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THE TENNESSEE BAPTIST

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. - Jer. vi. 16. Entered at the Post Office at Memphis, Tenn., as Second Class Matter. Old Series - Vol. XL. MEMPHIS, TENN., AUGUST 22, 1885. New Series - Vol. XVIII. No. 12

Our Pulpit.

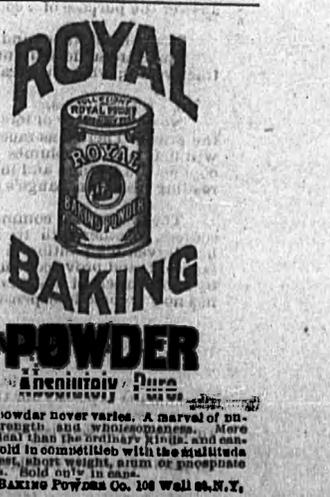
EXPERIMENTAL EVIDENCE OF THE TRUTH OF THE GOSPEL.

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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TRAINING OF OUR MEMBERS IN THE DISTINCTIVE PRINCIPLES OF THE DENOMINATION A DUTY AND A NECESSITY.

BY J. W. M. WILLIAMS, D. D., BALTIMORE, MD.

ANDREW FULLER of England, once said, "The best way to make a sermon is to select a good text, look earnestly at it, and ask three questions—What? Why? What then?" I would add, How? What does this text teach? Why is it taught? What then should be its effect on us and others? How can I best enforce it? I have a good text. I propose putting you in possession of our subject by asking:

1. What does this theme teach? Evidently, it conveys the idea that we, as a denomination, hold peculiar principles. Distinctive principles may mean either principles that no others hold, or certain principles by which we are distinguished, though other Christians believe and teach the same.

I am grateful that there are many doctrines that we hold in common with all evangelical Christians. In them we are one, and love one another for the truth's sake. I have very little sympathy for the man who ignores that fact, and forgets the good others are doing in saving souls, and spends all his time talents and opportunities in defending some theory or hobby, which, if he could convince the world was true, would not save a soul, or advance its piety, or enhance its power for good. While we must confess, with shame and confusion of face before God and man, that as a denomination, in many things we offend and come short, yet there are certain great Scriptural truths, we, and we only, hold that can in no just sense be called mere theories, or hobbies, or non-essentials, principles which must be received and practiced over the kingdom of God can come, and "his will be done on earth as in heaven." You will tell me that is a bold declaration. I admit it. But is it not true? I submit without an argument. Can the kingdom of God come? Can his will be done on earth, as in heaven, so long as the great mass of the people teach and believe "for doctrines, the commandments of men"? So long as our Divine Master must stand in the midst of the churches and rebukingly ask, "What doest thou here?" Who hath required this at your hands?"

Let us mention some of these. We declare that— 1. The Bible, and the Bible only, is the supreme standard of human conduct, creeds and opinions. I am aware that all Protestants make the same claim. But we know that in many things they do not rely wholly upon the plain teaching of the Scriptures; but must appeal to history, to the opinions of the fathers, to the decisions of councils, to the voice of the church, to learned exegotes, and to doubtful principles of interpretation, to sustain their opinions. Whereas, we put the Bible in a man's hands and say to him, what you find there is our faith. Believe what it teaches. Do what it commands. We care not what the fathers believed, unless they are in harmony with Scriptures of the apostolic fathers of more ancient date.

We care nothing about the decisions of councils, or the voice of the church, unless they be in harmony with the decisions of The Great Head of the church, and the teachings, of inspiration. Whenever I find a Christian, especially a Baptist, drawing inferences, and saying that times have changed, and we must change with them; afraid of or catering to the so-called advanced thought of the nineteenth century—indicating the need of a new theology; throwing suspicion upon the inspiration of the Scriptures; attaching more importance to a system of theology than to the truth of the Bible; talking about the aesthetic in our nature, and borrowing from Rome to meet it,—I candidly confess I am afraid of the man, and alarmed at his teachings. The others confessedly take the Bible, and Bible only, as their creed. We do so pre-eminently. And with us that is a distinctive principle.

2. Another distinctive principle, and one peculiar to us, a regenerated church membership. We receive none into our churches but those who profess to have passed from death unto life. "That which is born of the flesh is flesh." By that birth we entered into this world. That is heaven's own appointed way by which the earth is peopled. We know no other. And we never think of counting one a citizen of this world until he is born into it. "That which is born of the Spirit is spirit." By that birth only can we enter into the kingdom of heaven. That is God's own appointed way by which we gain citizenship in his kingdom. We must know no other, and never think of counting one a member of his kingdom until he is spiritually born into it. We hold that none should be received into our churches but those who have first been born into his kingdom. We admit these only who declare that they are already fellow-citizens with the saints, and of the household of God. In a word, we receive only those whom we hope are the children of God—not strangers and aliens. Live men in Christ Jesus—not dead men in trespasses and in sins. Herein is a marked difference between us and others. As another significantly expressed it: "We put the blood of the stone-mason before the water of baptism—Christ before the church. Pedobaptists, as the very term suggests, put the water before the blood, and the church before Christ." We say, the way to the church is through Christ. They say, the way to Christ is through the church. The conflict is rapidly narrowing down to one question—salvation through the church, or, salvation through the Christ. Every departure from the distinctive principles we hold, is a step towards the soul-destroying doctrine of salvation through the church.

3. With the doctrine of a regenerated church membership is closely allied another distinctive principle,—baptism. We say, the way to Christ is through Christ. They say, the way to Christ is through the church. The conflict is rapidly narrowing down to one question—salvation through the church, or, salvation through the Christ. Every departure from the distinctive principles we hold, is a step towards the soul-destroying doctrine of salvation through the church.

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4. Other distinctive principles with us are: Every church an independent body; every member a freeman; and every pastor a bishop. We have no such phrase in our vocabulary as The Baptist Church. No such institutions as ecclesiastical councils, to legislate for the churches. No higher court than a sovereign church. Because of a power thus invested in the people is found one of the strongest reasons why our members should be pious and intelligent.

5. With such principles we have ever been earnest advocates of soul liberty. Every man left free to worship God according to the dictates of his own conscience, acknowledging the right of none to molest or to make him afraid. We proclaim to the world: No alliance of church and State; no servile submission to the decision of councils; no bowing down to mitred heads; no king in Zion but Jesus; no creed in the church but that of the Bible; no church but of regenerated members; no baptism but the immersion of believers; no orders in the ministry, but all we are brethren; no binding of the conscience, but every one left free to act for himself.

6. With these views, to be consistent, we must practice what some miscall "close communion, but which we prefer to call Scriptural communion. In this we are peculiar only in practice; for it can be easily shown that all denominations are

close communicants in theory, for all declare the necessity of protecting the purity of their own organization; hence all have thrown restrictions of some kind around their communion table. Not one of them has opened a highway, and invited the world, regardless of creed and character, to come in and partake with them. Hence one says: "Let none be admitted to the communion until they have been confirmed, or are ready to be confirmed." Another says: "mixed communion is allowable when the communicant is found to be sound in the faith." Another says: "Let none, not members of our church, be admitted to the communion who are guilty of any practice for which we would exclude a member of our church." And so on. Nor can we censure them for this. Every man has the right—and it is his duty—to protect the purity of his own family. It is equally right, and the duty of each church, to protect its own purity. We claim the same right, and acknowledge the same duty. More than this, all others agree with us in the utterance of a famous Pedobaptist author: "Of all absurdities among Christians this was never advocated, that one should commune before he was baptized." We hold that in common with all Christians; but we are very bold in declaring that nothing is Scriptural baptism but immersion of a believer in the name of the Trinity. Therefore we would of all men be the most inconsistent, if we admitted any others to the Lord's table than baptized believers, and those who sustain this doctrine by their church relation. It is the Lord's table—not ours. He has made his own terms for approach to it, and we dare not deviate from them. Let me, for one, candidly admit, even in the presence of those fathers and brethren, if it were our table, and we were free to invite whom we pleased, I would say, "Come in—come in all who profess to love the Lord Jesus Christ." But I cannot, I dare not, permit my heart to run in advance of my Lord's instructions.

7. These distinctive principles make us so distinctive and isolated, that we are neither Romanists nor Protestants.

We never were in Rome, therefore we never came out of Rome. We never protested against the teachings of Rome, in order to secure our distinct denomination. We have nothing in our faith, or practice, or ceremonies, that came from Rome. We are the only people on the face of the earth who can say that. Therefore we are the only people who can consistently, boldly, and successfully, antagonize Rome. These facts should ever be kept before our people, and they should be carefully trained to give no aid or comfort to Romanism by speaking for in anything. One of the saddest signs of the times is the aping of Rome. The countenance of Protestants and some Baptists give to the teachings of Rome, by having special religious services on Christmas day and Easter. We know these are Romish inventions, and where we thus observe these days, we not only do what the Lord has never required us to do, but to that extent we confirm the teachings of Rome. The Pope and his adherents must smile at the weakness and simplicity of Protestants who assail Rome as the apostate church, deny her right to change the ordinances, protest against the voice of the church being the voice of God, but at the same time uphold infant baptism, the master invention and main pillar of Popery, while Baptists even wreath this pillar with garlands on Christmas day and Easter. However it may be with others, we cannot afford to be apostate in anything. The moment we enter the list, we yield our vantage ground, weaken our power, and with certainty, be outwitted in the race. David could not fight in Goliath's armor; nor can Baptists do successful battle in Romish harness. We had better heed the exhortation: "Hold fast that which is good; abstain from all appearance of evil."

8. There is one more principle I must refer to ere I leave this part of our subject. We call ourselves Missionary Baptists. I am grateful that while this is a distinguishing feature of our denomination, yet it is not peculiar to us. Others recognize the obligation to go into all

the world and preach the gospel to every creature. This should be pre-eminently a distinctive principle with us; for we accept the commission as our platform. But it is to be feared that we stand too long and too heavily upon the middle plank of that platform which bears us across the sea, losing sight of the first and last utterance, wherein we have the promised presence of the Omnipotent One if we go and preach the gospel to every creature. In quoting the commission, we should never omit the first and last sentences. It reads: "All power is given unto me in heaven and in earth. We therefore, teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." The command is to "go, not to stay, and preach the gospel. Will you call me a heretic if I say, the presence and the blessing of the All-powerful One depends upon our going? The pastor or church must not expect to enjoy the special blessing of the commission who do not obey the special command of the commission. The special blessing is the presence of the All-powerful One—the special command is to "go and preach the gospel to every creature." It is the going that secures the blessing. If we stay, in our sympathetic and prayerful contribution, at home, never going to regions beyond, we must expect to stay without the presence and the blessing of Jesus. "For this cause many are weak and sickly among us, and many sleep."

I have long since reached the conclusion, and have been acting upon it, that the missionary spirit is no part of the gospel, but the gospel itself, and that he is out of sympathy with Jesus who has not the missionary spirit. And if he will persist in staying and not going, he must expect to stay without the presence of the omnipotent Master, who went about doing good, and says, "Follow me."

Now, Bro. Graves, won't you be so kind as to send me a copy of "The Seven Dispensations," either a new, or a second-hand one? I haven't any money now, but will have soon after I shall have sold my fall clip of wool, and I would then forward it to you. Can you stand this kind of "sneak"? And Bro. Graves, I know you will be a better judge as to what I ought to read, and I want you to mark me out a course of reading, with a list of the books and prices also. And when I get some money I will purchase a few dollars worth in your "line." And, by the way, I noticed in the advertising columns of the Baptist Herald "A rare chance to possess THE TENNESSEE BAPTIST." I would like to read those series of articles that are to come out in this volume, and if you can afford to wait on me for the money for about three months please send it to me. I leave my case with you. Most fraternally,

FOUNTAIN ARMISTEAD. This letter greatly interests us in this Texas shepherd-boy, and we are moved to do in his case what we have never before taken the responsibility to do, though often asked to do it, viz., suggest a course of theological or religious reading for a young minister. With this one scholar we propose to lay the foundation of a Texas Theological Seminary, and the doors are open for a score of others, who will engage to read for one year, systematically the course that we will mark out. We will publish the proposed course of reading for the first quarter in our first issue in September proximo, and meantime the class roll will be open for the names of other students.

AN OPINION. BRO. GRAVES:—I see in the last issue of THE BAPTIST a paragraph by Rev. T. W. Hooper, a Presbyterian minister of Selma, Alabama, also of Dr. R. H. Allen's speech, made before the Northern Presbyterian General Assembly at Cincinnati, which I have read with deep interest. Bro. Graves, I have made this question one of the closest observation, and my convictions are with Rev. T. W. Hooper. I have been living in Southeast Georgia ever since the close of the war, where cotton and rice was the largest product before the war, and where the blacks numbered as many as the whites, if not more. In fact I am sure the blacks were in the ascendancy just after the war; but it is not so to-day. The blacks have decreased while the whites have increased. While it is true that there are more blacks in this country to-day than at the close of the war, they have immigrated here in the turpentine and lumber interest. They were brought here by capitalists, and my observations have convinced me that at least one fifth of them die in a year or two after arriving here. Again, my observations have resulted in this fact, that two or three years after the war there were more black babies born in this country than in ten years following.

Again, the young black women that have grown up since the war seldom marry or bring children. Their life is one of prostitution and debauchery. As a general thing they live in filth and squalor, and the consequence is they die out very fast. I think that I am safe in saying that the deaths of the blacks far exceeds the births. Again, I think I am safe in saying that at least one-third of the Negro babies die in infancy for want of proper care and attention. These are my convictions from close observations.

Now, Bro. Graves, I am going to ask a favor of you; and before I proceed, perhaps, had best inform you as to who I am. I am a moneyless shepherd boy, and the Lord has laid the duty of preaching upon me. I have long desired to go through with a course in theology, but as my means would never admit of my going any where to attend school, I have had to remain at my post and be content with what head-ay I could make by my own unaided efforts. I have made a few attempts toward mastering the calling, and when I was down at Milledgeville, miles east of Austin, a short time since, my old brethren and sisters who have known me since childhood, after having heard me deliver my "talk," gave me a license, or letter of commendation.

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My home is now in Kimble county, about one hundred and forty or one hundred and fifty miles east of Austin. I have the management of about twenty-five hundred sheep, have them on the range. I have been in the business off and on for at least five or six years. I love it as an occupation. It is quiet and humble; and, besides, the Lord has some opportunity for study during the summer months I have more leisure than any other time in the year, and now having an my work mostly well straightened out, and no fishing, I want to procure enough reading matter to feast on during the long hot days that are ahead.

Now, Bro. Graves, won't you be so kind as to send me a copy of "The Seven Dispensations," either a new, or a second-hand one? I haven't any money now, but will have soon after I shall have sold my fall clip of wool, and I would then forward it to you. Can you stand this kind of "sneak"? And Bro. Graves, I know you will be a better judge as to what I ought to read, and I want you to mark me out a course of reading, with a list of the books and prices also. And when I get some money I will purchase a few dollars worth in your "line." And, by the way, I noticed in the advertising columns of the Baptist Herald "A rare chance to possess THE TENNESSEE BAPTIST." I would like to read those series of articles that are to come out in this volume, and if you can afford to wait on me for the money for about three months please send it to me. I leave my case with you. Most fraternally,

AN OPINION. BRO. GRAVES:—I see in the last issue of THE BAPTIST a paragraph by Rev. T. W. Hooper, a Presbyterian minister of Selma, Alabama, also of Dr. R. H. Allen's speech, made before the Northern Presbyterian General Assembly at Cincinnati, which I have read with deep interest. Bro. Graves, I have made this question one of the closest observation, and my convictions are with Rev. T. W. Hooper. I have been living in Southeast Georgia ever since the close of the war, where cotton and rice was the largest product before the war, and where the blacks numbered as many as the whites, if not more. In fact I am sure the blacks were in the ascendancy just after the war; but it is not so to-day. The blacks have decreased while the whites have increased. While it is true that there are more blacks in this country to-day than at the close of the war, they have immigrated here in the turpentine and lumber interest. They were brought here by capitalists, and my observations have convinced me that at least one fifth of them die in a year or two after arriving here. Again, my observations have resulted in this fact, that two or three years after the war there were more black babies born in this country than in ten years following.

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self for the work that God had called him to in the ministry. God bless that brother, and make him a powerful instrument in turning sinners to the Lord.

For the three causes above mentioned, I send herein postal note for two dollars and fifty cents one dollar for the young minister's fund, and one dollar for the young girls at Muldrow, and fifty cents to help pay for those books Bro. Graves said he would send to the young Texas brother, and may God bless it to his glory. Amen. Yours in brotherly love, Geo O. Dickson. Helena, Ark., Aug. 15, 1885.

AN OPINION. BRO. GRAVES:—As you request a statement of the increase or decrease of colored people in each county in the Southern States, and the supposed cause, I will say, we have not one-fourth as many colored people in Winston county, Alabama, as before the war. We have no railroads in our county, and they seem to be a people who like cities, towns and public places, so nearly all of them have emigrated and gone to some other place. And I will say, we, as a people, are not sorry. While we have no malice against them, knowing that they are human, we feel God created them our inferiors, hence we would rather associate with the white race. I was county superintendent of education for seven years since the war, and we never had enough to make a school. Hoping you may live long to disseminate the truth, etc., I remain yours truly,

JAMES HILTON. Clear Creek Falls, Ala., July 18, 1885.

ANOTHER ONE OF THE OLD GUARD GONE. Died at his residence in Ashley county, Arkansas, August sixth, 1885, S. H. Waldrup in the seventy-seventh year of his age. He was a true friend of Bro. Graves, a great admirer of his teachings, a strict Landmark Baptist, and a subscriber of his paper ever since Bro. Graves has been the editor. He died as he had lived in the full triumph of a living faith. W. H. LINDBRY, Hamburg, Ark.

A PROPOSITION. BRO. GRAVES:—Yes, I will be one in twenty to pay the expense of one young minister at Jackson. You shall have the six dollars and seventy-five cents by the first of September, and the other six dollars and seventy five cents by the first of January; and I would do more if I were only able. With many good wishes and earnest prayers for you, and your family, that you may still be spared to work in the place you seem to be so well fitted, and called to fill, I am yours as ever, Friars Point, Miss. E. B. FULLER.

DENOMINATIONAL SERMONS—FIRST VOLUME. BY J. R. GRAVES. This first volume contains the six following Denominational Sermons: 1. The Act of Baptism. 2. The Symbolism of Baptism. 3. The Relation of Baptism to Salvation. 4. The Lord's Supper a Church Ordinance. 5. What is it to Eat and Drink Unworthily? 6. Conscience: What is it? Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House Memphis, Tenn.

AN OPINION. BRO. GRAVES:—In answer to your request on the Negro population, in Coahoma county I think, from the best information I can gather, there is at least fifty per cent more Negroes in this county than before the war, but few of the old stock is here; but we have immigrants here from nearly all the Southern States, and a good many from the North. As for children, in towns and on large plantations, they swarm like "black birds." Friars Point, Miss. E. B. FULLER.

For twenty-five cents we will send a package of specimens of imported reward cards.

AN OPEN LETTER.

THE open letter below, addressed by Rev. J. G. White to the citizens of Lincoln, Menard county, Mo., is by no means personal to its author alone; it concerns us all. Thirty years ago we published it as our conviction, from the then signs of the times, that within a quarter of a century from that time it would be usual for any man, Baptist or Protestant, to expose the blasphemous teachings and shocking practices of the Roman church in any of the great cities of our country. Mr. White has demonstrated the truth of this prediction. He has been driven from several of the cities of the West by actual or threatened personal violence; and the civil authorities have been so influenced by Catholic patronage that they have not offered or granted him protection. Twenty years from this writing who will dare, in any town of America in which reside a few hundred Catholics, to expose the blasphemous, heathenish rites and the hidden mysteries and enormities of the Roman church? It will be worth his life to attempt it. And where will the mass of Protestants stand in the fight? Just where they now stand in Mexico,—with the Catholics against Baptists. But here is the letter, read and ponder it well:—

"CITIZENS OF LINCOLN:—In consideration of the slanderous falsehoods circulated by irresponsible scribblers, and in consideration of organized mob violence to take my life to prevent the legitimate discussion of auricular confession and kindred subjects, involving virtue, morality, civil and religious liberty, and, in consideration of the efforts now being made to screen the would-be assassins from merited punishment, I esteem it due to myself, to truth, to virtue, to morality, to God and my country, to state a few facts.

"1. I have not spoken, nor do I ever speak, a disparaging word of any virtuous female, Protestant or Catholic. My mother was a woman, my wife is a woman, my daughters are women, my sisters are women; and, if requisite, I will, before the going down of the sun, pour out my heart's warmest blood in defense of outraged and insulted female virtue. I here repeat what I have said in form and substance probably a thousand times; viz., that if virtue has a citadel on earth it is found in woman's heart, and that it never should be assaulted by poisonous shafts of Roman theology in auricular confession.

"2. I stand here to-day within forty miles of my old homestead in Menard county, where, more than sixty-four years since, I rested on my mother's arm when not two years old. Within twenty-four hours I can produce witnesses who have known me from the day of my birth, and who, under oath, will certify to the purity of life and language,—except when translating Roman moral theology to me. I am not responsible for the obscenity of Roman theology. My business is to expose auricular confession, and protect virtue, from insult and outrage. For this I will dare to do or to die. There are not men and devils enough this side of perdition to intimidate me.

"3. I have been an accredited minister of the Cumberland Presbyterian church for more than forty-four years, as some citizens of Lincoln will attest under oath. I have a right to discuss all great moral questions, including virtue, morality, civil and religious liberty.

"4. I assert, fearless of successful contradiction, that auricular confession, as defined and authorized by Roman theologians, has been, and is now, a weapon of intolerance in the hands of the Roman clergy, and a prolific source of crime and licentiousness.

"5. I am in your midst with more than forty volumes of approved Roman theology now in use as the guide of the clergy and the laity, and I defiantly challenge the resident priests of this city to disprove either books or facts disclosed in my private lecture to men last week in the Cumberland Presbyterian church of this city.

"6. I have offered, and do hereby offer, one thousand dollars reward to any accredited Roman priest or bishop who will disprove the horrible disclosures in the book *Hoino*, extracted from the

Moral Theology of Peter Dona and F. P. Kenrick, the latter a late archbishop of Baltimore.

"7. To settle this matter once and forever I will submit my books and extracts, with accompanying documents, to a committee of twelve litigants, chosen at discretion from this city, and I will abide their verdict for the associated press of the United States.

"Now let the issue be fairly and squarely met, and let the Roman clergy disprove my books and lectures on auricular confession, otherwise let them for shame hide their faces, and forever keep out of the confessional.

"I here again defiantly assert that the books and facts exist now in our midst, the books catalogued and sold by the leading Roman Catholic book publishers in the United States."

Lincoln, Ill. J. G. WHITE.

ORDINATION OF A WOMAN.

ON the second day of April a woman, Miss Francis E. Townsley, was ordained to the work of the gospel ministry by a Presbytery of so-called Baptist ministers at Fairfield, Nebraska. We have no language in which to express our disapprobation, let us rather say, our indignation, at this outrage on Baptist usage, apostolic precedent, and Scripture teaching. We have no fellowship with any of the parties to the transaction, and would recognize none of them as ministers or as Baptists if they should come among us. Such a gross impropriety should meet with no half-way treatment. A mere protest does not suffice. We utterly repudiate all ecclesiastical relationship to any and all the parties concerned.

The New York Examiner, speaking on this subject, says:—

"We shall not disparage the good sense of our readers by entering on any argument to show that the ordination of women is unscriptural. Let any one read the Epistles to Timothy and Titus, and decide for himself whether the remotest possibility that a woman ever could be proposed for the office of bishop so much as suggested itself to the inspired apostle.

We do not believe there is a Baptist paper in the United States which will sanction this unhappy proceeding, nor can we think that there is a Baptist Association in the world which would recognize Miss Townsley or any other woman as a minister of the gospel.—Index.

Referring to this case, Dr. Stone of Omaha has the following pertinent remarks:

In respect to the ministry for woman, the silence of the New Testament is to me a prohibition just as thoroughly as it is of infant baptism. Pedobaptists have sometimes argued that because it is not forbidden, therefore it must be authorized. If it proves infant baptism, it proves the baptism of bulls or horses just as well, for there is no prohibition of it. The book of Acts was given to teach us the manner of his kingdom, a book of precedents. Neither that book nor any of the epistles, gives us a hint of the ordination of female ministers, and I dare not supplement the offices of the New Testament. The Commission involves two services, preaching and baptizing. I presume no one believes that a woman could be meant for the latter duty, unless some other form than immersion should be intended. The incidents of the sex, and especially of maternity, put an authoritative veto upon this investment of woman with ministerial orders. Her motherhood and her regular ministerial duties are incompatible, contradictory. The nature of woman, her instincts, her physical characteristics, and her marital duties forbid the idea.

It needs no legislative prohibition; the voice of nature is loud enough, and prompt enough, for 1800 years, and I envy not the position of those who would "add" a new ministerial element unknown to the New Testament, and beset with so many natural obstructions. To those who have known my ministerial habits for 48 years I need not say a word of self vindication from the charge of representing the activities of woman in the work of the kingdom.

While there are passages in the epistles that have perplexed the best Biblical scholars in regard to the limits of woman's sphere of activities, no scholar of any reputation has ever taught that the Christian ministry was one of the services which Paul intended them to exercise.

METHODIST PREACHERS MEMBERS OF NO CHURCH.

BY ELD. W. A. JARREL.

THIS will remind the reader that in his debate with Ditzler, and in his Great Iron Wheel, Bro. Graves urged that Methodist traveling preachers have no membership in Methodist churches. Ditzler, when asked: "What church do you belong to?" was as silent as the grave. He did not deny that Methodist traveling preachers are members of no Methodist church, but of only the Annual Conference. The discipline and Methodist manuals all prove Methodist preachers have no church membership. From the Western Christian Advocate of October twenty-second, 1879—an official organ of Northern Methodism—I copy the following as it lies before me: "The church-membership of traveling preachers is merged in their Conference membership, and so continues while their relation to the church as 'effective' ministers remains. Hence expulsion from the ministry carries with it the loss of church-membership." This is from an editorial on "ministerial exclusion."

Yet, some Baptists admit these clerical aristocrats—such aristocrats that they are above "church-membership" and form themselves into a preacher's society, called the "Annual Conference"—into their pulpits, and call them ministers! Yet Methodism is called a church! If this is no Romish priesthood, Romish aristocracy, the characteristic, of the mother of harlots,—what can it be?

Yet, some Baptists receive baptism from the hands of these Methodist 'preachers'—from "preachers" who are too "high up" to belong to a church—supposing Methodism a church—but must form themselves into a "preachers church." A set of men who say: "Stand ye by; we are better than you are; you are unfit to belong with us; so we will be separate and have a 'preachers church'!" "a 'mouth speaking great things.'"—Rev. xiii. 5.

A PROBLEM.

FOR THOSE BRETHREN TO SOLVE WHO DENY SUFFERING DIVINITY IN THE ATONING WORK OF CHRIST.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."—John iii. 16.

LOVE—the length, and breadth, and height, and depth, and infinity of the divine love—in conceiving, and devising, and achieving the scheme of man's redemption. Love is the burden of all we say, or hear, or sing, and in all our appeals, love is the all-controlling motive. "We love him because he first loved us."

But assuming that only humanity suffered, will any one, or altogether, of those who occupy that position, please answer me just one question: Was it the whole extent of God's great love to fallen man that he provided an innocent man to suffer the penalty due to the guilty race? Or I put the question in another form: If only man endured the suffering, how can it be made to appear that it was God who exercised the loving?

God so loved the world—he loved me—that he gave another man to suffer what I deserved, does not, I confess, come up to the height of my faith, nor my hope, or my gratitude.

A WORSHIPER OF CHRIST.

We commend the above questions, from a standard Baptist minister, to the consideration of every Christian. To deny that divinity, the Second Person in the Godhead, the following—I, e., equal—of God, suffered for us, is to make the atonement valueless. We care not what the schools and school men believe, it was the mighty Maker who died—

"For man the creature's sin."

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

FIFTH-SUNDAY MEETING.

A FIFTH-SUNDAY missionary meeting will be held with the Ebenezer church, one mile and a half of Williston, Fayette county, Tenn., on the Memphis and Charleston railroad, convening on Saturday, August the twenty-ninth. As pastor, in behalf of the church, most cordially do I extend to all ministers and messengers a welcome to their hospitality. Broth. Whites, McCamless, Canada, Johnston, Anderson, Parrott, Morton, Crawford, Venable, Lamar and the writer embrace all the ministers in this division of the district I believe. Come, brethren, and bring with you the appointed messengers from your churches. Let each brother select his own theme, bearing of course upon the business before the body,—missions. Let us either attend and make these meetings profitable or abolish them altogether. Last meeting, though less than five miles from Memphis, neither of our city pastors were present, but remained at home. They had good reasons I have no doubt. I believe good reasons could be given by many of us. I have to turn away from an invitation to attend a protracted meeting, where I think I could do more good. Is this then the best plan? Let each pastor preach on missions to his own church on some special occasion, and take up a collection. This is decidedly preferable, it seems to me, as no money would be wasted in paying expenses to and from unnecessary convocations. But since this plan has been adopted let us make it a success or abandon it. Come one, come all, and we will take good care of you. I would suggest the following subjects:—

- 1. The rise of the opposition to missions; or, the surroundings which gave birth to the Anti-missionary Baptists, known in other localities as Hardshell Baptists. Prof. Johnston of Collierville to lead.
- 2. Missionary work of the apostles. Rev. J. D. Anderson.
- 3. The revival of missions after a temporary slumber. Rev. Enoch Whites.
- 4. The success to the present date. Rev. J. T. McCaulless.
- 5. The best way to raise the means,—money and men. Rev. J. B. Canada.
- 6. Shall we continue the fifth-Sunday district meetings. Rev. W. H. Morton.

I have had no opportunity to consult with brethren as to an appropriate programme, but, as I was appointed last meeting to arrange for this meeting, I submit the above.

W. H. BARRSDALE.

FROM ALABAMA.

BRO. GRAVES:—You ask for news of the Baptists. I will tell you about an affair here. This is a small station on the L. & N. railroad. The most of the people are Baptists. The nearest church was seven miles, so they concluded to have a church of their own. At the same time there was a bar-room started up in this place, so they bought out the bar-room, and made a church of it. This house is now too small. Through the untiring energy of Bro. A. Lowery the building of a new house is now going steadily forward. Mr. John Mullins, a well-wisher to the cause, gave the ground, Mr. Robert Burns, a prominent Methodist, gave lumber, and others gave nails and small sums of money; so that each shoulder to the wheel has helped to push the work along. When the house is completed it will be an ornament to the place, and a memorial to those whose energies have carried it through.

We have a Sabbath-school in progress, which is doing very nicely. We need reading matter, but are not able to afford a library yet. If your school has any surplus papers send them to us, and they will be duly appreciated. Remember us in your prayers to the "giver of every good and perfect gift." A Baptist brother,

N. PACE.

FROM LAMAR COUNTY, TEXAS.

DEAR BRO. GRAVES:—In order that you and the many readers of your paper may know of our spiritual welfare I would like to say, through the medium, that Eld. A. H. Norris of Honey Grove,

Fulton county, last night closed some protracted meetings of eight days duration with this church (Pleasant-hill), in which, we have the evidence, much good has been done for the cause of the Master. Many sinners were brought to repentance, and professing Christians were strengthened in their faith in Christ. Eighteen persons came to a knowledge of a saving faith in Christ, and witnessed that he had answered their prayers to the saving of their souls. Six joined the church, one by letter, and the five others were yesterday morning buried with Christ in baptism by Bro. Norris. Truly Christ and him crucified was presented to the people as the only ground of salvation. Oh that God would prepare more men who would, with life and spirit from the soul, like Bro. Norris, teach the people the answer to Pilate's question, "What is truth?"

L. L. PRICE.

Pleasant-hill Church, August 10, 1885.

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

THIS college has just completed the most prosperous year since 1861.

Its enrollment reached two hundred and ten, representing families in every Southern State.

The methods and work at Mary Sharpe have been tested, and distinguished judges have given their verdict!

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

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

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

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

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

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

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

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

Every patron who entrusts his daughter to the care of Mary Sharpe may feel sure, not simply that she will be well instructed, but also that her conduct and health will be as tenderly guarded as in her own home. All the training and discipline of the college points beyond the period of youth to the future woman, bearing the responsibilities, and holding the relationships appropriate to her sex in the society of maturer years.

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

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

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

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MANUAL FOR FUNERALS.

For the use of pastors, containing twenty-one burial services, adapted to different conditions of past life, together with consolatory passages for ministering to the bereaved, and useful blanks for

record of funeral, text, etc. Compiled and edited by Lausling Burrows, D. D.

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

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

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

Missions.

OUR STATISTICS AND NEEDS.

MISSIONARIES, fifty; native assistants, fifty-seven; missions and stations, thirty; baptized, two hundred and three; church-members, 1,323; pupils, 605.

Last year we had for our work \$81,289.59. In view of increased force and necessary building, delayed for two years, we must have this year \$100,000. Let the amount be divided as follows:—

Virginia,	\$ 12,500 00
Georgia,	12,500 00
Kentucky,	12,500 00
North Carolina,	8,000 00
South Carolina,	8,000 00
Mississippi,	8,000 00
Missouri,	8,000 00
Texas,	8,000 00
Tennessee,	5,000 00
Alabama,	5,000 00
Maryland,	4,000 00
Arkansas,	1,000 00
Louisiana,	1,000 00
Florida,	1,000 00
West Virginia,	500 00
	\$ 85,000 00

Pledges made for Mexican church houses and schools and chapel at Chin kiang, say, 5,000 00

Total \$100,000 00

WHAT MUST BE DONE?

It is made obvious by the reported requirements of our missions, and by the late painful experience of the Board in seeking means that the work which has grown upon us, naturally, inevitably, and providentially is beyond the support expected to be given by our people. What must be done? This question has agitated the Board, and it should deeply concern the churches. Shall there be a contraction? Where shall it begin? Let each field be narrowly scrutinized, and it will be found that so far from contraction being admissible, if there is not expansion, damage must befall the work already in hand. In fact, it is of the nature of the missionary spirit to go forward or to die; and the very end proposed by our enterprise is to gradually occupy the whole world. What then, is to be done? If the work cannot contract, but must expand, is it not plainly conclusive that there must be a corresponding expansion of means to support the work? How then, shall the means be secured? This question belongs, primarily to the consciences of God's people, and to the missionary spirit imparted to them by God's grace, of which spirit and conscience our mission works are the outgrowth; and which spirit and conscience must be quickened and expanded by the truth preached and studied and distilled into spiritual experience of the Holy Ghost. Let the Baptists of the South be filled with the whole counsel of God, by a consecrated ministry, and as sure as they possess the grace of God, and God is true to his emphasized promise, they will come up to the full measure of their duty in giving the gospel to mankind. No plans, no agencies, can take the place of this divinely appointed instrumentality. Will the ministry commit themselves in heart and before God, to more consecration in this regard? Will the people say, Amen?

H. A. TURNER, Corresponding Secretary.

For twenty-five cents we will send a package of specimens of imported reward cards.

THAT LAST GIVEN A BANNER TO THEM THAT READ THIS THAT IT MAY BE DISPLAYED THROUGHOUT THE TRUTH.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice.

2. As Baptists, we are to stand for the ordinance of Christ as the only and sufficient mode of entrance into the church.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be reckoned to his ordinance, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

4. As Baptists, we are to stand for the independence of each church, and that no church is absolutely sovereign and independent.

5. That to each church Christ committed the sole guardianship and control of the ordinance—preaching the gospel and administering baptism and the Lord's Supper.

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

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

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

Distinguishing Policy of Historical Baptists.

1. The non-recognition of human societies as scriptural agencies by which the Christian ministry is to be exercised.

2. The non-recognition of any alliance or cooperation that is susceptible of being severed or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

3. The non-recognition of any union or confederation that is the most efficient Accomplisher of Error.

THE VARIOUS THEORIES OF SANCTIFICATION.

BY A. J. FROST. NO. I.

THE PELAGIAN theory.

1. Pelagius held that the nature of man was uninjured by the fall, so that men have no sin until they voluntarily transgress the law of God as did Adam and Eve.

2. He also maintained that man has the natural ability, without the grace of God, to render perfect obedience to all the claims of the law.

3. He taught that all men have the power, from birth to death, to live without sin, although he admitted that no man ever did so live.

4. That saints might all live without sin, and that some do perfectly obey the moral law.

5. That such obedience was rendered by their natural powers, since by God's grace.

According to the Pelagian theory of perfection then 1. The sin from which the believer may be perfectly free is the voluntary transgression of the known law of God.

2. That the law to which perfect conformity in this life is possible, and in many cases actual, is the moral law in all its strictness.

3. This obedience may be rendered without any supernatural influence of the Holy Ghost.

Bro. J. J. Autrows of Santa Texas, reports a gracious revival just closed at one of his churches, Old Bethel. There were thirty additions. He has had great success this year; for he preaches the pure gospel, and all of it.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

NO. IV.

Definition.

PARABLE.—A fable or allegorical relation or representation of something real to life or nature, from which a moral is drawn for instruction.

I FOLLOW the parable of the elder and younger brothers with that of the two sons, since the true interpretation of the former is a quite satisfactory exposition of the latter, which seems to follow it in natural expository order.

The Parable of the Two Sons.

But what think ye? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second and said like-wise. And he answered and said, I go, sir, and went not.

Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

Jesus saith unto you in the way of righteousness, and ye believe him not; and ye, when ye had seen it, repented not afterward, that ye might believe him.—Matt. xxi. 28-32.

This is the briefest of all the parables of Christ, all of it being condensed into simple statements with one correct answer. Brief as it is it is a historico-prophetic parable, and has a purely national application.

Its primary sense needs no comment to elucidate it. The Jews, to whom it was addressed, answered it correctly, although they had an indefinite impression, as at other times, that they thereby condemned themselves.

In its deeper and broader meaning I think the son who was called, and promised to work but refused, represents the Jews as a nation. This nation, as we have seen, God called his "son,"—his "first-born."

God did twice specifically call Israel, whom we have seen he called his son, to enter his service; once by Moses, before they entered Canaan (Deut. xxx.), and again by Joshua:—

"And if it seem evil unto you to serve the Lord choose ye this day whom ye will serve, whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord to serve other gods; for the Lord our God, he it is that brought us up, and our fathers, out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed, and the Lord drove out from before us all the people from the Amorites which dwelt in the land; therefore will we also serve the Lord, for he is our God."—Josh. xxiv. 15-18.

Let the reader read the whole chapter. To both calls Israel and "I will go," but went not.

Limiting the vineyard service to the gospel dispensation, the Jewish nation was specifically called of God by John the Baptist and Christ and the apostles to enter his service; and the crowds that at first thronged the Jordan and received baptism at the hands of John, and the still larger numbers baptized by the seventy evangelists during their ministry, and the thousands that gladly received the word at pentecost and in the second great revival that followed (Acts iv.), seemed to be the answer of the Jews, "We will go;" but still they went not; and for now eighteen hundred years they still persistently refuse to enter the vineyard.

If any one who reads this knows of one Jewish church in America I should like to be informed of the fact.

On the refusal of the Jews to obey this call the apostles turned away from them, leaving them in disobedience, to await their end and awful punishment, and made the call upon the other son,—the Gentiles:—

"And the next Sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold

and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles."—Acts xiii. 44-46.

The cruel treatment they at first received seemed to be their answer, "We will not go into the vineyard." But age after age this second son has been repenting, and more and more fully entering the vineyard of service.

The prophecy of this parable is the encouraging part of it to all the friends of missions. The son repented and went, from which we know that the fullness of the Gentiles will be brought in. We also learn that the son who promised, and went not, will not enter the vineyard during the continuance of the gospel dispensation.

THE IMPORTANT FACTS WE LEARN FROM THIS PARABLE.

1. The son that at first refused to go afterwards repented and went, from which we learn, most encouraging to the friends of missions, that, despite all the opposition and discouraging obstacles, nevertheless the fullness of the Gentiles* will be brought into the service of God.

2. That the Jews are not, in any considerable number, to be converted to Christianity by the preaching of the gospel, or by any human means, during this present dispensation or before Christ comes. The first called they will be the last to accept of Christ as their Savior and Redeemer; but then not by missionary effort, but, as Paul was, by a personal appearing of Christ. Paul declares, with respect to himself, that he was one born out of due time,—a premature birth,—born before the rest of his nation, and yet in the same way as his nation, that is to be born in a day; i. e., by the personal appearing of Christ at his second advent.

3. We learn that the Jews, as a race, or people, will not be converted, or accept Christ as their Savior and Redeemer, until after Christ's second advent. Until then the elder brother (see parable of the prodigal son) will remain without, and this son, referring to the same nation, will refuse to come in.

ANNIHILATION OF THE WICKED.

NO. II.

III. WHATEVER is a positive punishment supposes the subject of the same to be in a state of sensibility, otherwise it could not be a positive but negative punishment. The second death, which all admit to be the final punishment of the wicked, is represented and admitted to be a positive punishment; for the Scriptures teach that these (the wicked) shall have their part in the lake of fire, which is the second death. This implies sensibility; and if it is then the punishment of the wicked decently represented by the wicked.

IV. The punishment of wicked men will be the same as that of the wicked angels. (Matt. xxv. 41.) The punishment of the wicked angels is not annihilation but torment. (Matt. lili. 29.) Therefore the punishment of the wicked is not annihilation but endless torment; and this implies endless conscious being.

L. C. COULSON.

I hope that Bro. Coulson will continue to write, for he wields a heavy blade, and sweeps down inter-communion falterers as if they were cobwebs. He has given Bro. Robertson some nuts so hard to crack, that his inter-communion hammer will not make an impression upon. Write again, Bro. Coulson.

Eudora, Miss. JOSE HARRAL.

*The Scriptures do not teach that all the Gentile nations will be converted by missionary effort. The preaching of the gospel was never designed to do this, but to be preached to a people prepared for his name.—a Gentile: "For I would not have thee to be ignorant of this system, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in." (Rom. xi. 25) It will not be until after this fullness of the Gentiles shall have been brought in that the Jews, the first called as a nation, all Israel, will be saved; and then will it be fulfilled, "the first shall be last and the last first."

Bro. E. C. Faulkner of Ripley, Tenn., writes: "The third district of Big Hatchie Association will meet with Ripley church August 28-30. Everybody is invited. All who expect to come by rail will please notify me at once."

Eld. W. W. Ellis, Missouri: You send us a list of five new names, and request credit on your paper for the same, but fail to give your post-office. Cut this item out and send it to us with your address, and we will gladly credit your subscription.

Bro. G. W. Anderson of Harrison, Miss., sends a list of five subscribers, and adds: "We have a good meeting in progress here. We have had six conversions and four renewals, and still there is a prospect for more good to be done." This is under date of the seventeenth.

If any one dreams that he is secure in the exercise of free speech, even on religious subjects, in this country, let him read the open letter of Mr. White in this issue. We have already come to this. The Catholics of Mexico are calling upon all Protestants to unite with them in putting down Bro. Powell.

Our readers will see that Bro. Fuller of Mississippi promptly comes forward, and proposes to be one of ten to support one young minister at Jackson for the next session of ten months (thirteen dollars and fifty cents per month), which will be thirteen dollars and fifty cents each, one-half to be paid in September next and the other in January, 1886. Where are the nine others?

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?

CORRECTION.—The J. R. Heflin who refused to be ordained a deacon if required to assist in celebrating the supper as a denominational ordinance is not a member of Crockett church now, but is a member of Peters-springs church, eight miles from Crockett; and he is appointed, by a district meeting, to write an essay upon church-communion the fifth Sunday in this month. So says Bro. J. T. Heflin.

The Sunday-school Times says of our Bible Commentary: "It is one of the best Bible commentaries extant. It shows rather the garnered results than the gradual processes of Bible criticism and scholarship, and is to be ranked, for popular and general uses, first among many. It has claims upon general attention because of its convenient shape, its clear type, with the text brought out in bold and beautiful relief, its excellent press-work, its handsome binding, its many maps, its Bible dictionary, and its valuable index. And then, to crown all, it is cheap. It is service done to religion when such a work is scattered broadcast in a community."

We are offering to our readers an able and opportune series of articles upon sanctification from the pen of Dr. Frost. The sanctification or perfect holiness craze is at a white heat in Northern Georgia, and will, like the Sam Jones epidemic, sweep over the land. As the conductor of a religious paper should, at such a time, we give our readers, in these series, a perfect antidote, or remedy, for this craze, which is worse than a pestilence. When Christians and thinking people know just what Christian perfection is they will not be likely to be deceived, or be easily carried away by a mere wind of doctrine,—a counterfeit of the true. Let these articles be carefully studied and thoroughly understood.

EDIGRAMS.

We do not know who the young man was spoken of in Mark xiv. 51. His name is not given. He was doubtless a Jew; and this was then, and is now, sufficient. This is for Subscriber at Broken Arrow, Ala. "Find two dollars for the Old

Banner for another year. I knew it is fifty cents more than the price, but the paper is worth more than you ask for it; and I want you to keep it." This is the way Bro. J. J. Waller of Kentucky writes to our friends. He adds: "My wife is delighted with the Young South, edited by Aunt Nora."—J. W. N., Cleburne, Texas: Your query must wait its turn, and that is far off. Sister S. F. Ayers, South Carolina, sends us a new subscriber, and says that her pastor made a short speech for THE BAPTIST after a recent sermon, which was well received, and will be heard from. How easy a thing it would be for every pastor in Tennessee to do the same thing; and it would be well received by all the Baptists in favor of the presentation of Baptist principles.—M. M. Murry, Mars Hill, Ark.: We do not know, nor do the Antimissionaries themselves know, how many members they now have in the United States, they think it is now to number their Israel. They are ashamed to do it. See Webster for the exact and true meaning of wormwood. If it is what it symbolizes in this place that is quite another question.—Thank you, Bro. J. P. Gilliam. We cheerfully advanced the money you pledged; and your remittance is just in time.—The testimony of Eld. D. T. Espy of Somerville, Ga., should be read by every minister. We give it here for their benefit: "I have been using one of your Body and Lung Braces for seven years, and it has done me a great deal of good,—it has done for me all you claim for it. I cannot well get along without one. My old one (seven years old) is about worn out, and I must have another to help me through the protracted meeting season this summer. Send it at once. My meetings will commence in a week from this date. My wife has worn the Brace I have most of the time this year. It has been a great help to her, and without it she would not be able to hold out to attend her household duties. The Brace is a great blessing to public speakers and weak ladies."—J. A. J. Cox, Texas: We have been a member of a regular Baptist church for fifty years, and have known Baptists as generally in a majority of the States, North and South, as any living Baptist, and we never know, or even heard of a Missionary or Regular Baptist.—Bro. Wm. M. Dunn, Colorado: We appreciate your kind invitation to come out and visit you and draw in the free, cool air of your mountains and prairies. We shall remain at the Wells until we return home; we cannot endure travel off the railroads.—From J. L. McLean, St. John, New Brunswick, we receive five dollars to aid us in our travels in search of health, as a small expression of his personal appreciation of the pleasure and benefit received from reading our paper and books. We thank you, Bro. McLean, and we will so expend it—as a loan, to be afterward paid over to the young minister's fund. Bro. McLean also sends us a letter received from a minister to whom he had sent copies of his paper, from which we copy a few lines to show how this paper and our books are regarded in New Brunswick: "Dear Brother, I am greatly indebted to you for the kindness,—great kindness, I must say, in sending me THE TENNESSEE BAPTIST. It has done me much good. I intended to write and thank you long ago. I hope you will pardon me for delinquency in this matter, and please accept my thanks. THE BAPTIST has a mission to perform, which seems to be neglected by the most of our papers, of great denominational interest and importance. I find a great benefit in the Question and Answer Department. I have read Dr. Frost's Seven Dispensations, and regard it as the most remarkable and valuable book that I have ever read." Bro. McLean adds: "A lady from Biddeford, Maine, is stopping at my house a few days, and I read Dr. Pettit's essay to her. She inquired where the paper was published, and ordered a copy sent to her address. I shall send her subscription in with my next list. She is a convert from the Freewill Baptists, is intelligent, and thinks Dr. Pettit's arguments unanswerable. Our ministers who get THE BAPTIST, and read it without prejudice, and compare its teaching with the word of God, are making great progress in preaching the gospel truths. May God bless you, and restore you to health again, that you may long continue to earnestly contend for the faith once delivered to the saints, in my earnest prayer."

"Those who wish well to this paper and the cause it supports should do what they can for it now. And it would result in no time in receiving it. What a great good it would do if there could be a general effort now."—Mississippi Baptist Record.

"The Tennessee Baptist is a paper which will try to do it. The friends of the cause 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 annual expenses, and be compelled to go back to the old price, two dollars per annum, or stop publication. We know that among the thousands of our patrons one month or earnest effort will easily add a few thousands; add, for our patrons' sakes, 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 dead, 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 Tennessee will engage to support one. And we believe the young ladies' missionary societies in Tennessee will engage to support another, and that the societies in Dyersburg and Ripley will head the list. And we are morally certain that the general contributions will support another. If we are right in this we can support four instead of three for the coming year, 1885-6. Shall we not do it? It may be a hard year, but listen to the promise: "Trust in the Lord, and do good, and verily thou shalt be fed." Who will trust in the Lord, and lead off in this grand work?

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

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

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

J. R. GRAVES.

Wm Haynes, Miss., \$1 00; Eld W A Farmer, do, 1 00; Unknown friend, Memphis, Tenn., postal note \$1 00; G O Kelly, Miss, \$1 00; R W Lander, Ark., 1 00; J W Ashburn, do, 1 00; Mrs Emma Thomas, Ark., 1 00; J B Gullies, Tenn., 1 00; W L Hoover, Texas, 1 00; C E Held, La., 50 cts; W A Jolly, Oregon, 1 00; Mrs Belle Sauer, Tenn., 1 00; E A Collins, do, 50 cts; Mrs Battenfield, Mo., 1 00; John Krell, Fla., 1 00; Richard Galtoun, Cal., 2 00; W C Johnson, Ark., 1 00; Mrs P O Shivers, Tenn., 1 00; J W Crow, West Va., 1 00; Geo J Johnson, Ark., 1 00; Sam'l J King, Ala., 50 cts. Total, \$28 40.

Send us twenty-five cents for a package of specimens of our improved award cards.

QUESTIONS AND ANSWERS.

QUESTION 284. Is the word seek, in the Bible, mis-translated or not? I met a Baptist preacher a few days ago who affirmed it was.

ANSWER 284. We have never found a passage in which it was a mis-translation.

QUESTION 285. How can the church (Matt. xvi. 18) be built upon Christ, as some Baptists say, or upon Peter, as Roman Catholics say, when the rock (laute la petra) is in the feminine gender in the Greek Testament in the passage in question? Is it not built upon the true faith? G. C. KELLY.

ANSWER 285. For an answer to this we will only re-present the views given on the text in Vol. XVII. No. 48.

The architectural idea that compares the church to a building is of very frequent occurrence in the word of God. A building can have but one foundation. The foundation of this structure is Christ and him alone.

Our view accords with the grammatical construction of the words. And here we notice the change of gender in the original. The apostle's name (petros) is in the masculine gender. It is always so, even in the history of his receiving this name (John 1. 33): "Thou art called Cephas, which is by interpretation [petros] a stone [or rock]." If ever, in its original and proper form, petra (feminine gender) were applied to the apostle we might expect it so where it simply explains the import of the name. But in the passage before us there is an abrupt change of gender from the masculine to the feminine, unnecessary and unaccountable on the supposition that both terms applied are to the same person.

Again, there seems evidently to be a special emphasis in the Savior's words. He uses both the demonstrative pronoun and the article in connection with the noun. It is taute la petros, this the rock. In the Greek language the article is often added to the demonstrative to express the designation more definitely or emphatically. It would seem as if this were the object here. It is, "I say to thee that thou art Peter, a stone, and on this, the rock, I will build my church." Now why this emphasis? If the person of Peter was intended would not the natural expression have been, "Thou art Peter, a rock, and on that rock I will build," etc.? On the supposition that the reference is to himself the object of the emphasis is clear. Christ is the rock himself, pre-eminently so, — the Rock of Ages, — the Sure Foundation.

Again, the word petra, in this form, is repeatedly applied to our Lord, and to him only, and never to the apostle; as (1 Cor. x. 4), "They drank of the spiritual [petra] rock that followed them, and that [petra, feminine] rock was Christ." Rom. ix. 33: "Behold I lay in Zion a stone of stumbling and [petra, feminine] a rock of offense." 2 Peter ii. 7: "The stone which the builders rejected is become . . . a stone of stumbling and [petra, feminine] a rock of offense." If the term is applied, in this form, to our Lord in all other instances, and only to him, are we not warranted in so applying it here? Can we indeed rightly give it any other application?

This view has the suffrage of the early and ablest Christian fathers, as Augustine, sermon thirteen on the discourses of our Lord, quoted by Turrou-tin: "Thou," says he, "art Peter, a rock, and on this rock which thou hast confessed, this rock which thou hast acknowledged, saying, thou art the Christ, the Son of the living God, I will build my church, — upon myself, who am the Son of the living God, will I build," etc. John Hilary, concerning the Trinity, says: "This, therefore, is the immovable foundation of faith, — this one blessed rock confessed by Peter, 'thou art the Son of the living God.'" To this agree the marginal glosses of the ninth century. They explain, Christum in quem credit; that is, "Christ in whom ye believe." Some even on the side of Papacy give this view, as Gregory the Great and Symeon among the ancients, Dupin and others among the moderns.

We know that the Campbellites hold that it is the confession of Peter that Christ built his church upon, so that every one who will make the confession is a proper subject or material to be built

into the church of Christ. The demons then would have been proper subjects; for they cried out, "We know thee, who thou art, Christ," etc. The proposition is simply absurd. There is an incongruity, a violation of all the rules of figurative language, in representing an abstract truth as the foundation of a material structure, such as is the church of Christ. A truth may be a foundational principle. It may be fundamental to other truths or principles following from or growing out of it; but it cannot, with any propriety of thought or language, be made the foundation of a material fabric. And then further, what, in fact, is this confession but the faith of the individual soul resting upon the only foundation? The faith that unites the entire collective body of his church to himself can with no more propriety be styled the foundation than can the cement that binds the fabric to its base.

It is confessed that there is difficulty in the interpretation of the text; but the view we have presented agrees with fact, best agrees with the construction of the words, is the view of many of the best commentators, and concurs with the figure so frequent in the word of God that compares the church to a building. We therefore are compelled to the conclusion that by these words, "this rock," our Lord meant himself, — "the tried stone, the precious corner-stone, the sure foundation," of whom whosoever believeth shall never be ashamed.

QUESTION 286. The church at A unanimously excluded an ordained minister for the crime of adultery, — insulting a young woman with adulterous intent, and the church at B received him into her fellowship without acknowledgment, repentance or reform, a similar case to that of Eld. Y. R. Harbin in a query of November the fifteenth, 1884. The church at C has excluded a licensed minister (Bro. R.) because he would not fellowship the action of the church at B in receiving the said excommunicated adulterer. Now what course should Bro. R. pursue? He cannot be restored where he was excluded without fellowshiping the crime of adultery. He feels that he has a work to do that he cannot do out of a church. What should he do? W. J. P.

ANSWER 286. The church at B evidently put herself in gross disorder by receiving that adulterous minister into her fellowship, and Bro. R. only did his duty in disfellowshipping the act. The church at C committed a palpable outrage upon the rights of Bro. R. in excluding him for doing his duty. Bro. R. can appeal to every other church in his Association for the restoration of his lost rights; and it is the duty of every one to which he applies to give him an impartial hearing, and, if they find him wronged, to repair his wrong.

QUESTION 287. In behalf of an esteemed friend I desire to ask your opinion on the following points, and would request that your reply be published in your paper, because they are of general interest to our denomination.

1. Is it in accordance with gospel order and Baptist usage to exclude any member from church fellowship without first notifying such member of the intended action of the church and the reasons therefor, and requiring the accused to appear and answer, provided there be no obstacle in the way of giving such notice?

2. In the case of a minister of good reputation and character, is it in gospel order to exclude such an one without trial before a council? And if a church should thus exclude a minister what effect would such exclusion have upon his ministerial status? INQUIRER.

ANSWER 287. 1. It is the universal custom of all orderly governed Baptist churches to furnish the member arraigned for trial with a copy of the charges and specifications at least one month before he is required to appear before the church and make his answer. The custom is founded not only upon the word of God but the universally recognized principle of equity.

2. It is the almost if not universal custom of the churches, when a minister of good reputation and character is a subject of church discipline, to call upon a goodly number of her sister churches to send their deacons and pastors to assist, by their advice, in the trial of such a brother. There is no organization or conceivable body of men or ministers on earth authorized to try and exclude or discipline a minister or member save a local church of Christ.

3. A church can, for good and substantial reasons, depose one of her members from the ministry and still retain him as a member; but if she excludes

him from membership his office falls with his membership.

QUESTION 288. Has a church the Scriptural right to forgive and retain in her fellowship a member who is a fornicator or covetous or an idolator or a raller or an extortioner who has made a full and satisfactory confession of his sin to the church, and given evidences of sincere repentance, without first excluding said member in accordance with the instruction contained in 1 Cor. v. 13?

2. Is there any sin of which a member can be guilty which would Scripturally prohibit the church from retaining said member in her fellowship even after a full confession and satisfactory evidence of sincere repentance?

3. What kind of a character is referred to in 1 Cor. v. 11 by the term raller? W. M. W. GRAYAS.

ANSWER 288. Her duty is to exclude such a gross offender, and keep the door of the church closed against him until he has given full proof of his repentance, and fully established his character as a Christian with those who are without. See First and Second Corinthians. There was no trial in this case, because it was well known and was admitted by the offender. If upon simple declaration of sorrow for gross offenses offenders are retained discipline amounts to nothing, and the church becomes a den of thieves, fornicators, adulterers, etc., and no one will or should respect her.

The second question is answered in our answer to the first. See 1 Cor. v. and Gal. v. for a list of gross general offenses for which exclusion is the penalty, and which the church cannot forgive or condone until sincere repentance and reformation have been manifested.

A raller is one who uses scoffing and insulting language.

ITEMS.

Dr. J. B. Hawthorne of Atlanta, Ga., says of The Story of the Baptists, advertised by us in this issue: "Every Baptist family ought to have it."

Bro. B. C. Harris of Strawn, Texas, says: "I have worn your hornia brace for years. It gives better satisfaction than any other."

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

The ordination of Deacons T. W. and W. H. Yates at Newhope church, reported in news from the States last week, appeared in the Mississippi Items when it should have been in Tennessee, as Newhope church is in Shelby county, Tenn., about five miles north of Germantown, in the neighborhood known as "Sangle." We got this information from Bro. Mahaffy, who lately attended services at that church.

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

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hornia 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.

We do not know who Rev. Dr. Pullman is, but we are sure, from the words attributed to him, he is a Protestant. He recently advocated religious toleration to the fullest, naming Catholics especially as the objects of toleration. The Western Watchman, which is a Roman Catholic paper, replies to him as follows: "We would like to return the compliment, but we cannot. If over the church gets the power in any land on earth the preachers of that land are doomed, Catholic toleration never

yet went to the extent of tolerating the preacher." Yet these same Catholics claim to be the champions of religious liberty. — Baptist Courier. The Catholics of the West are demonstrating, as in the case of Mr. White, a Cumberland Presbyterian minister, that the atrocities of the Romish confessional shall not be publicly exposed. His life has again and again been impelled.

Some one asks the Examiner whether a member not present at a previous meeting can move a reconsideration of a resolution already passed, and he is answered: "No person can move a reconsideration of a resolution adopted at any meeting unless he voted for it." This is not just correct. No person who voted in the negative can move to reconsider a motion at the same meeting that passed the motion. — Central Baptist. Neither of these statements is correct. No person, according to parliamentary law, can move a reconsideration unless he voted with the majority whether this be the affirmative or the negative. Robert's Parliamentary Guide, following Cushing's Manual, says: "The motion to reconsider can only be made by one voting on the prevailing side, and on the day the vote was taken on the question which it is proposed to reconsider." The house of representatives has varied this rule, and so may any other body by a special rule of its own; but if there is no special rule parliamentary law prevails. — Index.

Dr. John Hall says: "There are a good many kinds of ministers. There is the fossil minister, who was cut and dried in some seminary, and is always the same. The seminary does the best for a man when it teaches him the sources of his life, and sets him to developing himself. Then there is the formal minister. He is not likely to be the man to form and preside over a live church. I have myself seen formal ministers. It is a great mistake to suppose that because a man is solemn he is earnest, or because a man is mirthful he is not earnest. I do not say that this type of minister will be the best suited to take the lead of a live church. Then there is the fluent man, who can talk to any limit without saying much. This is not the type I recommend to you. The flippant minister degrades religion. It is one thing to talk naturally out of a full heart and another to speak lightly and flippantly of sacred things. The minister should be a live man, a manly man, a fearless man, a human man, a strong man, a great man, not necessarily great in intellect, but great in inspiration, — in his conceptions of truth and duty, — great in his aims, in patience, gentleness, forgiveness. He must use great instrumentalities. The great instrumentality must be the Bible, with its offers of salvation free to all."

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.

Bro. Mahaffy requests that all news items be written on separate sheets of paper from business letters. Please also give date and State.

MEMPHIS. — Pastors Lamar and Venable are both absent from the city. — The churches are simply keeping up their prayer-meetings and Sunday-schools during the warm season. The attendance upon these is very perceptibly smaller.

TENNESSEE. — Bro. Ray S. Fleming writes from Lexington: "I have just closed a glorious time at Union, Henderson county. This is a grand old church. I never saw so much rejoicing as was there. The results were forty or more professions of faith, and twenty-five additions to the church." Bro. O. G. Frazier writes: "We hold a series of meetings at Union, Bradley county, and the results were a general stirring up of the membership, seven conversions and seven additions to the membership of the church. Bro. N. Elrod did the preaching." — The church at Morristown has secured the services of Bro. S. H. Fleming for two Sundays in each month. He is said to have a good helper in Mrs. Fleming, his wife. — The Point-pleasant church, Cooke county, is showing signs of new life under the influence of Pastor J. B. Bun-

den. The church hopes to have her new house of worship ready for the use of the East Tennessee Association, which meets with her September the twenty-fourth. — Mossy-creek church has granted Pastor C. O. Brown a month's vacation. — The Birds-creek church has recently been much refreshed by blessings from the Lord. — Rev. W. H. Strickland of Nashville has received a call from the church in Denton, Texas.

KENTUCKY. — Bro. J. H. Spencer has changed his post-office from Pleasure-ridge Park, Jefferson county, to Eminence, Henry county. — The Jews of Louisville (donated the Chestnut-street church, whose house was destroyed by fire, the use of their temple, which was accepted by the church until the first of September.

ALABAMA. — Eld. S. Henderson has become associated with the Alabama Baptist. — A church in Americus, Ga., covet. J. J. D. Irons of Talladega. — I. F. Purser has been called as assistant pastor in Birmingham.

TEXAS. — O. C. Pope has been appointed superintendent and general agent of the church-office department of the Home Mission Society of New York. — Bro. A. B. Ingram writes August the fourth: "I recently assisted Bro. A. J. Harris in meetings at Bloomfield, Cook county. God blessed our labors. There were twenty additions to the church, ten by baptism and ten by letter. Among those baptized were two Campbellites, two Methodists and one Presbyterian. I then went to County Line and assisted Bro. J. M. Harris in a few days meetings with good results. Seven were converted and seven added to the church, four by experience and baptism and three by letter and restoration. To God be all the glory. We are having some glorious revivals in Texas. May the Lord continue to bless his people."

MISSISSIPPI. — Bro. J. B. Perkins writes from Okolona on the eighth: "Our meetings are growing in interest. Four members were received yesterday, and more are expected to-day. The meetings have been in progress since Monday last, and during this time Bro. Venable has certainly been giving to each his portion in due season. He preaches with power and effect. The church is already much strengthened, and, as a result, men are inquiring the way of salvation. Pray for us." — Bro. J. W. Coffins of Byhalla says: "I see in The Baptist you want news from the brethren. I know of no better news than good revival meetings, in which souls are led to Christ. I closed some meetings the fourth Sunday in July, which had been in progress nine days. The result was five were buried with Christ in baptism. These meetings were held with the New-prospect church, Rankin county. I closed other meetings which were held with Pelahatchie church, lasting eleven days. As a result of these eight persons followed Christ in the ordinance of baptism, and one was restored. Unto the Lord be all the praise and glory." — Bro. G. W. Rainer, Hickory Station, Newton county, says: "The church at Oakland was recently blessed with a precious revival. Bro. T. J. Wells, the pastor, was assisted by old Bro. N. L. Clark and others. Bro. Clark doing most of the preaching. The meetings continued eight days, and six happy converts were buried in baptism, two of them from the Methodists, one an old sister of forty years standing."

SECULAR NEWS.

Discouraging crop reports are heard only from a few localities.

Flattering reports of the crops continue to be made from almost all sections of the South.

The cholera is spreading rapidly in Maryland, owing to the intensely hot weather.

The English parliament was prorogued on the fourteenth instant.

Smallpox has been officially declared epidemic in Montreal, Canada.

The ravages of the cholera in Granada, Spain are reported as being horrible.

The cholera plague in Spain still pursues its onward course.

Mrs. Grant will have an income of more than seven thousand dollars a year.

It is reported from Washington that an arrangement is pending to make Randall one of the warmest advocates of Speaker Carlisle's re-election.

The New York World has raised one hundred thousand dollars to erect a pedestal for the Bartholdi statue of liberty.

The general machine-shops of the Louisville, New Orleans and Texas railroad company are to be located at Vicksburg, Miss.

A competitive drill between the Vicksburg, Miss., Southern and the West Point Rifles occurred in Vicksburg on the sevenfourth instant.

Reports from the cotton crop in all parts of Texas indicate considerable damage from drought within the last fifteen or twenty days.

The Livermore foundry of this city intends to have a splendid exhibit of home-made machinery at the New Orleans exposition next winter.

The people of the cotton States feel that an era of prosperity is close at hand. It is said the growing cotton crop bids fair to be the best that was ever marketed.

It is said a scheme is on foot among prominent labor leaders to have an extra session of congress for the enactment of laws to relieve the condition of the working people.

Great excitement prevails in Madrid over the report that Germany has taken possession of the Caroline islands, situated in the Pacific, which are claimed by Spain.

The white house is now closed to visitors, and will not be re-opened until the president's return in September. In the meantime it will be overhauled, and made as clean and comfortable as possible.

A BRACE FOR BRO. BURNS.

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 1850. But I suppose it is all right. Your brother in hope, WILLIS BURNS.

Indian Territory, July 6, 1885.

REMARKS: — This old and faithful missionary could still preach no little could he secure one of Baunling'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 he will put it into the hearts of his children to assist in this matter.

J. R. Graves, \$1 00; B. F. Wilson, Arkansas, \$1 00; J. R. McLean, New Brun wick, \$1 00; W. E. Allen, Georgia, 50 cts; A. J. Blankenship, Arkansas, 1 00; G. W. Bottoms, Arkansas, 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 reporting the same by postal card, if the parties are dead we wish to know it.

W. M. Cooper, Elba, Ala.
W. T. Hawkins, Brazos Point, Texas.
Mrs. Belle Evans, Friendship, Tenn.
Miss Mollie McIntyre, Union City, Tenn.
R. J. Pulliam, Union City, Tenn.
B. F. Barlow, Walnut Tree, Ark.
J. W. Jennings, Bloomfield, Mo.
J. J. Averett, Azelia, Texas.
Dr. W. J. Morris, Fairview, Texas.
C. P. Bill, Harrison's Mills, Tenn.
G. W. Mitchell, Rossville, Tenn.
C. Parson, Maple Creek, Tenn.
H. Harper Gantown, Miss.

TEST YOUR BAKING POWDER TO-DAY!

Be sure to get the best quality of baking powder. It should be advertised as absolutely pure and contain ammonia.



Does not contain ammonia. Its excellence has never been questioned. In a million homes for a quarter of a century it has been the test of the oven.

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Thirty Stores UNDER ONE ROOF. We keep every ready-made article worn by ladies, gentlemen and children.

MENKEN BROTHERS. Agents. N. B. Special discount to soldiers and sailors.

PARAGRAPHS.

The Lord is capable of pollarding his own instruments of service, however rusted and blunted by sin they may be.

Young men are apt to think themselves wise enough, as drunken men are apt to think themselves sober enough.

God sometimes washes the eyes of children with tears, in order that they may read aright his providence and his commandments.

If a nation expects to be ignorant and free, in a state of civilization, it expects what never was and never will be.

Till we accept the faith which our faculties postulate, we can never know even the sensible world; and when we accept them, we shall know much more.

How easy is the thought, in certain moods, of the loveliest, most unselfish devotion. How hard is the doing of the thought in the face of a thousand unlovely difficulties.

men's lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good deeds and words have ripened on the field.

Nervous debility, in either sex, however induced, speedily and permanently cured. Address, with 10 cents in stamps for reply and book of particulars.

When will you give your heart to Christ? You have been long thinking the matter over. For a number of years you have felt it to be your duty to renounce sin and accept Christ.

A PRINTER'S ERROR. Sweet are the uses of adversity, the printer's copy said; but he set it up, sweet are the uses of advertising.

One of the fathers of the church was asked, What is the first virtue in the Christian religion? replied, humility. And what is the second? queried the questioner; humility, was the reply. Humility is the bogging and the bogging the whole schooling, in the Kingdom of Heaven, is to learn the lesson of humility in its whole purpose to mate a meek and lowly heart.

HORSEFOOT'S LIQUID PHOSPHATE. Dr. A. Jenkins, Great Falls, N. H., says: "I can testify to its speedily almost specific virtues in cases of dyspepsia, nervousness and morbid prostration of weakness."

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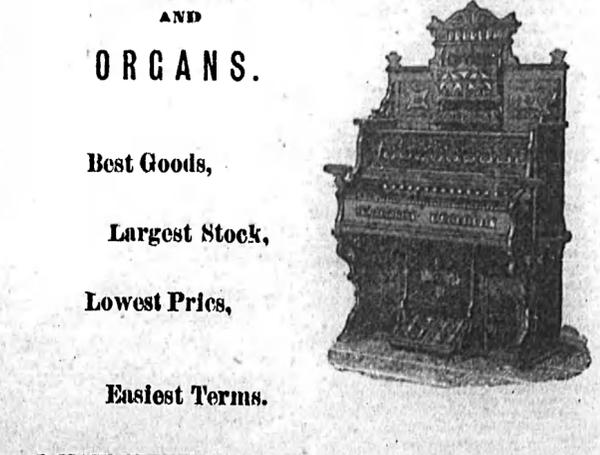
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AGENTS. We have the best selling pianos and organs in the South. Write us before purchasing.

To all sufferers from Pro-lapsed Organs.

I trace this method of calling your attention to the celebrated Bannin and Lung Braces, which I have sold for the last eight years, that I may make it a benefit to my paper by making it a far easier job to you.

I will briefly give you my reasons for recommending this invaluable article to you, more than eighteen years ago. I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and it soon became heavy and husky; soon a hacking cough set in; that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which seriously threatened my life.

I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,--the voice, that to a minister or lawyer is more valuable than gold or jewels,--or be silent forever. I applied to the most eminent physicians, and was but little helped; save the exclusion of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take.

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,--dyspepsia.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed.

It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and prolapsus ani, by uplifting the lower bowels from the rectum. It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption.

TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to.

The late Dr. Stone, pronounced the perfection of mechanical invention for the purpose intended; it is able for manual labor, and relieves the uplifting of the bowels, and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She would not take one hundred dollars for it, if she could not get another one of the same kind.

TESTIMONY OF FARMERS. I have been wearing one of your Braces since last August; and I am free to express my gratitude to you for its great benefits. I am a farmer; and when I commenced the use of the Brace I was nearly unable to perform my duties for seven years, almost worthless on account of a weak back and general debility.

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I have ordered from you forty Braces for my female friends. They all have been much benefited. The most of them are delighted, and improving fast, and would not be without their braces for any amount of money.

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Christ came not to talk about beautiful light, but to be that light; not to speculate about virtue, but to be virtue.

FRUITLESS IS SORROW FOR HAVING DONE AMISE IF IT LEADS NOT IN RESOLUTION TO DO SO NO MORE.

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THE TENNESSEE BAPTIST

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.

MEMPHIS, TENN., AUGUST 29, 1885. New Series—Vol. XVIII, No. 13

THE NEW SONG. BY H. H. SNELL. REVELATION XV.

ALL is mischief and disturbance in the scene around—but all is ripening that revolted and apocalyptic material, through the judgment of which the Lord is to take the kingdom. "The heathen raged, the kingdoms were moved, he uttered his voice, the earth melted."

The Lord God of old entered his rest or Sabbath as Creator. He had done the work of six days, and on the seventh he rested. This Sabbath, we know, has been disturbed, and lost through man's sin. But we also know of a coming Sabbath, "a rest that remaineth," as we read. David making way for Solomon is the type of this. Solomon was the peaceful: a name which implies not abstract or mere rest, but rest after conflict or war. It bespeaks triumphant rest—something more than cessation of labor. So the Lord enters the kingdom as the Lord, strong and mighty, the Lord mighty in battle, as one fresh in victory, "with dyed garments." (See Ps. xxiv.; xlv.; xlvii.; xciii.; Isa. ix.; xlviii.; Rev. xix.)

Christ as conqueror is, however, known in different scenes and seasons, and in different for me and manners, before he enters the kingdom. As soon as he gave up the ghost, the victory of his death was owned in heaven, earth, and hell; for the veil of the temple was rent in twain, the rocks split, and the graves were broken up. (Matt. xxvii.) As he entered the heavens, he was received, and sat down as conqueror. He was at once acknowledged there as fresh from his conflict here. As the one who had overcome, he sat down with the Father upon his throne. When his saints rise to meet him they will, in their own persons, display his victory—the victory he has achieved for them: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." (1 Cor. xv.)

In these seasons and forms, the triumph of Christ is celebrated before he enters the kingdom: and animating and happy truth this is, Jesus ascended on high as a conqueror; but never till Jesus ascended had heaven known a conqueror. As distant report of his victory had reached it, I may say, when the temple-veil was rent; but never had heaven been the place of a conqueror till the Lord returned there. The Lord God in his glories had been there, the Lord God as Creator and Ruler also; and the angels that excel in strength had waited there. Some who kept not their first estate there may have been cast down, and others have sung when the foundations of the earth were laid; but never had the presence of a conqueror adorned and gladdened it till Jesus ascended. But then it was so; he had then overthrown him who had the power over death; he had led captivity captive; he had made a show of principalities; he had overcome the world; he had, as the true Samson, borne the hostile gates to the top of the hill; the grave clothes had been left in the empty sepulchre, and the spoils of war and trophies of conquest—and thus as conqueror Jesus ascended. Heaven had already

known the living God, but never till then the living God in victory; and our ascension after him will only, in other terms, tell of triumph, and be another display of an host of conquerors. Now, according to all this, is the "New Song," of which we read in Scripture. For the songs there are conquerors' songs, and there are so many rehearsals, so to speak, of the kingdom's song. Such was that of Moses and the congregation on the banks of the Red sea; such was Deborah's; such were the utterances, if they may be called songs, of Hannah and Mary; such is to be the song of Revelation xv. In this season, the helpers in heaven standing then in victory over the beast, and over his image, and over his MARK, and over the number of his name.

This gives a new theme for singing or gladness, and hence the "New Song." The old song, sung by the morning stars over the foundation of the earth, was not a conqueror's song, a song celebrating a divine victory, either for the redemption or avenging God's chosen. There was no theme of victory then, for no battle had been fought, and won. But sin, since then, has entered: a great counter-force has been in action, and the Lord has had to go forth, and is still to go forth, as a "Man of war"—the God of battles. And thenceforth at the end, a "New Song—a song with a new theme or burden—must be awakened to celebrate him in this new action or character of glory. The song of Moses was a conqueror's song, and so the song of the Lamb, "O sing unto the Lord a new song, for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory." The song over creation must give place in compass and melody to the song over the triumph of Jesus.

What new honors, we may adoringly and thankfully say, are preparing for him through our history, and what new joys for heaven! For his victories have been for us, accomplishing our deliverance and vindication in the face of our enemies. The glory of those victories are his, the fruit of them ours.

And it is a joyous thought that the Lord is to enter his coming kingdom as a conqueror, taking the throne of Solomon, the peaceful, after the wars and victories of David. But this joy implies previous scenes of a tremendous character. Triumph, of itself, is a bright idea; but it is full of recollections of fields of battle, and scenes of bloodshed. And so with Jesus: the joy of seeing him in triumph, and the power of his kingdom, is bright, and gladdening—but the "winepress" has first to be "trodden."

And still more—though that is solemn—the treading of the winepress, or the execution of the divine judgment, speaks of previous corruption, or of the ripening of the vine of the earth. If the Lord in judgment have to tread the winepress, the winepress has previously to be filled.

There we stand; and the moment is solemn. Every day, like the heat of summer, is but maturing and mellowing the grapes of gall, or the clusters of Gommorrah. Our prospects are thus strange—

awful and glorious beyond thought. We look for the increasing growth of evil, for the winepress of the wrath of God to receive and judge it, and then for the triumph, and the kingdom, of Jesus. For such things we look, as far as our eye is turned to the earth; but "we stand at the head of two ways." Enough stood there before; he looked down the way of the earth, and there he saw the maturing of ungodliness, and the Lord with ten thousand of his saints coming to execute judgment; but he himself was borne upward, the way of the heavens. (Jude xiv.; Heb. xl. 5)

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HERE our blessed God and Father speaks to us, his dear children, by his Son, concerning our present creature necessities. For though we are now new creatures in Christ Jesus; and children and heirs of God, yet we are still creatures according to the first creation, and we have our creature wants. Our heavenly Father would take on himself the care of our creature necessities, and have us care for his kingdom, and his righteousness? He would have our hearts fixed on the things that are pure, and purifying, and eternal, things suited to our high and holy calling as new creatures, and as his beloved children and heirs.

There is divine wisdom, as well as holiness and love in this plan of our blessed Father's. He would exercise faith, and weaken sense. He would draw out love, and dry up selfishness. He would increase prayer, and allance murmuring. He would cultivate obedience, and mortify self-will. In a word, he would make us like Jesus, and unlike the Gentiles.

Oh to what rich account may these creature needs be turned if only we will listen to our Father's counsel about them, and sit at his feet, and follow the steps of Jesus, whom he has sent to teach us his ways! Let us ponder, then, these precious Scriptures, beloved in Christ. Let us pray to our Father that they may do their proper work in our hearts.—Selected.

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