School) Brunswick, Me.

"**AYER'S CHERRY PECTORAL** affords  
more relief in cases of Whooping Cough  
than any other medicine." — DR. ARTHUR  
Y. COX, St. Louis, Mo.

"I have used **AYER'S CHERRY PECTORAL**  
in my family for 20 years. It is a  
wonderful remedy for Throat and Lung  
Diseases." — L. GARRETT, Texarkana, Tex.

"My children have taken **AYER'S**  
**CHERRY PECTORAL** for Coughs and  
Croup, and have found it give immediate  
relief, followed by cure." — MRS. J.  
GREGG, Lowell, Mass.

**AYER'S CHERRY PECTORAL,**

PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

For sale by all Druggists.

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Chickering,  
Steinway,  
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ORGANS.

329 MAIN STREET, MEMPHIS, TENN.

The Mechanical Organette,

THE MOST WONDERFUL INVENTION OF THE AGE

T. J. GRAHAM,

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308 FRONT STREET, MEMPHIS, TENN.

Having special facilities for handling COUNTRY PRODUCE, solicits con-

signments of Cotton, Hay, Corn, Flour and Meal, Butter, Chickens, Eggs,

Hides, Furs, Beeswax, Tallow, Beans, Peas, &c., &c.

Correspondence has prompt attention! Early sales and prompt returns

are given.

What we are afraid to do before  
men we should be afraid to think be-  
fore God.

Truth is the shortest and nearest  
way to our end, carrying us thither  
in a straight line. — *Tillotson.*

To make children healthy use plenty  
of air, plenty of milk, plenty of sleep,  
and always have a bottle of Dr. Bull's  
Cough Syrup, in case of croup.

All young converts should start  
with reading their religious paper, so  
that they may become intelligent  
members of the churches and the de-  
nomination. — *Standard.*

If every child who goes to the Sun-  
day School would bring another one  
with him to the house of God, who  
can tell the amount of good that  
might be done to hundreds who are  
now neglectors of both! — *Child's Pa-*  
*per.*

The proprietors of Kendall's Spavin  
Cure have hundreds of letters on file,  
speaking in the highest terms of the  
benefits derived from its use. When  
you find one case where it has failed  
to give relief, there are hundreds  
where it has proved a success. Read  
advertisement.

Early fall plowing has a double ad-  
vantage, — it leaves a longer period  
for the weather to exercise its disinte-  
grating effects on the rocky fragments  
of soil, and the vegetable matter being  
more completely decomposed, the pro-  
cess of nitrification, or the conversion  
of the vegetable matter into plant  
food, takes earlier effect in the spring.

MORSFORD'S ACID PHOSPHATE  
ONE OF THE BEST TONICS.

Dr. A. Atkinson, Professor Materia  
Medica and Dermatology in College  
of Physicians and Surgeons, Balti-  
more, Md., says: "It makes a pleas-  
ant drink and is one of our best tonics  
in the shape of the phosphates in solu-  
ble form."

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We will send on application by  
mail, free of charge, to any part of the  
United States, our illustrated Cata-  
logue and Dry Goods Shopping Guide,  
a book of over 100 pages containing a  
descriptive list of all goods worn by  
ladies, gentlemen and children.

MENKEN BROTHERS,  
1724 Memphis,

AYER'S  
Ague Cure

contains an antidote for all malarial dis-  
orders which, so far as known, is used in no  
other remedy. It contains no Quinine, nor  
any mineral nor deleterious substance what-  
ever, and consequently produces no injurious  
effect upon the constitution, but leaves the  
system as healthy as it was before the attack.

WE WARRANT **AYER'S AGUE CURE**  
to cure every case of Fever and Ague, Inter-  
mittent or Chills Fever, Remittent Fever,  
Dumb Ague, Bilious Fever, and Liver Com-  
plaint caused by malaria. In case of failure,  
after due trial, dealers are authorized, by our  
entirely dated July 1st, 1882, to refund the  
money.

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

## Chronic Ulcers and Catarrh.

Mrs. Christian Zelle, aged sixty-three  
years, of Carondelet, St. Louis, Missouri,  
had a chronic ulcer on her leg which had  
been running for forty-three years. To  
use her own language, she had "tried all  
the doctors," but without perceptible ben-  
efit. Two of the most noted of this city  
advised her, as the only alternative from  
death, to have the leg amputated below  
the knee. She was troubled with an  
intolerable itching sensation, which only  
gave way to a distracting pain, which  
made death her daily wish. She could  
not sleep or rest. On March 21, this  
year, she commenced using Dr. Hart-  
man's PERUNA, and to day the leg is  
entirely healed, and the thankful old lady  
says she has slept more during the last  
three months than she did in the previous  
forty-three years.

Miss Alice Brady, of East St. Louis,  
Illinois, suffered from catarrh ophthalmia  
for five years. On April 27 she began  
treatment under Dr. Hartman. For a  
year before she was a patient of two of  
the best known oculists of this city, but  
they signally failed to help her. After  
one month under Dr. Hartman and his  
PERUNA, her eyes have almost entirely  
healed, and according to her own state-  
ment, he has done more for her in this  
short space of time than the oculists did  
in the previous whole year. PERUNA,  
of course, did it.

Miss Annie Baker, First Avenue, Mil-  
waukee, writes: "I take great pleasure  
in recommending PERUNA. For years I  
have suffered from Asthma. I was in-  
duced to try PERUNA. It promptly  
relieved the paroxysms, and its continued  
use renders their recurrence less and less  
frequent. I am confident it will cure me  
completely."

Walker Brothers, druggists, Batavia, O.,  
write: "Dr. S. B. Hartman, Columbus,  
O., Dear Sir: Some two weeks ago I had  
a very peculiar case, and after a few ques-  
tions were answered, I came to the con-  
clusion it was catarrh of the stomach of  
the worst kind, of ten years' standing.  
The patient had consulted every physi-  
cian far and near. I persuaded her to  
try your PERUNA and MAXALIN. She  
had been having spasms every three or  
four days, and the fifth day kept the  
off, and they have not returned since."

W. M. Griffith, Ashland, Ky., writes:  
"The large chronic ulcers of fifteen  
months' standing, are entirely healed  
monstrous swelling, pain and itching have  
subsided, the leg is healed, and I am per-  
fectly well. PERUNA is a wonderful re-  
medy."



Will purify the BLOOD, re-  
fresh the LIVER and KIDNEY,  
and build up the system. It is a  
valuable remedy for all diseases of the  
blood, and for all diseases of the  
liver, kidneys, stomach, and bowels.  
It is a most valuable remedy for all  
diseases of the blood, and for all  
diseases of the liver, kidneys, stomach,  
and bowels. It is a most valuable  
remedy for all diseases of the blood,  
and for all diseases of the liver, kid-  
neys, stomach, and bowels.

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Kansas City, Mo. By this new route the  
south and west is brought into close rela-  
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many hours travel between the two sections.  
It is in fact now the only practical route  
from the south to all points in Kansas, Mis-  
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through train with Pullman Palace Sleep-  
ing car and elegant day coaches leaves  
Memphis daily, running through to Kansas  
City without change of cars, where it ar-  
rives in time to make connection in the  
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money is saved by this short route as  
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herefore the only outlet. Special low  
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formation in regard to Kansas and Missouri  
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Gen'l Pass. Agt., Kansas City,  
or  
H. D. ELLIS,  
Tkt. Agt., 31 Madison St., Memphis, Tenn.  
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