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THE FOUR JUDGMENTS.

BY G. W. FOLWELL.

THAT all mankind will be judged for the deeds done in the body, and be sentenced to eternal life or to the second death, the Scriptures unequivocally declare; but that all mankind, the righteous and the wicked, will be judged at one and the same time, they nowhere assert. That all will be judged by Christ when he comes the second time, they plainly teach, they teach also that his second coming will be in two stages; first, to receive his church, and second, to judge the nations, to set up and reign in his kingdom for a thousand years, and then to administer the final judgment.

We rob God's word of very much of its significance and influence by confounding its essentially differing statements, instead of classifying them dispensationally. We read in the New Testament of four separate and distinct Judgments.

I. The Judgment of the cross.

Through the cross God pronounced judgment on sin, on all sin, both in the abstract and in the concrete. It was a judgment which confirmed and established the law of God as holy, just and good, and hence a judgment which pronounced sinful everything that is contrary to that law; whether it be a nature, an act, or a state. Thus God magnified the law, and made it (or himself) honorable. "Think not," said Jesus, "that I came to destroy the law or the prophets: I came not to destroy, but to fulfill."

The cross of Christ adjudged all sin as guilt,—as legal obligation to punishment. Christ took our law place, and met our legal obligation: "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "Him who knew no sin, he made to be sin for us, that we might became God's righteousness in him." "Himself bare our sins in his own body on the tree, that we, having died to our sins, should live to righteousness." "By whose stripes ye were healed."

The cross of Christ is the arbiter of human character and destiny. It is set for the fall and the rising of many, that the thoughts from many hearts may be revealed: "For the preaching of the cross is to them that perish, foolishness; but to us who are saved, it is the power of God. . . . We preach Christ crucified, to the Jew a stumbling block, and to the Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ is the power of God, and the wisdom of God." Our Lord said: "For judgment came I into this world; that they who see not may see, and they who see may became blind." It was in view of his cross, he said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men to me." The night before his crucifixion, he said: the Holy Spirit "will convict the world. . . . of judgment; . . . in that the prince of this world has been judged." Note that previously to his crucifixion he said the prince of this world shall be judged; but after his crucifixion he said, he has been judged.

Each man's attitude toward Christ crucified determines his relation to the law of God, and herein appears the judicial character of the cross: "For it is written: cursed is everyone who continues not in all the things written in the book of the law, to do them. . . Christ redeemed us from the curse of the law, having become a curse for us." "He who believes on him is not judged; but he who believes not has already been judged." "He who believes on the Son has everlasting life; and he who believes not the Son shall not see life, but the wrath of God abides on him."

II. The judgment-seat of Christ.

This expression occurs only once in the New Testament, (2 Cor. v. 10), though the fact it involves is frequently stated. Rom xiv. 10, correctly rendered, is: "The judgment-seat of God." This, however, may be synonymous with the judgment-seat of Christ, because, as Christ says, "Neither does the Father judge any one; but all judgment he has given to the Son. . . . And he gave him authority to execute judgment also, because he is the Son of man."

These passages in which this second judgment is specified were addressed to Christians. They are not applicable to any others, for the apostle says: "We are confident, and are well pleased rather to be absent from the body, and to be at home with the Lord. Wherefore we also strive, that whether at home or absent, we may be well-pleasing to him. For we must all be manifest before the judgment-seat of Christ." It is evident from the context of Romans xiv. 10 that it also contemplates only brethren in Christ. Therefore, none except the saints will appear before the judgment-seat of Christ.

For what purpose are we to be made manifest there? Not to be judged as to life or death, for that question was determined once for all by the judgment of the cross, it turns upon our acceptance or rejection of Christ crucified. Hence Jesus says, "Verily, verily, I say to you, he who hears my word, and believes him who sent me, has everlasting life, and comes not into judgment, but has passed out of death into life." "Verily, verily, I say unto you, he who believes on me has everlasting life." "He who believes on me though he be dead, yet shall he live, and whoever lives and believes on me, shall never die." "I give to them eternal life; and they shall never perish."

For what purpose then are we to be made manifest before the judgment-seat of Christ? The Scripture says: "That each one may receive the things done in the body, according to the things which he did, whether good or bad." Hence the judgment will be for rewards. These will be graduated according to fidelity: "For other foundation can no one lay than that which is laid, which is Jesus Christ. And if any one builds on this foundation gold, silver, precious stones, wood, hay, stubble; the work of each one will be made manifest; for the day will show it, because it is revealed in fire, and the fire itself will prove of what sort is each one's work. If any one's work which he built thereon remains, he will receive reward. If any one's work shall be burned up, he will suffer loss; but he himself will be saved; yet so as through fire.'

Moreover, this judgment for rewards will transpire after the resurrection of the saints. We will not be made manifest before the judgment-seat of Christ till we have been clothed upon with our house which is from heaven, that what is mortal may be swallowed up by life. The first thing Christ will do when He comes again, will be to raise and transform the bodies of His saints, that they may be like Him. 1 Cor. xv 50-54. Phil. iii 20-21. I Thess. iv 16-17. "So then judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart; and then shall each one have his praise of God." "When Christ, our life, shall be manifested, then will ye also with him be manifested in glory."

3. The Judgment of the nations.

"When the Son of man shall come in His glory, and all the angels with Him, then will He sit on His throne of glory. And before Him shall be gathered all the nations; and He will divide them one from another, as the shepherd divides the sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then will the King say to those on His right hand: Come blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then will he say also to those on the left hand: Depart from me, accursed, into the everlasting fire, prepared for the Devil and his angels."

This is not to be a Judgment of individuals, but of Nations, as such. When Christ comes to sit on His throne of glory, "then shall all the tribes of the earth mourn, and shall see the Son of man coming on the clouds of heaven, with power and great glory. And He will send forth His angels with a great sound of a trumpet, and they shall gather together His chosen from the four winds, from one end of heaven to the other." When the kingdoms of the world become our Lord's and His Christ's, He will break the Nations with a rod of iron, and dash them in pieces like a potter's vessel. Then "shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Devil, whom Paul and his Lord denominate the god and prince of this world, will be dethroned, and with him the Nations, as such, will be consigned to the fate prepared for the Devil and his angels.

This Judgment will transpire when Christ comes to set up his millennial kingdom; and hence it will be at the beginning of His personal reign in the kingdoms of the world. It will be during the present constitution of the heavens and the earth; while the sun and the moon continue their cycles. It will be a Judgment of those living on the earth at that time; for there is not an intimation of a resurrection. No Christians are found among the subjects of that Judgment; for Christ says: "blessed of my Father." But He says to his disciples: "It is your Father's good pleasure to give you the kingdom." At the time of the Judgment of the Nations, the saints will be with their Lord, and will shine forth as the sun in the kingdom of their Father. Hence that cannot be a universal, general Judgment of all men. Moreover, there is nothing in the description of it that indicates judicial process. There is no arraigning of culprits for trial. The Judgment proceeds on the ground of the guilt or innocence of the persons being already established.

4. The Judgment of the Great White Throne.

"And I saw a Great White Throne, and Him who sat upon it, from whose face the earth and the heaven fled away, and no place was found for them. And I saw the dead, the great and the small, standing before the throne. And books were opened; and another book was opened, which is (the book) of life; and the dead were judged out of the things written in the books, according to their works. And the sea gave up the dead which were in it; and death and hades gave up the dead which were in them; and they were judged each one according to their works. And death and hades were cast into the lake of fire. This is the

second death, the lake of fire. And if any one was not found written in the book of life, he was cast into the lake of fire.

This judgment will be personal, individual: for they are to be judged each one according to their works. Here the dead are judged: "I saw the dead, the great and the small, standing before the throne." Here is resurrection: "The sea gave up the dead who were in it, and death and hades gave up the dead who were in them." There will be no saints among them; for they will have been raised previously. Verses 5 and 6. Moreover, that they are the wicked only, is evident from the fact that they are called the dead, meaning not only physically, but also spiritually dead. They are the dead from death and hades; i. e, from the abodes of their bodies and their spirits respectively. "And death and hades were cast into the lake of fire. This is the second death, the lake of fire." No saint shall be hurt by the second death; therefore there can be none among the dead who come forth from death and hades. Moreover, while it is said, "Blessed and holy is he who has part in the first resurrection; on these the second death has no power," it is implied that the second death has power on all others:—the rest of the dead who live not again until the thousand years are finished.

These will not be judged with respect to life or death, spiritual or legal. The Cross of Christ adjudged them to legal death, *i. e.* to condemnation; and being destitute of regeneration, they are dead spiritually. These are they who did evil, and who, Jesus says, shall come forth to the resurrection of judgment. They are to be judged according to their works for proportionate retribution. It will be more tolerable for Tyre and Sidon in the day of judgment, than for Chorazin and Bethsaida; and more tolerable for Sodom than for Capernaum. "And that servant who knew his Lord's will, and prepared not, nor did according to his will, shall be beaten with many stripes; but he who knew not, and did things worthy of stripes, shall be beaten with few."

This will be the final judgment. We read of no more. It will be at the close of the millennium, and at the end of time; for the earth and the heaven will have fled away, and there will be a new heaven and a new earth. "Then comes the end, when Christ delivers up the kingdom to God, the Father; when he shall have done away with all rule, and all authority and power. For he must reign till he has put all enemies under his feet. As the last enemy, Death shall be done away."

OGLE-ELAM DEBATE—DR. GRAVES MISREPRESENTED.

DURING the Ogle-Elam debate recently held at Auburn, Tenn. Mr. Elam read from Orchard's history an extract from each of two early writers, supposed to have been the companions of Paul, whose names are Barnabas and Hermees. I give the essential part of both extracts:—

Barnabas: "We go down into the water full of sin and pollution, but come up again bringing forth fruit, having in our hearts the fear and hope which is in Jesus."

Hermees: "Before a man receives the name of the Son of God, he is ordained to death, but when he receives that seal, he is freed from death, and delivered unto life. Now, that seal is water, into which men descend under an obligation to death, but ascend out of it, being appointed unto life."—Orchard's History of the Baptists, p. 13.

Mr. Elam read the above extracts to an audience of five or six hundred people, and stated to all present from the pulpit that Dr. Graves endorsed the above sentiment, as he endorsed the book. He closed the book and then proceeded.

Being one of the moderators I asked permission to correct Mr. Elam's misrepresentation. He said I had that liberty. I stepped to the pulpit, opened the history from which he read, and turned to the above page, and read the following foot-note from Dr. Graves in regard to the orthodoxy of these two fathers: "I am not willing to endorse the above two fathers as orthodox, or as the cotemporaries of the apostles, still their testimony is conclusive respecting the action or baptism, assign them to what age we may."—ED.

Mr. Elam feeling the force of the above action, said he was not done with the matter. So turning to another book he read a pencil quotation from the Graves-Ditzler debate, pages 417, 418, to make the impression that you did endorse the views of Barnabas. He continued his remarks a moment, when the moderator called him to order and to the subject under discussion. All this transpired during the last speech of the debate, which looks like a premeditated affair. Here is what Bro. Graves says in his debate with Mr. Ditzler, while discussing the action of baptism:—

"Barnabas, A. D. 50 to 100, supposed to have been the companion of St. Paul, in an epistle ascribed to him, and which must have been very early written, whoever may have been the author, speaks of baptism as a going 'down into the water.' 'We go down into the water full of sin and filth, but we come up bearing Christ in our hearts,' this is his language." I see no endorsement of orthodoxy touching the design of baptism.

I give this to the public to correct any further attempt on the part of Mr. Elam or his brethren to pull Dr. Graves into their service by willfully misrepresenting him.

Now, Bro. Graves, say once for all, do you endorse the above extracts from Barnabas and Hermees?

[We do not, as we explicitly state in the book. The testimony of these writers has doubtless been tampered with by Catholics.—J. R. G.]

THE DEBATE.

I will not close this article without saying a word as to the result of the debate. Three days were occupied in the discussion. Two propositions were discussed and one *surrendered*.

1. The kingdom—When set up? 2. Justification, salvation and forgiveness previous to baptism.

The one surrendered read as follows: "The word of God is the only influence put forward in conviction and conversion." It was headed as "the Holy Spirit proposition." And Mr. Elam would not discuss the proposition unless the caption be included as a part of the proposition. After much discussion the following was agreed to, and signed by the members of both denominations: *"The Holy Spirit operates through the truth only. The Holy Spirit is one thing, and the word of truth another."* And thus the proposition was dropped. I wish, and will have more to say upon this point soon, so I pass it just now.

THE RESULT.

Well, I will give my opinion in the language of the Bible, with a change of gender. The result is learned by reading Ezekiel xxxii. 24: "There are Elam and all his multitude round about his grave, all of them slain, fallen by the sword, which are gone down * * * into the nether parts of the earth, which caused their terror in the land of the living. * * * They have borne their shame with them that go down into the pit."

JOHN T. OAKLEY.

Henderson's Cross Roads, Tenn., July 10, 1885.

A PASTOR'S LETTER TO AN AGED COUPLE OF A FORMER CHARGE.

DEAR brother and sister, howdy do! You were not looking for me to-day, were you? Well, that is the time I sometimes come. So, here I am in the person and form of a picture, and a letter. And you are all not so well, and the sister has rheumatism in her arm until the muscles are sore, and the joints will hardly work. So bad, but the Lord promises or tells us that all things work, shall or do work, together for good to us. Where is Willie gone? Well, doubtless he will wish he had staid. I hope the Lord will provide some one to live with you and to care for you in your old age.

How am I, did you ask? Well, I am well. My health is constantly good, and I believe I have entirely recovered from the effects of swamp fever. My wife and Ida are well. This is bad weather. But it is all right: it is our God who rules and reigns above. Been having some marriages over here have you? Sister Stovall takes it right hard some like; but then Eddie is a right good fellow, and I hope will treat Maggie well. The others who have recently married are strangers to me. You do not get out to church often now? Wish you could. May I preach you a little sermon now, and then bid you good-bye? Well, I will commence by saying that while two winters together, the winter of cold and the winter of old age, are very hard, yet it is not so bad to grow old, it is only getting a little nearer home, a little nearer to immortal youth. Old age is not all decay, it is the swelling and ripening of the life-germ that bursts off the old husk of the body, and springs up into immortal growth. It is a taking down of the old prison walls preparatory to setting the redeemed soul free in the pure atmosphere of God's eternal kingdom. Nobler than a ship safely ending a long voyage, sublimer than the peaceful glory of the setting sun, is the old age of a life just and kind and useful.

The days and hours of old age are precious times and privileges in the cathedral of life, when they may listen and meditate and be patient till the service is over, and in which they may get themselves ready to say "Amen" with all their hearts, souls and strength:

Lonely and old in the dusk I am waiting,
Till the dark boatman with soft muffled oar
Glides over the waves, and I hear the keel grating,
See the dim beckoning hand on the shore,
Wafting one over the dark rolling river
To gardens and homes that are shining forever!

The second childhood of life is but the infancy of immortality, that life beyond this, where there are no wearisome days nor sorrowful, suffering nights, no hunger, no thirst, no enemies, no bitter regrets, no tears, no heart-aches, no more death nor sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Such is the home to which time and old age are bringing us. In proportion as the body falls into ruins the soul is disengaged, and set free.

Old age is like the wagon that was sent for old Jacob; for it was to bear him to his much loved Joseph, and into a land of plenty.

So the wheels of time may come rattling along in old age, making a great noise, but it is God's chariot to take us home,—to those quiet inland vallies of peace and rest in our Father's kingdom, "Where no storm over beats on that glittering strand," no more loud winds are ever heard, where all is perpetual calm, and sweet rest, and safety beyond any possible danger,—at home forever in that land which enjoys the protection and smiles of the eternal God:—

No aching limbs are there,
No tear-dimed eye, no form by sickness wasted
No cheek grown pale through age or care
No bodies nervous, shaky beneath the load they bear,
No sighs for bliss untasted.

A little while and the load shall drop at the pilgrims feet, where the stoop and thorny road doth merge into the golden street. Then what shall make us happy? It will not be the pearly gate, nor street of gold, nor glittering mansion, that will make us happy there. But oh, how transcendently glad shall we be when we see our Lord, and he shall show us his hands and his side, and we can look into his smiling face and cry, "My Lord and my God!"

Be patient, faithful and submissive. Soon you may be praising him with yonder blood washed throng. And now, though we part, it is not forever. We shall meet again. Amen. Good-bye. I must go.

QUESTIONS FOR BRO. HARRAL.

BRO. GRAVES:—I want to ask Bro. John Harral some questions through THE TENNESSEE BAPTIST concerning the communion question. Practically I am a local church communionist. I am satisfied that I am under no divine obligation to take the supper outside of the church of my membership; but that I am prohibited by the Scriptures from doing so, is a thing of which I am not so certain. There are several reasons why I cannot accept and teach local communion as a theory, which Bro. H. may explain out of my way.

First, I claim that the supper was instituted in the general church. I can see no reasons for supposing that the disciples who partook of the supper with Christ in its institution observed it as a local church ordinance. If I am wrong in this please correct me, but if I am correct show me by what authority you take the Supper out of the general church and confine it to the local church.

My next objection to local church communion as a theory is that the same logic which prohibits me from the supper in a sister church prohibits me from occupying her pulpit or administering the ordinances for her. My right to administer the ordinances is based on my local church membership. Should the church of which I am a member exclude me or silence me from preaching, no other church could retain me as pastor, or invite me to administer the ordinances for her. If church independence is not violated by ministers exercising a right in the general church, which is under the control of a local church, why cannot sister churches come to the Lord's table together without violating church independence?

My third objection is: There is no positive declarations of Scripture supporting local communion. It is in my humble judgment based on inference which grows out of false conceptions of church independence and the execution of church discipline. Local communionists claim, that because each church is an independent body, that persons who have been excluded from the church can join another, and then come back and commune with the church that excluded them. That any church should receive the excluded members of a sister church, and that we have so little uniformity among our churches in the execution of discipline are evils, and if local communion is the best remedy, the sooner we apply it the better. But if we base local communion on these evil practices, do we not license their continuation? Now, Bro. Harral, if you will answer through THE BAPTIST, you will oblige

J. L. WILSON.

Turner, Ark., July 3d, 1885.

A WOLF IN SHEEP'S CLOTHING.

ONE REV. J. M. TODD came from Charleston, Ill., last January to our city, and was called to the pastoral charge of the Baptist church, and soon after certain actions of his caused some inquiry as to his former life. In the meantime he went vigorously to work to build a house of worship for the church, and was authorized to solicit and receive donations. On the thirtieth of June he left here for Memphis, to make a trip through Tennessee in the interest of our church. He has failed to report since he was in your city although he promised to write twice a week. We have also learned, from good authority, that he was published in *The Standard* of Chicago by the deacons of the Charleston Baptist church as a fraud, and was excluded from that church for immoral and dishonest conduct, but not until after he had skipped that town. While in Memphis he caused a notice to be inserted in THE TENNESSEE BAPTIST, stating that he was authorized to collect for this church. Said authority has been revoked, and he has been dismissed from the pastoral care of the church. We quote the following from the article in *The Standard*:—

"During holiday week of 1884 he got up a supper ostensibly for the benefit of the church, not permitting any one to manage the affair but himself. He bought a large amount of provisions, tinware, etc., on credit from various business houses in our city. He then received the proceeds of the supper, paid for scarcely any of the provisions, and departed shortly after for Bloomington. He never reached Bloomington; and, although two months have elapsed, all efforts to learn of his whereabouts have proved unavailing. J. M. Todd is a man of fine address, with silvery tongue, a large, portly, fine appearing man, about fifty-five years of age, and says his family resides in Ohio or West Virginia."

These things came to our knowledge since he left Conway, and, in order to prevent his defrauding the public on our credit, the church has ordered that he be advertised, and the public warned against this impostor.

The Tennessee press will please pass him around.

Truly yours, A. F. LIVINGSTON,
Clerk Conway Baptist Church.

Conway, Ark., July 13, 1885.

This person called at our office, exhibited his papers, and, among others, one representing that he was fully authorized to collect subscriptions for the church at Conway; and, at his request, we published the notice which appeared in this paper July the eleventh. We also made a small contribution to him. J. S. M.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The expenses at Mary Sharpe are as follows:—

60 dollars per year for the literary course.
60 " " for instrumental music.
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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

REPORT ON THE NEGRO QUESTION.

EDITOR BAPTIST:—While reading a Nashville daily to-day, I found the following reported by Dr. Mitchell, giving the mortality of the city of Nashville, Tenn., for the month of June 1885.

Deaths, white	18.
Deaths, colored	47.
Total number of deaths registered,	65.

Dr. Mitchell also states that the above is a death rate of whites per thousand per annum of 14.97; colored per thousand per annum 26.08. The report of Dr. Mitchell gives no uncertain sound as to the ultimate destiny of the colored race. Nothing but a close observance of the laws of health, coupled with a rural life, will save the race from the consequences of that fate suggested by the above report.

The colored people will no doubt continue as they have been to congregate in the cities, and to the rich farming lands along the rivers. Those that live on the farms and labor are generally healthy, but there many die from simple exposure, such as nocturnal gatherings which are continued far into the night.

Those that live in cities are exposed to the diseases that are commonly found where many are crowded together.

The Federal census is unreliable in the consideration of the Negro question on account of the migratory habits of the race. I have known one Negro to be assessed as many as four times in one year for a poll tax, and by at least three different names, consequently to get at the exact numerical strength of the race is a difficult task. An examination of the mortality reports of the Southern cities will furnish an index to the future history of the race. Truly, J. L. JACONS.

BRO. HARRAL'S REVIEW.

I HAVE read Bro. Harral's review of Elder Brown of Texas, and your appeal, and I am ashamed that a Christian man could dare to make such a charge against you that Brown has made—must have made *knowing it to be false*. I could not but think while reading, would not Dr. Renfroe of Alabama have discovered your self-contradictions, had you made the statements, even *constructively*, which Mr. Brown charges upon you, and so published you to the world in his review? He would have ground you to powder had you made such statements. And more, would not the keen eye of Dr. Pendleton have detected your base surrender of the alien immersion question, for which he fought so many years by your side, had you surrendered an iota of it to the enemy? and would he not have mentioned it in his introductory letter to Dr. Renfroe's pamphlet, the most unfortunate thing Bro. Pendleton ever did in his life, an act that chilled to the core the hearts of his oldest and warmest friends? I say I could but think, could you have made such admissions, and this Mr. Brown of Texas be the only man on this continent sharp enough to find it out, or to see it even after he has pointed at it! D. W. H.

Memphis, Tenn.

A WORD FROM ALMON, MO.

DEAR BROTHER:—I am truly glad to learn through the columns of THE TENNESSEE BAPTIST that your health is improving. I hope that the good Lord will soon restore you to perfect health. The cause of the Master is gaining ground in this part of the State. Most of the leading men in our churches are taking a stand for church communion.

We have much to contend against in trying to defend the truth. The Methodists in this vicinity are trying to make the people believe that Pendleton's Church Manual is the Baptist book of discipline. You will greatly oblige many friends (and Baptists) if you will explain through the columns of your paper the relation the Baptist churches sustain to Pendleton's Church Manual.

Yours in love of truth,
D. R. JONES.

REMARKS:—We rejoice to hear that right views on the communion question are prevailing in Missouri as elsewhere, despite the bitter opposition of the *Flag*, which now hangs at half-mast. Bro. Pendleton's Manual is only his own personal conviction of truth and Scriptural order, but represents the views of only those Baptist churches that endorse it. It is a good book. What is the fault you find with it Bro. J.?

THE TENNESSEE BAPTIST FOR 50 CENTS.

We will send this paper 4 months from date of subscribing for 50 cents, and all subscribers not such members 12 months from 6

CHURCH RIGHTS.

IN THE *Baptist Reflector* of June the twenty-fourth is this inquiry from a writer to that paper: "Cannot a member of the church at Chattanooga as of right (not of courtesy) take the supper with the church at Nashville, and can the Nashville church deny that right, being of the same faith and order?" And the editor of the above-mentioned paper remarks upon the inquiry as follows: "Yes: any member in good standing at Chattanooga may take the supper at Nashville as of right, just as he may have membership there as of right without rebaptism. The right is the same in both cases. If he has no right in the one case he has none in the other."

As I understand the question that Chattanooga member has no right, or rights, at all in a church in Nashville. He never had any rights in a church in Chattanooga until he became a member of a church there. Then it is evident that it was his membership in a church there that caused the existence to him of rights therein, which he exercises by virtue of his membership without asking permission of the church, nor can she justly restrain him. There are several thousand people in Chattanooga, regenerated and unregenerated, and doubtless some of both classes are not members of a church there, and consequently have no rights therein. A regenerated person applies to one of the churches for membership, is received, and becomes possessed of all the rights accruing to the members of that church, which he did not possess before joining the same. Does his membership in that church create to him rights in a church in Nashville of which he is not a member which he did not possess before becoming a member of a church in Chattanooga, in which he had no rights before receiving his membership, not being a member of a Nashville church in either instance? That is, are rights created to him in a church in Nashville, where he has no membership, that he did not have before he joined a church in Chattanooga, when he was also not a member in Nashville? Why did he not have rights in the Nashville church before he joined the church in Chattanooga, as his relation to the former was the same it is after he joined the latter,—no membership? How can one person have rights in a church of which he is not a member that all persons who are not members should not have? There is no organic link connecting the Chattanooga and Nashville churches, and consequently one person who is not a member of the one occupies the same position occupied by all other persons who are not members of that one.—he is on the outside; and there are no rights in a church that can be exercised out of that church. Whatever is in a church can only be reached by becoming a member thereof; and all rights in a church are undoubtedly in her. Can absolute facts be shown not to be facts?

If it took membership in a church in Chattanooga to confer the privilege of enjoying the rights of that church, what does it or will it take in a church in Nashville? Will it or can it take anything more or less?

It is membership in a church that creates rights to a person therein: nothing else does; nothing else can. And membership in one church does not produce membership in any other church, nor the right to membership in any other. When a person desires to become a member of a church in Chattanooga he petitions the church to receive him,—asks that she grant him membership; but, if he has the right spirit, he does not feel that he has any right to membership until the church has inquired about his character, directly or indirectly, and ascertained whether he is worthy of her confidence, and whether he ought to be accorded the privilege of exercising the rights of a member,—rights that belong to her members. Baptism by another church, nor membership in another church, does not produce right of membership in a second church. The latter church decides the question for herself. If she is satisfied of his worthiness she accords him membership,—creates him a fellow of, an equal of, all her members; and henceforth he does not have to ask permission to exercise his rights in that church, nor is it necessary for her again to give him any assurance in the matter.

A person has no more right to membership in a church in Nashville or elsewhere than he has in Chattanooga or elsewhere. The only right he has, whether a member of another church or not so a member, is to petition for membership. If he is received, well: if not, he has no recourse. If he had had a right or rights in the matter it seems that there would or should have been some means provided to enforce them. Where there are no such means how can there be any rights?

The editor says the right to membership in a church without rebaptism and the right to eat the supper in that church are equal. The fact is (and I do not think it can be successfully controverted by any man) that no right exists in either case until the church involved in the matter has passed upon the question, and decided the point of right, which is not pivoted on the fact that there has been a baptism; for she may reject a baptized applicant. The only right any person has toward any church of which he is not a member is the right to ask for membership, whether he is a member of a church or not. And every church ought to confer membership upon every applicant whom she thinks in possession of the qualifications possessed by her members, whether he has been baptized or is to be baptized; but she is not bound to do it. She may reject a baptized person who is in good standing in another church and do no wrong. Our editor says a church is bound to confer membership on baptized applicants. I cannot understand how a person or institution can be bound to do a thing when there is no means of compelling action in the matter in case of refusal.

The position of our editor on the question in controversy is that occupied by some of our Arkansas friends, and doubtless others, that each church is not absolutely independent of all others, which is untenable in theory and fact. The trend of the idea is in the direction of catholicity, which is unscriptural and dangerous in an extreme degree.

The two strongest positions taken by any line of the inter-communionist hosts (interdependence of churches and membership for the time being) are the weakest, because they break down under the weight of their absurdity,—their groundlessness in fact. The facts will not sustain the positions. No church, nor any number of churches, can prevent a single church from acting in the way she thinks is right, nor can they compel her to conform to their requirements. Nor can a member of one church become a member of another church for any length of time without losing his connection to the one of which he was first a member; and besides, it requires the direct official action of a church to induct a member.

This is the first I have ever written on the communion question. I do not know that it will do any good, but God forbid that it should do any evil. I hope and pray that it may have some good result in the direction of right. I have read a great deal on the subject by inter-communionists, some of which seemed to be in the wrong spirit, some absurd, and some apparently plausible; but my convictions on the subject are firmer in the direction of local communion than they were ten years ago.

T. H. GRAMBERRY.

Memphis, Tenn.

MANUAL FOR FUNERALS.

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

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

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

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

ORDINATION.

BY SPECIAL request of the Mount Moriah church, Fayette county, Tenn., a presbytery consisting of Elds. Hugh Coffey of Fayette county, J. B. Canada of Collierville, W. H. Barksdale of Memphis, O. L. Hailey of Aberdeen, Miss., Enoch Windes of Somerville, T. J. McCandless of Somerville (Eld. J. F. Griffin of Arkansas being present was invited to sit with them), convened with said church at a two days' meeting, beginning Saturday before the first Sunday in July, to examine, and, if approved, to set apart to the work of the gospel ministry our brother, Jerry F. Hailey, now a member of said church, and who, at the appointed hour, preached before the presbytery in the forenoon of Saturday to an attentive audience. The text was Eph. vi. 11. The subject was well handled, evincing thought, and abounding with historical illustrations, delivered in a fluent style, all commendable to the preacher.

On motion of Rev. W. H. Barksdale Eld. J. B. Canada was called to the chair; and by motion of Rev. O. L. Hailey W. H. Barksdale was made secretary.

The following programme was then adopted to be acted upon Sunday morning:—

1. The congregation convened the services will be opened by singing and prayer.
2. The object of the meeting will be stated by the moderator, upon the announcement of which—
3. The deacons will present the candidate to the presbytery for examination.
4. Rev. Enoch Windes shall conduct the examination, assisted by other members of the presbytery, and if the examination be satisfactory then shall follow—
5. The ordaining prayer by Rev. W. H. Barksdale, with the imposition of hands by the presbytery.
6. Sermon by Rev. O. L. Hailey.
7. Charge by Eld. J. B. Canada.
8. Presentation of Bible by Rev. T. J. McCandless.
9. Hand of ministerial recognition by Eld. Coffey.
10. Charge to the church by Rev. J. F. Griffin.
11. Benediction by the candidate.

The above programme was carried out in the presence of a packed house, while carriages and buggies were occupied at the windows, and groups of men who could not be accommodated with seats were standing in the grove which environed the building.

The ordination sermon was delivered by the brother of the candidate in an impressive, chaste style, with some touching allusions to their childhood, interspersed with a few grateful tributes to his mother, present with the father, the officiating deacon, witnessing the proceedings. How proud those parents must have felt of their noble sons! the one a graduate of Jackson University, and also of our Theological Seminary at Louisville; the other a student at Clinton, Miss.

I have not space to speak of the able and thorough way in which Bro. Windes conducted the examination, assisted by the co-operating brethren. And here also I would like to speak of the charge given by our staunch Baptist Bro Canada, the presentation of the Bible by our newly-settled missionary pastor at Somerville, and Bro. Griffin's remarks to the church, and that warm, brotherly recognition by the hand of our venerable patriarch, Eld. H. Coffey, but space forbids, as our communication is already too long. And yet we have not said a word about the fine dinner so bountifully provided, and spread by the good sisters upon the ground for that immense congregation! Suffice to say it spoke well for the hospitality of that community, and reminded the writer of the time when the Association met there a few years ago. How sumptuous! and yet how many basketsful were taken up! God bless that community, with her good pastor, Eld. Windes.

After dinner, by appointment, your correspondent preached to a full house.

Thus closed, I trust, a profitable day, not soon to be erased from the history of Mount Moriah church and its community. Fraternally yours,

W. H. BARKSDALE, Secretary.

Memphis, Tenn., July 8, 1885.

CHRISTIAN RESIGNATION.

A MORE eminent example of it than in the writer of the letter below, in the circumstances, we have never known; and for this reason we cannot withhold his letter, though private, from our readers. It may comfort hundreds of sufferers as it has comforted and encouraged us. No man connected with the bar in Louisiana would have won higher position in his profession or in State politics than Judge Bussey but for his painfully crippled condition. We never saw him without experiencing the deepest sympathy. In writing to him for a back number of this paper we said that we had never really sympathized with him before being the subject of a similar affliction. Here is his reply; and he must pardon us. We believe it is true that he has been made a greater blessing to the cause of Christ and to the world by his affliction than he otherwise would have been, because he has been resigned to it, and been richly disciplined by it. And is not this the sole reason the Father in heaven afflicts any one of his children? We feel that ours has already wrought, and is still working, good to us. God be praised for the blessing of affliction.

DEAR BROTHER:—Your favor of the tenth instant was received while I was absent from home engaged in quite a spirited canvass of my parish for the office of judge; and I was truly delighted to receive it. I appreciate your kind expressions of sympathy; but really I have suffered so long that I have schooled myself to accept it as a blessing instead of an affliction. My life, on the whole, I believe has been more useful under what most men term an affliction than it probably would have been had I been an able bodied man. For the most part I have been permitted to enjoy health and a cheerful temperament, and have been blessed with a sufficiency of this world's goods to be comfortable, the best of wives, and two lovely daughters, all enjoying perfect health. These are things for which the gratitude of my heart continually goes out to a kind heavenly Father, whose providences are mysterious and past finding out.

Now, my dear brother, I can say that yours is surely an affliction more than mine; for you were stricken in full manhood, while I never knew, since a boy, what it was to have a stout and strong physical frame. I was deeply grieved when I heard of your severe trial; for I felt that the end of a long and useful life was approaching faster than your brethren had expected. You have had the united prayers of a large brotherhood that you might bear the ordeal without complaint, and that your life might be spared to further usefulness. And, although your physical strength is taken from you, we thank God that your faith is still strong, and that your mind is unimpared, so that it may be that your last work will be of more real value to the world than any you have ever done. I have read all you have said on the communion question, and, as a whole, have endorsed it.

I have always kept a file of your most excellent paper; and it affords me very great pleasure to furnish you with all of the six numbers containing your articles on The Two Witnesses. Although it breaks my file yet I send them to you by this mail; and if they are needed by you I shall be happy to be able to contribute them to your work. May the Lord bless and strengthen you. Your brother in Christ,

JAMES BUSSEY.

Bastrop, La., June 23 1885

FROM INDIAN TERRITORY.

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

July 6, 1885. WILLIS BURNS.

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 toward it. If it is true we will that Bro. Burns should work a little longer he will put it into the hearts of his children to assist in this matter.

Missions.

LETTER FROM BRO. GATES.

THIS most interesting note from Bro. Gates reaches us just as we are leaving for Texas, and we give it as it is, although not for publication. He will forgive us.

DEAR BROTHER:—I meant to write you a letter to print next week, but it is night, I am very tired and must start again at 5 a. m., to-morrow. But here is a note.

You may make a note, telling your readers that we now have only a nominal indebtedness. We have a few hundred dollars unpaid yet, but good subscriptions enough, and more than enough to pay it all. The only trouble is, it may not all reach us in July, and thus the toiling missionaries may have to wait a little longer. But, if one in ten, one in a hundred, will do his duty this month you will hear no more of debt. The hard question now is how to meet scores of touching appeals for help when we have not the money. Here lies the peril of our Boards. How can we refuse? How can we say yes? Oh if this great people would only rise up and enable us to answer aright! But the wheels of progress turn so slowly!

I wish you editors would at once write what I have neither time nor ability to write about the coming Associational meetings. These meetings are the pivotal events with us. Only a few of our people get to the Conventions, many go to the Associations. Here, then, we must meet the people, and band ourselves together for a great work. Hence they ought to be magnified. Beg the attendance of the best members of the churches, such as are wise and full of enterprising faith. Fortunately our Board has nothing to lay before them this year except an earnest plea for indefinite enlargement of the work. There will be no side issues. We have a great cause and shall go straight to the point in pleading it. "Every shoulder to the wheel," will be the cry.

I am hard at work, and will begin the season a little tired, but I trust God will enable me to attend all that do not conflict, from the first day to the last. Dr. H. H. Harriss of Richmond College, will be in a goodly number, and the foreign mission cause will feel him start the music, and ask every brother in the State for once to sing the same tune.

I have just come to East Tennessee, and will spend most of the next six weeks here. You will hear a good report from this end. My correspondents will please address me at Mossy Creek.

Urge all who have money for us, or can get it, to forward to W. M. Woodcock, Nashville, before the close of the month. We never saw a month when it would do us more good. God bless you, and all the people.

Mossy Creek, Tenn. E. C. GATES.

P. S.—Our evangelist, Bro. McConnell of Georgia, is in the field doing fine work, and will be heard from. E. C. G.

TREASURER'S REPORT.

RECEIVED for State missions Tennessee Baptist Convention in June, 1885, from—

Ooltewah church	$ 20.08.
Newport church	2.00.
Rev. T. J. McCandless	5.00.
Bolivar church	4.00.
Norris Creek church	5.00.
Woodbury church	15.00.
Hiwassee Association Ministers' and Deacon's Meeting	3.40.
Winchester church	63.70.
Salem church	10.00.
Mill Creek church	15.25.
Salem church, Lauderdale County	10.25.
Rev. W. C. Grace	97.00.
Henning church	2.60.
Covington church	8.80.
Liberty church	3.35.
Mrs. Burnett	1.00.
Brighton church	1.55.
Central church, Nashville, Mission Station	7.75.
Fayetteville church	10.00.
Wartrace church	6.35.
First church, Nashville	332.00.
Joshua Gardner	25.
W. H. Smalley	1.00.
Third church, Nashville, Sunday-school	5.00.
First church, Jackson	30.00.
Duck Run Association Executive Board	30 50.
Total	$685.35.

W. M. WOODCOCK, Treasurer.

The old debt of the State Board is all wiped out and thirteen additional missionaries have been recently appointed. We should thank God and take courage, and make liberal contributions onward, and to the close of the year, since it is to extend the work.—[ED BAPTIST.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

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

T. S. HAZLEWOOD.—Reference, Ben. McBryan, Church Clerk, Asbville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, Ch Clerk Carrollton church, Ark.

ELD. ROBT. TOHLIN.—Reference, Eld. A. J. Peddy, Hemphill, Texas.

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

F. C. M. GALLAND.—Reference, W. B. Crumpton, Shield's Mill, Ala.

J. C. LOP, ALS.—Reference Eld. A. Lomax, Hazlehurst, Miss.

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woolcotts mills Ind., for swindling.—Reference, the Clerk of that church

J. M. LEE, expelled from Rosebud church for adultery and desertion of his family. Address G. J. Thomas, Clerk of Rosebud church, White county, Ark.

Give us your postoffice, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Bluff Springs church, Savannah, Tenn., for drunkenness, adultery, and forsaking his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of an erce countenance, weight about 140, and some forty years old; a keen, shrewd, bad man. Reference—R. W. Barrett Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. H. BARRY.—Whereas, this church had charges against Elder J. H. Barry for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and advise the church. The council that was called, after hearing the matter, found the charges sustained, and advised the church to withdraw fellowship from him, and demand his credentials. The church has done so. And whereas, said J. H. Barry refused to give up his credentials. Therefore, be it resolved, that we, the Oak Island Baptist church, publish him, as excluded from this church, and that this preamble and resolution be sent to the *Arkansas Baptist* and THE TENNESSEE BAPTIST with a request to publish the same. Done by order of the church in regular Conference Saturday before the first Sunday in June, 1884.

G. W. BURGESS, Moderator.
D. A. F. ESTES, Church Clerk.

JOSHUA W. JOHNSON, a small, fair-complected man large mouth and front teeth, was excluded from Sulphur Baptist church for gross disorder and unchristian conduct—stealing. He still holds his credentials, stating that he had lost them, which statement the church refuses to accept. References, Thomas Neal, Church Clerk.

Peytonsburg, Ky.

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

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

A. T. FITZGERALD.—I have been authorised by the Mount Lebanon Baptist church to publish one Eld. A. T. Fitzgerald, who was a member of said church, and who was legally excluded for preaching heresy, and now refuses to give up his credentials. References: D. M. Haggard, pastor, and M. Harden, church clerk, Gainesville, Cook county, Texas.

ELD. JOSEPH BERWICK.—The Johnsons Bayou church, in Cameron parish, La., in February, 1884, excluded Eld. Joseph Berwick for holding to and preaching unsound and heretical doctrine. His credentials were demanded by the church, but he refuses to give them up. The church, in conference, requests him to be placed on the detective list. References: L. Garner, clerk, Johnsons Bayou, Cameron parish, La.

J. W. PINKERTON.—Expelled from Lick-creek church for defrauding a brother, unchristian conduct and forsaking his family. Done in conference on Saturday before the fourth Sunday in February, 1885. References: L. W. Swint, R. T. Wilkinson. A. F. ROSS, Moderator.

J. W. REYNOLDS, Church Clerk.

Baptist papers west of the Mississippi river will please copy. Sugar Grove [illegible] City, Ark.

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The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.'—PS.

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Distinguishing Principles of Baptists.

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

2. As Baptists, we are to stand for the ordinances of Christ as he ordained them upon his followers, the same in *number*, in *mode*, in *order*, and in *symbolic meaning*, unchanged and unchangeable till he comes.

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

Church Polity.

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

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

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

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

4. That no semblance of ecclesiastical authority can be tolerated in a church.

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

Distinguishing Policy of Ministerial Association.

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

Silence is the most efficient Accomplice of Error.

INTENTIONAL TYPOGRAPHICAL ERRORS.

THEY have been mostly connected with Biblical matters, and intended to further party interests. It is said that Field, printer of the time of Charles I., was paid fifteen hundred pounds by the Independents to alter a single letter in the third verse of Acts vi., so as to make the word "we" read "ye," and so give the right of appointing pastors to the people and not to the apostles. The deplorable state of the press in Field's time may be realized from the fact that Bishop Usher, on his way to preach at Paul's Cross, asked at a stationer's for a copy of the Bible, and, on examining it, found, to his astonishment, that the text from which he was about to preach was not in the book. The well known Vinegar Bible was published in 1717, and obtains its name from the parable of the vineyard being printed as the parable of the vinegar. One of the most willful alterations of the text, and one which cost its perpetrator her life, was committed by the widow of a German printer. One night, while an edition of the Bible was being printed in her house, she took the opportunity of altering the word Herr into Narr, making the verse read, "he shall be thy fool" instead of "he shall be thy lord." The celebrated Bibles of Sixtus V. are eagerly sought for by all collectors. Their sole fame is the multitude of errata which crowd their pages, notwithstanding that his holiness Sixtus V. carefully superintended every sheet as it passed through the press, and finally orefixed to the first edition a bull forbidding any alteration in the text. —*Chamber's Journal.*

And what shall we say of the intentional and inexcusable mistranslations of our present common version of God's word! We have space to refer to only two or three passages in each Testament:—

"Shall a trumpet be blown in the city and the people not be afraid? Shall there be evil in a city, and the Lord hath not done it?"—Amos iii. 6.

Now this translation makes God the author of sin,—of all the vice and wickedness in our great cities. That the translators knew that this is not the literal translation may be seen from the margin; "And shall not the Lord do somewhat?" That the Lord will do somewhat may be learned from what he did to Sodom and Gomorrah, Jerusalem and Tyre, Sidon and Babylon.

"So shall he sprinkle many nations. The kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider."—Isa. iii. 15.

Now the translators well knew that there is no word in the Hebrew or Greek text that means to sprinkle. The seventy learned Jews who translated the Old Testament into Greek used the Greek term *thaumadzo*, which never means to sprinkle, but to astonish; and the version should read, "So shall he astonish many nations." Why did King James's translators translate it to sprinkle? Not ignorantly most certainly, but intentionally most evidently.

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire."—Matt. iii. 11.

Why did King James's translators translate this "with water," and, "with the Holy Ghost and with fire"? There is nothing in the original to justify it. The proof is, the Canterbury revisers, all Pedobaptists and sprinklers but two or three, unanimously translate this verse, "I indeed baptize you *in* water," and, "in the Holy Ghost," etc. We are free to say that King James's scholars knew that this is the correct translation as well as the revisers of the Canterbury version knew it. Why then did they not translate it? Had they correctly translated this preposition *en* there never would have been three hundred years of discussion touching the act of Scriptural baptism.

"Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved."—Acts ii. 47.

Why did the king's scholars translate the last clause "such as should be saved," and not as the text demands, as every scholar knows, "those who were saved"? They know their translation was unwarranted. The proof of it is, the Canterbury revisers have translated it, "those who were saved." Had they translated this passage correctly would not the doctrine of salvation before baptism or union with the church have been accepted by all Christians to-day, and three hundred years of bitter controversy touching the subjects of baptism have been avoided?

How can we account for these palpable mistranslations? Certainly not on the score of ignorance or carelessness, for there is too evident a system in their erring. Were they not intent upon sustaining the doctrine and practice of their church even at the sacrifice of truth,—the word of the living God?

We could fill another column with mistranslations equally as palpable as these, which subvert other important teachings of the Bible. How they have obscured and perverted the faith of christendom by their mistranslation of 2 Tim. iv. 1!—

"I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom."

There is no conceivable excuse for such a palpable mistranslation, nor for those commentors who accept it, and thereby aid in misleading the people. Were they influenced to do it by their determined opposition to the doctrine of the premillennial coming of Christ? The Canterbury revisers have translated it correctly: "I charge thee by the coming of Christ, who will judge the living and the dead, and by his coming and his kingdom, preach the word." And we ask what motive influenced them to insert "the" before law in Rom. iii, 28, *et cum mul. al*, when there is no article in the original? As it stands the mind of the reader is directed to some specific before-mentioned law; but by no law, moral or ceremonial or ecclesiastical, can the sinner be justified before God, or by the obeying of which he may receive the blessing of the remission of sins, or regeneration. The correct translation administers a death blow to ritualism, as the correct translation of the former delivers the death-stroke to postmillennialism. Were not the translators ritualists and postmillennialists? We do not assert the latter but we do the former.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.

No. II.

Definition.

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

The Lost Sheep.

THE Savior, having taught his disciples how sin was introduced into the world through the personal machinations of his arch-adversary, the Devil, and its disastrous consequences to the world and a wicked race, we would naturally expect that he would reveal to them, and through them to us, his own amazing, wondrous love in seeking to save a lost world, and restore it to its primitive relation to the unfallen worlds of God's universe, since a failure to recover what was lost would be a reflection upon his care or his honor. This I think he has done. By referring to Luke's record of his teachings (chapter xv.) we find he makes the murmuring of the Pharisees because he received sinners, and ate with them, the occasion of teaching them that his mission was to seek and save the *lost, lost men* and the lost *world*. This he does in three striking parabolic illustrations, in which the careful reader will discover an advance in the thought from the care of a shepherd for a wandering sheep to the anxiety of a woman for lost ornaments, reaching its climax in the deeper love of a father for his banished and lost son.

These parables of Christ were designedly constructed by him, he tells us, (Matt. iii. 10 18), so as to convey a sense that the Jews seeing could see, and yet not perceive, and hearing could hear, and yet not understand. Does not this language imply that there was a primary or superficial sense and application of them that the Jews could readily *see*, as the tender care and responsibility of a good shepherd for all his sheep, the anxiety of a woman for a lost ornament—(coin) and the deeper love of a fond father for a lost *son*, and yet does it not imply that there was a broader and deeper "meaning which they did and could not *perceive*" or "*understand*," embracing as it did the great truths of his redeeming love, and the mysteries of his mediatorial kingdom on earth—i. e., his equal love for *all men*, and his merciful provision of salvation for the Gentiles as well as the Jews.

If I am right in this, the primary sense or application of the parables bear the same relation to their deeper and real meaning as the hull or shell does to the luscious *meat* of the kernel or nut. With this key in hand let us examine the three parables recorded together by Luke (chapter xv.) in their order. I call attention to the first:—

The Lost Sheep.

"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."—Luke xvi. 1-7.

The Savior undoubtedly designed by this parable primarily to teach those self-righteous and scornful Pharisees, that all whom the Father hath given to him were equally dear to him, and that among those were the *poor* and the *degraded* and the *outcasts* of earth, the lightly esteemed of men, and he came to seek and save these very persons because they were *lost*. Upon another occasion,—shows that by dining with Zacheus, who was a publican, that he came not to call the self-righteous but *sinners* to repentance. In this parable then we have—

I. The Shepherd.
II. The Lost Sheep.
III. The Long and Painful Search.
IV. The Joy upon the Discovery.
V. The Father as the owner of the sheep.

Christ is the Shepherd, he of whom David sang in that sweetest of his pastoral songs: "The Lord is my Shepherd, I shall not want." Christ assumes this character towards all whom the Father gave him to save in the covenant of redemption He says:—

"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scatteroth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John x. 11-16

The lost sheep in the lowest parabolic symbolism then represents lost sinners given to the Son in the covenant of redemption to save, and therefore the obligation upon him to seek and save it. Used in this sense his leaving the ninety-nine in the wilderness while he goes to seek the lost one would be but the more striking and true to life. I submit the following account of what a traveler saw upon the Alps:—

"One day we were making our way with ice-axe and alpenstock down the Aletusch Glacier, when we observed a flock of sheep following their shepherds over the intricate windings between crevasses, and so passing from the pastures on the one side of the glacier to the pastures on the other. The flock had numbered two hundred all told. But on the way one sheep had got lost. One of the shepherds, in his German patois, appealed to us if we had seen it. Fortunately, one of the party had a field glass. With its aid we discovered the lost sheep far up amid a tangle of brushwood, on the rocky mountain side. It was beautiful to see how the shepherd, without a word, left his hundred and ninety-nine sheep out on the glacier waste (knowing that they would stand there perfectly still and safe,) and went clambering back after the lost sheep until he found it. And he actually put it on his shoulder and 'returned rejoicing.' Here was our Lord's parable enacted before our eyes, though the shepherd was all unconscious of it. And it brought our Lord's teaching home to us with a vividness which none can realize but those who saw the incident."

For a shepherd to lose a sheep would be a severe reflection upon his qualifications as a good shepherd. These in all countries are—

1. Ability to defend them.
2. Fidelity.
3. Tenderness.
4. Responsibility.

He said in the sheep raising countries shepherds are professional characters—they make it a life business—these qualifications are always required, and especially the last, for the shepherd is made responsible for all he takes the care of, and the life and welfare, therefore, of *one sheep* is as important to him, and as much the subject of his care, as of another. It was so from the earliest times in the East. Jacob said to Laban that while he had served him in the capacity of shepherd or herdsman—

"This twenty years have I been with thee: thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hands didst thou require it, whether stolen by day, or stolen by night."—Gen. xxxi. 38, 39.

It is the joy of every Christian that our Shepherd-Redeemer possesses these qualifications in an infinite degree. 1. He is omnipotent to save. 2. He is omniscient to see all that can possibly happen to the least of his sheep. 3. He is all-merciful, and his tender mercies are over all committed to his care. 4. He is infinitely responsible, and has made himself so to the Father in an "Everlasting Covenant." It is impossible therefore for one of his to be lost. It would be an everlasting dishonor to the Shepherd of Israel to lose the least lamb of his flock:—

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37, 38, 39.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 26, 27, 28, 29.

"Of them which thou gavest me have I lost none."—John xviii. 9.

Well has the poet expressed it:—

"His honor is engaged to save
The weakest of his sheep.
All whom the Heavenly Father gave,
His hands securely keep."

Upon such a firm foundation then does the preservation of his people rest. Let this lost sheep, in its primary application therefore, represent lost sinners for whom Christ died, and whom he came to seek that he might save, and these are generally among the very "publicans and sinners" in the estimation of the world and the self-righteous.

His leaving the ninety-nine and going after that which was lost represents all that he did and suffered in his life and in his death, as well as all the agonies he now inspires and employs in connection with his church in the recovery of lost men. In the wilderness of this world will he prosecute this mission until all given him—every "sheep," shall have been found and brought into the fold.

Not the least feature of this parable is the joy manifested upon the recovery of the lost sheep. The Savior manifestly emphasized the fact, that he might impress those Pharisees with the inestimable value God placed upon the soul of one of the wickedest and most degraded of those publicans who gathered around him, and whom he sought to save. There is joy in heaven over the least one of them more than over ninety and nine, or nine hundred and ninety-nine sinless angels who need no repentance.

There is another thought that a teacher in Israel might use. If the angels in heaven rejoice when a sinner repents is it not because of the fact that his salvation is secured, and there is no possibility of his ever being again lost? Otherwise they may be rejoicing in heaven over his repentance, and he have fallen lower than at first since the news reached them, if the angel that bore it was as long as was the angel God sent to communicate with Daniel, i. e., three weeks.

With the following song, based on this interpretation, Mr. Sankey moved all Scotland, pre-eminently a country of shepherds and sheep owners, as it was never before moved by song. The relation of a good shepherd to the weakest of his sheep, the scribes and Pharisees, to whom it was addressed, hearing could hear, while its deeper and broader meaning they did not understand; but Christ explained it to his disciples.

THE NINETY AND NINE.

There were ninety and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold,—
Away on the mountains wild and bare,—
Away from the tender Shepherd's care.

"Lord, thou hast here thy ninety and nine,
Are they not enough for thee?"
But the Shepherd made answer: "'Tis of mine
Has wandered away from me,
And, although the road be rough and steep,
I go to the desert to find my sheep."

But none of the ransomed ever knew
How deep the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry,
Sick and helpless and ready to die.

"Lord, whence are those blood drops all the way,
That mark out the mountain's track?"
"They were shed for one who had gone astray,
Ere the Shepherd could bring him back."
"Lord, whence are thy hands so rent and torn?"
"They are pierced to-night by many a thorn."

But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
"Rejoice! I have found my sheep!"
And the angels echoed around the throne,
"Rejoice! for the Lord brings back his own!"

EDIGRAMS.

J. S. Ogle, Sevier county, Tenn.: Our views on The Two Witnesses will be presented in a series of chapters after the present series on the parables closes. Talk to the brethren about it, and see if you cannot send us a nice club.——J. B. F. Watts, Alabama: We sympathize with you in your affliction, and will wait patiently for that list of new readers in the fall. We advise you to try a lecture or two. It is light the brethren want. Try them with it kindly.——Bro. Reeves, you have done what very few have; and you should be thoroughly posted. Why should we not slip up or over and visit you in September? Address us at Mineral Wells, Texas.

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

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

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

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

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

J. R. GRAVES.

Wm Haynes, Miss., $1 00; Eld W M Farmer, do., 1 00; Unknown friend, Memphis, Tenn., postal note No. ——13, 4 00; David Prince, Cal., 5 00; R W Landes, Ark., 1 00. G C Kelly, Mo., 3 50; Mrs Emma Thomas, Ark., 1 00; Jesse Ashburn, do., 1 00; Mrs Jennie S Dunner, La., 1 00 J P Gilliam, Tenn., 5 00; W L Reeves, Texas, 1 00; C E Reid, La., 50 cts; W A Jolly, Oregon, 1 00. Total, $25 40.

Send us twenty-five cents for a package of specimens of our imported reward cards.

QUESTIONS AND ANSWERS.

QUESTION 262. The question came up in our Sabbath-school, Have we any Scriptural right, as church-members and nonchurch-members, to meet and study the Scriptures together? Does it not have the tendency to make the unbeliever dislike the Bible? R. COBLEY.

ANSWER 262. It is not only the natural and Scriptural right of all men to carefully study God's word, but it is the Scriptural duty of all men to do it at home and abroad,—to learn the will of God their creator concerning them. Whether that searching results in developing the latent hatred and rebellion of their hearts to that will or not God makes it their duty to hear, read and search his word, and to believe it or be damned. Christ commanded his apostles to go into all the world and preach his gospel.—go disciple all nations by teaching them; and this clearly implies that it is the duty of all men of all nations to hear the message,—the good news sent them by their Creator, Preserver and Redeemer.

Christ impliedly commended rather than forbade the wicked Jews, scribes and priests, because they searched the Scriptures. As it stands in King James's version it is a positive command to them to search the Scriptures; but the verb search is not in the imperitive mood, and should read, "Ye do search the Scriptures, because you think by them to obtain eternal life; and they are those testifying of me."

The objection to sinners reading and searching God's word is simply absurd, too absurd for a commonly intelligent person to entertain it for one moment. A refusal to do it will grievously increase the deep damnation of those who go down to darkness from this Bible-enlightened land.

QUESTION 263. How many revisers were engaged in translating the Old Testament, and to what denominations did they belong? B. A. J.

ANSWER 263. There were fifty-two in all. Thirty-seven were British and fifteen Americans. Twenty-nine were Episcopalians, nine Presbyterians, four Baptists, four Congregationalists, three Dutch Reformed (Presbyterians), two Methodists, and one Lutheran. The predominance of British and Episcopal influence was the unfortunate circumstance connected with the Old as with the New Covenant Scriptures. Yet this Canterbury version is far superior to King James's, our present English version; and every Baptist should possess a copy of the present Old and New Testament revision.

QUESTION 264. Did the Northern Old School Presbyterian General Assembly that met in Cincinnati decide that Romish baptisms are valid? Some say, by implication, yes; others, no.

ANSWER 264. Here is what the Georgia *Index* says: "The Presbyterians are having a hard time in discussing the question of Romish baptism. They are in a bad dilemma. If they accept Romish baptism they admit that they broke off from a true church: if they reject it they admit that the baptism which they have is from a false church, and therefore spurious. They could do neither, so they laid the question on the table, and left it to each session, that is, to each church, to decide for itself. So first, they dodged an important question; and secondly, they abandoned their Presbyterian theory of government, and fell back on the Baptist idea of church independency. We are glad that, on their own confession, their theory fails to work well in practice, and they have made one step towards the right. Now if they will abandon their baptism, and adopt ours, they will be free from further trouble on the question of baptism at least."

We think they said, by their act, "We cannot tell."

QUESTION 265. What should be the attitude of our churches and Associations toward a church should she reject her articles of faith, such as are found in Pendleton's Manual, and refuse to adopt any articles whatever? W. M. S.

ANSWER 265. We think there can be no question what that attitude should be. It is pre umable that she rejects the faith on which she was organized, and which she covenanted to hold and teach, because she no longer believes it; because she has apostatized from the faith held by Baptists, and refuses to adopt the articles usually held by them, because she no longer believes them: and she, by the act, withdraws herself from the doctrinal and ecclesiastical fellowship of Baptists. She ought not to be recognized by Baptist churches as an orthodox church; nor should she be received into a Baptist Association until she presents the symbols of a sound faith.

QUESTION 266. A member was dismissed to unite with another church of the same faith and order, but, through the neglect of the clerk in writing out the letter of dismission for some time, the said member joined the church to which he was dismissed, and soon became guilty of adultery, which was proved on him by the church under whose watch-care he had placed himself until he should get the letter of dismission. Before the church received the letter she excluded him from her watch-care. Had the former church any right to receive him back again as a member in good standing? R. B. BROWN.

Weldon, Texas.

ANSWER 266. That brother is still a member of and amenable only to the church that voted to give him a letter and did not. Watch-care membership is unknown to the Scriptures, and is no actual membership.

QUESTION 267. If the pastor of a Baptist church invites to her communion members of other churches of the same faith and order, does a member of that church, who does not believe in such practice, act inconsistently in refusing to partake of it himself because the invitation is accepted by those outsiders who are thus invited? An answer to the above will be anxiously looked for.

ANSWER 267. We cannot see how he can act otherwise. Should he join his church in the celebration of the Lord's supper in a promiscuous assembly, and not as a church act, he would sanction the error: by withdrawing he would protest against her wrong-doing. When the churches in Kentucky and Tennessee, forty years ago, celebrated the supper at the close of Associations and Conventions, those who opposed the custom refused to unite in the act, and by deed, as well as by word, at last broke up the custom.

QUESTION 268. Several years ago the church at Mount Zion, Lattnall county, Ga., received a young man by the name of C. T. Mosley for baptism, and had the ordinance administered by her pastor. A few months after this event the said Mosley began publicly to pray, exhort and preach, and the church gave him a license. Soon he demanded of the church ordination. This the church refused on the ground that he was not Scripturally qualified for the work of a gospel minister. A few months after Mosley called for a letter of recommendation, went to another section of the State, remained several months, and returned, claiming to be ordained. He was, in the course of time, called to several churches, and baptized a great many persons. After a number of years grave charges were preferred against him, and he was excluded from the church. It was then ascertained, beyond a doubt, that his credentials were forged, and that he had never been ordained to the ministry. Now the question is, what should be done with those the churches had him to baptize? Also, are those he married legally married, or are they living in adultery? Please answer and oblige your brother in Christ, W. L. SNIDER.

Alapaha, Ga.

ANSWER 268. If it was the minister who baptizes the validity of his official acts would depend upon his moral and ecclesiastical qualifications; and the official acts of that man Mosley would all be null and void, and the baptisms of uncounted numbers would be vitiated. In fact, if it were so no one could be certain that he or she is truly baptized, and no one seeking baptism would know to what man to apply for it. But it is a Scriptural church that is the divinely appointed guardian and administrator of the ordinances, which trust she, to the best of her knowledge, executes by the hands of her official servants, so that their acts become her acts. Her official acts are not vitiated by any lack of personal qualifications unknown to her in her servant. It is her sanction that makes the act of baptism valid although her servant may be at heart a bad man, or have imposed himself upon her by forged credentials. The baptisms of Judas were as valid as those of the other apostles so long as he was an apostle. This question is fully discussed in Old Landmarkism.—What is It? which all would do well to examine.

Send us twenty-five cents for a package of specimens of our imported reward cards.

JESSE MERCER.

I THINK it was a Bro. Barksdale of your city who laboriously argued that Bro. Mercer did not teach, in the extracts you quoted from his sermon in your book, that the supper should be limited to the membership of each church; and Bro. Gambrell, I think, asserted that he had written to Georgia and ascertained that Bro. Mercer *did not believe* as you represent him, i. e., that the supper should be limited to the discipline of each church. Now if you have any proof that Jesse Mercer *did believe* in church-communion, as you hold it, will you submit the evidence for your own sake, for our sakes who hold with you, and for Bro. Barksdale and Bro. Gambrell's sake; for they have impressed their readers that you have knowingly misconstrued Jesse Mercer's published sermon, and stated what is not the truth. They have hurt your influence among their friends without doubt. LANDMARKER.

REMARKS.—The articles of the brethren mentioned above made the same impression upon our mind that they did upon Landmarker and those known to him; but we have preferred to suffer than to reply, as we should have done one year ago. We feel kinder now toward those that seek to do us wrong than we did before our affliction. We love our brethren better, and with a love that covers a multitude of frailties. We see now how important it was to them to make out some shadow of ground to stand upon before their mistaught churches and brethren, and poor, weak human nature.

We, by the blessing of God, have that additional evidence desired by Landmarker in a private letter from our esteemed Bro. Ely of Union Springs, Ala., a paragraph of which we submit here; and it is conclusive:—

I am now near my three score and ten. I have been preaching about forty years. I was raised under the ministration of Dr. Jesse Mercer. My father, Michael Ely, was a deacon of Dr. Mercer's Powelton church, from the earliest of my remembrance, as long as Dr. Mercer was its pastor. Often have I heard Dr. Mercer tell my father (who was an intercommunionist) he was wrong on that question, that it was not taught in the New Testament, and would ask him to show one single passage of Scripture to prove his practice: and when my father would fail, that great man, Dr. Mercer, would say: "Ah, my brother, it is not there." "Priest-ridden!" "Am I Priest-ridden?" If I am you may tell Dr. Renfroe those great Bible truths brought out by Dr. Mercer, and reiterated by yourself, is the priest that has ridden me. "Fear not, my brother, do not tremble, neither be ye terrified because of your enemies. For the Lord your God is he that goeth with you, to fight against your enemies, to save you." May God spare and bless you. Your brother in Christ, M. N. ELY.

Union Springs, Alabama.

Will these, or any other brother, want additional proof that Jesse Mercer actually wrote what he believed on the communion question? Who would have thought that a living Baptist editor would have done what no man ever did while Jesse Mercer lived, viz., question his veracity,—publicly charge him with writing what he did not believe!

Jesse Mercer published his views in 1811; but D. B. Ray of the *Flag* charges us with originating the idea of church-communion, and calls it our reformation, or deformation, when he knows it was advocated by Mercer before we were born.

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.

A package of matter we prepared for the press last January turns up to day where the messenger had inadvertently misplaced it. In it we recover a sermon by Eld. Windes, and a leading editorial, which are as good as ever. But a news letter from Bro. A. M. O'Quinn is sadly out of date. These brethren must excuse the accident.

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.

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

To the patrons, students and friends of the Mary Sharp College, with the hope of increasing as much as possible the attendance at the college during the coming year, the faculty makes the following personal request, that you not only recommend the college according to your estimate of its merits, but that you send the address of any one who intends to patronize some institution of learning, or to whom, in your opinion, it would be advisable to send a catalogue. Any assistance thus rendered will be highly appreciated.

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read the testimonials on another page of this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississipi, 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.

Our Crockett, Texas, correspondent informs us that J. R. G. Hetlin, a member of the Crockett church, declined, some time since, to be ordained deacon of that church if she required him to distribute the elements of the Lord's supper to a promiscuous company of Baptists, in other words, to carry the supper out of the church. He has firmly occupied this position, and the result is, investigation has taken place, and to-day nearly all the members are with him. Church-communion, in theory and practice, is steadily advancing in that Association.

If Dr. Allen's statement is true, or only half true, what will our lands in the South be worth twenty years hence, or even ten years, when the fact is admitted that the blacks will inevitably be in a large majority in every Southern State? The blacks cannot buy them, and white immigrants will avoid the black belt as they do Jamaica and St. Domingo. Who will write an article for these columns on this subject, and look squarely into the face of stern facts,—some man of Issachar, who is endued with wisdom, having a knowledge of the times, and will tell his brethren what they should do?

This is but an index to the rapid progress of strict communion in Texas: "The following preamble and resolution was unanimously adopted by the Bethany Baptist church, Johnson county, Texas, at a regular conference meeting: 'Whereas we, the Baptist church of Christ at Bethany, believe that inter-communion is unscriptural and of evil tendency; therefore be it resolved that we adopt non-intercommunion.'" This is signed by J. A. Shackelford, moderator, and R. B. Vickers, clerk. This action but justifies the declaration of Dr. Gardner, in his work on communion: "Such inter-communion among Baptists is not only without Scripture warrant, but does much harm and no real good. The practice, therefore, is unscriptural and of evil tendency, and doubtless will be abandoned by all our churches as soon as they reflect properly upon the subject, and can overcome the force of habit and prejudice."

W. J. Brown of Cleburne, Texas, who passes among his brethren as a scholar and safe theological guide, asserts, with every scholar and critic of any note against him, "Thus do I feel confident that the whole theory of a middle place is absolutely without foundation, and false." Let any one read the American revision of the New Testament, or the Bible Union's version. *Hades* is not used for *hell* or *heaven* either, but for a "middle place." But Mr. Brown was reviewing our little book, The Bible Doctrine of the Middle Life, in which paradise is demonstrated, beyond successful contradiction, to be a "middle place." Some men's prejudices do not allow them to be *just*, we almost said *honest*, and we will say safe teachers and leaders of thought. Since writing the preceding the revised Old Testament has appeared; and its revisers throughout recognize a middle place, *sheol*, corresponding to *hades* in the revised New Testament, as neither heaven nor hell, but simply the abode of departed spirits, irrespective of character. His brethren should present him with a copy of these excellent books.

J. R. McGee of Pecan Grove, Texas, reports that a Methodist preacher, preaching on infant baptism in that place on the seventh instant, retailed Ditzler's denial of his public renunciation that infant baptism is warranted by the Old Testament covenants; and he requests the proof of the correctness of the reported debate. We have repeatedly published it in these columns, and also in printed circulars, and sent them by thousands all over the land, proving Mr. Ditzler a willful falsifier of established facts. But two facts should be sufficient to convince all men of Ditzler's mendacity: 1. His own endorsement of the printed debate, when he knew it contained his admission which he now denies. Is not this of itself enough? 2. He could, the very day the first copy of the debate came from the press, have gone up to the court-house and obtained an injunction against its publication, and stopped it then and there, had he then claimed that it misrepresented him in any important particular. Why did he not do it? Because he knew it did not, and because he knew his sign manual, under an endorsement of its correctness, would stare the judge in the face. Why has he suffered ten thousand copies of the work to be circulated for ten years past without enjoining its sale? Because he knows it is a correct report of what he did say; and the man who denies it charges Ditzler with falsehood: and if Mr. Ditzler denies it he asserts what he knows is false, and what he has said is false over his own signature. Is not this enough?

NEWS FROM THE STATES.

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

MEMPHIS.—We are pleased to note that the Central church people are punishing right along with the work on their house.—— Missionary W. E. Hughes has had feeble health for some time, and Mrs. Hughes was reported among the sick last week.—— The family of Pastor Venable are passing the summer in Mississippi.—— The congregations in the First church have grown very perceptibly smaller since summer came in. The Sunday-school is holding out well.

TENNESSEE.—The Dunplin church has raised twenty dollars this month for State missions, and expects to do more soon.—— There will be an all-day service in Nashville to-morrow especially for the old people. Bro. S. C. Evins will preach in the forenoon. All old people are cordially invited.—— Bro. T. W. Young has entered into the work at Bartlett and Egypt.—— The First church of Chattanooga has granted Pastor Christian a vacation during August.—— The church at Whiteburg is a live body, has a new house and needs a pastor. Bro. T. J. Lane is a member of the church. He is now eighty years old.—— The Second church of Chattanooga has received fourteen members from recent meetings held by her. Pastor Battle has tendered his resignation.—— Robertson-fork church will have a pleasant picnic three miles east of Lynnville to-day.—— Children's Day in the Ripley Sunday-school was a success.—— Grace church, three miles from Ripley, is moving right on in church and Sunday-school.—— Visitors are becoming numerous at Monteagle.

KENTUCKY.—Bro. Allan Curr, Harrodsburg: "I have accepted the chair of history and literature in the Daughters' College here, an old and fine institution."—— David A. Chenault of Richmond, who died June the twenty-seventh, left ten thousand dollars to the Seminary.

ALABAMA.—The Baptist Convention met in Tuskegee Friday of last week.

GEORGIA.—A. A. Marshall of Gainesville has been elected a member of the Board of Trustees of Mercer University.—— Eld. W. H. Richardson died July the eighth at his home six miles from Thomaston. He was one of the eldest and most prominent citizens of Upson county. He was sixty-five years old.—— An interesting series of meetings in the Second church of Columbus were reported in progress on the ninth.—— E. R. Carswell, jr., has received a call to Athens, Ala.—— A house of worship is being built at Cedar Springs.

NORTH CAROLINA.—Dr. Thomas Hume has been elected president of the University of North Carolina.—— John E. Ray has been requested by the Board of Missions and Sunday-schools to give all his time to the work as secretary.

MISSISSIPPI.—W. J. David has reached his home land with his children. His wife died on shipboard, and was buried at sea. Her last words to him were, "Never give up Africa."

TEXAS.—Bro. T. E. Jasper writes: "I write to let you know of our glorious meetings out on the frontier here, at Wichita Falls. For four weeks our meetings have been going on. Rev. J. E. Eoff helped me six days, and did noble work. Dr. Tines of Fort Worth helped five nights; and I preached over two weeks myself. Both myself and wife worked ourselves down; but the Lord sent us a blessing. I witnessed the first conversion and baptized the convert in the history of the city. Thirty-two were added to us, and five had been added before the meetings began."

ARKANSAS.—Dr. G. W. Granberry of Jacksonville has been sadly bereaved in the death of his little girl, Maud. We tender our brother all our sympathy. May he have full consolation from the Lord Jesus Christ. The Doctor is a deacon in the church there.—— The Judsonia church wants a pastor.—— Hon. H. P. Slaughter of Marianna died about three weeks ago. He was an old citizen of that section, and had been moderator of Mount Vernon Association about twenty years. Our cause has suffered great loss in his death.

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

SECULAR NEWS.

The report from the cotton crop in all the South at present indicates that there will be an unprecedent yield of the staple this year, should no calamity befall it in the future.

The National Cotton Exchange met last week in White Sulphur Springs, West Va.

Negotiations between England and Russia regarding the Afghan frontier question have become serious. Russia is preferring new claims, and refuses to yield to Lord Salisburg, whose tone, although studiously friendly, is firm.

It is said the czar will look to France for aid in the event of war with England.

Russia has permanently occupied three positions in Persian territory.

Unless something is done before the first of September, it is said, Egypt will be hopelessly bankrupt.

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. R. GRAVES.

This first volume contains the six following Denominational Sermons:

1. The Act of Baptism.
2. The Symbolism of Baptism.
3. The Relation of Baptism to Salvation.
4. The Lord's Supper a Church Ordinance.
5. What is it to Eat and Drink Unworthily?
6. Conscience: What is it?

Send for a copy for your libraries. Price, 75 cts. Address Baptist Book House, Memphis, Tenn.

The Young South.

MISS NORA S. GRAVES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—It seems we have but to wish and we have; for here now is a letter from Bro. Powell, just received, telling us good news of his work in Mexico, which, I am sure, will interest our readers, both old and young. Bro. Powell has been sorely tried for months past by not only Catholics but Presbyterians. He told the Southern Baptist Convention of some of the persecutions he had to endure, which has caused those who heard him to watch the results with some anxiety. But see! God has raised up friends for him in his day of trial; and, as he closes his letter, he says, "recent persecution has driven our friends"—away from us does he say, children? Look and see if he does, and then tell me if you are not sure that God is with our Bro. Powell in the great work he has undertaken among this people, and if he does not deserve the support and prayers of every child of God. Lovingly, AUNT NORA.

DEAR MISS NORA:—We have recently had five accessions by experience to our congregation. In addition to other work we now have a night school for adults. Already we have fifty pupils. This affords us an excellent opportunity for sowing gospel truth, and rendering a good service to many persons who were deprived of an education while Rome ruled in this country.

The other day I was asked to christen a baby. Upon stating my belief as regards infant baptism the family agreed to leave off baptism until the child was a penitent believer; and I conducted appropriate religious services, and the family announced to the company the name they would give the little one. At the close of an earnest prayer that grace and wisdom might be given the parents to train the child in the fear of God, and in the nurture and admonition of the Lord, there was scarcely one who was not bathed in tears. The governor, and others of our leading citizens who were present, asked for a copy of the service, which consisted mainly of a Bible reading.

Work on our church-house continues, though the Catholic judge peremptorily refuses to allow us to tear down some old walls which furnished us with building material. He is trying to force me to sell out to the Catholics, which I will never do. I think that the matter will soon be arranged. The State government, as ever, is very friendly to us and our interests; but, as this man is a federal judge, it is not a question to be arranged in a day. The State has appointed a lawyer to defend our rights and title.

We think that the election troubles in this State have all been satisfactorily arranged. The priest party gives up the contest as hopeless. Their leader, who caused the riots in Saltillo last September, is now a prisoner in Mexico.

Recent persecutions have driven our friends closer to us. All the expenses of our night school are provided by friends in the city. Your two girls are among the best pupils in Madero Institute. As ever,

Saltillo, July 9, 1885. W. D. POWELL.

ANOTHER WORD FROM OUR LITTLE MISSIONARY.

AUNT NORA:—You asked me to write again, and I will try, but fear I am too small and young to be writing for a paper. I am very favorably impressed with your work. If you succeed in educating the two young ladies in Mexico it will be two bright stars for your crown; and they can accomplish more for our Master than a half a dozen or more ladies from our country of equal intelligence.

Aunt Nora, we have been without a pastor here for nearly one year; but now we have Bro. Bennett from Louisiana. Last Sunday was his first appointment, and five came forward for admission into the church: four for baptism and one with a letter. Others will come, who are the results of Pedobaptist meetings held here lately. Papa carried me down to the pond about two weeks ago to see a young lady baptized, the first person I recollect to have seen baptized; but I will see a goodly number soon, as those last accessions will be baptized next Sunday.

I fear my little letter is already too long. Inclosed find two dollars to be sent to Mexico for the purpose of helping to educate those two young ladies. I hope and believe you will succeed in your undertaking. I also hope the cousins will beatir themselves, and send in as much money as they can. This is the last of the five dollars I sold my calf for: all gone for missions. I am too young to work for money. I will be three years old the twenty-sixth day of next October. Your affectionate little nephew, JOHN OVERTON DABNEY.

Hernando, Miss., July 16, 1885.

I feel you should be known by the cousins as "our little missionary," John; for this is not the first letter of this kind we have received from you this year. May God so bless the seed that are being sown in your young heart that they bring forth fruit an hundred fold. You enable us to close another ten-dollar fund this week, which gives us hope that we will be able to pay the tuition of our girls in full this month, which is seventeen dollars you remember.

AUNT NORA:—I wrote to you in April, and sent fifteen cents, and again in June and sent ten cents; but I do not see any account of them. I am afraid that you did not get them. I owe you another nickel for this month, but am afraid that you will not get it. I will wait.

Walnut Grove, Ala. W. E. CORNELIUS.

I have received no word or money from you since the first of January, my friend, when you sent a nickel with a request to join our Little Workers, for which you see yourself credit ¼ mo.; and this letter contained no nickel. Did you not forget to put it in? I hope to hear from you very soon, as I am anxious to get rid of that long-standing ½ mo.

Our Pillow-Text.

[I will give my young readers a text each week, with questions for them to think and read about on the Sabbath, and roll, as a soft pillow, under their heads each night, as they go to bed. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our "pillow-texts," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers.—AUNT NORA.]

"Lord, if thou wilt thou canst make me clean."

Where can these words be found?

Who spoke them, and to whom?

What was the matter with the man?

What are men and women, girls and boys, afflicted with these days that we may consider leprosy a type of,—that filthy and most incurable disease?

Do you know any one so afflicted who is willing to be made clean?

Do they not know, as well as this poor man, the only one who is able to make them clean?

Then would you think he or she would hesitate to go to him?

AUNT NORA:—It has been some time since we sent any answers to the pillow-texts; but if you will excuse us we will answer three this time. We have been very busy, and mama's health has been very feeble for the past month, and of course the house work falls on us when she is sick, or the most of it at least. Mama says we do well with all except the milking; and we are learning to milk. All children ought to learn to help their mamas.

We wrote you about the district meeting and the examination. As we expected they have all passed off very nicely, and all seemed to enjoy themselves. But oh what a shadow of grief was cast over our little town and community by the sad event of the death of our much loved pastor and the president of our college, Eld. W. P. Carter, which occured June the eighteenth! We feel that our loss is irreparable, yet it is his eternal gain. Truly the providences of God are mysterious. He was a very useful man, and was doing a great work here. Yet the Lord knows best, and we must not murmur at any dispensation of his providence; for all things work together for good to those who love the Lord.

Our pillow-text for June the sixth is found in Prov. xx. 1. Solomon wrote it. Gen. ix 20: "And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken." Joel iii. 3: "Sold a girl for wine, that they might drink." A great deal is said about wine in the Old Testament. For June the thirteenth is Matt. v. 9. Jesus spoke these words to the multitude on the mountain, or to his disciples rather. Peace-makers are persons who stand between parties who are at enmity, and influence them to be at peace. Or, in other words, if we see two children fighting or quarreling, and we persuade them to quit it, would not that be peace-making? We can't repeat all of the blesseds, but will try to soon. "Blessed are the pure in heart," etc., is the first verse Sister Nora ever learned. She learned it when two years old. ROBERT AND GEORGIA WILSON.

Mount Lebanon, La.

AUNT NORA:—I find our pillow-text for June the thirteenth in Matt. v. 9. Christ spoke these words in his sermon on the mount. By peace-makers we mean those who will not quarrel themselves, and who try to keep others from anger and strife. I do not make peace like I ought to, but will try to do so hereafter. I can repeat all the blesseds. I keep on selling the tracts one by one.

Galloway, Tenn. LAYTON WALL.

"Blessed are the peace-makers; for they shall be called the children of God." Matt. v. 9. These words were uttered by our blessed Savior when he was on the mount. He was talking to his disciples. Peace-makers are those who make peace by reconciling parties at variance. We have never had occasion to serve as peace-makers; but if we live such things will come before us, and then we hope to do that which will entitle us to be "called the children of God." We cannot at present repeat all of the blesseds, but will learn them immediately. Lovingly,

PARKER AND THOMAS MCGREGOR.

Iddo and Hattie Moody also say they cannot repeat the blesseds, but promise to learn them immediately. Pearl and Flora Longmire and John Kirby say they know them.

Pillow-text answered also by Iddo Moody, Hattie Moody, Pearl and Flora Longmire, John Kirby, Tommie Martin.

TRUE GENTLEMEN.

"I BEG your pardon." And, with a smile and a touch of his hat, Harry Edmond handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand.

"I hope I did not hurt you? We were playing too roughly."

"Not a bit," said the old man. "Boys will be boys; and it's best they should be. You didn't harm me"

"I'm glad to hear it." And, lifting his hat again, Harry turned to join the playmates with whom he had been rollicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charlie Gray. "He is only Old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets instead of sitting in a counting-house."

Which was right?

KEEP AWAY FROM BAR-ROOMS.

IF YOU would preserve your health never drink anything but water between meals.

If you would preserve your good name keep away from bar-rooms.

If you would preserve your self-respect keep away from bar-rooms.

If you would preserve your good manners keep away from bar-rooms.

If you would preserve your good looks keep away from bar-rooms.

If you would keep out of the clutches of the Devil keep away from bar-rooms.

Little Workers for 1885.

We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people.

Parker McGregor, 12 mos.; Thomas McGregor, 12 mos; Fannie Reynolds, 12 mos; Charley Remley, 12 mos; Hannah Hyatt 12 mos; Iddo Moody, 12 mos; Waverly Earl Smith, 12 mos; Eddie Pendleton, 12 mos; Lena Flinn, 12 mos; Elora Canfield 12 mos; Alma Canfield 12 mos; Annie Canfield 12 mos; Fuller Canfield 12 mos; Jessie Canfield 12 mos; Coma Canfield 12 mos; John Overton Dabney 12 mos; VanFarrar, 12 mos; Rees Sherrouse 12 mos; Ada Sherrouse 12 mos; Clarance Wingo, 12 mos.

Annie Mamie, 10 mos.

Sallie Jackson, 8 mos; Hattie Moody, 8 mos.

Jennie Jackson, 7½ mos; Tommie Martin, 7½ mos.

Mary Irene Owens, 7 mos; Esther Wingo, 7 mos; Clemm Fawcett, 7 mos.

Annie May Belsher, 6 mos; Minnie Belsher, 6 mos; Robert V. [illegible] mos; Georgia Wilson, 6 mos.

Mattie Ayres, 5 mos; Bettie Osborne, 5 mos; Maudie White, [illegible] mos; Pearl Longmire, 5 mos; Layton Wall 5 mos; Lillie Graves 5 mos.

[illegible] Nannie Graves Ball, 4 mos; Maggie [illegible] Sanig, 4 mos; Flora Longmire, 4 mos; Roberta Quinn, 4 mos.

Mabelle Seay, 3½ mos; Eaton family, 3½ mos.

Susie Borum Nixon, 2½ mos; Lena Sherrouse 2½ mos; Irene Gamble, 2½; Ines Gamble, 2½.

[illegible] Lula Finney 2 mos; May Johnson, 2 mos.

James McKinney 1½.

Ella Farmer 1 mo.

W E Cornelius, ½ mo.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, Mexico, who are fitting themselves to become missionaries among their own people.

Lillie Turner, $3 35; Sarah Leigh, $1 00; Lucy and Willie Stanton, 10 cts; Lizzie Worsar, 10 cts; Lois McLean, 10 cts; [illegible] Hamilton, 10 cts; [illegible] Kendall, 35 cts; A New Subscriber, $2 00; Eva Gunter, 10 cts; Mrs Sarah Stone, 25 cts; Willie Stone, 50 cts; Ole Simonson, 10 cts; Mrs S W Tucker 50 cts; Fannie S. Reynolds, $1; John Overton Dabney, 2 00 Total, $10 00.

Our New Fund.

Mrs S W Tucker, 50 cts; Ole Simonson, 10 cts; Dazie Anderson, 10 cts; Woodson Stevens, 10 cts.

Tract Club.

Elora Canfield, 1¼ dozen.
Parker McGregor, 4 dozen.
John Kirby, 3 dozen.
Layton Wall, 3 dozen.
Robert Wilson, 2 dozen.
Iddo Moody, 4 dozen.
May Belsher, 3 dozen.
Nannie G Ball, 1 dozen.
Alonzo Stanley, 1 dozen
O E Doyle, 1½ dozen.
Ida Stone, ½ dozen.
Thomas McGregor, 3 dozen
Jamie McKinney, 1 dozen.
Janet Alexander 1 dozen.

Chronic Ulcers and Catarrh.

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

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

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

Walker Brothers, druggists, Batavia, O., write: "DR. S. B. HARTMAN, Columbus, O., Dear Sir: Some two weeks ago I had a very peculiar case, and after a few questions were answered, I came to the conclusion it was catarrh of the stomach of the worst kind, of ten years' standing. The patient had consulted every physician far and near. I persuaded her to try your PERUNA and MANALIN. She had been having spasms every three or four days, and the fifth dose kept them off, and they have not returned since."

W. M. Griffith, Ashland, Ky., writes "The large chronic ulcers of fifteen months' standing, are entirely healed. The swelling, pain and itching have all subsided, the leg is healed, and I am perfectly well. PERUNA is a wonderful remedy."

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SWEET MORSELS.

He that ascends a ladder must take the lowest round. All who are above were once below.

Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court.

Every event in this world is a syllable breaking from the lips of God. Every epoch in affairs is a completed sentence of his thought; and the great stream of human history is God's endless revelation of himself

Dont forget three little words—"If you please." Life is made up, not of great sacrifices or duties, but of little things, of which smiles and kindness and small obligations, given habitually, are the part that wins and preserves the heart, and secures comfort.

Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we may, and which only leaves us when we leave the light of life.

The fact that God created man in his own image is sufficient evidence that he had some high and distinguished service for him to perform. Beings endowed with human powers and possibilities must have been launched into life to achieve a high and glorious destiny.

The one safe path of life is to seek to know the will of God and to do that will with all our might. Life is full of anguish and despair; but the burden of earthly existence would be immensely lightened if we could always have within us consciousness that we are where God wants us to be.

How different are the sufferings of the sinner and those of the saint! The former are an eclipse of the moon, by which the dark night becomes still blacker and wilder. The latter are a solar eclipse, which cools off the hot day, and casts a romantic shade, wherein the nightingales begin to warble.

We do wish that all tired people did but know the infinite rest there is in leaving off six days from the seventh,—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again.

It is the power of God in the gospel that gives it its strength, and makes it a blessing; and that power is communicated through those who use the truth as teachers of their fellow-men. As a rule, it is proper to say that, in proportion as the gospel has its control in the soul of him who preaches, will it affect the hearts and lives of others.

He who has stood beside the grave to look back upon the companionship which has been forever closed, feeling how impotent there are the wild love or the keen sorrow to give one instant's pleasure to the pulseless heart, or atone in the lowest measure to the departed spirit for an hour of unkindness, will scarcely, for the future, incur that debt to the heart which can only be discharged to the dust.

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

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

3. Its compactness.
The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is literally packed," says Bishop Wiley, "full of good things."

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

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

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

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

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No commentary of its size and merit was ever sold for anything like the price. There is as much reading matter in this Commentary as you will find in three volumes of Lange's. The price of this, in cloth, with copious illustrations and maps, is only $8 00, while the same amount of reading matter in Lange's Commentary, not illustrated, is sold at $15 00.

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PARAGRAPHS.

The world is a fine thing to save, but a wretch worship.

An eminent reputation is as dangerous as a bad one.

It is some compensation for great evils that they enforce great lessons.

Let us encourage the beautiful, for the useful encourages itself.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.

Growth in grace is not the development of some good thing in the soul. It is the growth of the soul itself.

Fortune lost, nothing lost; courage lost, much lost; honor lost, more lost; soul lost, all lost.

A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.

As a king is honored in his image so God is loved and hated in man. He can not hate man who loves God; nor can he who hates God love man.

If we practice goodness, not for the sake of its own intrinsic excellence, but for the sake of gaining some advantage by it, we may be cunning but we are not good.

I do not think that the road to contentment lies in despising what we have not got. Let us acknowledge all good, all delight that the world holds, and be content without it.

We must never undervalue any person. The workman loves not that his work should be despised in his presence. Now, God is present everywhere, and every person is his work.

Dr. Pierce's "Favorite Prescription" is a most powerful restorative tonic, and combines the most valuable nervine properties; especially adapted to the wants of debilitated ladies suffering from weak back, inward fever, congestion, inflammation, or ulceration, or from nervousness or neuralgic pains. By druggists.

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We must carry up our affections to the mansion prepared above, where eternity is the measure, felicity is the state, angels the company, the Lamb is the light, and God is the portion, of his people for evermore.

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1. We acknowledge the great value of Dr. William Smith's Bible Dictionary as containing "the fruit of the most critical scholarship of England," and much of its matter remains in the condensations of the larger work in one volume. At the request of the publishers of this volume, and to adapt it to the wants of Sunday-school teachers, we have faithfully endeavored to enter upon the following results:—

1. The main body of the work is precisely as Dr. Smith himself made it.

2. We have made some abridgements, but almost entirely of matter not specially helpful or interesting to teachers, or to any who would not be likely to have a large four-volume edition.

3. We have added all the proper names used in the New Revision, where they have differed from those in the Authorized Version.

4. The signification of the proper names has been inserted from the best authorities, in addition to the few which are found in the former editions.

5. The results of the latest research, especially in regard to the topography of Palestine, are embodied in various articles.

6. Some subjects have been re-arranged, to make them clearer, and sometimes fuller and more definite information has been given.

7. The dates at which persons lived and events took place have been inserted, and these are absolute reliance can be placed on their accuracy, but in order to show the relative positions of each, and hence to give a clearer idea of the history and progress of events.

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To all Sufferers from Prolapsed Organs.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have worn for the last eighteen years, that I may make it a benefit to my paper by making it a far greater blessing to you.

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice that to a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped;—we the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which possibly relieved her. I then complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strength en and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," soreness, exhaustion after speaking, and weakness of the back and loins, piles, and hernia, *is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tops of the hips.* Now all know that the linings of the stomach are connected with those of the throat and above the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others.

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and sweetness. Without it, two or three sermons [illegible] an[illegible] give me the same fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without any fatigue or hoarseness. I now use it only when speaking, and thus preserve my voice and said physical energies. I do not believe that any one would ever be afflicted with *hernia, or piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual effort. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

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I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but if will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by *prolapsus of the muscles which support the internal organs.* This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

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

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S. TURNER, M.D.

Hayneville, La., April 19, 1877.

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Mail, daily	8:25 a.m.	4:20 p.m.
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Pass'r Accom, daily	10:40 a.m.	6:40 p.m.

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City Time.	Leave.	Arrive.
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Local Mail and Express	8:15 a.m.	8:55 p.m.
Somerville Accommod'n, d'ly except Sundays	4:35 p.m.	8:10 a.m.

Memphis and Little Rock Railroad

	Leave.	Arrive.
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Passenger train daily	5:00 a.m.	8:00 p.m.
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N'rp. F'ght, daily ex't. Sunday	3:45,p.m	8:50,a.m
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Our Pulpit.

THE CHAIN OF CHRISTIAN GRACES.

BY JOHN A. BROADUS.

THE apostle does not simply say, "add to your faith virtue," etc., but, "in your faith supply virtue, and in your virtue knowledge," etc. We cannot, therefore, so fitly call this "a pyramid of graces," as a "chain of graces." In the possession and exercise of each grace we are to supply the next, thus linking them together in one golden chain, combining them in the unity of a noble Christian character.

God has made this a possibility and a duty by "granting us all things that pertain unto life and godliness," and also for the future "granting unto us his precious and exceeding great promises." And for this very cause the apostle enjoins upon us to combine all these graces in our character. God has done so much for us, and promised us so much, that we ought to develop a symmetrical and forceful Christian character; and by his grace we can.

Now one must not take for granted, when he finds a series of terms in Scripture, that the order of their occurrence is especially significant. But in 2 Peter i. 5-7, we can hardly fail to see that the terms do follow each other in a natural and interesting sequence.

"In your faith supply virtue." It is taken for granted that Christians have faith, for in believing they become Christians. This first link of the golden chain stands firmly fixed in the lofty rock of God's truth, and God's character. The next thing to be linked to this is virtue. The term denotes general excellence of character and conduct. They used to tell us that the Greek word rather signified courage or fortitude, as the primary meaning of the Latin word, virtue. But it has been more recently found that Greek philosophical writers had, before the New Testament times, developed the ethical use of the term, and scholarship has restored here to the earlier English translation. A believing life must be a virtuous life. Only thus can there be well-founded assurance of personal salvation, for faith apart from works is dead; and only thus can there be wholesome religious influence over our fellow-men.

"And in your virtue knowledge." People often mean to do right in a general way, and try to be good Christians, but fall short of symmetrical character, and wide usefulness because of their ignorance. They have virtuous sentiments and impulses; but they easily imagine wrong things to be right, or shrink from some right things as if wrong; and they seldom concentrate a persevering good intention upon the noblest objects. Very little knowledge may be absolutely indispensable to Christian faith and virtue, to acceptance with God and hope of salvation. Let us be thankful that it is so, when we remember how widely ignorance still reigns among men. But, alas! for the dwarfed and deformed characters, alas! for the misdirected efforts to do good, and the contented neglect of any effort so often seen among well-meaning professors of Christianity, through ignorance of Christian doctrine and Christian duty. Other things being equal, he will have the most symmetrical character, and lead the most useful life, who has the widest and deepest knowledge of God's word. Let us wake up, O teachers and parents and pastors and editors and authors! and strive earnestly to know that word ourselves, and to make it known unto others.

"And in your knowledge self-control." It is not enough to know what we ought to do, and from what we ought to refrain. It is not enough for us to be acquainted with the inspiring gospel motives, and to be aware of the fact that at the mercy-seat we may find grace to help in time of need. We may easily fall, we often do fail, in character, and may easily fall, we often do fail, in character, and conduct, through lack of self-control. In the possession and exercise of knowledge one must supply that government of ourselves without which piety is lifeless and feeble. We must control our appetites, each and all. We must control every passion and impulse of the heart, every aim and aspiration, every imagination and conception. Hard to do! Yea, verily. None of these links in the golden chain will be forged and welded in strength and beauty without toil. All high excellence in character and life comes through earnest effort. And surely here, if anywhere, God will help us. We know he will help us. We have "precious and exceeding great promises, that, through these we may become partakers of his divine nature."

"And in your self-control patience." Some of us do a great deal in the way of impulsive and transient self-control. We can easily govern ourselves in some certain respects, but we relax effort and attention in other respects. We need patience, not only to endure what cannot be cured, but to have what cannot be endured. How much patience it takes to break in a wild horse, and with all his bounding strength and high spirit he can be completely controlled with a touch or a word! How much patience it requires to discipline an army until it becomes a great symmetrical and irresistible machine, and yet a machine every part of which is conscious, intelligent, and eager to fulfill its functions! Every ruler of men has great need of patience; and most of all, the man who would truly become ruler of himself. Among the characteristics of our excitable and fast moving age it can hardly be said that patience stands conspicuous. Yet the truly great things that are achieved even now are the results of persevering endeavor. And James in his epistle, has clearly taught us (i. iv) that perfect patience involves perfect character.

"And in your patience godliness." Some persons are busily seeking virtue and knowledge, self-control and patience; but have no concern for piety. They seem not aware that there can be no high success in the pursuit of these excellencies of character save through help from him who is the object of pious devotion—that virtue without religion must of necessity be forever imperfect. And they seem to forget that besides duty to ourselves, and to our fellow-men yea, comprehending these within itself, rises the supreme and all-embracing duty to God. Now, it is conceivable that even believers in "our God and Savior Jesus Christ" (v. 1), having their attention drawn successively to virtue, knowledge, self-control and patience, should in contemplating those later links, loose sight of that golden link with which all began; that faith which connects all with God. And it may be to prevent such an effect, to remind us where is the source and support of all Christian excellence, that we are told in our patience to supply piety.

"And in your godliness brotherly kindness." The graces thus far mentioned relate especially to ourselves and to God. But linked with all personal excellencies, and with all devotion to our God, to our Savior, must be love to our Christian brethren. Jesus gave it as "a new commandment" that his disciples shall "love one another."

They are for us visible representatives of the invisible God. If a man "loveth not his brother whom he hath seen," it cannot be that he really does "love God whom he hath not seen." (John iv. 20). In seeking, with tender respect and delicate consideration, to build up our brethren in Christian character, and lovingly help them in the Christian life, we gain by reaction a benefit to ourselves. A symmetrical Christian character involves love of our brethren; and a true and wise and active love for our brethren improves our own character in all other respects. Each one of us will give account of himself to God; but a fearful account it will be for him who has tried to live piously by himself, and for himself.

"And in your brotherly kindness love." Christianity's special lesson of love to the brethren does not weaken the sentiment of love to mankind at large, but strengthens and exalts it. A Christian has all the motives for loving his fellow-men which can be felt or conceived of apart from the gospel, and then the high and potent motive, that Christ, his Savior, "tasted death for every man." Ah! the lowest and vilest of our debased and dangerous classes, or the most degraded and ignorant heathen who crawls in his hut, and jabbers before his fetish, is one of that race of men upon whom Adam's sin brought death and all our woe, and to whom the second Adam's death offers salvation and eternal life. O Christian people, let us not merely love one another with the peculiar sympathies of Christian affection! but let us show the world how Christians can love, and do love, all their fellow-men!

If we possess "these things" (v. 8) if we are linking to our character and life all these Christian graces, we shall grow in the knowledge of Jesus. If we "do these things," we shall make our calling and election sure. If in our faith we diligently "supply" virtue, and in our virtue knowledge, and all the other golden links, then there shall be richly supplied unto us (v. 11) the entrance into our Savior's eternal kingdom.

OUTLINE OF SERMON.

Theme: The Good Shepherd. John x. 11-16; Is. liii.

I. The sheep. 1. Astray. Is. liii. 6; 1 Peter ii. 25; Romans iii. 10, 2. In the midst of wolves. Matt. x. 16. 3. Without a shepherd, Mark vi. 34.

II. The Shepherd (born in midst of sheep and cattle, first visited by shepherds). 1. Good. John x. 12-14. 2. Great. Heb. xiii. 20. 3. Chief. 1 Peter v. 4. 4. Successful. Six types. Abraham's wealth, Jacob's propriety.

III. How He Herds the Sheep. 1. Knows them—"My Sheep." (a) Individuality. Luke xv. 4-6. (b) As they are, not as they seem. John x. 14. (c) Sheep know him.

2. Sympathy for sheep. John xxi. 16, 17; Mark vi. 34. (a) Yet guided by prudence. (b) Too wise to err, too good to be unkind.

3. How commended to sheep. (a) Lays down his life for them. John x. 11-13. If life, then, with that will he not freely give us all things? (b) He is not benefited by his toil or travail. (c) Seeks not ours but us.

IV. The Shepherd's Fond Conception. John x. 16 "One fold and one shepherd." Eph. iv. 4-6. 2. Union. John xvii. 9-11; 20-23. 3. Psalms cill. Hymn. "Come unto me when shadows darkly gather."

C. Q. Watson.

Philadelphia.

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