

that I have proved the material of which the church was built, also when. And now as the next step, let us examine the foundation upon which it was to rest: "I say also unto thee that thou art Peter," (or *petras*, being interpreted a stone, if you prefer.) But the "thou art Peter," goes that way toward Peter, "and upon this rock," comes this way toward Christ himself. Then the church rests upon "Christ the solid rock," and the material of which it is composed, are those who have been taught by God the Father to make the confession. Peter made it "thou art the Christ, the Son of the living God," etc.

Let us turn to I Cor. III. 9, in further proof: "According to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation," etc. Now he that laid the foundation cannot be the foundation." I have laid the foundation, etc. Now how did Paul lay the foundation, by preaching Peter? Hear him. He says, "God forbid that I should glory save in the cross of Christ." "I am determined to know nothing among you, save Jesus Christ, and him crucified." This is how he laid the foundation. By preaching Christ the solid rock, Christ the rock of the eternal ages. In this consisted the wisdom of his building. Let me introduce one more Scripture in proof. Eph. II. 20: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," are built upon him whom the apostles preached. "The only name by which men can be saved." "Upon him of whom Moses and the prophets did write."

Read Isaiah's "man of sorrow," his "man of grief," his conqueror "who saw the travail of his soul and was satisfied," "Christ the chief corner-stone." A corner-stone supports two walls. This answers to the two nations, Jew and Gentile, as shown in the context. The two nations as two walls could rest together upon Christ, who had broken down the middle wall of partition. Christ as the corner-stone, Christ as the only sure foundation, Christ as the solid rock.

On the last part let us notice briefly, the material being of new created ones, born from above, etc., resting upon Christ, the desire of the nations and the chosen of God, and precious, the declaration is evident at once: "The gates of hell shall not prevail against it." This fact presents itself so vividly that with assured confidence the Christian can sing:

"How firm a foundation ye saints of the Lord,
Is laid for your faith in his excellent word!
What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

"The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never, forsake."

Now, we emphasize it, "The gates of hell shall not prevail against Christ's kingdom!" Judging the future by the past, it cannot be, for the church of Christ has stood, amid the taunt of skeptics, the sneers of infidels, and a mocking, persecuting world, for more than eighteen hundred years. The words of Christ himself, if we had no farther proof, should forever settle the question in the minds of every candid, trusting child of God. Hear his own words of promise, "the gates of hell shall not prevail," etc.

I am not ignorant of the fact that our church accession is called into question, even by our own brethren, and denied by our enemies. But we ought to look at the disadvantages, and by whom our history has been professedly kept. But the Baptists claim for themselves to possess the same characteristics of the apostolic churches, and that in every age Christ has had his true witnesses, his true churches, "that the gates of hell have never utterly prevailed." All the learned of earth's millions would prove nothing in the face of the words of my Redeemer!

I know that Baptists are the sect everywhere spoken against, and through great tribulation, and streams of bloody gore, was the church persecuted during the dark ages. But through conflict develop-

ment is attained. Our hearts thrill with joy un- speakable for the victory over ignorance, superstition, and persecution that brooded over us! Reflections upon the past are sad and terrible when we think of the noble martyrs whose blood is said to be the seed of the church. Oh think of the noble Arnold, Jerome and Huss, with Wickliffe, Ralfe and Latimer, and a host of others, whose struggles and sufferings for the truth as dear to us make their worthy names hallowed in our history!

In Great Britain, Holland and Germany, and the valleys of Piedmont, in the Alpine fastnesses of Italy, the altar dross of our holy religion burned with unflinching lustre during the dreary centuries. Surrounded by these mountain bulwarks the faithful witnesses of Jesus raised their voices of high-sounding praise to their Redeemer. In these persecuted people may be found the light house of the world, erected upon the rock of eternal ages, and casting its beams of heavenly light far over the stormy seas of moral drunkenness, etc.

It is true their earthly friends were few, but their heavenly Master was near. "Lo, I am with you always." The laws could take their course upon the persecuted church, and no voice was heard in their behalf, no court was ordered into mourning for them, no Europe was agitated. But God who ruleth the armies of heaven was concerned. His Almighty power was at work. He suffered a Stephen to be put to death Jesus was standing to receive him to his rest, and a "Saul" was made Paul, the greatest apostle to the Gentiles. But why need I attempt any proof when Jesus says it!

"And the gates of hell shall not prevail against it." Upon this promise alone I will rest my hopes, my all, and ever sing with the waiting bride, the suffering church, until he come, the inspiring hymn with its sweet melody of prayer:—

Zion stands with hills surrounded—
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion!
What a favored lot is thine!
Every human the may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven and earth at last remove;
But no changes,
Can attend Jehovah's love.
In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in his sight;
God is with thee—
God thine everlasting light.

REVIEW OF DR. J. M. ROBERTSON BY JUDGE L. C. COULSON OF ALABAMA.

EDITOR BAPTIST:—The inter-unionists, as a family, remind me very much of the Campbellite faction of the Protestant family, who are agreed about nothing. A discussion with one Campbellite settles nothing, as they stand on no common ground. Each one has his views of what he does this or that for. They are not agreed, and hence do not walk together. It is thus with our inter-church unionists, they are not agreed on the reason for their practice. Bro. Ray says one thing, Bro. Womack another, Bro. Montgomery yet another, Bro. Renfro still another, and now comes Bro. Robertson of the *Reflector* with the astounding declaration that the other good brethren are all mistaken, this practice is a matter right. Shades of the dead martyrs! when, where or whoever heard of such a monstrous proposition? The members of the church at B. have the right, the right to enter the church at A. and unceremoniously walk to the table of the Lord's supper set in A. Yea, unblinded, of right, because worthy in B. and A. must submit. So says Bro. R. The rule is, they come in as of right, the exception, when objected to by some one who knows of unchristian conduct. Well, I knew the church lines must come down and the place of God's kingdom would be in the heart, and as invisible something, that no one could describe the bounds thereof, or else, we must come to church-union, but did

not expect it so soon. However, Bro. Robertson reached it with his facile pen, are no trouble. The grandeur of his discovery of how ignorant we priest-ridden Baptists are, can be read between the lines. God pity the man, that of necessity must ignore the visible church of the living God, in order to bolster up a theory—and one, too, that no two of its advocates agree about.

Bro. R. says that when A. is baptized into a church, then, by this act has the right to membership in every other church, and they cannot say nay, except for cause. My understanding of church independence is, that each church of the Lord Jesus Christ is the judge of the qualification of its membership, and its own administration of the ordinance under the law of Christ. Not so, if Bro. Robertson is correct. As I have said, time and again, you must destroy church independence before you can farm out the Lord's supper to members of sister churches, even. But Bro. Robertson goes still further and says that I cannot preach except to the church that ordained me if I hold the doctrine, or practice church communion. Oh, no; must not preach beyond membership and ordination. Well! well! if that does not get away with me. I confess I have no right to perform any of the duties of a member, but I can preach wherever I find people. My commission is to go teach, the church baptizing the taught, but I know no such command as go eat the Lord's supper whenever and wherever set, nor can I baptize whenever or wherever I may find a man, and he will allow it.

To come down to real facts, the plain, practical teaching of John's word is, that Christ set up his church by John, entered by John, and selected his twelve apostles out of the church set up, not in the heart, but literally of members, lively materials in strict conformity to the direction of God, which was purposed aforetime by the man Christ Jesus. Bro. Robertson, in my judgment, confounds two widely different events together. What the church is now, with what it will be, as the kingdom of Christ, when literally set up and governed by Christ personally on the earth, with the material now being proposed for that time. In other words, the saints saved in time, will be the material that will make, or constitute the kingdom of Christ and his saints in eternity, and in order to bolster up a sort of patch-work to sustain the modern practice of inter-church or denominational communion, it is necessary that the supper be left to this kingdom set up in imagination, in the heart of the converted, that is without form or parts.

Can one of these brethren who are so zealous in their efforts to engraft into the church a practice wholly foreign to God's word, tell why they desire to do this? Why not stand by God's word? They say inter-unionism is not in the book; hence not forbidden, and therefore we will practice inter-unionism. Upon the same reasoning, why not practice infant sprinkling, it is not forbidden? In the one instance, they throw up their hands in holy horror, while in the other they are gentle as cooling doves. As Bro. Harrah says, "the legs of a lame man are uneven." In my judgment there is not an apologist for denominational communion who does not feel, down deep in his heart, that the Bible way is the best; that each church meet every Lord's day, have its own pastor, and do its own work, zealously guarding the door of approach, and see that none enter who are not sound in faith and practice. It is not members we want. It is good, sound material, fit for the Master's use. What would Bro. Robertson think of a man who was preparing to build a house, who would go to a mill-man, and say, "I want lumber to build a house of given dimensions." The mill-man says, "Give me your bill, showing class, length and width." "Oh," says the contractor, "never mind about that, the house is inviolable now, send me lumber, and lots of it. I will build." The lumber is sent; there are lots of it, but lacking no two pieces are of the same length, width, or thickness; half decayed, half sound, a miserable lot. The contractor is disgusted.

So of our inter-unionism brethren, they have a large supply of theory on hand, but not fifty joined together. Some of the timber is from the mill of courtesy, some from the mill of membership for the time, some from the mill of imagination, and some from the mill of invisibility, and so on *ad infinitum*. Occasionally they strike a good piece of timber, square on every side. Just the right length, width, thickness, and all "heart of oak," not a bit of unsoundness about it, and they say that is a good piece. Just so of the church-unionist, he is square, right length, thickness, width, and sound through and through. In conclusion, let me say, that whenever and wherever I enter a family and see the Old Banner, I am at home, but if I see the *Reflector*, and other papers that apologize for being Baptists I feel as if walking on a glass floor. It is true, they have many good things in these papers, and most of them are sound on other questions, but on this, very unground. It looks to me just that way. Of course they say they see differently.
Scottsboro, Ala., July 23 1885

THE HALL-CRUM DEBATE.

DR. GRAVES:—I had the pleasure last week of attending the Hall-Crum debate, held at New Hope Baptist church, Carroll county, Tenn., some fifteen miles south of Huntingdon. The debate commenced July twenty-first and lasted five days. The congregation was estimated from fifteen hundred to two thousand. The order was good. The debaters showed due courtesy to each other. This debate happened in this way: Some time last year, Eld. J. N. Hall was travelling through that part of the county, preaching the word so plainly and forcible, pressing error so hard, that he stirred up the leaders of the Reformation, and they challenged him to defend the doctrine he was then preaching.

We predict that they will not trouble him with a challenge any more. If they have another "Crum," they will not want it Hall-ed so roughly, —or ushed right before them.

Bro. Hall reminded me of a strong wind blowing, then growing into a storm, blowing every Crum away by sound Scriptural arguments. The large crowd, including Eld. W. A. Crum and his three brethren in the ministry, seemed to be held spell-bound while Bro. Hall was speaking. Campbellam received a death-blow in this debate, and that too, in the hands of a man they sent to Mississippi for, a representative man, an old lawyer, a man of some ability; but he was weak in Bro. Hall's hands: for Bro. Hall is one of the best informed ministers in the Scriptures I have ever heard. He seems to have the Bible at command. Our brethren need have no fears when they commit the defense of our cause into Bro. Hall's hands. He will make error hide its ugly head.

Thirty-one Baptist ministers gave their names to a resolution of thanks to Bro. Hall for his able and fearless defense of the truth, and heartily endorse him as a representative man and minister. The debate seemed this way: Bro. Hall was there delivering some splendid lectures on the operation of the Holy Spirit, and on the design of baptism, and every hour, or half hour, he was stopped, and an old man some fifty-five or sixty years old (I guess) would consume as much time in declaring that he did not believe what "friend" Hall was saying; "such stuff," and asking questions, such as "how," "where," "when," "why," etc. Bro. Hall did not seem the least troubled by such questions. He simply answered every argument and every question that was worth answering.

Eld. Crum announced in his opening speech on the design of baptism, that "friend" Hall need not quote any of the text in the Scriptures on justification by faith, he would admit them. Bro. H. told him he need not cry in that way, he was not there to compromise the truth with him. It seemed that Eld. Crum feared on that point, and tried to turn Bro. Hall away from the Scriptures, but he failed in this as in all his attempts to trouble Eld. Hall.

I would like to say more about this debate, but suppose I have taken up more space in this communication than I ought to have done. Respectfully,
S. K. TRENTER.
Hall's Station, Tenn., July 30, 1885.

FROM INDIANA.

DR. GRAVES:—I can but thank God that he allowed me to see your face and shake your hand before he called you home. I was well paid for my trip to Mayfield even in this. I got hold of your paper a little over four years ago, and I have had it a great deal of the time since. Then I heard you at Union City, three years ago. Wrote to you for the "Triloinna," "Intercommunion," "Three Reasons" (Pendleton), and some tracts, while I was cutting wood, and building fires, and sweeping floors and doing drudgery at Clinton College to get an education, but I had not fully decided to go into the ministry. Then, two years ago nearly (next October it will be), I entered the Louisville Theological Seminary, and graduated in English this last month, May. During that time I wrote to you two or three times, and mentioned the two last books, "The Seven Dispensations," and "New Great Iron Wheel." I could not get them when you made the first offer, but I want to be able before the year is out to take them. I have other difficulties to contend with. My mother and father are old, and in very bad health, and I have three single sisters that look to me for some assistance. I am only here because I could get work here that enable me to remain in school, and besides that, this is the place for some men who have back-bone about them. Our people in many places in Indiana accept alien immorals, and a great many are open communionists.

I spoke on communion at my last meeting at Hopewell, and said: "Open communion was a religious humbug," and two of my members left the house! I could not conscientiously commune with the church, as my membership was still in Kentucky, near Paducah, and some are almost horrid!

I was called a "Graves man" at Louisville by a few of the boys, but I considered it an honor, for I am truly one, then I am a Bible man.

May God spare your life to complete the pyramid of labor and usefulness, which is so near its close. I may never see you again, but I have great faith in your books, and I expect the other two in my little library by another year, and when you are gone I can see your works. Thank God for your life, and work, dear father! though I have seen your face but twice and grasped your hand the same. Your works shall live on with me. God give us men with will-force and character, and a spinal column (back-bone) to support their brain. God bless you abundantly. Amen.
Deputy, Ind., W. C. GORDEN.

ANSWERS TO INQUIRIES.

TENNESSEE BAPTIST:—In your issue of May 1 twenty-third, 1885, you request answers to the following inquiries:—

1. Are there more or less colored people in your county than before the war?
 2. What per cent more or less in your judgment?
 3. What do you think is the prevailing cause or causes for that gain or loss?
1. To the first inquiry I will say that there are more colored people here now than before the war.
2. I know of no way by which I can arrive at a definite answer to this question, but will give it as my opinion that the increase is not less than twenty-five per cent.
3. I think a want of chastity among the colored people is the prevailing cause of this increase. In support of this opinion I will give the result of a careful investigation of the subject in my own voting township (Autain) and think it will in the main apply to this county and State, and probably to all the former slave States. I know of but one illegitimate white child born in this township since the war, and now living here. I know of fifty-three illegitimate colored children born since the close of the war, and now living in this township. I know of over a dozen colored woman now

living in this township, who are mothers of illegitimate children, and all of them I believe with but one exception are members of some church, and there is at present less chastity among the colored people of this vicinity than at any time since the close of the war.

I think the colored ministry is responsible in a very great degree for the present demoralized condition of their race in this regard, having popularized the idea by their examples, for which I know no remedy.

It might be of some interest to state that upon a like careful investigation I find that about four-fifths of the adult colored people in this vicinity belong to some church. You can use this as your judgment dictates. Respectfully,
Okolona, Clark county, Ark., Uno.

GOD'S CARE OF HIS PEOPLE.

WE are not only, like Israel, redeemed by the blood of the Lamb, but our God having made us his people, he provides for us by the way, giving constant evidence of his abounding grace. We do not go a warfare at our own charges. He never leaves nor forsakes us. All through our journey, our necessity is God's opportunity for doing us good. Because he careth for us, he bids us cast all our care upon him—to be careful for nothing. Unworthy as we often prove ourselves, of the least of his mercies, still he leads us with benefits, he leads us about, he instructs us, he keeps us as the apple of his eye.—Selected.

MANUAL FOR FUNERALS.

For the use of pastors, containing twenty-one burial services, adapted to different conditions of past life, together with consolatory passages for ministering to the bereaved, and useful blanks for record of funeral, text, etc. Compiled and edited by Lansing Burrows, D.D.

Dr. H. H. Tucker says of this volume: "It is the best book of the kind we have ever seen, and is worth many times its price to any pastor."

Dr. J. B. Hawthorne says: "It is a wonder that such a book has not been prepared for Baptist ministers long since."

Price, fifty cents, postpaid. Send this amount to Graves & Mahaffy, Memphis, Tenn.

The vocation of a Sunday-school teacher is one of the noblest in which a Christian can be engaged. A few days before the death of ex-Secretary Frelinghuysen, two gentlemen stood looking at his residence. "I never shall forget how he used to teach a Bible-class that I belonged to," said one. Both felt that one of the strongest tributes to the man whose life was going out was that he had been a Sunday-school superintendent and a teacher of God's word. That is an occupation which enables the noblest, and no man can be conceived to reach a station so exalted as to be above such a service.

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. B. 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 to Eat and Drink Unlawful?
6. Conscience! What is it?
Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House, Memphis, Tenn.

Bear in mind that this paper will be sent to all ministers one year for one dollar. Will all who see this subscribe now, if only for six months, so as to lose a number of the Expositions or of the other three series which will immediately follow the completion of the Expositions!

Every man who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1.00.
PUBLISHERS,

THE TENNESSEE BAPTIST

CORRESPONDENCE.

ATLANTA, MISSISSIPPI.

THIS is the county town of Tippah, and is at the terminus of a narrow gauge railroad, connecting with the Memphis and Charleston at Middleton. Some very handsome residences have been built here within the last few years. Col. Falkner has improved his residence after the Eastern style of architecture, since his trip to Europe. Just across the street from his beautiful residence is the building which attracted my attention most, -the Baptist church. It is the best and the most attractive church of any name in the county. Here stands one of the last works of the beloved M. P. Lowrey, whose life-sized portrait has been placed on the wall back of the pulpit, which doubtless reminds the people of the burning words he spoke in the old church, and also is an inspiration to his worthy son, W. T. Lowrey, upon whom the father's mantle has fallen. The church has a good membership, and will do an excellent work in this growing town.

BLUE MOUNTAIN, MISSISSIPPI.

This new country town nestles at the foot of a beautiful range of hills at head of the valley of the Flat Woods. There are about three hundred in population. The town was built by the lovers of education, who gathered around Blue Mountain Female College, which had its origin twelve years ago. Dr. M. P. Lowrey, then editor of the Mississippi Department of THE BAPTIST, conceived a plan for a Female College, which could be made cheap, and at the same time, thorough. From its infancy the College has been operated upon the plan of this distinguished man, and now as his mantle falls upon his son, there is no other ambition than to go forward with the same successful plans.

I had the pleasure of attending the twelfth commencement. One hundred and forty-eight students had been enrolled, over half of whom were boarders. The most interesting time during commencement was Memorial Day in honor of the lamented founder of the school. A very large concourse of people gathered at the church, which was draped in mourning. At 10 o'clock a. m., June 17th, Eld. A. H. Booth of Winona, who had been very intimate with the deceased during his ministerial life, spoke of him in that connection. He depicted the earnest, zealous, faithful servant of God, and valiant soldier of the cross vividly. The people heard eagerly, lifting their hearts to God in thankfulness, and bathing their cheeks in tears.

After a basket dinner around the large springs, Capt. W. H. Hardy of Meridian, president of the Mississippi Baptist State Convention, spoke on the military life of General Lowrey. No one wondered of his frequent promotion, and of the great devotion of his soldiers when his genius, valor, and humanitarianism was portrayed by this master of elocution and lover of the pathos. The audience was held spell-bound for near two hours. A grander address has never been delivered.

All agreed that this delightful day was fitting, right in the midst of the closing days of the last season in which Gen. Lowrey labored.

June eighteenth, Col. C. B. Mitchell of Poutotoo, delivered the annual literary address on "Thought." It evinced the fact that he had learned to think himself, and to think wisely.

Eight young ladies read graduating essays, and diplomas were given them by President W. T. Lowrey, who made a beautiful and impressive speech, -his first, and it will be hard for him to excel it in his second or third. The session closed with an excellent concert at night.

The patrons are delighted with the zeal and earnestness with which young Brother Lowrey has taken hold of his work. He and Prof. Berry are both first-honor men of Mississippi College; and their assistant teachers are the most thorough to be found. We predict for the college continued prosperity and usefulness.

The students erected a fine monument of Italian marble, twelve feet high, on a granite base with the Bible beautifully carved on one side, inscriptions, etc., at the grave of their honored president.

HEROES OF THE BIBLE AND BIBLE LANDS.

THE above is the title of a most excellent work edited by Chas. W. Elliot, and is filled up with articles of splendid merit by such writers as Theodore D. Woolsey, LL. D., Rt. Rev. Thomas M. Clark, D. D., Joseph Cumulus, D. D., and others of equal distinction in the world of letters. These authors' names are enough to insure a large and pressing demand for the book no matter what the subjects discussed might be; but in this age of Bible research and biblical criticism anything on the subject from writers of distinction is sure to command the attention of the reading public. "The Patriarchal Life," by Dr. Woolsey, is quite interesting and instructive. The reader seems to live and move among the "folks of old time." He sees their customs, hears their conversations, enters into their sympathies, etc.

There is in this work a life-like picture of all the principal Bible characters, - Abraham, Isaac, Ishmael, Jacob, Esau and Joseph. There is Egypt in darkness, Moses, the leader and law-giver, Joshua, the conqueror, and the judges of Israel, Saul and David, Solomon and Micah, etc., all through the Bible. "It aims to see and to produce them as they appeared in their own day and among their own people. The aged patriarch sitting in the door of his tent, the young shepherd king chanting his inspired songs, the vehement prophet launching his denunciations in the faces of wicked kings, the enthusiastic apostle feeling for his life, - these were once living men and women."

Again, not only does this work give us these life-like pen sketches of the noble characters of the Bible, but we have given, in brief but bold outline, the places where these men lived. The descriptions of places and countries are given by men who have seen the places they describe, and who are in the deepest sympathy with the whole tone and spirit of the Bible.

There is an appendix to the book, giving the life of General Gordon, the causes which led to the troubles in Egypt and the Soudan. We have never read anything more thrilling than the articles in this book. We believe there is not a dull sentence in it. There is no work known to this scribble which can contribute more to the pleasure of the reader than the Heroes of the Bible and Bible Lands.

This book can be had of Graves & Mahaffy, Baptist Book House, Memphis, Tenn.

R. A. VENABLE.

CONDITIONS.—The book is printed from new electrotype plates on toned paper. The illustrations are fine line steel and wood engravings by the best artists in the country; and the value of the work is increased by sixteen beautifully-colored maps. It contains nearly eight hundred octavo pages, including twenty elegant full-page illustrations, and is furnished to subscribers, in a handsome and durable binding, at the following prices:—

- Elegant English satin cloth, full gilt sides and back, red edges, \$3 50
Elegant English satin cloth, full gilt, in box, gilt edges, 4 25
French Turkey Morocco antique, in box, gilt edges, 5 00

This work can be obtained only through our authorized agents and canvassers, and will be sold exclusively by subscription. Address

GRAVES & MAHAFFY, Memphis, Tenn.

A REQUEST.

WILL every minister of the gospel who reads this please answer this question: Should church-members who persist in modern dancing, attending balls and parties, be dealt with in the church for such conduct, or should the church tolerate it as not condemned by the word of God? My dear brother, you will confer quite a favor by giving me an answer to the above on a postal-card, and addressing it to me at Pembroke, Ky. Please do not neglect to do this. Yours in love of the truth.

J. M. PRAY.

THE TENNESSEE BAPTIST FOR 50 CENTS. We will send this paper 4 months from date of subscribing for 50 cents, and all ministers not subscribers 12 months for 50 cents.

A WORD FROM LOUISIANA.

BRO. GRAVES:—At a conference of New Bethel church a resolution for local church communion was offered, and unanimously adopted. The membership has been solid on the communion question for several years, but the church took no formal action in the matter previous to the above named time. Though I have believed in local church communion for more than four years, it has not been my pleasure to partake of the Lord's supper in a church capacity until the third Sabbath of last month, when the church partook of the supper as a church ordinance for the first time.

Our new house of worship was finished in last February, and we have a house of which we are justly proud. Eld. T. B. Harrell of Bellevue, a young man of fine promise, is our pastor. He is doing good work here. His sermons are interesting and the people show their appreciation of them by crowding the meeting-houses to hear him preach. I trust his coming among this people will prove a blessing, and that prosperity in the cause of Christ may attend his efforts. I feel that we are on the upward grade. There seems to be a better feeling existing, the church seems to have awakened to new life, to a deeper interest in the Master's cause. A prayer-meeting was organized some two months since. A Sabbath-school is now being agitated, and we are making an effort to pull off that little stool of do-nothingism into a live, working church. God help us to be faithful in displaying the banner of truth and righteousness.

Your sad affliction has been a source of grief to my wife and I. We deeply sympathize with you. Just as we had learned to appreciate the teachings of your pen in the Old Banner, God, in his wisdom, saw proper to send that fatal stroke. But we have, and will not neglect to go to God in prayer in your behalf, and to render our thanks to God that it is as well with you as it is.

We prize THE TENNESSEE BAPTIST very highly. Next to our Bible comes the true and tried Old Banner. You are right in feeling that the question department is esteemed as valuable by your patrons. To me it alone is worth more than the price of the paper. Long live THE TENNESSEE BAPTIST, and its faithful editor. Yours fraternally, Rocky Mount, La. J. S. CAMPBELL.

FROM ENNIS, TEXAS.

DEAR BAPTIST:—No doubt that these lines will be read with interest by many of the readers of the Old Banner. On Wednesday morning Bro. Graves arrived in our town to attend the session of the General Association. He was conveyed to a pleasant room at the home of Breth. Davant and Newsum, which had been previously prepared for his reception. Here he received all the attention that could be given; and no doubt Bro. Graves will long remember the kind attentions shown him by the family whose guest he was, as well as the kindness of brethren and sisters generally. Bro. Graves was cordially received as a visitor by the General Association. On Saturday evening, from his chair, he made a few very impressive remarks to the body. The effect was indescribable. On Monday evening he was conveyed to the train bound for Mineral Wells in Palo Pinto county. Bro. Graves was in fine spirits, and was not at all hurt by his stay with us. July 28, 1886. J. J. ANDREWS.

FROM MINERAL SPRINGS, ARK.

BRO. GRAVES:—On last Sunday week, July 24, the ninetieth, I went down to liberty church, about six miles south of Mineral Springs. I had promised Bro. York, the pastor, to assist him in a protracted meeting. Bro. York's wife was taken sick, so he had to go home. I had some help from Breth. Morrell and Bennett. We had a good meeting. The church was greatly revived. We closed the meeting yesterday at the water by baptizing five men and two women. I feel that there was a great work done for the Lord, to whom be all praise. B. W. MILMER.

July 27, 1886. Send us twenty-five cents for a package of specimens of our improved reward cards.

SWEET HOME, PULASKI COUNTY, ARK.

BRO. GRAVES:—Understanding that it is your wish to have all newly organized churches reported to you, I make the following report by request of Eld. J. S. Hamilton:—

Pursuant to a call made by members of different Baptist churches, the presbytery was organized on the first Sabbath in April, 1885.

Its members presented themselves, six males, and four females. After the usual preliminaries it was declared a church by the presbytery. The church appointed the first Sabbath in each month and the Saturday before as their regular meeting days.

There has been seven accessions to the church since its organization, making in all seventeen members. We hope to build up a strong church at this place with such a man as Eld. J. S. Hamilton as pastor, and there is no doubt but that we will. Bro. Hamilton says that he owes all his theological schooling to the Old Banner, THE TENNESSEE BAPTIST. I think that several of our members will subscribe for your paper this fall. Yours fraternally, W. B. THOMAS, Church Clerk.

ALAPAHIA, GA.

BRO. GRAVES:—Inclosed please find fifty cents for which send THE TENNESSEE BAPTIST to E. E. Youmans, Nashville, Berrien county, Ga. I sent you some queries some time ago, to which I, in common with a good many others, are anxious to see your answer. Please give us the desired information. I am much pleased with "The New Great Iron Wheel." It is a complete exposure of Methodism, and is destined to do much good. It must do good. A Methodist friend asked me to lend my copy to him. I will try to keep it rolling. I read the old "Wheel" years ago, and still have it in my possession, but this is a far abler and clearer work. I trust the good Lord will soon restore you entirely to health, and thus enable you to do much yet for the advancement of his glorious cause. Your brother in Christ, W. L. GIGGEN.

REMARKS.—We have forty questions answered waiting their turns to be published. We can give only one or two columns of this paper to answering questions. Yours has already been published.

MARY SHARPE COLLEGE, WINCHESTER, TENN., THE WOMAN'S UNIVERSITY OF THE SOUTH.

THIS college has just completed the most prosperous year since 1861. Its enrollment reached two hundred and ten, representing families in every Southern State. The methods and work at Mary Sharpe have been tested, and distinguished judges have given their verdict!

Hon. A. S. Colyar says: "It is without a parallel in this country!"

Rev. G. W. Griffin, D. D. says: "Equal to any school in America for women!"

Hon. A. S. Marks, Ex-Governor of Tennessee, says: "Its faculty in culture and ability is second to none!"

S. H. Ford, LL. D., editor Christian Repository says: "It is one of the most complete schools for girls desiring to become women of high culture!"

Rev. T. T. Eaton, D. D. Louisville, Ky., says: "I know of no institution that surpasses it, and in Tennessee it stands unrivaled."

G. W. Jarman, LL. D., Chairman of faculty Southwestern Baptist University says: "I know of no institution for women where the scholarship of the graduates can compare with that of the graduates of Mary Sharpe College."

Rev. T. G. Jones, D. D. says: "It is one of the very best Baptist colleges of our whole land! Those who have daughters to educate could send them to no better place. Its location is admirable, in one of the healthiest and pleasantest towns of the most delightful and salubrious portions of Tennessee."

The standard of Mary Sharpe is higher than of any similar institution in the South.

Every patron who entrusts his daughter to the care of Mary Sharpe may feel sure, not simply that

she will be well instructed, but also that her conduct and health will be as tenderly guarded as in her own home. All the training and discipline of the college points beyond the period of youth to the future woman, bearing the responsibilities, and holding the relationships appropriate to her sex in the society of maturer years.

It is the solemn duty of every parent who has daughters to educate to examine the claims of the school to which they surrender the training of their children.

The expenses at Mary Sharpe are as follows:— 60 dollars per year for the literary course. 60 " " for instrumental music. 60 " " for special vocal music. 135 " " for board, washing, fuel, and lights.

All students will be taught in class singing through the year free.

Next year will begin September 7th, 1885.

Catalogues cheerfully sent to any address upon application to

A. T. BARRETT, Secretary of Faculty.

Missions.

TO THE BRETHERN OF THE SOUTHERN BAPTIST CONVENTION.

DEAR BRETHERN:—The new year finds the work of your Home Mission Board in a condition of prosperity never exceeded. The blessing of God has been upon the labors of our missionaries, and since the last Convention more than two thousand have been baptized by them, and more than three thousand added to the churches where they labor. Our work has been extended in nearly every field where we operate, and to meet the increasing demands upon us we are contemplating further enlargement.

Among the most notable indications that Divine Providence points us forward, are the condition of our work in New Orleans and Key West. In New Orleans we are constrained to build a house of worship in which to organize a Third Baptist church. There will then be four places of worship, where three years ago we had but one, and that one embarrassed by a heavy debt. We will then have the First Baptist church, Rev. M. C. Cole; Coliseum Place church, Rev. S. Landrum; Carrollton House of Worship, Valence Street House. To supply the last named place, the Board has elected Bro. O. F. Gregory of Charlotte, N. C., and strong hopes are entertained that he will accept the appointment.

"The candle moth invasion," as our mission work was sneeringly called by the organ of the Catholics of that city, has already achieved successful little dreamed of by the adherents of that great ecclesiastical despotism, which boasts its control of the great mass of its gay and thoughtless population.

Our new mission among the Cubans at Key West, promising, as it does, an early entrance of the gospel into that island so long closed against the Protestant world, must be a matter of joy to every heart. Read Bro. Wood's account of his work. Important additions have been made to our working force among the Indians. The native churches are awaking to the spiritual needs of their own people and are actively engaging in missionary work. The Levering Manual Labor School, under the charge of Major I. G. Vore, is prospering as never before. Our work in Texas has been greatly enlarged, and the brethren there are co-operating with us more earnestly and more successfully than ever before. The recent Convention in Florida gave a new impetus to the Baptist cause in that State, and thus brought increased demands upon our Board.

The calls for help from feeble churches to aid them in building houses of worship, have been many and pressing, and these calls have come from Virginia and Georgia, as well as from Florida and Texas. The Board is laboring faithfully and earnestly to supply these wants, but "it's five leaves and two small fishes" are nothing to such multitudinous demands; plans have already been

laid to expend \$3,000 in Florida and \$4,000 in Texas.

The building of the Valence street house of worship will make large drafts upon our resources. The Board has in this department of its work gone to the last limit that prudence will allow, until its resources shall be increased by liberal contributions from our brethren.

We must have fifteen thousand dollars for our mission field, and five thousand for church building in New Orleans. Many of our churches have already made their annual contributions to our work, and we can rely only upon those whose offerings are yet to be received. The facts stated show good reason why these offerings should be more liberal than before. Let them be made as promptly as possible. A dollar now will be more helpful to us than the same dollar will be later. Do not, by delaying your contributions, discourage the spirit of enterprise in your Board. We are striving to do the great work you have committed to our hands, and we need your sympathy, your prayers, your timely and cordial support. I. T. TICHENOR, Cor. Sec.

Atlanta, Ga.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and expelled Baptist preacher known to us, as references to prove his guilt.

BAPTIST TAKE NOTICE.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been expelled from Bethesda Baptist Church, Little River county, Ark., for gross impropriety of 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. McBryen, Church Clerk, Asheville, Ala. EDWARD HARRIS.—Reference, J. W. Wann, Ck. Church Carrollton church, Ark. ED. BOET TOMLIN.—Reference, Eld. A. J. Faddy, Memphis, Tenn.

REV. A. G. JONES.—Alias George Jones.—Reference, Bishop George Rainigh, N. C. F. C. M. GALLAND.—Reference, W. B. Crumpton, Child's Mill, Ala. W. C. LOP, Ark.—Reference Eld. A. Lomax, Haslehurst, Miss.

E. O. JAMES C. ORCUTT, who is now traveling in Texas, is an expelled member of the Baptist church at Woolstack, who had for some time been the clerk of that church. He had been expelled from the church for adultery and desertion of his family. Address B. J. Thomas, Clerk of Home church, White county, Ark. Give us your postoffice, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Elm Spring church, for drunkenness, adultery, and other offenses against his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of an arched countenance, weight about 160, and some forty years of age. Reference, L. W. Barrett, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. H. BARRY.—Whereas, this church had charges against Elder J. H. Barry for unchristian conduct; and as he requested the church to call a council from a sister church 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. And whereas, said J. H. Barry refused to give up his credentials. Therefore, be it resolved, that we, the One Hundred Baptist Church, do hereby exclude from this church, and that church refuse to accept, any minister or member who shall be expelled from this church in regular conference of the Tennessee Baptist with a request to publish the name. Done by order of the church in regular conference Saturday before the first Sunday in June, 1886. G. W. HERRING, Moderator. D. A. F. ESKER, Church Clerk.

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

ES. H. MAXWELL, once a member of Cedar Grove Baptist church, Independence county, Arkansas—was expelled from said church for dissension and lying. He still holds his credentials, having refused to surrender the same to the church on demand. Said Maxwell is perhaps thirty-five years old, about five feet five inches high, fair skin, light hair and blue eyes. He is held by the church as a religious impostor, and very bad man. Baptists please look out. Reference, J. H. Bayless, J. W. Sims, Chairmen.

ES. G. MOORE.—The church at Maple Springs on Saturday before the third Lord's day in September excluded E. G. 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, Delronoco, W. C. Chisam, church clerk, Toon's Station, Tenn.

A. T. FITZGERALD.—I have been authorized by the Mount Lebanon Baptist church to publish one A. T. Fitzgerald, who was a member of said church, and who was legally excluded for preaching heresy, and now refuses to give up his credentials. Reference, D. M. Waggoner, pastor, and M. Harlan, church clerk, Gainesville, Cook county, Tenn.

ELD. JOSEPH BERWICK.—The Johnsons Bayou church in Cameron parish, La., in February, 1884, expelled Eld. Joseph Berwick for holding to and preaching erroneous and heretical doctrine. His credentials were demanded by the church, but he refused to give them up. Now the church, in conference, requests him to be placed on the list of expelled ministers. L. Garzer, clerk, Johnsons Bayou, Cameron parish, La.

J. W. PINKERTON.—Expelled from Lick-creek church for detrauding a brother, unchristian conduct and forsaking his family. Done in conference on Saturday before the fourth Sunday in February, 1885. Reference, L. W. Herring, Moderator, W. H. Herring, Church Clerk. Baptist papers west of the Mississippi river will please copy. J. W. Herring, Moderator, W. H. Herring, Church Clerk.

The Tennessee Baptist.

THOU HAST GIVEN A HAND TO THEM THAT HATE THEE...

GRAVES & MARAFFY Publishers

EDITORIAL BOARD

J. R. GRAVES, L.L.D. Editor and Proprietor

W. P. BOND, L.L.D. Associate

HOS. J. HARRAL, Missisipi Associate

STATED CONTRIBUTORS

A. J. FROST, D.D. Sacramento, Cal.

REV. W. M. NORTON, L.L.D. England

REV. J. T. OAKLEY, Henderson's Cross Roads, Tenn.

PROF. G. W. JOHNSTON, L.L.D., Collierville, Tenn.

JAS. & MARAFFY, Bookman Manager

Business Office: 154 Main Street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE

Single Copy 75 cts.

Single Copy four months 2.50

Single Copy to ministers who are new subscribers 1.00

ADVERTISING RATES furnished on application.

Advertisements when patrons of this paper or members of their families, seven lines gratis all over seven lines, fifteen cents per line. Eight words make a line.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we most claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

Church Polity.

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.

Distinguishing Policy of Historical Baptists.

The admission of human societies as Scriptural churches by amalgamation, 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.

Witness to the most efficient Accomplish of Error.

MAJ. PENN AND THE SO-CALLED EVANGELICAL MINISTERS OF NEWTON, KAN.

WE COPY what follows from the Globe-Democrat of St. Louis as demonstrative proof of what we have for forty years asserted, that no Baptist minister can co-operate with Pedobaptist and Campbellite ministers in the most successful revival meeting and preach the whole gospel and retain their favor; and to preach less than the whole gospel is to be unfaithful to Christ.

"NANTON, KAN., February 23.—The publication of the following card to-day, signed by the ministers of the city, created quite an excitement:—

"It was with pleasure that we heard of the coming to our city of the evangelist, Maj. W. E. Penn. It also gave us pleasure to hear his revivaled avowals that he would labor for the salvation of men irrespective of denomination. He repeatedly and solemnly declared that those who came forward and were converted in these meetings would thereby in nowise commit themselves to that or any other church; and he threatened with public reprimand any person who would use his influence to induce any inquirer to unite with any

one of the churches. It is with regret that we now see and hear him act in contradiction of his repeated avowals, and, by efforts that no Christian pastor would be likely to adopt, seeking to unsettle the faith of those who are in full membership with other churches, and persuade as many as possible, or all to accept the doctrines of the Baptist church. Thus forging discussion and discord upon this Christian community which, before his coming was at peace. We have prayed God to bless these revival meetings to the conversion of many, and would rejoice if hundreds had been brought to Christ. But we protest against bad faith and willful deception in any one professing to be an evangelist. Such a course is surely not conducive to the Christian harmony of the city, which was so liberally manifested and so fully appreciated by our Baptist brethren at the dedication of their new church a few weeks ago."

"The Baptist church was literally packed this evening with a curious, expectant crowd, anxious to know what course Maj. Penn would pursue. That gentleman arose in his pulpit and read the article aloud. At the conclusion the silence was positively painful. Contrary to the expectations of many, the evangelist did not pour out the vials of his wrath upon the heads of the local clergy, but administered a mild rebuke, which won him the admiration and esteem of his audience. Rev. Penn denounced the allegations as untrue. He spoke feelingly of the wonderful success of the revival, one hundred and fifteen souls being converted during the progress of the meeting. 'And now,' said he, 'that nearly half of this number have signified their desire to put their membership in the Baptist church, it is surely unjust for me to be subjected to such undeserved censure. If I have, by word or deed, done ought to merit the accusation, I here, before the Almighty God, call upon the people in this house to-night to request me—aye, insist upon me—stopping down from the pulpit and stopping my work here and now.'

"At the conclusion of Rev. Penn's feeling remarks the scene was very affecting. When the services closed the people, irrespective of denomination, crowded around the evangelist, eager to press his hand, and say a word. The action of the ministers is generally condemned by the people, and one of them has already announced his determination to publish a card acknowledging that he acted in a manner unbefitting the profession to which he belongs."

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

NO. III. DEFINITION.

*FABLE.—A fable or allegorical relation or representation of something real in life or nature, from which a moral is drawn for instruction."—WEBSTER.

*COMPANION to and spoken in connection with the last is the Parable of the Lost Coin.

Parable.

"Either what woman, having ten pieces of silver, if she lose one piece doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 8-10.

This parable is generally preached as illustrating one of two things:—

1. That the lost coin represents a lost soul, or a sinner awakened to the fact that his soul is lost, and that no efforts should be spared by him to find it, and thus secure its salvation,—that he should seek and seek, and never give over the search until he finds it.

There is at least one insuperable difficulty opposed to this interpretation. The woman would symbolize the sinner, dead in trespasses and in sin, discovering that he has lost his soul, and, awaking to a sense of his loss, setting about to recover it by his own efforts and labor; and that at last, by his own unaided efforts (for the woman had no aid), he does find it,—secures its salvation. The reader can see that there is no Christy Savior in all this,—no GRACE,—no help from above or without

himself, but it is all works. It is not in harmony with the other teachings of the Scriptures. They everywhere represent that it is Christ who seeks after the lost sinner; and not the lost sinner after Christ. See the preceding parable of the lost sheep. It was the shepherd who sought after the sheep and not the sheep after the shepherd. He himself says: "The Son of man is come to seek and to save that which was lost." (Luke xix. 10.) 2. The second sense in which it is so often preached is, that the woman who lost her valuable coin represents a Christian who has lost his hope of salvation,—has fallen from grace; and, of course, unless he finds it he is forever lost. The efforts of the woman to find her coin illustrates the diligent and persistent efforts the awakened apostate should make in recovering his hope,—in becoming renewed again to repentance and spiritual life and hope. The rejoicing falls in naturally.

We cannot accept this interpretation for two good and sufficient reasons:—

1. It is evidently out of harmony with the teachings of the other parables spoken at the same time; and we cannot think that Christ intended to teach any such doctrine here. It manifestly contradicts the other teachings of Christ and his apostles. This interpretation represents the Christian as entrusted with the keeping of his own soul's salvation,—of his Christian hope, and that he may lose it, and indeed is in constant danger of losing it; and that, having lost it (the grace of salvation), he may, by his own diligent and persistent efforts, find and recover it again, which is contrary to the teachings of Christ and his apostles elsewhere.

The Christian is not entrusted with the keeping of his own soul's salvation, but this is and can be the work of an Almighty One only: "The Lord loveth judgment, and forsaketh not his saints: they are preserved forever." (Ps. xxxvii. 28.) And not only are they themselves preserved from falling, but their inheritance of life and glory eternal is reserved for them in heaven: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." (Jude 24.) Now if Christ alone is able to keep his children from falling and perishing will he not do it? "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." (1 Peter i. 3-5.)

It is said by those who teach apostasy that it is through faith, the Christian's faith, that he is kept, but that if this falls in the day of severe trial, as it may, he is lost. But will his faith ever perish and fall him however severely tried, even as though by fire? Peter's faith did not fall him, for Christ had prayed for him that it should not fall; and in like manner Christ prays for every one of his tempted and sorely tried saints. Peter's faith did not keep him from sin; but it did keep him from final apostasy. And now hear him strengthen his brethren, as Christ commanded him, after he was converted from his self-trust,—Arminianism:—

"Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 Peter i. 5-7.

Pure gold cannot be destroyed or lessened in value by exposure to the fiercest fire, but is only purified by it; and so it is with the Christian's faith.

Again, the interpretation I oppose takes it for granted that the Christian must keep his hope of

*The so often quoted promise, "Seek and ye shall find, knock and it shall be opened unto you," was addressed to his disciples to encourage them to pray, and has no application to sinners dead in sin. The sinner, convicted of sin, and deeply desiring for sin, and weary of sin, is invited to come to Christ for rest

salvation, while the Scriptures teach that it is the Christian's hope that keeps him.— "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—Heb. vii. 19.

While I might continue these objections to the Arminian interpretation I will notice but one more, which must, to every candid Christian mind, be a conclusive one. It assumes not only that a Christian,—a truly regenerated man,—can so fall away and apostatize as to lose his regeneration and Christian hope, but that he may renew himself again, or be renewed again, to repentance, and be regenerated and saved, which doctrine is in palpable contradiction to the express declaration of God's word. Paul says if these might, could or should fall away, i. e., fall from the grace of regeneration, it is impossible to renew them again to repentance. (Heb. vi. 6)

"There remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."—Heb. x. 26, 27.

For these and many other reasons I cannot accept either of the above two interpretations.

THE TRUE INTERPRETATION.

The superficial sense clearly illustrated the natural anxiety of a Judean woman to recover a lost coin from her headdress, and therefore the unreasonable of the murmuring of the Pharisees because he would save a lost publican sinner, who, though a publican, was of so much greater value in the eyes of God. But may it not, like the parable of the lost sheep, have a deeper and more comprehensive signification? I have suggested that there is an evident increase of thought in these three parables. That the reader may the more clearly see this they should know how highly this piece of coin might have been valued by the woman, and great the loss to her. And this we have in the remarks of an Eastern traveler that no commentator that I have seen alludes to. He says:—

"The women of Bethlehem, and of other parts of the Holy Land, still wear a row of coins sewed upon their headdresses, and pendant over their brows. And the number of coins is very commonly ten, as I, in common with other travelers, have ascertained by counting. The custom reaches back far beyond the Christian era. In all probability, therefore, it was not simply a piece of silver which was lost out of her purse by the woman of our parable, but one of the ten precious coins which formed her most cherished ornament. And this would be a loss more vividly felt than that of the shepherd when one out of his flock of a hundred went astray. So that, immense as is the advance from both the care of the shepherd for his sheep and of the pride of the woman in the burnished coins which gleamed upon her forehead to the yearning and pitiful love of the father for his prodigal and self-banished son, we can nevertheless find a link between the first and last terms of the climax, and trace an advance even between the grief of the shepherd over his stray sheep and that of the woman over her lost coin. A piece of money in her purse might easily be stolen or spent; but a coin from the headdress could not be so much as touched by any stranger, nor even taken from its wearer by her husband, unless she cut it off of her own accord and placed it in his hands. It was safe, sacred, dear. It was a strictly personal possession, and might very well be an heirloom,—like the silvers of the Swiss women, hallowed by many fond and gracious memories."

Had Aaron lost but one of the least valuable stones from his breastplate the breastplate itself would have been marred and rendered useless, and the value of that one gem was that of the breastplate. So it was not the essential value of that one piece of silver which gave that woman anxiety, but it was the value of the beautiful headdress itself, while its loss would be a reflection upon her carefulness, etc. And so, in the possible broader and higher sense, the loss of one of the bright worlds that make resplendent the crown of God's declarative glory would not only mar the beauty and dim the luster of that crown, but be a continual reflection upon the all-wisdom and all-power of the Creator himself.

The woman in this parable represents the same person the good shepherd did in the former one, and I can but think that in its higher sense is intended to illustrate the persistent anxiety and unremitting diligence of Christ in seeking to find and recover a lost world. The prophecy of the parable then is, that his redemptive work will not for one moment cease until this world, this physical earth, once so bright and beautiful like that lost coin, though all blurred and tarnished now it be, but still bearing the image and superscription of its divine Maker and Owner, is found and cleaned, rebrunished and reset in more than its pristine resplendency in that diadem which shall ultimately encircle the brow of the world's Redeemer.

EDICRANS.

Bro. D. C. Alverton, Alabama: We must refer you to our "Seven Dispensations" for our views in full on the creation of man in the likeness of God, and the Trinity. The subjects are far too large for these columns.—No, Bro. George O. Dickson, Arkansas, you do not understand us. We have nowhere said or intimated that infants and idiots are born with the same holy and untainted natures that Adam possessed before he lost the image of his Maker by transgression. All his descendants are born into this world with the tainted nature which he had after his fall, since he begot all his children after his own depraved nature. You should read carefully the first few chapters of "The Seven Dispensations."—"The question in our Sunday school was, 'who were the wise men of the East?' Would like to hear from Dr. Graves on the subject. Fraternally yours.—Geo. W. EVERHART. These were a class of men deeply skilled in the mysteries of nature, astronomy, etc., and doubtless having learned from the Old Testament Scriptures that the advent of the expected king of the Jews would be indicated by a new star in the heavens (see Numbers iv. 19), God appointed this meteor to guide them to the manger of the virgin-born infant.—Bro. Burns, Indian Territory: We deeply pity you. Left of men, God will provide that you shall not be utterly forsaken, nor your seed beg bread. Were we not in almost like circumstances, we would give you the paper.—E. S. Thornton, Alabama, writes: "I was a subscriber to your paper during the Nashville difficulty and a good portion of the time since, and always believed you were right in that matter, and also now right upon the communion question. Having long been accustomed to the practice of Intercommunion, my feelings would prompt me to favor it. But in the absence of any authority to invite, policy alone would dictate that it should not be done, but be confined to those, and those only, who are under the disciplinary control of the church."

reminding diligence of Christ in seeking to find and recover a lost world. The prophecy of the parable then is, that his redemptive work will not for one moment cease until this world, this physical earth, once so bright and beautiful like that lost coin, though all blurred and tarnished now it be, but still bearing the image and superscription of its divine Maker and Owner, is found and cleaned, rebrunished and reset in more than its pristine resplendency in that diadem which shall ultimately encircle the brow of the world's Redeemer.

EDICRANS.

Bro. D. C. Alverton, Alabama: We must refer you to our "Seven Dispensations" for our views in full on the creation of man in the likeness of God, and the Trinity. The subjects are far too large for these columns.—No, Bro. George O. Dickson, Arkansas, you do not understand us. We have nowhere said or intimated that infants and idiots are born with the same holy and untainted natures that Adam possessed before he lost the image of his Maker by transgression. All his descendants are born into this world with the tainted nature which he had after his fall, since he begot all his children after his own depraved nature. You should read carefully the first few chapters of "The Seven Dispensations."—"The question in our Sunday school was, 'who were the wise men of the East?' Would like to hear from Dr. Graves on the subject. Fraternally yours.—Geo. W. EVERHART. These were a class of men deeply skilled in the mysteries of nature, astronomy, etc., and doubtless having learned from the Old Testament Scriptures that the advent of the expected king of the Jews would be indicated by a new star in the heavens (see Numbers iv. 19), God appointed this meteor to guide them to the manger of the virgin-born infant.—Bro. Burns, Indian Territory: We deeply pity you. Left of men, God will provide that you shall not be utterly forsaken, nor your seed beg bread. Were we not in almost like circumstances, we would give you the paper.—E. S. Thornton, Alabama, writes: "I was a subscriber to your paper during the Nashville difficulty and a good portion of the time since, and always believed you were right in that matter, and also now right upon the communion question. Having long been accustomed to the practice of Intercommunion, my feelings would prompt me to favor it. But in the absence of any authority to invite, policy alone would dictate that it should not be done, but be confined to those, and those only, who are under the disciplinary control of the church."

GENERAL ITEMS.

Rev. J. R. Graves arrived at this place on the twenty-eighth instant, says he is very much exhausted by the trip—complains of his head. We hope to be able to give favorable report in next issue.—Mineral Wells (Texas) Pilot.

We are beginning to receive answers to our questions touching the reported rapid increase of the colored population in the Southern States, which if true presents a fearful future to contemplate. See Uno's answers in this issue.

Bro. W. L. Slack of Friars Point, Miss., sends us a list of seven new subscribers from that place. Bro. Slack is one of our old friends, and has often sent us lists of subscribers, and has been a diligent and faithful worker for our paper and publications for thirty years. We hope he will be assured of having our thanks.

Rev. Robert Dillard, who was raised near Greenbrier Station, Robinson county, Tenn., but removed from there in 1867 to Chestnut, Smith county, Tenn., residing in that county up to five years ago, and then went to Missouri, will please send his address to G. B. Eads, post-master, Blossom Prairie, Texas.

A BRACE FOR BRO. BURNS.

BRO. GRAVES:—Inclosed find our dollar for a year's subscription to the Old Banner. I have read it for more than thirty years, and am not tired of it. I want to be sure to get the copies to commence this month. I am very feeble, and have lost my voice. I am unable longer to preach, and consequently for some time past have been dropped by the Board, without a pension, however, after serving since 1859. But I suppose it is all right. Your brother in hope,

WILLIS BURNS.

Indian Territory, July 6, 1885.

REMARKS.—This old and faithful missionary could still preach no little could he scourge one of Bazing's Lung and Body Braces, the price of which is ten dollars. We will be one of ten to contribute our dollar towards it. If it is God's will that Bro. Burns should work a little longer he will put it into the hearts of his children to assist in this matter. J. R. Graves, \$1 00; B. F. Wilson, Arkansas, \$1 00.

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

The faculties at Jackson and Carson College will unite in the statement that three young ministers in all respects more promising, and more worthy of assistance, never attended those colleges. They are in the midst of their studies. They cannot return without the assistance of friends. The question now is, shall we say to them return and you shall have it? Personally it will be too much for us, until we are again able to take the field to preach or lecture. If we shall receive, in answer to this appeal, between now and September the first, enough to pay one month's board for each, thirty-seven dollars and fifty cents, trusting in God and our brethren, we will say to them, "Come back and finish your course." Let every friend of ministerial education who reads this decide if he or she will help this cause this year, 1885-6, and inform us how much, and forward a part of it before the first of September next. Bro. Fuller, we are satisfied, will start the new year with his old proposition; i. e., to be one of twenty to pay the board and washing of one young minister,—thirteen dollars and fifty cents, six dollars and seventy-cents each. We believe one brother in California will engage to support one. And we believe the young ladies' missionary societies in Tennessee will engage to support another, and that the societies in Dyersburg and Ripley will head the list. And we are morally certain that the general contributions will support another. If we are right in this we can support four instead of three for the coming year, 1885-6. Shall we not do it? It may be a hard year, but listen to the promise: "Trust in the Lord, and do good, and verily thou shalt be fed." Who will trust in the Lord, and lead off in this grand work?

If we can only be instrumental this year in raising the means to support four young ministers at Jackson and Carson we shall feel that we are not living in vain; and the brother or sister who gives ten or five or one dollar will not live wholly in vain.

Let us hear from every friend of ministerial education during this month, that we may let the brethren know if they can return in September.

Any amounts in the mails that have not reached us will be added to the September fund.

J. R. GRAVES.

Wm Haynes, Miss., \$1 00; Kid W. M. Farmer, do., 1 00; Unknown friend, Memphis, Tenn., postal note No. 10, 412, \$ 00; David Prince, Cal., \$ 00; H. W. Ladd, Ark., 1 00; G. C. Kelly, Mo., \$ 50; Mrs. Emma Thomas, Ark., 1 00; Jesse Ashburn, do., 1 00; Mrs. Jennie S. Dunbar, La., 1 00; J. P. Gilliam, Tenn., \$ 00; W. L. Eaves, Texas, 1 00; O. E. Reid, La., \$0 50; W. A. Jolly, Oregon, 1 00; Mrs. Belle Baeber, Tenn., 1 00; E. A. Collins, do., 50 cts; Mrs. Battfield, Mo., 1 00; John Kuhl, Fla., 1 00. Total, \$68 48.

Send us twenty-five cents for a package of special mode of our insurance reward cards.

QUESTIONS AND ANSWERS.

QUESTION 275. A prominent Methodist says your Answer 215 contains a willful lie. He says that scholars and critics and lexicographers do not agree that baptizo means immersion, and therefore they (Pedobaptists) do not agree that it has been changed. He says every time you repeat the statement you lie knowingly.

T. H. GARRETT.

ANSWER 275. Some year or more since we prepared and issued a ten-cent tract, entitled The Act of Baptism. In this we demonstrated, beyond cavil or successful contradiction, that the act Christ received and commanded was an immersion in water. The definitions of the leading and standard Greek lexicons are given, and the admissions of the leading scholars and historians of all the Protestant and Catholic denominations. We trust our Bro. Garrett will send for a dozen or two of these tracts (one dollar per dozen) to loan, give away or sell in his neighborhood; and we assure him that Methodists will be made to see and feel who has lied in this matter. We have space to quote but a few of the most eminent ones here. Every Baptist in the land should possess one of these tracts.

"So far as the authority of lexicographers and critics can determine the meaning of a word they have settled the meaning of baptizo and its cognates,—the only word Christ or the apostles used in commanding or speaking of Christian baptism,—and the verdict I will give in the forceful language of Prof. Stuart (Pedobaptist) of Andover:—

"Bapto and baptizo mean to dip, plunge or immerse into any liquid. All lexicographers and critics of any note are agreed on this. It is, says Augusti, a thing made out, viz, the ancient practice of immersion. So indeed all the writers who have thoroughly investigated the subject conclude. I know of no usage of ancient times which seems to be more clearly made out. I cannot see how it is possible for any candid man who has examined the subject to deny this."—pp. 55, 149, 150.

"How do standard historians say the churches in the apostles' time and for ages afterward baptized? I will introduce a few of the representative historians with a statement of Prof. L. L. Paine, D. D., who occupies the chair of ecclesiastical history in the Bangor Theological Seminary (Congregationalist), which is his defense against the charge of teaching the young ministers under his tuition Baptist sentiments, because he teaches them that immersion was the universal practice of the apostolic churches for thirteen centuries after Christ and the prevailing practice of Christendom, sprinkling being the exception:—

"It may be honestly asked by some, Was immersion the primitive form of baptism? and if so, what then? As to the question of fact the testimony is ample and decisive. No matter of church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. We cannot claim even originality in teaching it in a Congregational seminary; and we really feel guilty of a kind of anachronism in writing an article to insist upon it. It is a point on which ancient, mediæval and modern historians alike, Catholics and Protestants, Lutherans and Calvinists, have no controversy. And the simple reason for this unanimity is, that the statements of the early fathers are so clear, and the light shed upon these statements from the early customs of the church is so conclusive, that no historian who cares for his reputation would dare to deny it, and no historian who is worthy of the name would wish to. There are some historical questions concerning the early church on which the most learned writers disagree. . . . but on this one of the early practice of immersion the most distinguished antiquarians, such as Bingham, Augusti, Coleman, Smith, and historians such as Mosheim, Gieseler, Hase, Neander, Millman, Schaff and Alzog (Catholic) hold a common language. The following extract from Coleman's Antiquities very accurately expresses what all agree to: "In the primitive church immersion was undeniably the common mode of baptism. The utmost that can be said of sprinkling in that early period was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it is needless to adduce authorities in proof of it."

"As further testimony that sprinkling is an innovation upon the primitive act I quote a sentence from Dr. Schaff's Apostolic church. He is the highest Presbyterian authority in America:— "As to the outward mode of administering this ordinance, immersion was not sprinkling was unquestionably the original and normal form. . . . But while immersion was the universal custom an abridgment of the rite was freely allowed and defended in cases of urgent necessity, such as sickness and approaching death (for which Christ made no provision); and the peculiar form of sprinkling thus came to be known as clinical baptism, or the baptism of the sick. . . . And hence it is difficult to determine, with complete accuracy, just when immersion gave way to sprinkling as the common church practice. The two forms were employed, one as the rule, the other as the exception, until, as Christianity traveled northward, into colder climates, the exception silently grew to be the rule."—The Act of Baptism, pp. 19-21.

"As the most scholarly living Episcopalian historian of England I select Dr. Stanley, dean of Westminster, who will not only testify to the change of the act from immersion to sprinkling, but will frankly tell us why the divine act was abolished and a human act substituted for it:—

"We now pass to the changes in the form itself. For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptizo,—that those who were baptized were plunged, submerged, immersed into water. The practice is still, as we have seen, continued in Eastern churches. [The Greek church has always immersed.] In the Western church it still lingers among Roman Catholics in the solitary instance of the cathedral of Milan. Among Protestants, in the austere sect of the Baptists [Baptists, however austere, are not Protestants], it lasted long into the middle ages. Even the Icelanders, who at first shrank from the water of their freezing lakes, were reconciled when they found that they could use the warm water of the Geysers. And the cold climate of Russia has not been found an obstacle to its continuance throughout that vast empire. Even in the church of England it is still observed in theory. Elizabeth and Edward VI. were both immersed. The rubric, on the public baptism of infants, enjoins that, unless for special causes, they are to be dipped not sprinkled. But in practice it gave way since the beginning of the seventeenth century. With the few exceptions just mentioned the whole of the Western churches have now substituted for the ancient bath the ceremony of sprinkling a few drops of water on the face. The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, was peculiarly suitable to the southern and eastern countries, for which it was designed [was not immersion designed for all nations? Did Christ, in the great commission, except any country on account of its cold nature?], and peculiarly unsuitable to the tastes, the conveniences and the feelings of the countries of the north and west. [Sprinkling] not beginning till the thirteenth century it has gradually driven the ancient Catholic [he means general] usage [of immersion] out of the whole of Europe. It [immersion] had no doubt the sanction of the apostles and of their Master. It had the sanction of the venerable churches of the early ages and of the sacred countries of the East. Baptism by sprinkling was rejected by the rare cases of deathbeds or extreme necessity) as no baptism at all. . . . Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a greater change even than that which the Roman Catholic church has made in administering the sacrament of the Lord's supper in bread without the wine; for that was a change which did not affect the thing that was signified, whereas the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word."

"Of living Episcopalian historians in America I select B. B. Smith, D.D., bishop of Kentucky. He testifies:—

"We have only to go back six or eight hundred years and immersion was the only mode, except in the cases of the few baptized in their beds at the real or supposed approach of death. . . . Immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic. . . . The bowl and sprinkling are strictly Geneva in their origin; that is, they were introduced by Calvin at Geneva." (Hist. Bap.)—The Act of Baptism, pp. 25-27.

These statements are enough to vindicate the truthfulness of our statement, and put the blush of shame upon the cheek of the man who denounced us as a liar, unless he is past feeling. By all means procure and circulate a few dozen of that tract.

QUESTION 274. Year exegesis of 1 John 1:2 was so satisfactory to me that I am encouraged to ask you to explain 1 Cor. v. 18 as to overset the argument the Universalists build on it for the salvation of all the world.

ANSWER 274. The primary idea here is not atonement but reconciliation. The apostle says that God reconciled himself (verse 18) to himself through Christ, and gave him the ministry of reconciliation to others, since God, in Christ, was reconciling the world to himself. He is accounting (from verse 9) for his seal in the ministry, which made some call him crazy (verse 13). Christ's love constrains him, judging this, that one died for all, and so they all died (in his dying). And he died for all that the living ones should no longer live for themselves but for him who died for them,—died and rose again. This grand consideration has changed his whole life and motive (verses 16, 17); and all this change and constraining is from God, who has reconciled him to himself, and bidden him tell others about reconciliation: for it is not confined to him or the Corinthians, but extends to all. God, in Christ, was engaged in the great work of reconciling the world to himself, and employed Paul as one of his servants in so doing.

This language does not imply that all men of all nations will ultimately be saved by the death of Christ and the plan of reconciliation proclaimed to them; but it does imply and teach that it is a ground of reconciliation equally applicable to the men of all nations and of all races. It is God's predestinated and declared purpose to save only those who believe in Christ, — who will be reconciled to him through Christ; for "he that believeth not shall be damned."

ITEMS. We were pleased to meet our Bro. J. Senter in this city last week. He called at our office, but found that we were absent. Call again, Bro. Senter.

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

Think of it! Every minister can secure this paper twelve months for only one dollar,—two cents a week; and, by subscribing now, will secure every number of the four original series that will appear this year from the pen of the editor, and also Dr. Frost's able sermon, Sanctification,—What It Is, and What It Is Not.

Will every active friend of this paper take pains for it to be known that our Expositions of the Parables and Prophecies of Christ will commence from No. 1. in the first issue of this paper in July, and be continued until they are completed, and that they will be followed by two other series,—The Two Witnesses,—Who Were and Who Are They? and, The Mark of the Beast,—What Is It?

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or rinal to part with it could they not secure another. If you get hoarse or exhausted from speaking, the testimonials on another page of this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississippi, and a score of others. No minister should be without a Brace, if he would preserve a good voice, or improve a poor or falling one. Ten dollars will secure one or twenty subscribers at \$1.50 each.

The following decision concerning the question How to Baptize was recently recorded by the Montgomery Presbytery of Virginia, which met in Christiansburg. In reply to an overture Are there any circumstances under which a minister in this Presbytery may administer the ordinance of baptism by immersion? the following was adopted: "Inasmuch as our standards declare that baptism is rightly administered by sprinkling or pouring water upon the person, therefore he is resolved that it is the judgment of this Presbytery that this ordinance should never be administered by immersion." And yet they will readily take every Baptist they can get on his immersion, which they say is no baptism at all.

Dr. A. S. Lawson, secretary of the Missionary Union, Boston, is trying to organize the boys and young men of the churches into societies to aid in the foreign mission work. He calls these societies rope holders. A good idea. We wish the boys

and young men of our Southern churches were organized into societies auxiliary to the Southern Board.—Exchange. What next! The Young Men's Christian Association for the young men, the Woman's Mission Society for the elders, now a society for the young boys, and the next will be one for the young girls, all working separate from and independent of the church of Christ, the only missionary society he every established or authorized to work for him on this earth!

The New York Examiner, that made, some weeks ago, an ex cathedra deliverance on the Baptist succession delusion, has come out squarely against all alien immersions. In that journal of April the twenty-third a query appeared as follows: "A Baptist church in New York State, led by her now pastor, refuses to receive immersed Methodists and Congregationalists into their fellowship unless they submit to re-baptism. Is not this contrary to the usual practice of Baptist churches?" In his reply the editor says: "Our conviction is that the course pursued by the pastor referred to in the question is sustained by the usage of a very large majority of American Baptist churches; and it is difficult to see how any other rule could consistently be pursued by them." To the Journal and Messenger, Zion's Advocate and others that endorsed the Examiner's deliverance on the succession delusion we would say, here is light, walk ye in it.—Western Recorder.

If any of our readers want to know just what alien immersion is we answer, it is the baptism of a believer by some one performing the ceremony otherwise than under the direction of a regular Baptist church, so that baptisms administered by Methodist ministers, or those of any other of the evangelical denominations, are held null and void; and those who hold this view boast that they are anti-alien-immersionists, (!) following the lead of such men as Dr. J. R. Graves and D. B. Ray.—Journal and Messenger. Exactly so. But who would have thought it necessary to explain to Ohio Baptists what alien immersion is, seeing they have so much of it at home! And, by the way, it occurs to us that it is a trifle discourteous to speak of the anti-alien-immersionists as following the lead of Dr. J. R. Graves and D. B. Ray, seeing that there is not perhaps one Baptist in a thousand in the whole South who would endorse alien immersion. It is following the Bible, Bro. Lasher.—Texas Baptist.

R. S. Fleming of Lexington, Tenn., writes to the Western Recorder: "The Master's cause is moving on in this part of Tennessee. All our town and city churches are supplied with efficient pastors. Rev. J. L. Vass at the First church, Jackson, the latest addition to our West Tennessee ministry, is a strong man and well beloved by his church. Our university at Jackson is in a prosperous condition. The State mission work, under the management of our secretary, Rev. E. C. Gates, is taking on new strength; but it will be a long time before it will be strong, because it has eaten too much 'Blue Grass.' The Baptists of West Tennessee are a grand people. You can't find any of them sorry they believe the truth. When I go into the homes of my people I find such literature as Pendleton's Three Reasons, Theodosia Earnest, Great Iron Wheel, old and new, THE TENNESSEE BAPTIST, Baptist Gleaner, etc. They have backbone you see. The Lexington church has grown continually since I came here. We now have one of the best churches in West Tennessee."

An English clergyman not long ago withheld from certain Sunday-school children their prizes because they had not been baptized. An appeal was taken to the bishop of Litefield, who sustained the clergyman on the ground that, strictly speaking, no unbaptized child should be admitted to a church Sunday-school except in the immediate prospect of baptism. He suggests, however, that unbaptized children might be permitted to attend, but should be separated from the rest of the school. This sounds more like Austrian or Spanish intolerance than what might be looked for in Protestant England. And what a perversion it is of all

the right aims of the Sunday-school. The unbaptized children, it seems, had been allowed to compete for the prizes; and they had fairly won the prizes, yet they were withheld from them. In allowing these children to compete promise was virtually made to them that they should receive the prizes if won by them. This promise was broken. When the competition was over these prizes belonged to those who won them, yet they were withheld. Two sins, at least, were committed by the clergyman and acquiesced in by the bishop: 1. Lying. 2. Stealing.—Index.

NEWS FROM THE STATES. We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh.

MEMPHIS.—The Chelsea mission has been closed until cool weather sets in. Bro. Hughee's engagement with the Board has expired.—The First church has granted Pastor Venable a vacation during August.—During the fire last week there was a good deal of solicitude entertained for a while for the safety of the Central church building.—The Sunday-school of the First church continues to have interesting exercises.

TENNESSEE.—Bro. G. H. Burns of Riceville, clerk of Eastmanite Association, died July the eighteenth.—The work at Jonesboro and Johnson City is prospering, says J. W. Whitlock.—Two deacons were ordained by Fairfield church the second Sunday in July.—The Gallatin church has granted Eld. J. J. Porter two months' vacation.—Sister J. J. Porter is visiting Red Springs for health. She is improving.—The Murfreesboro church has recently had a large ingathering of newly saved ones.—The prospect for attendance at Carson College and the Baptist Female College, Mossy Creek, is promising.—The First church of Nashville proposes to issue six per cent bonds, to the amount of twenty thousand dollars, to complete her house. The bonds are to mature in ten years.—There are about twenty Baptists in Sparta, but there is no church there.—Why do not those twenty organize a church?—There seems to be a growing interest in the Sunday-school at Chiniquin Grove.—Bro. R. H. Dungan writes: "Holston Baptist Association will meet in its centennial anniversary with Cherokee church, five miles south of Jonesboro, East Tenn., Thursday, August the thirteenth, 1885. Cherokee is perhaps the oldest church in the State, having been organized in 1783. A new and commodious house of worship has been erected during the last year. Preparation has been made for a large delegation. Those coming by railroad will get off at Jonesboro, where private conveyance can be had. The E. T. V. & G. and N. & W. railroads will give excursion rates,—four cents per mile one way, or round trip, good to return on the seventeenth." Bro. Dungan is the clerk of the Association.

MISSISSIPPI.—The next meeting of the Baptist State Convention will take place in Meridian on Thursday before the fourth Sunday in July, 1886.

ALABAMA.—Bro. C. J. Matthews writes from Lexington, Lauderdale county, July the twenty-first: "Sister Susan H. Posey, wife of Eld. F. G. Posey, departed this life at her residence, near this place, on the sixth day of this month. She is gone, full of hope for a blessed immortality, leaving her bereaved husband and relatives to mourn their loss. She was a great sufferer, having been afflicted for years, but departed with bright prospects. We are sure that our loss is her gain. May we be admonished by this event to have our lights burning, and be ready for the summons from the grave."

LOUISIANA.—Bro. Thos. J. Humble furnishes us the following items: "Shreveport was honored with an assemblage of Christians, composing the Baptist Convention of Louisiana, in July, 1885. At that meeting the question of prohibition and local option, which has been seeking the recognition and endorsement of such bodies, had a prompt and

positive refusal on the ground that it is a political question. It was also decided to treat all the brethren on the common plane of Christianity, and honors as missionaries and agents are to be conferred upon the deserving, who have the love of Christ and his cause at heart. Decided steps were taken in reference to collections for the various objects, which are multiplying every year, at the close of all sermons and set lectures, and they are to be discontinued, and the amount needed for all State work be raised by the one Board located at Shreveport. Revivals are reported by many churches, and more attention to the doctrine as viewed from a Bible standpoint, and a better feeling generally characterizing the discussion of all subjects vital to the life and prosperity of Zion. Taking into consideration the annual blessings attending our crop prospects the outlook in our State is encouraging."

ARKANSAS.—Bro. T. W. Quinn of Prattville writes July the twenty-eighth: "We had quite a revival here last week, conducted by Rev. W. A. Clark of Hot Springs. Bro. Clark is now at Philadelphia church, five miles distant. The interest is increasing. Rev. E. Soseby delivered a course of lectures at Sheridan recently. He is a solid church-unionist. May the Lord bless you."—Bro. A. B. Miller, pastor of the Second church, Little Rock, has recently been visiting his family and friends in Evansville, Ind.

Brethren in all the States, do not forget that we want all the news that comes to your knowledge. Send on a postal-card once a week or month, and thus make your paper more interesting.

SECULAR NEWS. J. I. McKaskill of Brandon, Miss., has been appointed consul in Dublin. Mail service on the Arkansas and White rivers has been suspended. Gladstone is confident that he will be returned to power at the approaching general election. Gen. Hazan, chief of the signal service, has gone to Europe until October. There was a one-hundred-and-twenty-five-thousand-dollar fire in this city Wednesday of last week. Gen. Grant was buried in Riverside Park, New York, instead of Central Park, as announced last week. The president has ordered all cattlemen to leave the Indian Territory with their cattle within forty days.

St. Moses Montefiore, a noted Hebrew philanthropist, died in London July the twenty-eighth, aged one hundred years. It is thought that the settlement of the Afghan difficulty will not be accomplished before the end of the year. There have been numerous prostrations from heat in the Northwest during the last two or three weeks, quite a number being fatal. Gen. Fitzhugh Lee has been nominated for election to the office of governor of Virginia by the Democratic party of that State. John B. Wise is the opposition candidate.

During the prevalence of cholera in Spain there have been twenty-eight thousand and forty-four cases and twelve thousand three hundred and forty-seven deaths. The tenth Arkansas Confederate reunion was held at Camp Merrick, near Conway, Ark., July the twenty-seventh. They will hold a reunion next July at Pinnacle Springs. President Cleveland, being requested to name the post-bearers at Gen. Grant's funeral by Mrs. Grant, has selected the following names, at her request including two distinguished ex-Confederate officers among the number: Gen. W. T. Sherman, Lt. Gen. F. H. Sheridan, Admiral D. D. Porter, Vice-admiral S. C. Rowan, Gen. Joseph E. Johnston, Gen. Simon B. Buckner, Hamilton Fish, George B. Boutwell, George W. Childs, Gen. A. L. Long, George Jones, Oliver Hoyt.

