

TO THE TRUSTEES OF THE SOUTHWESTERN BAPTIST UNIVERSITY.

THE undersigned, a Committee appointed to report upon the condition of the title of the property used and occupied by the University, and upon the nature of the endowment fund, the interest upon which you are receiving under your arrangement with the West Tennessee College, and whether in receiving such interest, you are directly or indirectly receiving aid from the State, beg leave to make the following report:—

In 1834 the State of Tennessee chartered the Jackson Male Academy, with a board of trustees, conferring upon the powers granted to educational institutions of like character. This Board purchased the lot of ground (known for many years as the Marshall or Hurt property) on College street in Jackson, now occupied in part by W. P. Robertson. The lot was purchased and a brick school house erected thereon, by private subscription, made by the citizens of Jackson.

This institution was conducted as an Academy until the legislature of 1842-43 conferred upon the trustees authority to conduct a collegiate school, and changed the name to West Tennessee College. In other words West Tennessee College was chartered, making the same persons trustees of the Academy. Additional buildings were erected on the grounds, and the institution was conducted under the College charter for several years, upon the same premises. The trustees then made an exchange of their property with James Caruthers for that which is now occupied by the University, the difference being paid by private subscription. The college was operated upon the new premises for a year or more, when the act of congress of 1846-7 was passed giving to the institution forty thousand dollars for a permanent endowment fund. The history of this is as follows:—

It is known to every one familiar with the history of the State of Tennessee that the territory embraced within its limits, originally belonged to the State of North Carolina. That prior to the organization of the territorial government of Tennessee, North Carolina exercised political power, and sold and disposed of lands therein. It is also familiar to the historian that North Carolina, after the close of the Revolutionary war, issued land warrants to all of her people who engaged in the Continental service to be located on lands in the "Western Territory," now Tennessee. That before the organization of the territorial and State governments, and by supplementary acts passed afterwards, she ceded all of these lands to the United States, just as Virginia, Georgia, and other States ceded to the "Western Territory" belonging to them, except that North Carolina reserved the right to have military warrants and other land claims emanating from her, satisfied out of the territory. Owing to the peculiar character of these land claims, the irregular and eccentric character and the form of the surveys, out of which grew a great variety of conflicts among claimants, rendering an adjudication of them necessary before grants could be issued, it was found to be impracticable to apply the same system to Tennessee that the United States has adopted in other new States. A war of legislation sprung up between the two States which was eventually compromised by the act of Congress of 1806, which authorized the State of Tennessee to adjudicate on those conflicting claims, and to issue grants to these lands, subject to the terms and reservations of the cession and other acts supplementary thereto. The legal effect of this legislation was to make the State of Tennessee agent for the United States and trustee for the North Carolina land claims. After that, Tennessee issued grants for all the land claims, within her domain.

Among other reservations made by the North Carolina cession acts, was one thousand acres of land for the establishment of two colleges, one in East Tennessee and one in West Tennessee (West Tennessee embraced at that time, what is now Middle and West Tennessee both,) also one hundred thousand acres for academies, and six hundred and forty acres in every six miles square for

common schools. It is proper to state here that the University at Knoxville and the University of Nashville, as they are now known, both secured, in addition to the above, valuable specific grants of land. The latter institution, under the name of Davidson Academy, besides other lands, obtained the larger part of what is now South Nashville.

Thus it was that all the lands in Tennessee outside of those consumed by the North Carolina land claims and military warrants, while the legal right was in the State, the equitable right was in the United States.

Among the different classes of lands in Tennessee were what is known as the occupant lands. The lands were sold at first only to actual occupants, afterwards, when it was found there would be a surplus of lands, after satisfying the North Carolina claims, and the old occupant claims, the public domain was open to general entry. These lands were sold at different prices, at different times until 1841, when they were opened to entry and grant at twelve and one half cents per acre. The proceeds of all the lands sold under this last mentioned act belonged to the United States. At that time nearly all the best lands in the State had been taken up and granted, leaving as a general thing, nothing but the more inferior lands.

In 1840 there was in the treasury of the State of Tennessee a considerable sum of money arising from the proceeds of the lands which belongs to the United States. Congress upon being memorialized to that effect, by the legislature of Tennessee passed an act surrendering to the State all her interest in the public lands within her borders, and also donated forty thousand dollars of the money in the treasury, or which might come into the treasury from the sale of vacant and unappropriated lands, to be paid to West Tennessee College. Among other reasons urged by the memorialists was that the colleges in East and Middle Tennessee had been provided for out of the public lands, and it was but just that the one in West Tennessee should be provided for from the same source.

All of this fund arose from the proceeds of the sale of lands, and not one dollar of it was raised by direct taxation. This money was paid directly to the trustees of West Tennessee College, and was by them invested in Tennessee bonds—not as some have supposed, were the bonds issued to the college but the bonds were bought in the market. Some of them were turnpike bonds, and some of them were capitol bonds, maturing at different times. A portion of them matured during the war, or very soon after; others at different times since. As they have matured they have been refunded into the bonds now on hand. When these bonds were refunded they were issued directly to the college in preference to paying the money due. They were issued to the college to pay a debt due to the college.

West Tennessee College is, therefore, not a State institution incorporated by the State, no more than the Southwestern Baptist University, or the Universities at Sowance and Clarksville. It was in existence before the act of congress passed granting the forty thousand dollars to it.

It was called the West Tennessee College simply on account of its central location. The State of Tennessee has no control over the institution, nor was any right of visitation retained by the act of incorporation.

The trustees of the college could have invested the funds in railroad bonds, and bonds, and mortgages or any other credit if they had seen proper. And because they preferred to invest in State bonds already issued, and for which the people had received a valuable consideration, and the interest is collected by taxes from the people, no more connects the institution with the State of Tennessee than if one of the patrons of the University had all his estate invested in Tennessee bonds, and paid his tuition bills with the interest derived from them. The University bears the same relation to the West Tennessee College that it does to any of its patrons, so far as the interest on the bonds is concerned. The West Tennessee College simply employs the University to perform the same functions that would be performed by a faculty em-

ployed directly by itself. In other words, in order to perform its trust, instead of employing a faculty of its own to teach a collegiate school, it secures the same thing to be done by the University.

The authority of the trustees to make such arrangements is familiar to every lawyer, and is of every day application. Whenever a trust is created and no particular mode is prescribed for its execution, the trustee may exercise his sound discretion as to the mode of execution. In this case there was no particular mode prescribed for the execution of its trust. And if there had been, there is another well settled principle of law which would have justified the arrangements made with the University. It can be clearly shown that the trustees of West Tennessee College tried for years after the war, to keep up a collegiate school with their endowment fund, and it was found that the patronage was confined almost exclusively to the immediate vicinity of the institution, and without some other influences to aid in attracting patronage, the school would continue to depreciate every year. So the trustees were in a condition if it had been necessary to do so, to invoke another well settled rule of law, viz., whenever a trustee finds it impossible or injurious to the object of trust, to execute it in the mode prescribed by the authority creating the trust, he may then adopt some other legal mode of executing it. But, as before stated, there was no specific mode prescribed for executing this trust, and the trustees of West Tennessee College had full and ample discretion as to the mode and manner in which they should secure the collegiate school to be maintained and operated.

We file herewith the acts of the General Assembly of Tennessee, and the acts of congress in relation to the funds in question which we have copied as exhibits to this report. Also act of 1843-4, to establish the West Tennessee College—Exhibit A. Memorial Tennessee Legislature acts 1845-6—Exhibit B. Statutes United States at large vol. 9, p. 66—Exhibit C. Act of Legislature directing comptroller to turn over funds etc. Acts 1847, p. 68—Exhibit, D. All of which is respectfully submitted.

ALEX. W. CAMPBELL, Chairman.
JNO. L. TOMLIN,
L. P. COOPER,
J. M. SENTER,
W. G. INMAN.

Committee.

REMARKS.—The above report was unanimously adopted at the last annual meeting of the Board of Trustees of the University, and must forever put this question to rest. The one great question that now interests every Tennessee Baptist is, can we raise \$100,000 within the five years, so as to secure the College building, and large and beautiful campus to the denomination in perpetuity?

OBEDIENCE.

"WE ARE my friends if ye do whatsoever I command you." (John xv. 14.)

God, for wise purposes, has joined to religion tests that probe us to the very core. It is not his will that it be sufficient for us to simply claim to be Christians. There are such as "profess that they know God but in works they deny him." Apply this test, and what will be the result? Just think of the multiplied man-made denominations of whom it may be said, "in vain do they worship me, teaching for doctrines the commandments of men"! From the house-top they proclaim their devotion to God, but in their works they deny him; for "ye are my friends if ye do whatsoever I command you." Let me put the simple yet searching question, Can we be the friends of Christ while in disobedience? With the above text before us there is but one answer, No.

What is obedience? and what is there in it? We obey only when we do what we are commanded to do. There must be strict conformity to the thing commanded: nothing else will do. In obedience there is no less, than faith, love and submission. Faith is at the foundation; for "without faith it is impossible to please God." For this reason it is said, "By faith Abel offered unto God a more excellent sacrifice than Cain." Now how stands the

case with those who have substituted sprinkling with pouring for God's command to baptize,—immerse? And yet, with their abuse of this positive command, they will perform it, go through the motion, to save members! Is there such faith in that as is pleasing to God? A thousand times no! What the great future will be to those that "add to" or "take from" the close of Revelation decides.

We are to have such implicit faith in God as to confide with a full heart in all he has commanded. We should also believe that such is the wisdom and goodness of God that what he has commanded is just what should be commanded,—that nothing else will do. Certainly it is only when this is the case that it is a pleasure to do the will of God. That which is not of faith is sin, hence there can be no true obedience without true faith. This is fully seen in the sacrifices of Cain and Abel. (Heb. xl. 4.)

Coupled with our faith there must be love. Love is a great moving power. Christ said to the disciples: "If a man love me he will keep my words." Love to God begets obedience. It brings the hitherto rebellious heart and will into harmony with and obedience to the divine will. If there is no obedience there is a want of love, and hence a want of religion; "for the tree is known by his fruit." "Out of the abundance of the heart the mouth speaketh." These texts, combined with the nature of things, unite in fixing deep down in our hearts the conviction that love must work in us obedience to God. It is a plain and positive violation of God's word and the spirit of religion for us to say we love God when we disobey him. Dark and fearful will be the record of those who have invented isms of their own liking, and substituted them in the place of God's plain and positive commands.

In doing the will of God there is submission, and in submission there is obedience: "Now if any man have not the spirit of Christ he is none of his." This being true he must be submissive: "Not my will but thine be done." Faithful and loving obedience seeks to know the will of God, and, with a willing heart, bows in hearty obedience.

It should not be forgotten that the faith in our obedience must be well founded. It is quite sufficient to say that to simply believe a thing cannot make it right. The thing believed must itself be right. Our faith don't convert, it cannot convert, sprinkle into immerse any more than it can make a believer out of an infant. And to convert church communion into kingdom communion would be a task equally difficult when there is no Bible authority for it. That which is wanting in Bible authority we should handle not. It is no less a sin not to do what is commanded than to do something else. In this so many Baptists are guilty. Popularity is the god of the day, to which too many bow. It is unpopular, and hence destructive to our usefulness, to practice close communion: it is too selfish and uncharitable. Still worse when we confine it to each individual church! It is unpopular to re-baptize. It is unpopular not to hold union meetings and to pulpit affiliation. Fidelity to God's cause don't stop to inquire after the popularity of anything, but, with willing obedience, yields submission thereto. God's will must be supreme: it must stand between us and all human isms. How many, in repeating the Lord's prayer, think of the import of the expression, "thy will be done"? Can one want it, his will done, when he, in the face of the plain and positive declaration, seeks to do his own will? Some Baptists, like Dr. Lasher, have become sufficiently wise "about what is written" as to see that Baptist church succession is a delusion, and that Baptist ministers are no more than other ministers. Will he answer Dr. Graves's question in THE TENNESSEE BAPTIST of June sixth? To the question in hand there is a business feature. We have some good brethren that are Baptists in theory with a vengeance, but are more ciphers in practice. They think we have the truth, but that it will be offensive, and unpopular to practice much of it. Do they ever read the Scripture? "Do I seek to please men, for if I yet please men, I should not be the servant of Christ."

It does appear to me that it is a very small matter with many whether they please God or not. They seek rather to "please men." Such cannot, the text being true, be the servants of God. We are to "fight the good fight of faith." Down the line of battle God has sent the command: "Contend earnestly for the faith."

How can such men as Dr. Lasher contend for the faith when they themselves are not in the faith. How can a man be a true friend and soldier of his country when he arms under the flag of the enemy? How can we be true friends and soldiers of Christ when we affiliate with the man-made and opposing isms that the Devil is sending broadcast over the land to destroy the souls of the people? The man that is not true to his country is not worthy the name of soldier. We are little enough concerned about popularity to say that we have many in the Baptist church, some of them ministers, that are not worthy of the name Baptists. If it is right to believe a thing, it is right to practice it, and hence right to contend for it. We should "show our faith by our works." Some are so unbelieving as to think that to preach all we believe a full gospel will injure the cause. The opposite of this is true. I would not dare to preach another sermon if I believed that the cause would suffer from a full ministry. Will or can God bless us in disobedience? It is only when we do the will of God that we please; and it is only when we please him that we can expect his blessing. He will not incur defeat in having done what he has commanded to be done! He will not defeat himself. What depths of sin in unbelief, and disobedience; I am a little like the man who thought a large dose of medicine would do more good than a small one. If it is good to be a Baptist it is good to be one up to the hilt. I think such men as Dr. Lasher should take a full dose of it, and purge out the old leaven of isms. I do not boast of being a Baptist, but I am proud of it, I feel good over it, and love to contend for it. Yes, Bro. Graves, as unpopular as it may be with some, I am all over a Landmark Baptist. With all my heart I love, and endorse the motto of THE TENNESSEE BAPTIST. God bless the Old Banner! Let us ever be found in the gospel line of duty. "See that ye refuse not him that speaketh."

"Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams." "Whatsoever he saith unto you, do it." "Not my will, but thine be done," should characterize all our devotions. "Ye are my friends if ye do whatsoever I command you." T. MONTGOMERY.

RESOLUTIONS OF RESPECT.

To the Worshipful Master, Wardens and brethren of Berlin Lodge 170 F. & A. M.:

Your committee appointed to draft resolutions on the death of Bro. James J. Chambers, who was born in Wayne county, Miss., March 15, 1816, married August 15, 1846, became a Mason in 1846, united with the Baptist church in 1848, and departed this life on the second day of July, 1885, beg leave to submit the following:—

Whereas, Our beloved brother was stricken with paralysis on the morning of July second, and in the evening of the same day was called from labor to refreshment in that Grand Lodge, where the wicked cease from troubling and the weary shall find rest forever; be it

Resolved 1, That we bow in humble submission to this dispensation of an All-wise Providence.

2. That in the death of Bro. Chambers we have lost a long-tried and worthy member of our order; his wife a kind, loving husband, the church an earnest member and faithful Christian, and his country an honest and worthy citizen.

3. That we deeply sympathize with his sorrow-stricken widow, relatives and friends.

4. That in token of our high regard for our deceased brother, we wear the usual badge of mourning thirty days, and that the secretary spread these resolutions upon the minutes of the Lodge; that a copy be furnished the widow of our deceased

brother, and a copy be sent to THE TENNESSEE BAPTIST with request to publish same.

ROGER S. OLARK,
T. C. BRIGHT,
J. T. LOWE,

Saulsbury, Tenn., August 1, 1885.

FROM LOUISIANA.

PRO GRAVES:—That ominous blue cross forcibly reminds me that my time is out next number. Please find inclosed two dollars; take off the blue cross and move the figures. I don't wish my paper discontinued. I don't wish to miss a number. I have been a subscriber for seventeen or eighteen years, and THE BAPTIST seems to become more interesting each year. The incoming volume, from your prospectus, is to exhort any of its predecessors. Your exposition of the parables is exceedingly interesting, and every person, more especially ministers, ought to read it. If any one will take THE BAPTIST, and study it, they can become a pretty good theologian without buying a library. My wife often says, if I can get hold of THE BAPTIST I am satisfied. Well, I can't think more highly of it and its editor than I ought to think.

Crops are very fine, though rust is damaging cotton some. May the Lord bless and restore you, is the prayer of your brother in Christ, Mansfield, Aug. 3, 1885. M. O. STRASLING.

THE GEORGIA PLAN.

THERE are one hundred and thirty-seven counties in Georgia, and of these the ninety-seventh has just wheeled into the prohibition line, as we learn from the Christian Index, which has the following timely and sensible comment upon the progress of temperance in that State:—

"The Georgia plan under the Local Option law is the best plan. The question is not mixed with politics; the vote is taken separate from all other issues, and at a time when there are no candidates for office, and when nobody has any capital to make either by favoring the law or opposing it, and when there is nothing to distract attention from the main point. Now, if the temperance people will be satisfied with this plan, which is working so well, they will do a grand work for Georgia. But, if flushed with their victories, they should now abandon the Local Option plan and insist on a general law for prohibition over the whole State, they will undo the most of the good they have done, and set back the cause of temperance for many years. Some of them are just foolish enough to do this, but we hope wiser counsels will prevail, and that the good work as it is now going on, will be uninterrupted."

It is very hard to convince some zealous workers in the temperance cause that they are damaging its truest and highest interests by thrusting impracticable plans before the public, or by pushing good plans at the wrong time, when other matters are demanding more immediate attention. They are ready to take issue with any one whose judgment does not agree with theirs, and who is not ready to fall in with every scheme suggested by them. Patience and perseverance are not included in their category of virtues, and the man who counsels them is derided as timid and over-cautions or weak-kneed in the temperance cause, when it may be that he has served many years as its unflinching and consistent advocate.

MARRIED.

HUNTER-SEXTON.—At the residence of the bride's brother, William Sexton, in Marion, Va., on the morning of August the fifth, Mr. T. E. B. Hunter and Miss Mary Sexton. Rev. R. B. Beatwright officiating.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 10 months for 50.

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for 97 1/2.

OBITUARIES.

Isaac Oakes was born in Oglethorpe county, Georgia, February twenty-fourth 1707. He then moved to Perry county, Alabama, A. D., 1819; married Amy Martin, A. D., 1820; joined the Baptist church at Concord, about the year 1827. His connection with that church lasted about ten years. He then united with the church at Shiloh where he was ordained to the deaconship. About the year 1838 he moved with his family to Claiborne Parish, Louisiana and was received into the fellowship of Friendship church soon after his arrival. In the year 1865 that church was dissolved, and he then joined New Friendship church, where he remained a member till he was called to unite with the saints above. His spirit was summoned to leave its house of clay May first, 1885. As he had met the onomias of the cause he had espoused when young through a long life of toil and watching, so he met the last enemy, calm and without fear, trusting wholly that power that had been his stay through life. In his eighty-ninth year in the world the spirit left the body to be with Christ. "To him that overcometh will I grant to sit with me on my throne." Rev. Ill. 21.

The writer, from a child, was personally acquainted with Bro. Oakes. As a neighbor, he was kind and obliging, ever ready to render assistance when needed. As a citizen he was pure, standing aloof from political cliques and rings, believing that every man ought to stand on his own merit, and that our offices should be filled by honest, Christian men. As a Christian he was true to the cause he espoused, giving fifty-eight years of his life to the service of his Master with increased strength, unshaken firmness, and unbounded confidence in the truth and reality of the Christian religion. Having based his opinion on the plain teachings of God's word, read and studied by himself, he was firm and unshaken, "always ready to give an answer to every one that asked a reason of the hope he had in Christ." 1 Peter III. 15.

He was never under dealings in the church, prompt as long as he was able to attend his church meetings, liberal in his contributions, and was the choice of the church to which he belonged a number of years to represent them in the Association. He filled the office of deacon well, looking carefully to the wants of his pastor, and the welfare of the church. Being disabled in his lower limbs for a number of years before his death, he could not attend his church meetings or visit the brethren. He however never lost sight of the cause, was anxious to learn all he could about the preaching and prospects of the church. Being his pastor I visited him frequently. I always found him cheerful, full of life, and with something good to tell me. He sat nearly all the time by a small table on which lay his Bible, and Dr. Graves's paper. He was a strong friend to THE TENNESSEE BAPTIST, published by J. R. Graves. He often said to me, "I can't go to meeting, but I have a great deal of good preaching at home." His paper and Bible were to him a source of great comfort and cheer during the many years of his confinement. Though disabled for a number of years he suffered but little pain till a short time before he died. I stayed with him before he died, and asked him of his hope in the future. He replied, "death has no terror to me," and as he had frequently expressed himself before, "I am only waiting." The king of terror loses his power over those who trust in Jesus. "Precious is the power of the Lord in the death of his saints." Ps. cxv. 15.

He raised a family of ten children to be grown, five of whom with his wife, have gone before, five yet remain, old men and women with families. It is useless for me to say, children, weep not. You know the desire of your father for a number of years has been to depart and to be with Christ.

"O set ye open unto me
The gates of righteousness;
Then will I enter into them,
And I the Lord will bless."
J. W. MELTON.
Died at her residence in Haywood county, Tenn., July thirtieth, 1885, Sister Mattie A. New-

son, aged forty-six years. For thirty-three years she had been a member of the Baptist church. She was devoted to her family. Left a widow in 1880 she devoted herself with tremendous earnestness to the support of her three small children. But when death came she was perfectly resigned, and talked of her departure with that cheerfulness that characterizes none but faithful servants of Jesus. Many friends and relations mourn her loss, but they all feel that their loss is her everlasting gain. May the Lord preserve the dear little children, and may they find such homes as will shelter them from life's witless storms.

FROM MURFREESBORO, ARKANSAS.

PRO. GRAVES:—As no one has written you anything from this part of the country, I thought I would drop you a few lines to let you and the readers of the old Baptist Banner, know something of the progress the Baptists have made since I moved to this county, five years ago. There was no church anywhere near where I located, and but few in the county, and I felt quite lonely away off from any church. I never realized the love I had for my church till then, so I began to look around for scattering Baptists, and found that there were only six of us in here, and we were badly scattered, and there was not a preacher in the county that we could get to preach for us. But after awhile I heard of a young Baptist preacher that lived in another county, about forty-five miles off, by the name of Rogers. I saw him and got him to send us an appointment to preach for us, which he did, and about the second trip he made we were organized into a church. About this time a young preacher by the name of D. D. Corban, moved into this neighborhood and settled in our midst, and went to work in earnest for the Master. Joy began to fill my soul. It seemed that the powers of darkness began to give way and the church to build up.

Bro. Corban went from place to place telling the story of Jesus under embarrassing circumstances. He has lost two horses since he has been here, but when he had no horse he would walk, and the fruits of his labors can be seen and felt all over this country. He has organized three other churches at different points, and this country is alive with Baptists now. And what does my soul so much good, they are sound in the faith. There is no pulpit stillation, and nearly all of them are localists. I heard Bro. D. D. Corban preach the introductory sermon not long since, at a district meeting, on the identities of the Church, in which he freely discussed the beauties of local communion, and the dangers and inconsistencies of inter-communion. And after severe criticism by some of the best talent of the Association, the sermon was adopted without any comments, by a large majority. My prayer is that Baptist churches everywhere will soon see the beauties of strict discipline, and the necessity of keeping the supper with reach of their discipline. I remain as ever, your brother in Christ,
S. S. McDANIEL.
July 31, 1885.

FROM MURFREESBORO, ARKANSAS.
PRO. GRAVES:—As no one has written you anything from this part of the country, I thought I would drop you a few lines to let you and the readers of the old Baptist Banner, know something of the progress the Baptists have made since I moved to this county, five years ago. There was no church anywhere near where I located, and but few in the county, and I felt quite lonely away off from any church. I never realized the love I had for my church till then, so I began to look around for scattering Baptists, and found that there were only six of us in here, and we were badly scattered, and there was not a preacher in the county that we could get to preach for us. But after awhile I heard of a young Baptist preacher that lived in another county, about forty-five miles off, by the name of Rogers. I saw him and got him to send us an appointment to preach for us, which he did, and about the second trip he made we were organized into a church. About this time a young preacher by the name of D. D. Corban, moved into this neighborhood and settled in our midst, and went to work in earnest for the Master. Joy began to fill my soul. It seemed that the powers of darkness began to give way and the church to build up.

BOARD MEETING.

TENNESSEE BAPTIST:—Please announce that there will be a meeting of the Executive Board Central Association with Lavonia church, embracing the fifth Sabbath in August, meeting on Saturday before at 11 o'clock a. m. Lavonia is in Carroll county, about eight miles southeast of Milan.

The object of the meeting is to discuss subjects bearing upon church work, missions and Sabbath-schools. J. L. Vass is appointed to preach the introductory sermon on Saturday at 11 o'clock a. m., and J. P. Weaver his alternate. Below see list of subjects:—

- CHURCH WORK.
- Do my conscience and life give me evidence that I have been born again?
 - What position should the church of Christ assume with reference to the cause of temperance?
 - Importance of Scriptural discipline to the prosperity of our churches.

What course should the church pursue towards a member who is able, but fails to contribute to the preaching of the gospel?

MISSIONS.

Is not the Spirit of Christ in the spirit of Missions?

What is the great hinderance to missions, and the remedy?

What relation, from a Scriptural standpoint, does a man's Christian obligation sustain to his secular?

SABBATH-SCHOOL WORK.

The object of Sabbath-schools.

Benefits of Sabbath-schools upon communities, churches and individuals.

How to prepare, and how to teach a lesson to a class.

Some of the qualifications of a good teacher.

These, with other subjects, will be discussed during the meeting. A cordial invitation is extended to all the churches and Sunday-schools throughout the surrounding country. Let us go up to the mount of ordinances hoping for and expecting the blessings of the Lord.

Yours fraternally,
J. M. SENTER,
Chairman Executive Board Central Association
Trenton, Tenn., July 29, 1885.

FROM JEFFERSON COUNTY, KENTUCKY.

EDITOR BAPTIST:—I closed a meeting of thirteen days and nights with my East Mill Creek church, Harlan county, Kentucky, on the twenty-fourth day of July, 1885, result, the church much revived. Twenty additions by experience and baptism, two by letter.

On the fourth Lord's day in July I went, agreeable to appointment, to hold a meeting of days with another Baptist church where the Methodists and Cumberland Presbyterians each held meetings in the same house. I found a large congregation, and a fine dinner on the grounds for all day meeting. After I had preached a Methodist minister proposed for all of the three denominations to hold union service preaching, and to open the doors of the church jointly. I declined, when the good man said it had been common heretofore at this point, and one good old Baptist brother and minister said to me, unless I held the meeting it would ruin my influence as a minister in that community forever, that they had always held such meetings, and that no other could be held in that neighborhood. But I absolutely refused to hold the meeting. I filled out my regular appointment for that time, and returned home. Did I do right, or not? Ought I to have continued? I am satisfied that it will make my congregation in the future small, and greatly injure my influence with the people. I would be glad to have counsel. I am what is known as a Landmark Baptist here, and have no feeling for such meeting, or union service with other denominations. Truly yours,
B. F. W. Goss.

SYMPATHY FROM SOUTH CAROLINA.

DEAR BRO. GRAVES:—The Bear Swamp church, to-day in conference, unanimously passed a resolution expressing their sympathy for you in your affliction. I send you the resolution as adopted by the church. Fraternally yours,
J. A. SMITH, Pastor.

This is the resolution as passed by Bear Swamp Baptist church, Marion county, S. C.:

Resolved, That we, the members of Bear Swamp church, do hereby publicly express our feelings of brotherly love and Christian affection for our beloved brother, Dr. J. R. Graves of Memphis, Tenn.

We do most deeply sympathize with him in this the hour of his affliction.

We humbly pray that he may speedily be restored to bodily strength and vigor, and, that the blessings of the Great Head of the church may rest upon him and his dear family.

JAMES A. SMITH, Moderator,
M. D. BOKER, Church Clerk.

We assure our dear brethren that such words are indeed consoling and encouraging to us. We can but be willing to live and labor on all of God's appointed time with such proof of our brethren's appreciation of services.

THE NEW OLD TESTAMENT.

THE revised version of the Old Testament which is announced also where as complete, will appear in this country next week, and an enthusiastic interest will greet it among all the churches of the reformation. We do not mean that all the churches, or any of the churches, will accept it at once in public worship; but we do mean that the best scholars in all the churches will welcome it as an aid in their work. They will use it for reference only. And why should not a version prepared by fifty-two English and twenty-seven American scholars, with all the additional Biblical knowledge and manuscript evidence of three centuries at their service, be better and clearer than a version made wise. Biblical scholarship was comparatively in its infancy? The King James version was made some two hundred and seventy years ago, and the progress of learning since that early day has done much towards restoring the Scriptures to their textual purity. The new version gives to the world what has heretofore been the possession of the learned. There are, of course, no fundamental changes in the new version; in modern phrase it gives the truth, and dispels obscurity. The keynote of the new version is the whole truth.

It is not thought the new version will be accepted by the present generation. The older people who have become accustomed to the ancient rhetoric of the old English version will not accept it, but there is a belief among scholars that when those who cling to passages they are familiar with are gone, the merits of the new version will give it a foothold. It will be used at once at Andover and in the divinity school at Yale, and probably in nearly all the other theological schools of the country; and we may be sure that the version which the scholars of the country accept will soon or late, become the property of the people. The truth is, the people should be the first to accept it, because it makes clear passages that are in the old version more or less obscure to the average mind. The King James version was not generally received in England until forty years after its appearance, and the new version has of the two a much better start, and it may, on that account, come into use in less time. But whether it be in twenty years or fifty years, we may be sure the revised version, prepared as it has been by the most eminent bibliophiles of the age, will stand, and will be one of the great events in the world's history.—Atlanta Constitution.

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

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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.

Missions.

TREASURER'S REPORT.

THE following amounts were received for State Missions in the month of July, 1885, by W. M. Woodcock, Treasurer Tennessee Baptist Convention:—

Greenwood church,	\$ 1 75.
McMinnville church,	4 00.
Pleasant Grove church,	72.
Sweetwater church,	5 00.
Mouse Creek church,	1 75.
Indian Ridge church,	35.
Mouth of Richland church,	4 00.
Buffalo church,	62.
Oakland church,	1 35.
Central Point church,	35.
Head of Richland church,	1 60.
Prospect church,	16 20.
Fellowship church,	13 45.
Rutland church,	3 95.
Watauga church,	25 00.
Central church, Nashville,	33 00.
First church, Nashville,	7 00.
Columbia church,	1 50.
Third church, Nashville,	12 00.
Union City church,	7 60.
Dumplin church,	19 25.
Island Home church,	12 80.
Mosay Creek church,	4 71.
Mt. Olive church,	3 50.
Concord church, (by J. L. Moser),	3 60.
First church, Chattanooga,	2 20.
Harmony church,	65.
Henning church,	10 00.
Edgefield church,	

Duck River Association,	16 00.
Ex. Board Tenn. Association,	15 55.
Meridian congregation,	3 61.
Ladies Missionary Society, Brownsville,	20 00.
Sparta congregation,	3 80.
Ladies Missionary Society, Mt. Olive church,	4 00.
Jas. Hudson,	50.
L. D. Milling,	75.
Rev. H. S. Hamilton,	1 00.
Dr. Pondland,	50.
J. L. Washburn,	2 50.
Fellowship church, by Green Miller,	2 00.
Ex. Board Concord Association,	71 75.
Total	\$340 45.

WORKING FOR MISSIONS.

BRETHREN:—You will oblige us by sending the enclosed five dollars to the Mexican mission, one dollar from Hardie Creek church, and four dollars from Leadmark church, as we do not exactly know through what Board they receive their contributions. Defray expenses out of same. The speeches of the brethren from Mexico before the Southern Baptist Convention thrilled our hearts, and we felt like we wanted to add something to the amount.

We have about two dollars more for missions, and want to make up five dollars for some other field. Our churches are poor, and have been more poorly represented in the mission cause than they are. While but few of our churches ever hear it, we never have found one yet which did not like to hear told the glad tidings of great joy in other lands. According to our observation, the preachers of our country churches are the ones who usually oppose missions. They are the only ones who hide their faces when the subject is discussed.

We have asked some of them to take up collections in their churches, and they always say at a convenient time they would, and many of them are now old and the convenient season has never come to them. While God says, Go work in my vineyard to-day, we ought to talk missions wherever we go.

We will be one of one hundred, or of twenty-five to try to raise twenty-five dollars each year for home and foreign missions.

If you feel like setting this proposition before our country preachers, or others, do so. Brethren, please give us every mission item you possibly can through THE BAPTIST.

We pastor three churches, and propose to give the fourth Sunday to any church that will contribute one dollar and fifty cents to this cause.

If there is anything you desire in the above, use it, if not, cast it aside. Respectfully,
R. M. G.
Mulberry Gap, Tenn., July 29, 1885.

We have forwarded the five dollars to Brother Tupper this day, August 7th, 1885. J. S. M.

DENOMINATIONAL SERMONS—FIRST VOLUME.

- BY J. R. GRAVES.
- This first volume contains the six following Denominational Sermons:
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 2. The Symbolism of Baptism.
 3. The Relation of Baptism to Salvation.
 4. The Lord's Supper a Church Ordinance.
 5. What is it to Eat and Drink Unworthily?
 6. Conscience: What is it?
- 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 not to lose a number of the Expositions or of the other three series which will immediately follow the completion of the Expositions?

Every one who will subscribe this month, and send a fifty-cent note, shall have this paper one year for 85 cts.

The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE
THAT IS NOT DISREPUTED BECAUSE OF THE TRUTH. — Ps.

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Distinctions 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 human traditions, in matters both of faith and practice, is our only authority. We are to stand for the doctrine of justification by faith alone, which we call earnestly content.

Church Policy:
The Baptist believe that a Christian church is a local organization, and is to be local in its life.
That, under Christ, each church is absolutely sovereign in its own sphere.
That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel, administering baptism and the Lord's supper.
That all church rights and privileges, as voting and the right of office, should be limited to the disciples of each church.

Distinguishing Policy of Historical Baptists:
The non-recognition of human societies as Scriptural robes by Baptists, ministerial or ecclesiastical, or any other or ecclesiastical, that is incompatible of being a society or logically construed by our members or their officers, or a recognition of ecclesiastical or ministerial authority with Baptist churches.

ANNIHILATION OF THE WICKED.
BY A. J. FROST.
The editor or any correspondent of the Voice of the West: EAR SIR:—An article copied from your paper, which seemed to favor the doctrine of the annihilation of the wicked as the consummation of the atonement pronounced against sin, has produced no discussion among my readers, and I am rested to notice it. I therefore propose to you arguments in support of the commonly received opinion; and if you see fit to reply in a commendatory to each specifically I shall not refuse to publish such replies into this paper.

If the Scriptures have declared that the wicked shall have no peace, but that the wrath of God shall be upon them, and that they shall be an abomination unto all flesh, and that the blackness of their faces is reserved for them forever, then will have an eternal state of being; because they shall have a peace if annihilated, for the term implies it. The wrath of God could not be, or abide upon, that which has been annihilated, nor could the blackness of darkness be any punishment for them. The Scriptures have expressly declared this in Jude 1, 13, in John 3, 36, vil. 21. Ergo, the wicked will have an eternal state of being.

If we are nowhere taught in the Bible that the wicked will be delivered from their punishment by suffering that they will continue in an eternal state of being; because this state of being is necessary in order that the punishment of those

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hat a tormented may continue for annihilation would be a cessation of everything, and, of course, of punishment, and would also be a blessing to the tormented next to that of eternal life in the paradise of God. But we are not taught that their punishment shall end, but, on the contrary, that their worm shall not die, neither shall their fire be quenched. Therefore the wicked shall have an eternal conscious state of being.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.
No. IV.
Definition.

THE PRODIGAL SON.

THE SAVIOR placed his rebuke of the scribes and Pharisees, who murmured because he received sinners and ate with them, with this, the third parable in close connection. It marks a large increase in the thought from the recovery of a lost sheep by a faithful shepherd to that of a lost son by a loving father. And in this more distinctly than in the two former do we see underlying the "doctrine of the mystery of the kingdom of heaven," i. e., that the Gentiles are to be made fellow heirs with the Jews in all the privileges and blessings of the gospel dispensation, and their final restoration to their forfeited heirship in the kingdom of God's dear Son.

"And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all there arose a mighty famine in that land, and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet; and bring hither the fatted calf and kill it, and let us eat and be merry: for this my son was dead and is alive again, he was lost and is found. And they began to be merry. Now his elder son was in the field; and as he came and drew nigh to the house he heard music and dancing. And he called one of the servants, and asked what those things meant. And he said unto him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in. Therefore came his father out and entreated him. And he answering, said to his father, Lo these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid that I might make merry with my friends; but as soon as this thy son was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again, and was lost and is found." — Luke xv. 11-32.

The principal features to be interpreted in this parable are—

1. The older brother.
2. The younger son.
3. His voluntary alienation and self-banishment from his father's house.
4. His reckless prodigality.
5. The utter degradation and ruin to which he brought himself.
6. His reflections and resolution.
7. His return and reception by his father and the servants.

The superficial sense or application of this parable, which the Jews seeing could see, and hearing could hear, was that a son, however unfaithful, and even though ruined by his own extreme sinfulness, was still a son, and dear to his father; and his recovery should be sought, and considered just cause of rejoicing; and from this fact they could see that a son of Abraham, though deep sunk in sin and degradation, as they regarded the publicans and sinners of their own nation to be, were still the objects of God's compassionate love, and should not be despised by them; and that even Roman publicans, being members of the human family and God's creatures, were not altogether beyond his compassionate and loving favor, and should they turn unto him, they would be accepted. This lesson, notwithstanding the obdurate prejudice that blinded their eyes and deafened their ears, they could see, although its deeper and broader sense they could neither perceive, nor understand.

The general interpretations are two:—
1. That this younger and prodigal son Christ intended to represent the sinner of that and of every age, who, instigated by his own innate depravity of heart, alienated himself from God by his own wickedness, and plunges himself into utter degradation, at length, convicted of his own extreme sinfulness, and fully awakened to a sense of his utter ruin, cries and returns to—
"Seek an injured Father's face."

His being seen by his father a long way off, and being met, pardoned and received as a son by his father, indeed most beautifully and touchingly represents the freeness of God's love, and his abounding grace extended to every penitent sinner who seeks his face and favor; and the joy of the servants falls in very naturally.

This interpretation appears complete so long as the elder brother and his conduct are wholly ignored; and he certainly is quite as important a personage in the parable as the younger son. But so soon as the question is asked, whom does the elder brother represent? insuperable difficulties arise, two or three of which only I notice here.

If the younger son represents sinners the elder brother, who was ever with the father, certainly represents Christians. But who ever heard of Christians becoming offended because God extended his pardoning grace and love to a poor self-ridden sinner, and refusing to rejoice over the conversion of the most wicked prodigal, and refuse to own him as a fellow heir with God's children? But then these Christians were not always with the Father as sons, but were each of them once the children of wrath even as others. Again, this prodigal, as Maj. Whittle, the great revivalist, expressed it, was not so much influenced to return through unfeigned repentance as by an empty stomach, and a longing for the abundance of food which his father's servants enjoyed, and one of which he was willing to be, so that his appetite might be satisfied.

Still another difficulty: The prodigal was as truly a son in the midst of his wanton riotings, and even while, in filth and rage, he was feeding the swine, as he was before he left his father's house, which can in no sense be predicated of an unregenerate sinner.

This so plausible and universal interpretation breaks down under the weight of any one of these difficulties, and the—

Second interpretation is at once resorted to, and certainly with but little examination; viz., that the prodigal son is intended to represent a back-slidden Christian, — a son of God by regeneration, who, awakened from his self-alienated and degraded condition, arises and turns himself to—
"Seek an injured Father's face,"

and a place, at least, among the servants in his Father's house and at his Father's table. All the parts of the parable fall in naturally and beautifully until the question again arises, Who is represented by the elder brother, who is so offended by the return and reclamation of his younger brother in the family, and refuses to recognize him as a brother or take any part in the rejoicing? He certainly cannot represent Christians; for who

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"When they heard these things, they held their peace, and glorified God, saying, (Then hath God also to the Gentiles granted repentance unto life." — Acts xi. 18.

From the prophecy of this parable we learn that the Gentiles are ultimately to come to the light and love of him who will be the "Glory of his people Israel."

This returning of this prodigal son commenced, as I have said, the day the gospel was preached in the house of Cornelius, and from that day the elder brother has been offended, and as the feasting and joy has been going on in the family, the elder brother has been standing without, refusing to come in, and refusing to acknowledge the prodigal as his brother, and even charging the father with lack of equity and positive injustice in being willing to reinstate the squanderer of his parental estate and the disgracer of the family name, and the elder brother is still standing without, and still the halls of the old mansion are resounding with louder and still louder shouts of joy over him who was lost but now is found, and these glad shouts will go on and on, with increasing gladness until the very fulness of the Gentiles shall have been brought in.

The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears:
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war.
Rich dews of grace come o'er us,
In many a gentle shower,
And brighter scenes before us
Are opening every hour:
Each cry to heaven going,
Abundant answers bring,
And heavenly gales are blowing,
With peace upon their wings.
See heathen nations bending
Before the God we love,
And thousand hearts ascending
In gratitude above;
While sinners, now confessing,
The gospel call obey,
And seek the Savior's blessing—
A nation in a day.

Blest river of salvation,
Pursue thy onward way;
Flow thou to every nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home;
Stay not till all the holy
Proclaim, "The Lord is come."

GENERAL ITEMS.
MINERAL WELLS, TEXAS, AUGUST 6, 1885.—We reached here one week ago last Tuesday night quite exhausted by the journey, especially by the last eight miles ride, over a rough dirt-road. The heat—88 to 102,—has been quite intolerable. We have suffered much pain in the head, which has greatly depressed our spirits. The people seem all interested in our welfare. The well-owners and bath-masters unite in saying, drink and bathe, drink and bathe, and your recovery is assured. Our physician, Dr. Raines, gravely says, "You need, sir, absolute rest, mental rest from writing and thinking." We shall thoroughly mix the advice, bathe and drink and rest. We have drank deeply for the last ten days, and bathed twice, (our strength not yet being equal to the exercise) with as yet, no appreciable effect.—The intense heat has been severely against us. We hope to write out some "Way-marks" next week, but our readers who pray for us, as we hope all will, must be very forbearing with us, remembering we must rest awhile if we would labor again.

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 serials 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.

The first awakening of the Gentiles, and the first step of their return, and the first token of God's loving favor was at Caesarea in the house of Cornelius, and the first note of joy ever heard in the household over this event was heard in the church at Jerusalem, when Peter announced the gladness to them:—

What it is, and what it is not.

"Those who wish well to this paper and the cause it supports should do some real and lasting for it now. And all should lose no time in renewing. What a great good would result if there could be a general effort now." — *Mineral Wells Record.*

"This is right. The real friends in a cause will try to sustain. The friends of a paper are those who try to extend its circulation." — *Baptist Flag.*

We are compelled to say that unless one or two thousand new subscribers are added to our list before this year closes we will come out behind actual expenses, and be compelled to go back to the bid price, two dollars per annum, or stop publication. We know that among the thousands of our patrons one month of earliest effort will easily add a few thousands; and, for our patrons' sake, for we wish to keep the paper at one dollar and fifty cents, we want it done, and therefore shall urge its accomplishment with unusual persistence.

There are a thousand friends in deed, as well as in word, who can get one new reader per month at one dollar and fifty cents.

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. H. GRAVES.
Wm Haynes, Miss., \$1 00; Eld W M Farmer, do., 1 00; Unknown friend, Memphis, Tenn., postal note No. 10, 43; 4 50; David Prince, Cal., 5 50; R W Landes, Ark., 1 00; G C Kelly, Mo., 3 50; Mrs Emma Thomas, Ark., 1 00; Jesse Ashburn, do., 1 00; Mrs Jennie S Dunbar, La., 1 00; J P Gilliam, Tenn., 5 00; W L Reeves, Texas, 1 00; C E Beld, La., 50 cts; W A Jolly, Oregon, 1 00; Mrs Belle Sargent, do., 1 00; E A Combs, do., 5 00; Mrs Satterfield, do., 1 00; John Brown, Tenn., 1 00; Howard Calhoun, Cal., 2 00; W O Johnson, Ark., 50 cts; Mrs P C Shivers, Tenn., 1 00; J W Crowl, West Va., 1 00. Total, \$38 40.

Send us twenty-five cents for a package of good maps of our improved new and revised.

QUESTIONS AND ANSWERS.

QUESTION 275. A brother charged the church with error, the church refuses to let the matter be investigated, the brother withdraws fellowship, remains out of the church for four years, the old church dissolves. What can be done for the brother? Can another church receive him with impunity?

ANSWER 275. Any Baptist church that can fellowship his views has the right to receive him. It may have been foot-washing that he opposed, as unscriptural, in the old church; and if so he was justified in his position.

2. If that licentiate manifestly put contempt upon the church he should have been excluded. It would have been better if his pastor and several judicious brethren had expostulated with him, and shown him the wrong he was doing to the cause of Christ and to himself. We do not think that any church should encourage him in a manifestly unchristian course, or, by her acts, bid one God speed in putting contempt upon a church of Christ. He should never be ordained until he rectifies his wrong.

QUESTION 276. The superscription placed over our Savior as recorded in Matt. xxvii. 37: "This is Jesus, the king of the Jews." In Mark xv. 26: "The king of the Jews." Luke xxiii. 38: "This is the king of the Jews." John xix. 19: "Jesus of Nazareth, the king of the Jews." How could these four evangelists be verbally inspired and at the same time give this in different words?

ANSWER 276. We think the verbal differences a conclusive proof that they were verbally inspired.

QUESTION 277. Is a Baptist church a legitimate church when organized by members who have no letters of dismission or recommendation from the churches of which they are members.

ANSWER 277. It is universally accepted as a self-evident truth that no one can be a member of two churches at the same time. Again, those members might apply for letters and not receive them. What then?

QUESTION 278. I want to drop a question in the box. Is the habit of smoking and chewing tobacco, as practiced by many church-members, consistent with the teachings of the Bible?

ANSWER 278. Why did you not add the drinking of tea and coffee to the smoking, chewing, snuffing and snuff-rubbing of tobacco? We doubt not as many constitutions are undermined, and as many bills of life are brought on, by the excessive use of coffee as of tobacco. The human family would be far better off if these three articles, together with morphine and whiskey, were banished from the world. Let no inveterate coffee-drinker point his finger to a tobacco-chewer or smoker! We do not refer to you, Bro. R. Temperance is by no means limited to alcoholic drinks, but the injunction is, "be temperate in all things."

QUESTION 279. 1. Is there any regular form for a church covenant, rules of order, etc? 2. Has a licentiate the right to be pastor of a church, not being ordained? 3. Can a man that has been divorced be ordained? 4. What is the law of divorce? 5. What gift was it that was given to Timothy as mentioned in 1 Tim. iv. 14, and how was it given?

ANSWER 279. -1. There is no regular form specified in the New Testament, because there is no need of one. It was known to the Law-giver that persons qualified to organize a church would be intelligent enough to express their agreement to hold and teach the doctrine required by Christ of the members of one of his churches.

2. A licentiate is in no sense a minister, but is simply on trial to satisfy his church if he is indeed called to preach, having the required qualifications that would justify his church in ordaining him. Aptness to teach is one of these; and she therefore, by license, invites or encourages him to give her proof of this qualification, since God never called one to preach who was not apt to teach.

QUESTION 280. Is baptism by a Baptist preacher without church authority, scriptural? This is a practical question. The church of which I am a member, received, upon a certain date from a Baptist preacher, a sister whom he baptized six or eight years ago. Never having been baptized into the fellowship of any local organization she remained outside all this time. The church voted to receive her, except myself and another brother, who voted to reject her on the ground that it was irregular and unscriptural. Please give us as lengthy an answer as you can for the benefit of all concerned.

ANSWER 280. There is only one way to stop manifestly and grossly disorderly preachers, and that is by promptly refusing to recognize them as valid. These immorals by unknown, or known, administrators without the presence or voice of a church are unquestionably irregular, and in violation of established order; and they should be discontinued by every orderly church. We advise and exhort your church to pronounce that act that sister received, for which no church on earth is responsible, as invalid.

This is the principle involved: Christ committed the ordinances to be administered, as a sacred trust, to some executives, — to his churches as such, or to ordained ministers as such. And whoever party he selected as the executives of the trust cannot alienate the trust, — cannot delegate it to another party, or divide the responsibility with another party. If the ordinances were indeed delivered to the local churches, as Paul declared in 1 Cor. xi. 1, then the churches cannot relegate the trust to their ministers by ordination, or by special vote empower their pastors or ministers to execute this trust without their presence or responsibility. But if Christ delivered the ordinances to ministers as such, then they must baptize without the voice of the church at all times and everywhere; and they must not allow a local church, in any circumstances, to have a voice or vote in the matter. Theirs is the trust, and theirs alone is the entire responsibility. It is an undivided and indivisible trust, with its entire responsibility.

If your church decides that that sister's immersion is Scriptural baptism, given, as it was, without the vote or examination or responsibility of any church, then your church declares, by her act, that the ordinances were delivered to the ministry as a class, and that she, as a church, has no right to exercise any voice, vote or control over baptism in any case. If greater she must, to be consistent, refer all applicants for baptism to her pastor, and never more examine an applicant or vote upon his qualifications. Let your church look these facts in the face and decide what she will do.

QUESTION 281. If a brother has ten, fifty or one hundred dollars to pay to foreign missions where will it be likely to do the most good to the glory of God and the salvation of souls, paid through the American Baptist Missionary Union or the Mission Board of the Southern Baptist Convention?

ANSWER 281. We think the widest and most effectual door now opened to American Baptists is our Samaritan, — Mexico. The field is white unto the harvest. Its populations, so long crushed under the iron heel of Romish priestcraft, are at last emancipated; and they now earnestly ask us for the pure gospel of Christ. Twenty Baptist ministers are to-day needed to reinforce Bro. Powell. Write to Bro. W. D. Powell, Bro. Kelly, His address is Saltillo, Mexico.

QUESTION 282. Please explain Matt. xiii. 12. Is it wisdom, i. e., knowledge of the "mystery of the kingdom of heaven," that is to be given or taken away? But how can anything be taken away from a man who has nothing?

ANSWER 282. See our exposition of the parable of the sower to appear in a future issue, and, if not satisfactory, write us.

QUESTION 283. Will you refer me to the proof of your statement that a Baptist minister by the name of Lucio immersed Campbell without consulting the wishes of a church?

ANSWER 283. We refer you to the History of All Religious Denominations in the United States, by Z. D. Rapp. Eld. Lucio, on the twelfth day of June, 1812, immersed A. Campbell, his sister and his father, Thomas Campbell, without authority from any church. Their immersion by an unauthorized man were, therefore, null and void. And since a man cannot give what he himself has not the followers of A. Campbell & Co. are all unbaptized, and, according to their own teachings, are unpardoned and un saved, and consequently not Christians. In 1823 he held a public discussion with a Mr. McCalla, Presbyterian, in Washington, Mason county, Ky., in which he took the ground that the Baptist churches were the only true churches of Christ, and that their continuity from the apostolic age until now was sustained by history standard and authentic. See also Memoirs of Wm. Vaughn, D.D., p. 134. He was baptized in 1812, but did not join the Baptists until 1813. Mr. Campbell was not immersed in order to obtain the remission of his sins. He did not discover this to be the design of baptism until ten years afterwards. So again, according to his own teachings, he and his followers are unbaptized.

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ITEMS.

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

Dr. William Cathcart, author of the Baptist Encyclopedia, says of The Story of the Baptists, the advertisement of which will be found in this issue: "I have read The Story of the Baptists with much interest. I am not surprised at its rapid and remarkable success. It should be in the hands of every Baptist, young and old."

Will every active reader 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 hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read 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.

Says the New Orleans Christian Advocate, a Methodist paper: "The New Great Iron Wheel, by Rev. J. R. Graves, LL.D., of Memphis, Tenn., is advertised with us this week. It is a series of letters addressed to Bishop McTyeire, like unto his former work addressed to Bishop Soule. As Methodism invites criticism, and fears not the closest investigation, we have no hesitancy in advising its perusal. Dr. Graves' former treatise was read without danger or damage, and this will be alike harmless." It has been one year since the first edition appeared; and the presses are now at work on the fourth edition, hard as the times have been and are. The Wheel is certainly doing no damage to the present and eternal welfare of Methodists who read it; for we have the evidence before us that many are being convinced of the unscripturalness of Methodism, and are having their feet turned into the path of Christian obedience.

"On the first page of your issue of December the cloventh, 1884, you publish Bro. R. T. Hanks' sermon, as delivered before the Texas State Convention, in which is found the following statement: 'In the Ongole province there were something like ten thousand Baptist converts in one year, and the Rev. Dr. Clough baptized twenty-two hundred and twenty-two of them in one day.' A Methodist at my house doubts the truth of this statement. Is it credible?" — J. L. WALKER. Bro. Hanks does not state the fact exactly as it occurred; and he was evidently intending only to state that twenty-two hundred and twenty-two were baptized in one day in connection with Dr. Clough's work. Dr. Clough may not, in person, have baptized any of them, but the true number, as we got it from Dr. Downie

who reported the fact at the Northern anniversary, was twenty-two hundred and thirty-two. And on being asked how he baptized so many he said: "Two of us missionaries went into the water at sunrise, and by eleven o'clock we had baptized the twenty-two hundred and thirty-two. It was all done in five hours by two men, and without haste." We were asked about this before, and gave this statement of the fact to our readers. — Texas Baptist Herald. This fact forever settles the objections of assuolators that three thousand persons could not have been immersed in one day after Peter's sermon on the day of pentecost. That two men did actually immerse twenty-two hundred and thirty-two persons in five hours, without haste, is undeniable. Now for a little arithmetic. If two men could immerse twenty-two hundred and thirty-two persons in five hours how long would it have taken the eleven apostles to immerse three thousand persons? Again, how long would it have taken eighty-one administrators to have immersed three thousand persons? We know that there were eighty-one men at this time authorized by Christ himself to baptize, — the seventy disciples and the eleven apostles. Ask your sprinkling friends to work out this little problem.

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. — Sister Craft, for many years a Lutheran, was immersed into the fellowship of the First church the first Sunday night in this month. — Pastor Venable of the First church is recussating during the month of August. — The work of completing the Central church-building is becoming more and more visible to beholders each week. — The prayer-meetings and the Sunday-school of the First church continue to manifest a remarkable degree of life and interest that is rare for the heated term.

TENNESSEE. — Bro. A. R. Emerson of Medon writes: "I stated in my letter to THE BAPTIST that the Association convened with the Clover-creek church the first of September. I should have said Friday before the second Sunday in September." — Bro. N. R. Dorris writes from Medon: "The Unity Association will meet with the Clover-creek church, two and one-half miles from Medon, September the twelfth, 1885. Messengers coming by railroad should get to Medon Friday, at which time they will be met by the reception committee."

ARKANSAS. — Bro. A. B. Miller writes from Little Rock: "Our church continues to grow. There have been fifty-nine accessions since the first of January last; and our congregation is said to be the largest in the city. We hope to begin work on our new house when fall comes; and we beg all our friends to send what they can give to this object at once. Brethren, do help us build a suitable house in Little Rock."

LOUISIANA. — Bro. J. S. Campbell writes from Rocky Mount: "New Bethel church has just had a refreshing season from the presence of the Lord. The meetings lasted ten days. Elda. Harrell, Boone and Martin were in attendance. Bro. Boone is a young man of fine promise, a native of Arroyelles parish, and is now engaged in trying to raise means to finish his education at Clinton, Miss. His congregation at Rocky Mount gave, in pledges and cash, something near eighty-five dollars, which act of the people is worthy of the highest commendation. The church was deeply moved and greatly revived. There were seven accessions, one restored, and several others converted. (Of the above number that joined two were Methodists and two Presbyterians. A Sunday-school was organized July the nineteenth. To God be the glory."

ALABAMA. — Thus writes Bro. John M. Simpson: "A union meeting of Mount Carmel Association was held with Gills-springs church, Marehe county, July 22-27, 1885, which was a pleasant and profitable meeting, though we had a division on

the last question discussed, which was, Should the church withdraw from a brother that walks disorderly who asks the church to pardon him? It was decided in the affirmative, though there was a negative vote." — A brother writes: "Elda. F. M. Yearger and John M. Simpson held some meetings of days in Lawrence county, commencing Saturday, July the eighteenth, 1885, in which we hope and trust and believe much good was done, by the blessing of God attending the preached word. The church, New Blitob, was much revived. Five willing souls were baptized in the Tennessee river, at Bluff City, by Eld. F. M. Yearger, missionary of Liberty Association."

OREGON. — Bro. C. P. Bailey writes: "I have accepted the mission work in Eastern Oregon, and will enter my field of labor the first of August."

MISSISSIPPI. — Among the earnest and efficient workers in the Master's cause in the State doubtless none surpass our Bro. Wm. L. Slack of Friars Point. He has been standing up for Jesus there, under various circumstances, for a number of years. It is a matter to rejoice in that he stands among our long-time tried and faithful friends. — Bro. A. A. McPherson of Vaiden says: "Rev. R. L. Allen died at his home in Lexington, Holmes county, July the twenty-eighth, after three weeks of painful illness, which he bore with Christian patience, and died in the faith. Bro. Allen was a promising young man, and was serving Lexington, Salem and Vaiden churches. He leaves a wife and three little children. They have the sympathy of all who know them." — At the request of New-hope church a presbytery of Breth. Anderson, Lowrey, Thomas, Yates, Ellis and Bozeman were present and counseled in the ordination of Breth. T. W. and W. H. Yates. This church has been pastorless the most of the year; but she has maintained a prayer meeting every Sunday night; and it is believed that these deacons will join the former deacons in an advance move. — Bro. J. T. Barrett writes as follows from Ellaville: "I have just closed one of the most precious revivals it has ever been my pleasure to witness. The Lord blessed us from the very beginning. To him be all the glory. Dr. Bozeman of Meridian did some of his very ablest preaching. Two years ago I came here from Mississippi College, having finished there, and found six Baptists: these met and called me to the pastorate. Since then the Lord has graciously blessed us. We now number sixty-two. I am happy with my people. I earnestly pray for your speedy recovery."

TEXAS. — Bro. J. A. Hackleford of Glen Rose sends a list of subscribers, and remarks: "This is a club which Bro. H. Hooker was raising, and had collected, on your four-months proposition. The old brother has since passed up higher; and his family turned the money and names over to me to forward you. Bro. Hooker was one of the Old Guard, having taken the paper from Vol. L No. 2, and was a dear lover of the doctrine it advocated." Thus are the ranks of our dear Old Guard being thinned out. — Bro. W. F. Harvord thus writes from Winkler: "God has, in the last two weeks, blessed us with a grand old-fashioned revival of religion; and we feel so rejoiced we want all your readers to know it. We closed a two weeks' meeting last night [July thirtieth], which resulted in fifty-eight accessions to the church, forty-four of whom joined by experience and baptism. Our little church now numbers one hundred and five. From this precious gathering we hope soon to send you a number of subscribers." — A brother sends a card from Pecos, saying: "We will close a glorious meeting this morning [July thirty-first] at the water, where quite a number of new converts will put on Christ by baptism. Ten meetings have been continuing thirteen days, with, so far as known, eightiam confessions. It has been a refreshing time with us all; for God has truly been in our midst, and the church is greatly encouraged and strengthened. God be praised." — Bro. H. B. Pinder of Greenville: "I have been preaching continually for five weeks. We have a great interest in progress here now [July the twentieth].

I am almost broken down. My brace is out of repair, and, as I cannot do without it, I send an order herewith for the parts needed."

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

SECULAR NEWS.

Yellow-fever has appeared in Matatlan and Toluca, Mexico.

The people of Spain have become panic stricken on account of the ravages of the cholera epidemic. Reports from the entire cotton belt indicate that at present the crop prospect is promising.

Russia is planning a new town at Merv, including a citadel and barracks.

The city of Genoa proposes to have a Columbus exposition of American products in 1893.

Marseilles, France, is now being afflicted with a scourge in the form of a cholera epidemic.

There is no abatement reported in the cholera plague in Spain.

There was a grand re-union of ex-Confederate soldiers in Galveston, Texas, last week. Fifteen thousand people were present.

Mr. Gladstone cannot speak above a whisper. The Liberals fear he will not be able to take part in the fall campaign.

Gen. John B. Gordon of Georgia was appointed as assistant to Gen. W. S. Hancock in conducting the funeral ceremonies of Gen. Grant.

Russia has sent large reinforcements to Fendjab on account of the reported massing of Afghan forces near that place.

Twenty-eight persons were seriously poisoned at an entertainment near Brunswick, in this county, the fifth instant. It is supposed the poison was in the food eaten.

It seems that as England and Germany become more and more friendly France and Russia are also disposed to cultivate a more friendly spirit toward each other.

A BRACE FOR BRO. BURNE.

BRO. GRAVES.—Inclosed find one 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 series 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 BURNE.

Indian Territory, July 6, 1885.

REMARK.—This old and faithful missionary could still preach no little could he secure one of Banning's Lung and Body Braces, the price of which is ten dollars. We will be one of ten to contribute one dollar towards it. If it is God's will that Bro. Burns should work a little longer we will put it into the hands of his children to assist in this matter.

J. E. Graves, \$1 00; E. F. Wilson, Arkansas, \$1 00; J. R. McClan, New Brunswick, \$1 00.

ADDRESSES WANTED.

Under this head we shall from time to time request the present address of parties with whom we wish to communicate. We will drop the names as soon as found. We give their post-office when last heard from. Any one knowing their present post-office will confer a favor by sending the same by postal card, if the parties are dead, we want to know it.

W. M. Cooper, Elba, Ala.

W. T. Hawkins, Bracon Point, Texas.

Mrs. Belle Evans, Friendship, Tenn.

Miss Mollie Melatyre, Union City, Tenn.

E. J. Fallam, Union City, Tenn.

B. F. Barlow, Walnut Tree, Ark.

J. W. Jennings, Bloomfield, Mo.

W. J. Averett, Mexia, Texas.

Dr. W. J. Morris, Fairview, Texas.

C. P. Bill, Harrison's Mills, Tenn.

G. W. Mitchell, Rossville, Tenn.

C. Parson, Long Creek, Tenn.

H. Harper Guntown, Miss.

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ITEMS. Where there is peace is God. Some people only understand enough of a truth to reject it.

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Taking it altogether, with its ability to withstand successfully extreme cold and heat, wet or dry weather with its delightful fragrance, beautiful color, compact bunch, great productiveness, and indiscribable but delicious flavor, with its adaptability for all the purposes to which a grape can be put, either as a market, table, shipping or wine-making grape, it stands far above anything in the grape line; and the State of Tennessee, and especially Davidson county ought to be proud of having the chance of introducing to the public something so well worthy public notice.

Nothing is easier than to doubt. A man of moderate ability and learning can doubt more than the wisest man believe. Christianity is a matter of intelligent faith, but infidelity requires no one to give a reason for the doubt that is in him.

MANSFIELD'S MAGIC-ARNICA-LINIMENT. THE BEST Liniment for man and beast. It cures all cases of Rheumatism, Cramps, Bites, Sore Throat, Lumbago, Stiff Joints, Aches, Pains, Burns, Chills, Wounds, Enlargements, and any Disease that can be reached by external means. It will give QUICK RELIEF.

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We present this work to our Christian readers with the conviction that it will be welcomed as a most valuable addition to the Biblical literature of the day, and will be found to possess advantages over any other similar work in the following important particulars:—

- 1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole; and these have quoted extensively from the works of no less than one hundred and fifty of the most eminent Biblical writers of the present and past.

- 2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

- 3. Its brevity. There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time. Dr. Kitcheil says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago Standard, says: "I have in several instances seen a sermon in a sentence."

- 4. Its liberal spirit. It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

- 5. Its Scripture references. These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer its purpose of a concordance to a very great extent.

- 6. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

The unqualified commendations of this Commentary from the highest courses, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath-school teachers and Bible readers generally, to whom its use has now become indispensable.

CONDITIONS. This work is printed from new electrotype plates, on fine toned paper made expressly for this work, and sold at the following extremely low prices:— In Extra Fine English Cloth, sprinkled edge, the full set, \$8 00. In Half Morocco, green edge, the full set, \$11 00. In Half Morocco, green edge, the full set, \$10 00. Sample page sent on application. Address GRAVES & MANAFFY, Memphis, Tenn.

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Our Pulpit.

EXPERIMENTAL EVIDENCE OF THE TRUTH OF THE GOSPEL.

BY REV. J. M. PENDLETON.

TEXT: "He that believeth on the Son of God hath the witness in himself." - 1 John v. 10. THERE are several kinds of evidence rolled on to prove the truth of the Bible. The external evidence is furnished by miracle, prophecy, and the rapid diffusion of the gospel in apostolic times. The internal evidence, as it is called, is supplied by the fact that the Bible is just such a book as we would expect God to give the world. It contains in itself, and carries with it wherever it goes, credentials of its super-human origin. We may personally try, and consider it as saying, "I am God's book, because men could not make such a book."

trusts in him for salvation. The Spirit glorifies Christ by revealing his ability and suitableness as a Savior, the only Savior. God who commanded the light to shine out of darkness, shines in the heart to give the light of the knowledge of his glory in the face of Jesus Christ. It is through Christ that the divine glory is in harmony with the salvation of lost sinners. The believer's consciousness of the suitableness of Christ as a Savior agrees with what the gospel says of Christ. Hence the believer has in himself the evidence of the truth of the gospel.

alloyed to consciousness. Religion is an inward principle, and it has its external manifestations. I refer to it now as an inward principle, and consider repentance as involved in that principle. Repentance is internal, exclusively so. Its fruits are external, but itself is not. Not attempting a full definition of repentance, I only say that it embraces sorrow for sin as committed against God, and hatred of sin. Who can know anything of the sorrow or the hatred without referring to consciousness. They are states of mind or feeling restricted to the domain of consciousness. Those who repeat are Christians, but they cannot know that they have repented till consciousness establishes the fact. "I may refer to it as 'faith, hope, love,' the three prominent graces of the Holy Spirit to be found in every Christian heart, and nowhere else. What hat consciousness has knowledge of faith, hope, and love? Without these graces the inward principle of Christianity has no existence, and we cannot know that we believe, and hope, and love, unless we appeal to our experience. Those, therefore, who speak lightly of experimental piety, are ignorant of philosophy as they are of the Scripture. I am surely authorized to say that the experimental evidence of the truth of the gospel is satisfactory, and that is the best because the only testimony the case admits.



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