

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.
NO. 11.

LET us briefly ask, why are these distinctive principles taught in the Scriptures?

It does not become us to ask why God has taught any truth or required any service. It is his command, and ours to obey, asking no questions. Yet it may strengthen our faith, quicken our zeal, and cheer our hearts, to consider why such principles are revealed. In general terms I would reply: Because they meet the felt necessities of men. Man needs an infallible guide—one he can trust with all his heart, without a shadow of doubt. He can be sure of that only when he takes the Bible, and nothing else, as the man of his counsel. The world needs an institution in its midst, totally different from itself, to light up its darkness and purify its corruption. That institution is found in churches composed only of regenerated persons. The world needs a constant reminder of the Son—the sufferings, the death, the resurrection, the second coming of Jesus. It has its Scriptural baptism and communion. The world needs pardon for the past, and new life for the present, and an assurance of a blissful immortality for the future—that is the felt necessity of all men; for the cry of humanity the world over is a cry of distress—"What must I do to be saved?" The gospel, and the gospel only, in its purity and simplicity, can answer that cry, and meet fully these felt necessities of men.

What then? Without any mental resentment, if these distinctive principles are not clearly taught in the word of God, then we ought to abandon them, dissolve as a denomination, and unite with those who come nearer to the original churches. I say this, for it is a serious thing to create a schism in the body of Christ, or to place unauthorized barriers in the way of his people becoming one.

On the other hand, if these things are clearly taught in the Scriptures, and are the very things needed to bring a rebellious world back to God, so that his kingdom may come, and his will be done on earth as in heaven, then it is our solemn duty to stand by them; to teach them; to press them; to train our members in them; if needs be, to die for them. A duty we owe to God, in order to honor him as our Sovereign Ruler. A duty we owe to the world, in order to save it; a duty we owe to our members in order to confirm them in the faith once delivered to the saints, so that they may be strong in the Lord, and in the power of his might. I am prepared to go farther than this. I can appreciate the answer of the man who had renounced infidelity, when pressed to specify the moment he ceased to be an infidel, and became a Christian, replied, "When the service of God ceased to be a duty and became a privilege." Yes, adorable Redeemer, divine Master, Sovereign of our hearts, we will esteem it a privilege, an honor, to have these truths revealed to us, and recognized as co-workers with thee in the great enterprise of saving a lost and ruined world.

But our theme requires us to notice the necessity of training our members in these distinctive principles. The necessity exists, first, in the fact that if these principles be divine the world needs them; and if our God will be honored by teaching them, then they ought to be taught; and, if we do not teach them, they never will be taught.

Our members need to be trained in them, that they may be intelligent, cheerful, consecrated, useful. It is to be feared that the great mass of our members do not know what we believe. Sanctification through the truth is heaven's means yet to bring men into harmony with the mind of the Sovereign. Our members will never be as active and consecrated, our churches will never be the moral power in the world they might be, until we are emphatically a peculiar people; until they know wherein we are distinct, why we are distinct, and

the obligations growing out of these distinctions. In a word, until we are thoroughly aroused to the fact that we have a mission.

Our power as a denomination consists largely in our rigid adherence to these principles. So long as we do this we honor God, and plead his promise: "Them that honor me, I will honor." "The gospel is the power of God." The more we have of the gospel in our teaching, the more we shall have of divine power with our teaching. As we add to, or take from the gospel, we diminish our power. Loyalty to the truth will make us princes, having power with God, and with men, and we shall prevail.

As we train our members in these distinctive principles, we shall educate them to realize that holy living is essential to their propagation. Perfection in doctrine, demands perfection in life. The best creed ought to produce the best characters.

For more than a generation I have been teaching our church that Baptists ought to be the best people in the world, because they have the best creed in the world. Men will judge our doctrines by our lives. What care they about the proof in the pulpit that our principles are divine, if the proof is not given in the pew that their fruit is unto holiness? We have truth enough on our side; what we really need is more consecration, more consistent living, or, if you prefer it, more religion, that the world may see the good fruit of our distinctive principles; we may see that we are not only more Scriptural in our faith, but more holy in our living. If our lives were as pure as our principles, the gates of hell could not prevail against us.

The teaching of our divine Master is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Let it shine," not make it shine. Remove all the screens and shades and bushels, and let the light shine out. The light is in us. The way to have it shine is not so much in proving that we are Scriptural in our faith—that is too much like an effort to make our light shine. Let it shine. Do not cover it over. In my humble judgment any compromise of the truth, any caterings to the teachings of Rome, any conformity to the world, any departure from the purity and simplicity of gospel worship, any substitution of our tastes in the place of God's teachings, are, more or less, barriers that conceal light. Bushels! Bushels! Bushels!! Oh how many of them in our houses, in our counting rooms, in our churches, in our pulpits that will not let the light in us shine forth. Oh that we knew how to remove these bushels!

It is a lamentable fact that should arrest our attention, and lead us humbly to inquire the cause of it. Though the additions to our denomination at home are as great as to any one denomination, and in heathen lands greater than all others put together, yet there is no corresponding increase in our contributions to the cause of missions. The bulk of the money continues to come from a comparatively few wealthy persons, and prominent churches, while the great mass of our members give nothing to send the gospel to regions beyond. So, if the majority ruled in this, we should have to change our name from Mission to Omission Baptists.

There is a fault somewhere. Where is it? I will venture to say in this presence what I have said elsewhere. The fault is in the pulpit, and not in the pew—with the pastors, not with the members.

I have great faith in regenerated men and women, and believe, if you will give them even half a chance, if you will train them in the sacredness and value of the principles we hold, if you will teach them the privilege and the honor of being co-laborers with God, and show them that the grace of giving proves more than other graces, and afford them the opportunity to give of their substance, there will be no lack of funds to carry on the work.

The question is often asked: What is the secret of long pastorates? Better ask what is the secret of useful pastorates. For that secured the

other will be apt to follow. I would answer in part: The secret of a useful pastorate is: The education of our members in the truth, as we understand it; the cultivation of the missionary spirit; the frequent exercise of the grace of giving; special attention to the children, expecting and encouraging early conversions; bringing the young to Jesus and training them for Jesus.

But, my brethren, after all that may be said upon the secret of useful pastorates, the one great essential is the presence of the Holy Spirit with the pastor in his visiting, in his study, in his pulpit, and in the hearts of the members. But this we can expect only as we teach and live the truth as it is in Jesus. Hence the necessity of training our members in the distinctive principles of the denomination.

IV. How shall we train our members in these distinctive principles? I must not presume upon your time and patience, therefore will only throw out a few seed-thoughts and hasten to a close.

1. Impress upon all to reverence the Bible as the word of God.

2. Let every minister be fully persuaded in his own mind that these distinctive principles are divine, and that the best interests of man and the glory of God demand that he shall teach them,—that woe is unto him if he does not preach the gospel, the whole gospel, and nothing but the gospel.

3. Let him not make a specialty of either one of these doctrines, and preach them only on set occasions, but preach them all times, showing that the gospel cannot be complete without them. Give to the people not an angular, but a well-rounded gospel. And above all things never discuss them with a belligerent spirit, but always in the spirit of the loving Savior.

4. Let him commence with the children, and regard them as part of his flock, and the most hopeful part; and be assured it is common sense to work where there is the greatest prospect of success, and where he can gather the most efficient laborers for his Master. I am sure that is among the young. First at home, then in the Sunday-school. No pastor can afford to lose the blessing that comes to his soul by loving and being loved by the children. When we see how few unconverted adults attend the ministry of the Word, and how few of these are ever reached by the gospel, there would be but little encouragement to preach if it were not for the children. Will you pardon a personal allusion, and permit me to give you a leaf from the book of my own experience, showing the value of childhood and the necessity of saving the young? We have a custom with us to require all applicants for baptism to give us their name, residence and age. And all members so put their names and residences on the plate at each communion season. The pastor keeps a list of the members, and marks all who were present. Thus he keeps his flock fully in hand, and shows what I am about to say is not a mere conjecture.

Taking a thousand of those whom I have baptized, I find that 247 were under 15 years of age; 415 between 15 and 25; 223 between 25 and 35; 102 between 35 and 45; 9 between 45 and 55; 4 between 55 and 65. Or, to make it more easily remembered, 662, more than one-half, were under 25 years of age. Only 13 in a thousand between 45 and 65.

Thirty-four years with one church has given me the opportunity to know the history of each one, and it gives me pleasure to testify in this presence, those who have done the best work, been the most consistent, and given the church the least trouble, were brought in when quite young. If I had the ear of all our ministers, especially our young ministers, I would say to them, pay special attention to the children. Keep in constant contact with them. Let them feel that you, their pastors, aim to bring them to Jesus, and educate them to be loyal to the truth.

5. See to it that our families are supplied with the right kind of religious literature, especially with at least one good denominational weekly religious newspaper. If we had a society whose only object was to put a good denominational

newspaper into every family connected with our churches, and then to see that they were read, I am quite sure there would be a decided increase in the spirituality and benevolence of our people.

We have no such society, yet we have one that comes very near to it. The American Baptist Publication Society proposes to take care of the children—to furnish food for them and their parents. They propose to carry the Bible and the truth, as we understand it, into the homes of the people. As we give to it our sympathy, our prayers and our support, we help it to train our members in the distinctive principles of the denomination which, I hope, all are prepared to admit, is a duty and a necessity.

A few years ago a company of American travelers stood on the topmost tier of the Coliseum at Rome, looking out upon the fragments of her former greatness and glory in the ruins scattered all around us. One of our number quoted the words: "When the Coliseum falls, Rome falls." I immediately added: "The Coliseum has fallen, and Rome lies in ruins." Standing here to-day upon the solid Rock of Inspiration, we may say that when the Baptist denomination, with her distinctive principles, falls, pure Christianity falls! But that day will never come, when men can say: The Baptist denomination has fallen, and pure Christianity lies in ruins, for these principles are divine, and the word of the Lord abideth forever.

THE END OF CONTROVERSY.

BY W. F. ROND.

NO. 1.

BRO. GRAVES:—By way of diversion I have undertaken to review Bro. Robertson's reply to the interrogations of Bro. L. C. Coulson of Alabama in the *Reflector* of June the twenty-fourth, ult. From no want of regard or courtesy do I choose your columns, but for reasons purely prudential.

It is needless to say that Bro. Robertson is a man of ability, an incisive, vigorous writer; and, for broad sweep of declaration and grandeur of assertion, I know nothing in Demosthenes or Cicero that surpasses his majestic displays in the article before me. My humble grey goose-quill, plucked from the barnyard, cannot aspire to follow the pinion of his eagle as he sweeps through climes unfecked by doubt.

As the question addresses itself to the consciences of Baptists I choose to lay the foundation of my remarks in a few plain, undisputed principles of Baptist faith and polity, and begin by quoting from the London Confession of 1689, adopted and published to the world by representatives of one hundred congregations in England and Wales, signed by Knollys, Kiffin, Keach and thirty-four other Baptist ministers. The same was adopted by the Philadelphia Association in 1742, and afterward by the Charleston (South Carolina) Association in 1767. It is profitable to refer often to these old documents, wherein are treasured the thoughts and minds of the grand men of olden times. They have about them the smell of martyr blood, and arouse within us a kindred spirit. And we are reminded of the surveyor, who, in tracing the ancient landmarks from tree to tree through the forest, often has to clear away the scales of bark and moss that have overgrown and hidden the original marks before they can be made distinctly visible. Often, during the old war of the revolution the course of the army led by Washington was traced by the bloody tracks of the bare-foot soldiers on frozen or rocky ground. Our fathers have left bloody tracks, showing clearly the scars pursued by them from Jerusalem to America from the first to the nineteenth century. Shall we keep our eyes upon those bloody tracks? With the compass of divine truth, God's word, as our guide we will go forward, casting aside every tradition of men, having for our motto, The Bible, the Bible alone, is the rule of Baptist faith and practice. Away with will-worship!

We now present a few extracts from the said London Confession, numbered as we find them in our copy:—

"The authority of the Holy Scriptures, for which it ought to be believed, dependeth not upon

the testimony of any man or church but wholly upon God, the author thereof; therefore it is to be received because it is the word of God."

"The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scriptures, unto which nothing at any time is to be added, whether by new revelation of the Spirit or traditions of men."

"All things in Scripture are not alike plain in themselves, nor alike clear to all. Yet those things which are necessary to be known to be believed and observed, for salvation are so clearly propounded and opened in some place of Scripture or other, that not only the learned but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them."

Now let us imagine the Nashville church assembled, having before it the business of formulating a creed, or articles of faith, and of adopting rules for the regulation of divine worship. On motion of some brother the question is raised: Shall visiting brethren from sister churches of like faith and order be invited to join us in celebrating the Lord's supper? Bro. Robertson rises and asserts that "A member in good standing in the church at Chattanooga has a right to take the supper with us, and therefore I move that it be adopted as an article of our faith and practice that any member in good standing in this church has a right to sit at the Lord's table in another Baptist church of like faith and order. 2. No Baptist church has a right to withhold from members of other Baptist churches of like faith and order a participation in the supper, such members being in good standing in their own churches."

"Bro. Moderator," says Bro. R., "this is no question of courtesy. Churches have rights which individuals are bound to respect, and individuals have rights which churches are bound to respect."

Bro. Trueheart rises, and, with much gravity, begins quoting the London Confession, article 6: "The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down or necessarily contained in the Holy Scriptures, unto which nothing at any time is to be added, whether by new revelation of the Spirit or tradition of men." The proposition of Bro. Robertson is neither expressly set down nor necessarily contained in the Holy Scriptures, and therefore cannot be necessary for God's glory, man's salvation, faith and life; and therefore it must be a new revelation of the Spirit or one of the traditions of men, and therefore is not to be adopted by a Baptist church.

Bro. Trueheart proceeds in the same syllogistic style: Christ is the author of soul liberty, the Bible, God's word, is the Magna Charta of freedom, Baptists in all ages and countries have had no other charta, constitution or landmark but the Bible. They do not seek to bind the consciences of others in matters of religious faith and worship, nor will they suffer their own to be bound by any party at any time, only when a doctrine or practice is "expressly set down or necessarily contained in the Holy Scriptures." The proposition of Bro. Robertson is not expressly set down, nor is it necessarily contained, in the Holy Scriptures. Therefore I oppose it, says Bro. Trueheart. I repeat, says Bro. Trueheart, the conscience of this church cannot be bound in matters of religious faith and worship only so far as the same are "expressly set down or necessarily contained in the Holy Scriptures."

Bro. Robertson's proposition is not expressly set down nor necessarily contained in the Holy Scriptures. Therefore the conscience of this church must not be bound by its adoption as a rule of faith and worship. Bro. Robertson seeks to bind the conscience of this church by a rule of faith and worship for which there is no authority in God's word. Indeed, not only has he failed to support his bold assertion by Bible authority; but I, says Bro. Trueheart, have as high authority as can be found in the Baptist church to the contrary, and directly in the teeth of my Bro. R's declaration: "No member of a Baptist church can claim it as a right to commune with any other Baptist church." (Three Reasons, p. 206.) A. P. Williams of Missouri: "Having done these things (believed,

been baptized and added to the church), he has a right to the communion in the church to which he has been added; but no where else."

"Hence it follows that a member of one Baptist church has no more right, as a right, to claim communion in another Baptist church than he has to claim the right of voting for both an equal church and church privileges." "The Lord's supper, being a church ordinance, as all admit, and every church being required to exercise discipline over all its communicants, it necessarily follows that no church can Scripturally extend its communion beyond the limits of its discipline." (Ch. Com. pp. 18, 19.) Richard Fuller, none greater or sounder among Baptists: "As the passover was a meal for each family only, so the supper is a family repast for the members of that particular church in which the table is spread." Many other distinguished names might be added to this list, but these, I imagine, will be of sufficient weight, all together, when thrown into the opposite scale, to make Bro. R's assertion "kick the beam."

OBITUARY.

Georgia A. Stevens was born at Independence Miss., August twenty-eighth, 1861; joined the Baptist church at Coldwater, Miss., in 1879; was married to T. R. Stevens December seventh, 1880; died at Coldwater, Miss., March thirteenth, 1885.

It is said that "death loves a shining mark," and that those the nearest and dearest to us are the first to be taken away. What a difficult matter it is for human hearts to reconcile themselves to the ministerial dispensations of Providence. Especially is it so where one is forced to be separated from a companion in the very bud and blossom of life; and their prospects, so peculiarly beautiful, are so suddenly and abruptly cut off by that dreadful monster, death!

When we take the last farewell of those who are so linked to us by the dearest ties of love and affection, and who constitute our chief happiness on earth, we are overwhelmed with sorrow and grief, and are incapable of consolation. Our anguish knows no bounds when we reflect that we can never, in this world, hope to retrieve the irreparable loss we have sustained.

But "dust thou art and unto dust thou shalt return" is a serious and important admonition to us, teaching us that, however happy we may consider ourselves here on earth, our enjoyments must be fleeting, and that the day is not far distant when death shall place us, too, on a level with the clod under which all must repose.

Georgia leaves a husband and a sweet little boy, three years old, to mourn over her mouldering grave.

She is sleeping, calmly sleeping, in a new made grave to-day.

We are weeping, sadly weeping, for the dear one gone away.

One by one, the gentle Shepherd gathers lambs from every fold.

Folds them to his loving bosom, with a tenderness untold.

One by one the Lord will call us, as our labor here is done.

And there as we cross the river she may meet us one by one.

Coldwater, Miss., August 28, 1885. HUSBAND.

BIG HATCHIE ASSOCIATION.

THE next meeting of this Association will be held with the Central Baptist church, Memphis, Tenn. All who expect to attend as delegates will please notify the undersigned at once, so that homes may be assigned them. As far as possible we hope the brethren will come by railroad, as accommodations for horses is not abundant.

A. W. LAMAR, JR.
Memphis, Tenn., August 25, 1885.

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!

OVER-MUCH DEMOCRATIC.

BY J. S. COLEMAN, D.D.

BRO. GRAVES.—In your issue of July 18th, in answer to Question 259, by A. L. B., who asks, "Can a church ordain a deacon Scripturally without a presbytery?" You reply as follows: "A church of Christ is divinely authorized to elect and commission her own officers, each church being possessed of all ecclesiastical powers, and absolutely independent of every other church. No organization or body of men, as an Association, Convention, council or presbytery possess the shadow of ecclesiastical authority, and therefore can add nothing to the power, authority or sanction of a church; and therefore such bodies of men or ministers have no power to ordain a minister or deacon. A church alone can do it."

The italics are mine. Now, my dear brother, we think this answer to the above question is like the Indian's pole, straight that it loses back the other way. Will you pardon me if I make one or two suggestions and ask a few more questions bearing upon the subject of ordination?

1. If, as you say, "A church alone can do it," that is, ordain a minister or deacon, then how are we to understand Acts vi. 3, where the apostles claimed the right to appoint, those whom the church should elect, over the business thereabout to be administered by the deacons?

In the light of this passage is not your first remark in answer to this question over-drawn, where you say that the church both elects and commissions her own officers?

If ministers have nothing to do in commissioning other ministers and deacons, how then, are we to understand Acts vi. 6, where we learn that those who were chosen by the "multitude of the disciples" were subsequently set before the apostles; and when they had prayed, they laid their hands on them?

Had this praying and laying on of the hands by the apostles nothing important or essential to do with the ordination of the deacons of the first Baptist church at Jerusalem? Were the apostles to exercise no judgment in the case as to their honesty, piety, and wisdom? If the church alone was competent to ordain them, why set them before the presbytery at Jerusalem, that they might pray and lay hands on them?

2. If the official action of preachers is not necessary in order to the proper and Scriptural ordination of other preachers, and deacons, why did Paul leave Titus at Crete to set in order the things that were wanting, among which was the ordination of other elders in every city? Why did not the churches ordain these elders, if the churches alone have the right, and why was it necessary for Paul to go alone, and leave Titus behind to do a work he neither had the power or authority to do? Again, if elders and preachers possess no authority beyond that possessed by the private members of the church, why were the troubles of which we have an account in Acts xv., carried up by Paul, Barnabas and others, and laid before the apostles and elders at Jerusalem?

3. Finally, if no gift or authority is imparted by ordination, what did Paul mean in 1 Titus iv. 14, where he exhorts his son in the gospel, saying, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery?" Can we dispense with the presence and the official co-operation of ordained ministers, and yet preserve and perpetuate the regular order of the gospel in the continuity of the gospel ministry? Are not your democratic ideas in this matter too radical? Can the church, in church capacity, baptize a candidate? Can every man, woman and child composing a church, it may be of several hundred members, take hold of a candidate at the same time, and dip, or baptize that candidate? No more can a church, according to gospel requirements, ordain a minister or deacon without the official action of an ordained ministry. Can a whole county assemble and administer the oath of office to the man elected by the whole people to fill a certain office? Is it not the business of one officer, after his election, to administer the proper oath of office to him according to the law made and provided in such cases? Even so may churches ordain their preachers and deacons, and administer the ordinances according to the forms of the gospel, as made and provided by the precepts and examples of the gospel, which are the laws designed by infinite wisdom for our government in executing the affairs of the divine government among men. And well it is so; as any other plan would tend to introduce anarchy, confusion and strife. Independence may be pushed so far that it will collapse and prove to be no government at all.

REMARKS.—Before offering any remarks on the above we desire to receive Bro. Coleman's answers to the following questions, viz:— 1. Are there any organizations recognized in the

New Testament of equal or superior authority to the churches of Christ?

2. Is there the semblance of any ecclesiastical organization save a local church?

3. Can a church, or any member of a church, create an ecclesiastical organization or body of men superior or equal authority to itself or themselves, or clothed with such authority that a local church cannot act without its advice or sanction?

4. Did not the Omnipotent Founder of his churches clothe them with all authority and functions necessary to their self-preservation and self-protection?

5. Is it not better to not only lean towards but rest solely upon an executive democracy in church government than to fall flat into the lap of a seductive prelaty—the Delilah that has shorn so many of our denominational Samsons of their locks?

OLD LANDMARKISM—WHAT IS IT? AND THE SEVEN DISPENSATIONS IN CANADA.

DEAR BRO. GRAVES.—Having carefully examined your work on Inter-communion, I must pronounce it the finest production I have ever read. For quite awhile I could see no Scriptural grounds for the so-called liberality among the members of Baptist churches in communing with each other at the Lord's table. Your book has given me a clearer understanding of what the Scriptures teach in this respect. The Seven Dispensations will bear reading a good many times.

I noticed, sir, in the columns of THE TENNESSEE BAPTIST this week, that a minister in writing to you, stated that he has charge of churches this year.

The questions I wish to ask are those I think a good many would like an answer of:—

1. If a Scriptural church is composed of immersed believers, and the members of each church, assembly, are Scripturally qualified to keep the ordinances as delivered to them, would it be Scriptural for the pastor of said church to have charge of four others, since he can only be a member of only one of those churches?

2. Being a member of one church, how could he administer the ordinances to a church, he not being a member?

H. S. COSMAR, 8 Sydney Street, St. John, N. B., July 24, 1885.

REMARKS.—We do not advocate, but deprecate the practice of a minister serving four, and sometimes as many as six churches. He can in no sense be called a pastor, but an evangelist, or supply. It is an unprimitive and unscriptural practice and should be discontinued. Each church should have its own pastor, and a member of it. This is gospel order.

But we fail to see why Titus could not have administered baptism and the Lord's supper to any one of the pastorless churches in Crete, had he been called upon by them to do so, but we do see why he could not vote in the business-meetings, or eat the Lord's supper with them, for these are church privileges, belonging only to the members of that church.

THE TEXAS SHEPHERD-BOY AGAIN.

ENCLOSED find fifty cents in stamps for the help of that shepherd-boy in Texas. Send him the paper if he is not already getting it, if so, aid him in some other way. If he is going to preach I want him to read the best paper that's published. May God bless and continue to bless your efforts to teach the Baptists the truth.

I appreciate your efforts the more because there are so many Pedoes who would like to see you fall. And strange to say, even some Baptists are against you, Bro. Graves. If I were able I would send more, but cannot now. I will send you some names and money as soon as I can. Your brother, J. M. HARTAGE, Arkadelphia, Ark., July 21, 1885.

FUND. Geo. O. Dickson, 50c.; J. M. Hardage, 60c.

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

JESSE MERCER AND COMMUNION.

Memorial of Jesse Mercer, pages 303 to 305.

IN 1833 Mr. Mercer published an essay on the Lord's supper, based on 1 Cor. v. 7, 8, in which he runs an analogy between this gospel ordinance and the Jewish passover. It contains much judicious and well timed instruction, and would, no doubt, be useful to the churches if more generally circulated, and carefully perused. Space can only be allowed for one or two paragraphs from the concluding part of the essay.

From the foregoing it is palpable that open, unrestricted communion has no place in Scripture, and is not the least shadow of propriety, and is perfectly untenable. It is truly to be regretted, that so much should have been said on the subject on which the Scripture is entirely silent; and therefore can only distract the weak and wavering instead of edifying and confirming their souls in the right ways of the Lord. The plan on which open communionists rest their argument, is "Christian liberality," a cause for which warfare is nowhere in Scripture required to commence. If then we commune together at the Lord's table to show our Christian love to one another, we pervert the ordinance of the Lord, and subject ourselves to the keenest rebuke of 'who hath required that your hands?' Though church members, to hold a pure communion, must be in Christian fellowship, formed into a new unlevained lump, in sincerity and in truth, yet they are no where required to commune to show their union, love and affection to each other, but their Lord, to keep a holy memorial of his sufferings, and to show his death till he come. Christian love or liberty, is a fundamental prerequisite without the manifestation of which, no body of believers can be in that state of union and fellowship which will authorize them to commune at the Lord's table. This love is everywhere in Scripture required to be manifested by believers in Christ, one towards another, not indeed by any ceremony, but by practically abounding in the works of benevolence, brotherly kindness and charity; when therefore, any body of Christians have gained gospel union and fellowship one with another by manifestations of fervent love towards each other, then, and not till then, are they prepared to give an expression of their love and affection to Christ, in a participation of the memorials of his sufferings and death. No set of believers can be practically brought to this state of Christian unity and fellowship without the pious use of a godly discipline, and therefore none can sit together with gospel propriety at the table of the Lord but those who are subject to its control; for if discipline guards the table of the Lord, then none can gossamerly sit around it but those who are under its banner. See Memoirs, page 303-305.

A LETTER FROM LITTLE ROCK, ARK.

DEAR BAPTIST:—Our prayer-meeting last night was one of the best we have ever had, and quite a number of the brethren pronounced it the best meeting they ever enjoyed. Most interesting talks were made by Broth. Laurio, Boone, Harris and Dale; and the interest was so manifest that some thought the time had fully come for a series of special meetings, but, owing to the absence of many of our people, and the engagements of others, special meetings will not be held for a little time yet. But I wish to solicit an interest in the prayers of our friends everywhere for the success of the work here; and I hope they will pray earnestly and unceasingly for us.

At the meeting last night Rev. J. W. Harris of Hope spoke of the deep interest felt in our work by the brethren all over the State, and of their great anxiety that we shall be able to build a suitable house at the earliest day practicable. This being the feeling for our work may I not again appeal to the brethren for help? Brethren, if you have not the money to send now send your names, with the amount you intend to give, and we will know what to depend upon. We want to make an earnest effort in the early fall; and we want to know whether we cannot build at once. Do give

attention to this request! It is highly important; and I do hope our friends will respond at once.

Deacon L. L. Boone of our church feels impressed with an earnest desire to be made more useful in the cause; and some of us feel that he will preach. Will the brethren join our church in earnest prayer that the path of duty may be made plain to him?

Rev. W. L. Dale, who has just united with our church, made one of the best and most effective talks to our meeting last night that I ever heard; and all our people feel that he will be of great service to our church. He is a truly good man, and I shall do what I can to encourage him. Churches needing his services in meetings or otherwise can address him here.

Little Rock, August 20, 1885. A. B. MILLER.

AN ORANGE-FREE CHURCH.

A FRIEND in California once wrote me that he had an orange tree with blossoms, berries, half-grown fruit and luscious ripe fruit all on it at the same time. Our church is like that tree, though the figure must be used with latitude. Our Sunday-school averaged in attendance during December, 1884, forty-nine. Average in July, 1885, one hundred and five. There were six present at the first prayer-meeting this year, and fifty-six at the prayer-meeting the first Thursday night in August. There were twenty present at the first preaching service in January, and three hundred and seventy-five, by actual count, at the services Sunday night August the sixteenth. On the first of January there were sixty four names on the church roll, eighteen of them non-residents. Now (August the seventh) we have one hundred and thirty-three on the church-roll, and only fifteen of them non-residents. Out of the thirty-three Sundays occurring since January the first the church has received additions on twenty-six.

The monthly additions have been as follows:—

January,	Letter,	Baptism,
February,	1	1
March,	1	1
April,	2	2
May,	6	6
June,	6	6
July,	9	9
August,	8	8
Total,	27	27

Total additions, Of these forty-seven are married, and twenty-six were pupils in the Sunday-school.

In the analogy with the orange tree these seventy-three represent the ripe fruit; the twenty or more who, at our last meeting, requested prayer are the half-grown oranges; the forty or more diligent and interested students in Sunday-school are the berry oranges; and the large congregations may be compared to the flowers.

We will hope and pray that the flowers may not be frosted, the tender berries blighted, the half-grown fruit drop off, or the full-grown fruit dry up. ALLEN, Hot Springs, Ark.

FROM TEXAS.

WE ARE receiving letters of this tenor from Baptist ministers in Texas.

BRO. GRAVES:—I do not suppose one Baptist in a thousand thinks that W. J. Brown's charge against you is true; that is, in Texas. It is too far-fetched. No; you have done more to clear away the rubbish of human tradition and human gloss from the truth as it is in Jesus, both as to doctrine and ordinances, than any two men in the Baptist ranks in America. We would not credit such insinuations against you unless we should first learn that you had actually lost your mind; and we would have to be positively assured that that was so in case we heard such a thing. And even if you should be so unfortunate as to become deluded by the denial of the facts of your life of vindication of truth would not invalidate a single statement you ever made, nor a single argument you ever adduced, in favor of the truth. I want to suggest to you, in order to get an article on it in your valuable paper, the question

of the change of the Sabbath from the seventh to the first day of the week. A Seventh-day Second-advocate preacher from Michigan is and has been in this State, holding meetings, circulating tracts and books and a paper called *Christian Herald*, subverting the faith of some Baptists. He has been disturbing some of the Baptists in this place. Can you publish an article, or a series of articles from your own invincible pen? I wish you would, and perhaps I can get some subscribers here.

D. S. SNODERASS, Navasota, Texas, August 7, 1885.

THANKS.

BRO. GRAVES:—Will you permit me to express my thanks, through your columns, to the Editor of THE TENNESSEE BAPTIST. I do not know who sent me this paper, but I am so much delighted with its contents. I have been receiving the paper since July eleventh. I am much pleased with "the exposition of the parables and prophecies of Christ" that appear in the paper. I am much pleased, and proud of the gift. May God's blessing rest upon the giver. "God loves the cheerful giver." Many thanks. Your brother in Christ, Wayne county, Ill., HARVEY BELANGER.

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!"

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

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

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

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

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

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

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

Next year will begin September 7th, 1885. Catalogues cheerfully sent to any address upon application to

A. T. BARRETT, Secretary of Faculty.

BRO. BATEMAN'S LETTER.

DEAR BROTHERS OF TENNESSEE, I have often thought I would address you a few lines since my coming to Texas, and will now do so. But owing to the fact that so many incidents and events crowd my mind, I scarcely know how to begin. I shall ever cherish the warmest love and Christian affection for my Tennesse brethren. I often recall, as a precious memory, the many glorious meetings, Associations and Conventions we have enjoyed together. Yes; old Tennessee Baptists have a prestige and history of which they may well be proud. The grand fundamental doctrines and practice of a pure Scriptural church have had, and still have, able and bold defenders, and the blessed Master has and is still putting the mark of his approval on their labors. And now, dear brethren, as I am now laboring in the same blessed cause, (as I can truly say with God's constant smile and blessing) let me still have a place in your hearts, and share in your prayers at the throne of mercy. JOHN BATEMAN, Coryell City, Texas.

IMPORTANT NOTICE.

THE Moon Lake Baptist church in Conference the second Lord's day in July, 1885:—

1. Resolved, that Bro. W. L. Slack be called to the chair.

2. That the Sunflower Association be organized, and that a committee of two be appointed to correspond with the several churches comprising this Association. Where upon brethren Milam and Christman were appointed.

3. That this be published in the *Baptist Record* also in THE TENNESSEE BAPTIST.

4. That the Association meet with the Moon Lake Baptist church Friday before the second Lord's day in September, 1885.

Done by order of the church in Conference. W. L. SLACK, Moderator pro tem.

J. L. CRAWFORD, Church Clerk.

Missions.

FROM BRO. POWELL, MEXICO.

WE are now in the quarterly examinations of Madero Institute. The pupils show rapid advancement in their studies. Some of the parents have come more than one hundred miles to attend these examinations.

Mrs. Calhoun, a lady from Texas, who came out at her own charges to help in the great work, having acquired considerable knowledge of Spanish, goes to-morrow to Paton to open a school, and otherwise aid in keeping the church together until the Board sends us some one to take the place of dear Bro. Myers.

To-day we suspended work on the new church for want of material. The architect goes to Muzquiz to build the church there, while the suit is terminated here.

Any of the brethren disposed to help in the erection of our church-house can remit funds to Dr. Tupper, specifying the object.

Are there not others who wish to aid in sustaining an orphan, or Christian girl in Madero Institute? Then, too, no one has ever sent us anything to help clothe certain orphan girls, who are in want. Send all funds direct to Dr. Tupper.

We are happy to report eight accessions in the past six weeks.

We greatly need devout men, full of the Holy Ghost, who will come and preach Jesus to this people. Pray for us.

Did you see what a furor the Methodist missionary in this place was wont to create in the papers about my proselyting qualities? Well, I want to tell you a secret, if you promise to keep it. I am reliably informed that he has five members, and three of those were converted under Presbyterian preaching. No Methodist has ever joined a Baptist church in the State of Coahuila! His letter was a huge joke. W. D. POWELL, Saltillo, July, 1885.

Every one who will subscribe this month, and send a two-cent subscription, shall have this paper one year free. J. S. COLEMAN, Editor.

The Tennessee Baptist.

THEY HAVE GIVEN A BANNER TO THEM THAT YEAR THIS YEAR IT MAY BE DISPLAYED IN THE CITY OF MEMPHIS.

W. HAYNES & MANAFFY Publishers

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

Personal letters or notes intended for the editor should be written on separate sheets though inclosed in the same envelope with business letters.

Address all business letters, and make Money Orders and Drafts payable to Graves & Manaffy.

Distinguishing Principles of Baptists.

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

2. As Baptists, we are to stand for the ordinance of Christ as he has enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable.

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

Church Fidelity. The Baptist believe that a Christian church is a local congregation, and complete in itself. That each church is absolutely sovereign and independent. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

Distinguishing Policy of Ministerial Baptists. The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being applied or locally construed by our members or theirs as a world-wide recognition of ecclesiastical or ministerial equality with Baptist churches.

Violence is the most efficient Accomplisher of Error.

ANNIHILATION OF THE WICKED.

BY THE EDITOR.

NO. III.

THE punishment of the wicked stands opposed to the happiness of the righteous. The happiness of the righteous does not consist in eternal being but in eternal well-being; because being, of itself considered, is no happiness. If it is then are the tormented in hell happy; for they have being itself. Hence we infer that the punishment of the wicked cannot consist in the loss of being, which annihilation implies, but in the loss of well-being.

VI. The Scriptures teach us that the wicked will not cease throughout eternity. Rev. xxii. 15: "For without (that is, without the New Jerusalem) are dogs and sorcerers and whoremongers," etc. Now that this is the character of the wicked throughout eternity cannot be questioned, because it is after the commencement of that state which is eternal and unchangeable.

If they were annihilated at the judgment by punishment they could not be said to exist without the city. Therefore they have an eternal conscious state of being.

DR. BOND AND THE EDITOR OF THE BAPTIST REFLECTOR.

WE COMMENCE this week our associate review of the position of the editor of the Reflector touching the rights of the members of one

chub to church privileges in another church, and the duty of churches to the members of sister churches. The subject under discussion is an important one, since it involves the whole question of church independency. If Bro. Robertson has a right to eat the supper with the churches in Nashville he has an equal right to vote in the business meetings of those churches. Dr. Pendleton says to demand the privilege of eating the supper with another church is to assault the independency of that church.

If Bro. Robertson can prove his position correct, which his bare assertion will hardly do, then can all the members of the Central church of this city vote in the business meetings of the First church, and elect and depose its pastors at will, and fix their salaries.

This will be the most interesting discussion of the season, and cannot but be instructive to our readers. The Reflector's replies shall be copied into our columns; and we trust the Reflector will admit Dr. Bond's review.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

VI.

Dea station.

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

THAT I may more forcibly impress my readers with my conviction that in all the principal parables beyond their apparent meaning and application are taught the mysteries of the kingdom of heaven, viz., that the Gentiles are to be brought into the full enjoyment of the blessings of the gospel kingdom as well the Jews, I present here several additional ones, which none will deny as having, in their deeper meaning, reference to God's intended dealing with the Jews and Gentiles. One parable rightly interpreted throws a flood of light upon others.

I present first—

The Parable of the Great Supper

As related by Luke:—

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of those who sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. Then said he also to him that bade him. When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. And when one of them that sat at meat with him heard these sayings, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married me a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou has commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."—Luke xiv. 7-24.

Also the same parable as given in its more extended form by Matthew:—

"And Jesus answered and spake unto them again by parables, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth another servant, saying, Tell them which are bidden, behold I have prepared my dinner: my oxen and my fattings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having on a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."—Matt. xxii. 1-14.

If not the same parable it is certain that a correct interpretation of the one given by Matthew will fully interpret the briefer one recorded by Luke.

The great supper and marriage feast represent the kingdom of Christ, with all its honors and gracious privileges, prepared for the human family by the atoning work of God's own Son. The setting up of this kingdom, and the first issuing of the invitation to the enjoyments of its honors and privileges, was first made by the Harbinger to the Jews. He announced the good news that all things were ready in these words: "Repent, ye, for the kingdom of heaven is at hand [has approached]." The Jews, who were those first bidden, were again and again called by Christ and his twelve apostles and seventy disciples during the whole period of their ministry on earth, but, as a people, they rejected the invitations on the most irrational and frivolous excuses. Every feature of the prophetic part of this parable, in less than forty years after Christ spoke it, was most literally and specifically fulfilled.

Here is Christ's application:—

"And when he was come near he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—but now are they hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."—Luke xix. 41-45.

The Jews spitefully entreated the King's heralds, and slew them. See their treatment of John the Baptist, Christ himself, Stephen, the apostle James, and the unrecounted numbers of others. (Acts ix. 1-3.)

It will be remembered that during the entire ministry of Christ the invitation to the great supper was confined to the Jews only by special command of Christ:—

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand."—Matt. x. 5-7.

The Jews were undoubtedly those who were first bidden. But after his resurrection Christ commanded his heralds to go into all the world, and make the offer of salvation to every rational creature, however high and good, and however degraded, low, mean and vile in the world's estimation, and, by all the persuasive power and drawing influences of God's love, influence (morally compel) them to come in and enjoy the gracious feast, and so honor the King. And this commission the servants have been doing from the day that Peter gave the invitation to the Roman nation in the house of Cornelius. And to-day the devoted

missionaries of the cross are stepping upon the shores of every known nation of earth to bid the poor, the lowly and the lost to come; and the prophecy of the parable will be fulfilled despite the opposition of the opposers of missions, who thereby prove themselves the opposers of the will of the King who has made the marriage supper for his Son. The faithful servants of the King will still go out; and they will, by God's favoring aid, continue to gather together of all they find, until the fullness of the Gentiles shall be brought in, and the wedding, bless God, WILL BE FURNISHED WITH GUESTS.

The question, "Who are represented by the man found by the king among the guests without a wedding garment?" has ever been the most perplexing one connected with this parable. That it is not essential to the integrity of this parable is evident, from the fact that Luke omits it altogether. That there is a lesson to be learned from it touching the great doctrines connected with the administration of Christ's kingdom, we equally learn from the fact that it is mentioned by Matthew. A knowledge of Eastern customs will help us in the understanding of this, as well as the other parables.

The wealth of individuals as well as the riches of kings and princely men consisted largely of the number of costly garments possessed by them. These were not cut to the form and sowed up to fit the person as garments are made by us, but cloth of the proper width cut to the proper length to wrap in fold gracefully over the shoulders and about the person. The garment that was suitable for one person would fit every other one of the same height.

The wealthy possessed these garments by the hundreds, and kings and princes by the thousands. These were the hoarded "treasures" that, without the greatest care, the moth would consume and render useless.

The presents of kings, and of the wealthy, usually consisted in part, if not largely of changes of alment. (See 2 Kings v. 5.) On occasions of princely and kingly feasts, and especially upon marriage feasts, the guests were presented with a setal or wedding garment befitting the occasion, and in richness, the rank of the guest. In the case under consideration, the man had evidently declined to accept the garment, or had been overlooked through the carelessness of the servants, and his unadorned person arrested the attention of the king when he came in to see if the guests were suitably arrayed to go into the supper, so as to do honor to the occasion. It was because the wedding garment was provided and freely offered to each guest that he might do honor to the king and his son, can we see, that the man was speechless when asked the reason for not having on the wedding garment.

The question then returns, Who were designed to be represented by this man who offered this indignity to the king and suffered such condign punishment? We think the same class of persons those represented by the "children of the kingdom" who were denied the right to sit down with Abraham, Isaac and Jacob in the kingdom. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."—Matt. viii. 11, 12.

Who are those but the self-righteous scribes and Pharisees who claimed a right to all the immunities of the kingdom of God by virtue of their birth, or righteousness which is by the law?

Who are represented by this man but those who will at the last day plead their right to enter into the supper of the Lamb because of the good works they have done in this world in the name of the Christ?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name do many wonderful works? And then will I profess

THE TENNESSEE BAPTIST.

unto them, I never knew you; depart from me, ye that work iniquity."—Matt. vii. 21, 22, 23.

In a word, then, this wedding garment is the righteousness, even the righteousness of Christ, with which the saints are clothed, and which is given to them: "And white robes were given unto every one of them." (Rev. vi. 11.)

This wedding garment is the righteousness which Paul so much desired to possess in that day, and without which no one will be allowed to enter in to the wedding supper of the Lamb:—

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. iii. 9.

Bunyan, the peerless allegorist, says this of the professed Christian, destitute of this righteousness, whom he names Ignorance, i. e., ignorant of spiritual things:—

"Now while I was gazing upon all these things I turned my head to look back, and saw Ignorance come up to the river side. But he soon got over, and without half that difficulty which the other two men met with; for it happened that there was then in that place one Vainhope, a ferryman, that with his boat helped him over. So he, as the others I saw, did ascend the hill to come up to the gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have ate and drank in the presence of the King, and he has taught in our streets. Then they asked him for his certificate, that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the City, to go out and take Ignorance and bind him hand and foot, and have him away. Then they took him up, and carried him through the air, to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. So I awoke, and behold it was a dream."—The Pilgrim's Progress, pages 240, 241.

GENERAL ITEMS.

In consequence of sickness the editor has not been able to furnish Way-Marks from Texas. They will appear as soon as his health improves.

Miss Mattie Borum, daughter of our venerable Bro. Joseph H. Borum, has been appointed postmistress at Dyersburg, Tenn.

By a blunder in the make-up of the last paper a part of an article in a series by Dr. A. J. Frost appeared as a complete division of the series when it was not. It will appear in its proper connection when the series is published. We beg Dr. Frost's pardon for this unhappy occurrence.

A BRACE FOR BRO. BURNS.

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

WILLIS BURNS.

Indian Territory, July 6, 1885.

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

J. R. Graves, \$1 00; E. F. Wilson, Arkansas, \$1 00; J. R. McLean, Brunswick, \$1 00; W. E. Allen, Georgia, 50 cts; A. J. Blankenship, Arkansas, 1 00; G. W. Bottoms, Arkansas, 1 00; J. H. Denson, Ark., 1 00.

WHO WILL RENE THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

The faculties at Jackson and Carson College will unite in the statement that three young ministers in all respects more promising, and more worthy of assistance, never attended those colleges. They are in the midst of their studies. They cannot return without the assistance of friends. The question now is, shall we say to them return and you shall have it? Personally it will be too much for us, until we are again able to take the field to preach or lecture. If we shall receive, in answer to this appeal, between now and September the first, enough to pay one month's board for each, thirty-seven dollars and fifty cents, trusting in God and our brethren, we will say to them, "Come back and finish your course." Let every friend of ministerial education who reads this decide if he or she will help this cause this year, 1885-6, and inform us how much, and forward a part of it before the first of September next. Bro. Fuller, we are satisfied, will start the new year with his old proposition; i. e., to be one of twenty to pay the board and washing of one young minister,—thirteen dollars and fifty cents, six dollars and seventy cents each. We believe one brother in California will engage to support one. And we believe the young ladies' missionary societies in Tennessee will engage to support another, and that the ecclesiasties 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 M Farmer, do. 1 00; Unknown friend, Memphis, Tenn., post-off note No. 54, \$2 40; David Prince, Cal., \$ 00; E W Laska, Ark., 1 00; G C Kelly, Mo., \$ 50; Mrs Emma Thomas, Ark., 1 00; Jesse Ashburn, do., 1 00; Mrs Jennie J Danner, Ia., 1 00; J P Gilliam, Tenn., 5 00; W L Reeve, Texas, \$ 00; O E Bond, Ia., 50 cts; W A Jolly, Oregon, 1 00; Mrs Belle Sawyer, Tenn., 1 00; K A Collins, do., \$ 00; Mrs Sarah M. Mo., 1 00; John Krell, Wis., 1 00; Elizabeth Thomas, Cal., 50 cts; W C Johnson, Ark., 50 cts; Mrs F O Shivers, Tenn., 1 00; J W Crowl, West Va., 1 00; Geo O Dickson, Ark., 1 00; Sam'l J Ming, Ala., 50 cts; J H Speck, Tenn., 1 00; Mrs W H Farris, do., 3 00; Mary B Douglas, do., 1 00. Total, \$44 90.

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

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

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

There are a thousand friends in need, as well as in need, who can get one NEW PAPER for month at one dollar and fifty cents.

QUESTIONS AND ANSWERS.

QUESTION 286. I wish to ask one question. Some of our ministers say, when a minister is not to be laid on his hands, it is to perform the ordinance of baptism; for they say, Philip preached and baptized, who was ordained as a deacon; and if he never received any other ordination, then deacons have the right, by virtue of their ordination, to baptize, etc. I wish to see your views on this question.

ANSWER 289. When deacons wish to know the extent and limitations of their duties they should go straight to, and stick to, the divine specification of them (see Acts vi.); and they will find quite enough to engage both their hearts and hands without trenching upon the duties of their pastors. The office is abused by two rules. 1. By addition. 2. By subtraction.

1. By assuming spiritual functions,—those of the pastor, assuming to direct the discipline of the church, and to control largely, if not altogether, the Lord's supper; i. e., decide to whom it may and may not be given,—the right to pass by whom they deem unworthy. And of late the claim is being put up, that, in the absence of the pastor, they can baptize.

2. By failing to perform the duties of their office; i. e., to attend promptly and thoroughly to the temporalities of the church,—collect and disburse, under the direction of the church, all the money needed to support the pastor and to keep the house in repair, lighted and warmed for service, and see that the poor of the church are provided for, and the widows, when needing advice or assistance, are attended to. Every deacon would do well to read Howell on the Deaconship.

QUESTION 290. The Missionary Board of a certain Association employed a missionary to preach in the bounds of said Association, and directed him to hold a meeting at a certain school-house about four miles from a certain church in the bounds of said Association. Several were converted at said meetings and two of said converts requested the members of said church present to enter into conference, and offer an opportunity for membership. There were two deacons and ten members of said church present; and they agreed to do so, and received them as candidates for baptism, and said missionary baptized them. Did he do right? and is the baptism regular? Sheridan, Ark.

ANSWER 290. It is a cardinal Baptist teaching, as it is the undoubted teaching of the Scriptures, that the ordinances were delivered to the churches to be administered under their immediate supervision. This being the case the applicants for the ordinance of baptism must be examined by some church, and the application granted by the church, if she is satisfied with his or her qualifications. A church cannot alienate this trust by delegating it to her pastor or deacons or a committee of brethren; and certainly no Association or Missionary Board has any conceivable voice in the matter, to authorize a minister to administer the ordinance to whomsoever he may deem qualified. This is a direct assault upon the prerogative of the churches of Christ.

The two deacons and the few members who chanced to be present were, in no conceivable sense, a church, and therefore could not receive members, or authorize that missionary to baptize them. The act was manifestly null and void, and should be so regarded by the church to which those persons apply for membership. This is the only way to stop this unscriptural practice.

QUESTION 291. Did Judas Iscariot partake of the Lord's supper? A. J. GAYLE.

ANSWER 291. No. For a full discussion of the matter see Intercommunion, Part III., chapter II. Send seventy-five cents to the Baptist Book House, Memphis, Tenn.

QUESTION 292. Can a church consistently release a member from all church connection, and discharge him from church obligations, upon his own request, when there are no charges existing against said member?

ANSWER 292. A church cannot do this for the most obvious reason: Christ has made it the bounden duty of every disciple to gather together with him in life relationship with some one of his churches; for "he that gathereth not with me scattereth abroad." A church cannot, therefore, say to a disciple of Christ, You are no longer under

obligation to be a church-member, and we, by our act, release you from further church obligations and duties: you are from henceforth free to disobey Christ. Is not this granting absolutism? Can a pope do more?

QUESTION 293. Are we to have a better translation of the Bible by Baptist scholars, still better than the late Anglo-American, or Canterbury, version? and will this be done in connection with the Bible department of the American Baptist Publication Society or otherwise? And if we are to have such how soon and how will it be done? Many brethren would no doubt assist with means in such work if they had the proper information.

ANSWER 293. We have a better translation of the New Testament than the Canterbury version, and nearer perfect than any we may hope for in this age, the version known as the Bible Union version, which is sold by the Bible department of the American Baptist Publication Society. Every Baptist should possess it; and a copy should be laid on every Baptist pulpit, to be read from every Sabbath. It is a most excellent translation,—faithful to God's word.

2. We should say, unhesitatingly, Bro. Powell's mission in Mexico, which is under the auspices of the Foreign Mission Board of the Southern Baptist Convention.

QUESTION 294. The Bible says: "There is a time to dance." Our Christian (?) dancers constantly quote this Scriptural warrant upon those of us who disfavor the practice. They say, "When is the time to dance unless it is when you feel like it?" What have you to say about this passage? Does it warrant the modern dance? A BAPTIST.

ANSWER 294. The dancing referred to in this passage is unquestionably the dancing then occasionally indulged in by the Jews, which was a joyous religious exercise, and was observed by Christians on religious occasions, and not the lascivious dance indulged in by the wicked in their orgies. We cannot serve our brother better than by giving him an article by R. P., just fallen under our eye, upon Bible dancing:—

"Dancing is frequently mentioned in the Sacred Scriptures; and there are many Christians who infer that the dancing there spoken of was of the same character as that with which they are now acquainted. And then, with God's word as their authority, they derive a considerable amount of comfort from Solomon's declaration, 'There is a time to mourn and a time to dance.' Therefore the question for our consideration is this, What was biblical dancing?"

"1. Old Testament dancing. Philology and history will render us valuable aid in the investigation of the subject before us. The six Hebrew words translated dance or dancing have different meanings.

"1. *Chul*, *machol* and *mecholah* occur in fifteen out of twenty-two passages, and refer to a hollow wind instrument of music, such as a flute, pipe or lute. (Prof. Parkhurst.) 'Praise the name' of the Lord in the dance; or more correctly, as in the margin, 'with the pipe.' (Ps. cxlix. 3) 'Praise him with the timbrel and dance,' or, according to the marginal reading, 'pipe.' (Ps. cl. 4) 'All the women went out after Miriam with timbrels and with dances,' or rather, 'with pipes' (Ex. xv. 20.) A musical instrument is evidently intended, but scholars differ in opinion as to the exact kind.

"2. *Chagag*, translated dancing 1 Sam. xxx. 16, signifies 'to keep festival' (Dr. Young); 'to feast, to revel.' (Dr. Lee.)

"3. *Rakad*, rendered dance in four passages, means 'to skip, to leap for joy': 'Their children dance [or leap for joy]: they take the timbrel and harp, and rejoice at the sound of the organ.' (Job xxi. 11, 12.)

"4. *Carar* occurs twice, and signifies 'to move round' (Dr. Young); 'to dance round and round in circles.' (Prof. Parkhurst.)

"This circular dancing was in itself an act of worship both by heathen Gentiles and devout Jews. Hutchinson says: 'The ancient idolaters, by dancing round in circles, intended to attribute

the progressive rotations of the earth and planets, in their circular orbits, to the independent power of their deity,—the heavens.' In other words, when they worshiped the heavens they endeavored, by their performances, to imitate the revolution of the stars; and thus dancing round the altar was an essential part of their worship. For instance, we read in Herodotus's history that the emperor Elagabalus, in honor of his Syrian, or Phœnician, idol which he had then lately brought to Rome, "danced round the altars to the sound of all kinds of instruments."

"The Jews, who worshiped the true God, copied the heathen nations in this religious dancing: 'David danced in circles before the Lord.' (2 Sam. vi. 14, 16.) Referring to this quotation Prof. Parkhurst writes: 'David's performing this service before Jehovah was emblematically acknowledging his supreme power both in the heavens and in the earth, in opposition to the agents of nature, the powers of the air, or heavens, which were the objects of the Heathenish worship.' Hence David recognized Jehovah, not the heavens, as regulating the revolving planets; so that, although he had adopted the circular dance of the Heathen, who, by their running round, symbolized the power of the heavens, yet by precisely the same act he set forth the power of the Almighty. And that this was the object of David's dancing is proved by the psalm which he wrote on that occasion: 'Sing unto the Lord all the earth, declare his glory among the Heathen; for great is the Lord, and greatly to be praised. All the gods of the people are idols; but the Lord made the heavens.' (1 Chron. xvi. 23-26.)

"Therefore in Old Testament times dancing was of a religious character. It was practiced exclusively on joyful occasions; and hence it was only in such seasons of rejoicing as national festivals or great victories that the people were called upon to dance in circles or to leap for joy.

"We have seen that ancient dancing was an act of worship, and that it expressed joy and thankfulness. We ought also to observe that it was performed in the day time, and in the open air, and by one of the sexes only. Men danced with men and women with women; but women never danced in the presence of men. This religious dancing was the only kind known to Solomon; and therefore he referred to it in terms of commendation, saying, 'There is a time to dance,' or leap for joy."

ITEMS.

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.

Read the advertisement of the Memphis Hospital Medical College in this issue. The faculty of this college has been thoroughly re-organized, and embraces some of the best medical talent in the country.

I. F. Cox is president of the Southern Female College in LaGrange, Ga., instead of I. F. Fox, as a typographical error in the advertisement last week and week before made it appear. Read the advertisement in this issue.

By a misunderstanding on the part of the proof-reader our first article against the doctrine of the annihilation of the wicked was attributed to Dr. A. J. Frost. We hope to have the Doctor's pardon for the act of inadvertence which has placed him in this position.

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

The Baptist Messenger of Halifax, N. S., says: "An important addition to the Baptist ranks was gained recently by the baptism of Mr. W. H. Hunt,

son, M.A., principal of Pickering College, near Whitby, Ont. Mr. Hunt comes from the Episcopal church with a high reputation for piety, scholarship and zeal, qualities which will make him eminently useful, we doubt not, in our ministry."

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 Wills sees,—Who were and who are they? and, The Mark of the cross.—Who is it?

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read this 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 failing one. Ten dollars will secure one or twenty subscribers at \$1.50 each.

"Inclosed find five dollars, which you will please add to ministerial fund for educating ministers."—A BAPTIST. The above was sent Friday August the twenty-first in the common mail; and we are at a loss to know to what State to credit this contribution. It was mailed on the train, and hence the sender has succeeded in hiding his or her identity. We are inclined to think it was "her." If friends do not wish their names published they can so state in their letters, and their requests will be respected; but we would much prefer to have their names, that they may know when their contributions are received. Money sent through the common mail is sometimes lost; and in case this letter had failed to reach us the sender would have forever remained in doubt as to whether her money was received, and the business manager prefers to take no such chances. We would ask the sender of the five dollars to tell us to what State we shall credit the amount. J. S. M.

EDIGRAMS.

Most deeply do we sympathize with you, Bro. T. Montgomery of Missouri, in the loss of your little T., and in such circumstances. Were you idolizing him? Little is said in the Seriptures touching the salvation of infants, but that little is a-suring. You can certainly say with David, "I shall go to him," which implies his salvation, and David's recognition of him. Send to Aunt Nora for that book, The Salvation of Infants, by Dr. Ayrn of South Carolina.—The brother who claims that *taute le petra*, being in the feminine gender, cannot refer to either Christ or Peter should harmonize his position with the fact that in several other passages the very same expression, with *petra* in the feminine gender, undoubtedly and confessedly does refer to Christ. See a sermon on Matt. xvi. 18 published in this paper last spring.—Your Presbyterian minister, Bro. W. H. Whatley, only published his ignorance and self-conceit to the world when he so dogmatically asserted that Dan. ii. 44 referred not to the setting up of Christ's kingdom on this earth but to the formation of this republic. Ask him or his adherents if the United States was organized in the days of the emperors of the Roman empire? He took this absurd position to save his own organization, as a church, from the destructive effect of that passage; for if that prophecy does refer to the kingdom of Christ, as it does, then Presbyterian organizations certainly are no part of it.—We should be glad to receive any assistance you find it in your heart to render us, Bro. D. G. Suelton, in supporting four young ministers this year; and we know that Aunt Nora would be delighted to be aided in her work.—When a man is married he is married whether he lives with his wife a day or an hour, Bro. W. E. Chapman; and if either party marries another adultery is the crime committed, and should be so treated by the church of which that party is a member.—Bro. J. B. Perkins of

McInteer, Ala., says: "You can put me down for five dollars for ministerial education for next session, a part of which I will pay by the first of September, and the balance by the first of February." Thank you, Bro. P., you are down; and those two new subscribers will be gratefully received.—J. L. Graves Languire, Brandon, Miss., shall have a nice book when we get the first letter from him next certainly.—"Will Prof. Johnston review Bro. Searey's articles on Troas in the *Evangelist*?" writes Ed. G. Norworthy. We hope so; and if the *Evangelist* refuses to publish we will give him a hearing; and all the ministers in Arkansas shall have a chance to hear. For. Johnston will take notice of this request.—Bro. S. R. C. Adams should protest against being called the Sam Jones of North Alabama.

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.—Big Hatchie Association will meet with the Central church in October.—Neither of the pastors has returned to his work yet.—The prayer-meetings and Sunday-schools have rather meager attendance.

TENNESSEE.—Bro. J. D. Anderson of Germantown says: "We have just closed a precious revival meeting. The church is now in excellent condition. In addition to our general prayer-meeting we have commenced a young men's prayer-meeting. Our members seem anxious to do all they can in the Master's service. There were thirteen conversions during the meetings. Bro. W. T. Lowrey of Blue Mountain, Miss., did most of the preaching, rendering valuable service. It is our prayer that he may be useful as his deceased father, M. P. Lowrey." This was dated August the tenth.—Bro. Byron H. Dement, writing from Doyle College, located in Doyle, says it is "under the auspices of the Baptist denomination, the charter providing that at least two-thirds of the trustees shall be Baptists. Three of the present faculty are Baptists. The first session opened the first Monday in this month. The beginning is fair and the outlook good. We think this locality is rapidly yielding to Baptist influence."

ARKANSAS.—Bro. W. M. Lea, Conway: "Crops are cut short by drought. The state of religion is pretty good. The brick are ready for our new church-house. Told is gone, we hope to return no more. He is a shabby fellow."—Bro. J. B. Perimeter writes from Magnolia August the tenth: "We have just closed some interesting meetings here of eighteen days duration, in which time many found their Savior. There were twenty sessions to the church. Bro. Early was with us, and did most of the preaching. The meetings closed, and Bro. Early left; but after a week there was a general call for the meetings to commence again. Last Sunday three others joined the church, and the meetings still go on."—Bro. L. L. Boone of Little Rock says in the *Evangelist* last week: "It was my great privilege to attend a most remarkable meeting last week at New-friendship church in Saline county. Dr. Miller, our zealous pastor here in Little Rock, preached two and three sermons a day to as deeply interested and profoundly moved congregations as I ever saw. Many convicted sinners cried out for mercy, not a few of whom were permitted to rejoice in a sense of sin pardoned and peace with God. There were twenty-five additions to the church, and many more were asking what they must do to be saved." Bro. Wm. Tucker is the pastor of this church.—Notwithstanding the hard work at Hot Springs Bro. Clark has found time to do mission work. He spent six days with Harmony church, Grant county, and the meetings resulted in eight baptisms; four days at Philadelphia church, and baptized six; four days at New Hope church, and baptized two.—

Eld. J. J. Griser has accepted the pastorate of the Second Hot Springs church, and enters the field with good prospects. This and the First church are in hearty sympathy, the Second church occupying an important district in the southern part of the city.—Eld. Wm. Tucker is called to Harmony church for half of his time, and will soon move from Bryan to Pratsville. Friendship church takes the rest of his time. These churches have taken a long step forward by doubling their service.

NORTH CAROLINA.—Bro. Isaac McGee of Wakefield says August the twelfth: "I have been confined by rheumatism about four months. The Baptist cause is moving on grandly in this section. This is the harvest, and the churches are reaping the fruits of the past year's labor. Meetings at Cross Roads, in Wake county, resulted in the addition of nine to the church. Meetings at Poplar, Franklin county, resulted in the addition of sixteen to that church. Eld. O. L. Stringfield is pastor of the above churches, and is also principal of Wakefield High School. He is much loved by his people, and is evidently doing a good work. The good news comes from almost all parts of the State, God is doing great things for his people."

MISSOURI.—Bro. W. W. Ellis of Portageville writes on the fifteenth: "Our Association (New Madrid) came off on Saturday before the first Sunday in August. We had a good session. The introductory sermon was preached by Eld. W. G. Henderson, a good, sound Baptist sermon, after which the Association was permanently organized by electing the writer moderator and G. J. Hedges clerk. We continue the meetings for eight days, and had fifteen additions to the church. The church at Portageville now has seventy-five members. The writer is pastor of this church. Pray for us that God may bless us in this part of his vineyard."

SECULAR NEWS.

Cholera has appeared in Toulon. Cholera has appeared in Gibraltar. Mr. Gladstone is visiting Norway for health. The exposition in Louisville opened August the fifteenth.

Rebi, the Canadian insurrectionist, will be executed September the eighteenth. It is thought that there will be a general revival of business in the fall.

Spanish irritation against Germany seems to be on the increase.

Sam J. Randall has about recovered health since the close of last session of congress.

Reports from the cholera in Spain are about as they have been during the last month.

Labor strikes are prevailing to quite an extent west of the Mississippi river among the Knights of Labor.

Gov. Hoadley was nominated for re-election to the office of governor of Ohio by the Democratic party on August the nineteenth.

The cholera is making fearful ravages in Marseilles, France; and the sanitary condition of the city is said to be very distressing.

Local reports from the growing cotton crop indicate that drought is doing much damage in some places.

Lord Chief-justice Coleridge of London was married August the fifteenth to an American lady named Amy Augusta Jackson Lawford.

The first bale of cotton of this district came from Delta, Miss., last week, from the plantation of T. B. Hoover, and was consigned to Fulmer, Thornton & Co., cotton factors, of this city.

The City National Bank of Fort Worth, Texas, was closed by order of the comptroller of currency August the nineteenth, on account of the misconduct of the cashier.

S. B. McConico is president of the North, Central and South American exposition of New Orleans. Mr. McConico was formerly of Water Valley, Miss., where this writer knew him.

Gov. Lowry of Mississippi was nominated by the Democratic party on the first ballot, August the nineteenth, for re-election to the office of governor. Lieut-Gov. Shands was also nominated for re-election to that office.

