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Inter-Communion Between Baptist Churches

QUESTIONS TO THE IMPERFECT

THOUGHTS ON CHRISTIAN DUTY

The Great Masses, Theological and Doctrinal

QUESTIONS OF THE AGE

CRISTOLOGICAL

THE NEW BAPTIST PSALMIST AND HYMN BOOK

THE ORIGIN OF BAPTISM

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MISCELLANEOUS

THE CHURCH-ITS POLITY AND ORGANIZATION

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Our Pulpit.

A QUESTION, A COMMAND AND PROMISE.

BY J. M. PENDLETON.

TEXT: "Sirs, What must I do to be saved? And he said he believed on the Lord Jesus Christ, and thou shalt be saved."--Acts xvi, 30-31.

IT is easy to ask questions, and many trivial questions have been asked in all ages of the world.

Men have made inquiries about matters of comparatively little importance.

They have said with restless anxiety, "What shall we eat? what shall we drink? and wherewithal shall we be clothed?"

Those questions refer to the body, and their scope is bounded by the narrow limits of this world.

The question of the text has supreme reference to the soul.

It is a most important question, and its importance will appear far greater a thousand ages hence than it does now.

The theme to which I invite your attention is threefold, and may be expressed as follows:--

A QUESTION, A COMMAND AND PROMISE.

Let us consider-- I. The question.--What must I do to be saved? What does this question imply?

1. The lost condition of the sinner. The jailor felt that he was lost.

All sinners have transgressed God's righteous law. They are guilty and ruined.

Guilt in their ruin and ruined in their guilt. There must be conviction of sin before there will be any inquiry concerning salvation.

It is the province of the Holy Spirit to reprove or convince of sin, and every sinner who has proper views of his lost condition will ask, "What must I do to be saved?"

Conviction has to do with the intellect and the heart. I mean that a convicted sinner not only admits in theory, but feels in his heart that he is a sinner.

2. A sense of danger to which sin exposes. Sin is an unrepentable evil. It is committed against God, against his nature, against his will, against his law, and against his goodness.

For all these reasons it ought to be repented of; but there is fearful danger to which it exposes. The curse of God's holy law impends over every sinner.

Justice calls for the infliction of the curse. The penalty of the law comprehends all that is meant by eternal death; for temporal death by no means exhausts its penalty.

Paul, in Rom. vi, 23, places death in contrast with eternal life, and to maintain the contrast we must understand the death to be as endless as the life. That is to say, they are both eternal.

The danger to which sinners are exposed includes all that is meant by the miseries of hell. Let a sinner have a suitable view of this danger, and the question of the text cannot be suppressed.

It will force its way from the heart to the lips of the convicted man, and he is obliged to say, "What must I do to be saved?"

3. A deep earnestness about salvation. The jailor was profoundly in earnest. The anxious feelings of his heart prompted this question.

If ever a sinner is in earnest it is when he feels the importance of salvation. What is this world to him then? How little does it appear!

he said, I am willing to do anything. He was effectually awakened from his apathy, and was ready to exert all his powers in securing salvation.

Faith is the condition of salvation, not in the sense that it possesses saving merit, but in the sense that it brings the believer into union with Christ.

The saving virtue is in him, and when he says to the poor sinner, "Thy faith hath saved thee," the meaning is that faith is the channel through which saving grace has reached the soul.

Notice the words of the text, "to be saved;" not to save myself but to be saved. After giving himself to Christ in the act of faith, the sinner is passive, he is to be saved. How vitally important it is to believe on the Lord Jesus Christ! Immortal interests are involved in faith.

"With the heart man believeth unto righteousness," but the faith of the heart prompts a zealous consecration of the life to Christ.

III. The promise.--"Thou shalt be saved." Salvation has to do with the soul and body, with earth and heaven, time and eternity. It is accomplished in part in this world, and will be consummated in the world to come. It implies--

1. Deliverance from sin. This is the central idea in salvation, and deliverance from hell follows as a consequence. Deliverance from sin may be contemplated in the following aspects: Deliverance from its guilt and condemnation. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

"There is, therefore, now no condemnation to them that are in Christ Jesus." Deliverance from its power: "If the Son shall make you free, ye shall be free indeed." Sin shall not have dominion over you; for ye are not under the law, but under grace.

Deliverance from its love: "Every one that loveth is born of God." The love here referred to is the effect of regeneration. It is love to God and holiness, and it of necessity crucifies the love of sin.

Deliverance from its position. This is sanctification. It is the gradual unfolding of the germ of holiness implanted in the heart in regeneration.

Deliverance from the practice of sin. The grace of God which brings salvation promotes holiness of life. It is the best guarantee for practical godliness. Salvation implies deliverance from sin in all these aspects. It implies also--

2. A reparation of all the injury that sin does to the saved. Sorrow and suffering are the results of sin, even on the saints; but they are sanctified and made productive of good. Death and imprisonment in the grave are the effects of sin; but the resurrection from the dead will triumphantly repair all the injury and dishonor. It would be easy to enlarge upon this topic. Once more:--

3. Salvation implies final exaltation to heaven. Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." The saved are to enjoy immortal blessedness in the heavenly mansions. They are to be imparadised in the presence of God, where there is fullness of joy. Their bliss will continue through the long years of everlasting years. Eternal life will be their portion; for Jesus says, "Because I live, ye shall live also." Their life will proceed from Christ, who is the inexhaustible source of life.

QUESTIONS.

1. Have you asked the great question?

2. Have you obeyed the important command?

3. Are you relying on the inspiring promise?--Texas Baptist Herald.

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ARMY OF THE LORD—WHAT IS IT, AND ITS SAN- GEROUS TENDENCY.

NEW GREAT IRON WHEEL, PART II, CHAPTER XIII.

Its Ruinous Tendency—It Practically destroys Christianity—It is the Foster Parent of All Forms of Skepticism and Infidelity—The Testi- mony of Parson Cooke, D. D., as to its Influence in Lynn, Mass., and that of Others.

RI HOP M'YERRE, DEAR SIR:—Doctrines, like trees, may be known by their fruits. Whatever may be affirmed to the contrary, the hope is that a man can unregenerate himself resting upon the ground that he can regenerate himself, for it implies the same power. The Ethiopian who can change his skin to pearly white can easily change it to yellow, and back again to its native blackness, and vice versa. In your system you enter largely into the means preached for the sinner to attain justification, and works are most rigidly urged by you as the means by which the Christian is to keep himself in a state of regeneration. You will not question this. Study calmly and dispassionately, if you can, the Methodist camp-meeting, or one "exhortation" or "revival." Listen to the character of the preaching; the doctrine advanced; observe all the multiform and questionable appliances and ingenious expedients brought into requisition to excite the servile fears, and excite the animal sympathies and emotions of your hearers. The pulpit or stand is a Mount Sinai hung with blackness of darkness, crossed with fire, and shaken with thunderings, and wreathed with fierce lightnings; wrath and fury, "hell-fire and damnation" are the themes of sermon and exhortation. The membership must be aroused to action. The preacher says he wants to hear "a shout raised in the camp of Israel"—the walls of Jericho never fell down until Israel raised a shout; and he never knew anything done until some sister "got happy." "Lord, make these sisters here shouting happy, right now." What appeals follow upon this to the passions—to the affections and fears! What scenes are depicted of dying fathers, dying mothers, dying children and infants (violent sobbings), death scenes, hell scenes (a lady faints here and another screams), and judgment scenes—friends in heaven meeting, fathers and mothers there, meeting children and dear little babes lost, there! Hear that shout (has the Lord answered the prayer?) and another—and another; and now, it becomes general, the preacher's voice rises like trumpet-tones over all—"Fire! fire. Send down fire!" "Baptize all this congregation in the Holy Ghost and fire!" "Power! power—come in thy mighty power!" Now, the excitement being at the right stage, the straw being prepared, the door of the altar is thrown open, and sinners are called upon to come forward before they drop into hell. In the midst of the uproar, parents drag their excited and terrified children into the altar, and others from alarm, and others from pure nervous excitement, and others from sympathy, rush forward; the altar is crowded. Now follows what some preachers call a "sanctified row." The mourners are exhorted to pray mightily, and a season of prayer commences. A brother who has a strong voice is called upon to pray, and all the mourners are exhorted to pray at once, and all Christians to pray, call mightily upon God. And who can describe the scene that follows for the next half hour—men and women, boys and girls, of all ages are mingled and commingled in one conglomeration mass in the straw, rolling and tumbling, and throwing their arms and limbs about in every conceivable direction; forty or fifty "mourners" crying, screaming, praying, a hundred Christians, "all engaged," some praying, some shouting, some swooning, some with the powers: the shrill voice of the leader ever and anon rising above the din, calling for "h-ro," "pow-or!" and the ministers shouting the loud and deep "A-men! a-men! do, Lord! Hallelujah!" This lasts until ten or eleven, with the simple variation of a song instead of a prayer, when the noise, uproar and confusion is, if possible, far greater! This is no fancy

of those who joined our church, two hundred and four in number, the following table will indicate their ultimate destiny:—

| | Males | Females | Total |
|---------------|-------|---------|-------|
| Methodists | 21 | 64 | 85 |
| Baptists | 45 | 13 | 58 |
| Presbyterians | 2 | 14 | 16 |
| Baptists | 4 | 4 | 8 |
| Episcopalians | 0 | 1 | 1 |
| Unknown | 3 | 30 | 33 |
| | 78 | 126 | 204 |

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"Here we have, of one hundred and seventy-one original members, only eighty-eight remaining and living and dying with us, fifty-eight gone back to the world, and twenty-five joined other communions."

HOW TO FILL EMPTY CHURCHES.

SIR JOSHUA REYNOLDS was one of the most distinguished preachers of his day; and, in answer to the inquiry, how he attained to such excellence, he replied, "By observing one simple rule, viz., to make each painting the best." Depend upon it that the same thing is true in the service of God. He who wishes to speak for the Lord should endeavor each time to do his best. The audience may be small, and the hearers illiterate, but the best possible address will not be thrown away upon them. It may be that the brother is invited to make one among several speakers at a tea-meeting; never let him talk more nonesense to fill up the time, as so many have done in days past; but let him use the occasion as an opportunity for quietly uttering most important truths. It is for the speaker's own good that he should never descend into mere drizzle. Beyond all expectation, he may be accomplishing a great work when his only idea is that he is doing a little one as well as he can. Our firm opinion is that we often accomplish most when the occasion appears to be the least favorable.

Well do we remember a young man who was called to preach on a certain week day morning, at the anniversary of a village chapel. He was somewhat surprised to find that only eight persons were present in a spacious edifice; but he gave himself up, heart and soul, to the service as thoroughly as if eight thousand had been gathered together. It was a time of refreshing to the eight, and to the preacher himself, and so nine were benefited! What was the result? In the evening the audience filled the place; the rumor of the morning sermon had been industriously spread by the villagers, the scantiness of the audience being a factor in the singularity of the news; and every available person was mustered to cheer the poor young man, who was such a singular preacher. What was far better, there were memorials of good having been accomplished in the salvation of souls.

A brother minister, who was present in the morning, because he was the preacher of the afternoon, remarked that if it had been his lot to conduct that morning service the slender congregation would have taken all the life out of him, but he saw the wisdom of always doing one's best under all sorts of circumstances, for it would be sure to lead us to something larger by-and-by. Let every young speaker think of this, and throw all his energies into a discourse in a cottage to a dozen old ladies. It is an old saying that, when a farrier's name is up, he need not take care how he makes his horseshoes; but it is a gross and wicked falsehood; for the more a man has succeeded, the more it is incumbent upon him to do better, and still better, that his reputation may not become a falsehood, and that younger men may not find in his example an excuse for trifling. He who can do best should still do his best; the best of the best is no better than our God deserves.

Perhaps there is no greater evil under the sun than "a great sermon," which people speak of as "quite an intellectual treat;" and yet, in another sense, every sermon should be great, and every address should be solid. The toleration of slight work in the service of God shows a want of reverence for his holy name. If Dr. Johnson was right in his proverbial saying, that "Whatever is worth

doing at all is worth doing well," with what emphasis should we accept the sentence if the work is to be done for the Lord of hosts! How dare we offer to him that which costs us nothing? How dare we think that any workman's which has been performed in a slovenly manner is fit to present before the infinitely glorious One? A high respect for the Lord God should be the leading motive for holy carefulness in every service, but, next to this, self-respect ought to urge us to thoroughness. Let us do nothing unworthy of servants of the Lord Jesus. We treat ourselves with contempt when we perform inferior work; we ought not to condescend to such drudgery. We are the children of a God who puts all his heart into the creation of a tiny moss or a microscopic insect. He does nothing by "contract-work," nor should those who are "imitators of God, as dear children." Triflings should be left to the worldlings, for whose little day it may suffice as an ignoble pastime; but to immortal men earnest, hearty work is alone suitable. Let us put our hearts even into a conversation with a little child, or a talk with a peasant, or the writing of a letter to a friend, if we feel called upon to seek usefulness by any of these methods. Let "thorough" be our watchword, and let all we attempt for God and truth be carried out in such style that we may not be ashamed to see it again by the light of the great white throne. No "scamp" should ever be dreamed of by those who are building in the New Jerusalem, building in prospect of the fire which shall try every man's work of what sort it is. Let us do our best always, and we shall not hear much about empty chapels.—Methodist Times.

THE LORD'S SUPPER—WHO MAY PARTICIPATE.

REVIEW OF DR. D. B. RAY'S SCRIPTURAL ARGUMENTS. BY T. MONTGOMERY.

IN the Flag of December 10th, 14th, and January 7th, of 1884-5, we have, from the pen of the editor, three articles containing some eight arguments that he offers as his Scriptural supports for inter-communion. Baptists have long been distinguished for their willingness to investigate. He stands on the side of truth feels safe. He that is not on that side should wish to be; hence, all should be willing to search for the truth, and be open to conviction. We should have sent this paper to the Flag, but there seemed to be no room for it there. [Bro. Ray is unwilling to discuss his "Scriptural proofs" before his readers, and yet claims we are unwilling to do so, and that, in the face of our repeated challenges!!—ED. BAPTIST.] While we regard Dr. Ray as one of our ablest exponents of divine truth, yet we think this effort is quite a failure. One peculiar feature in it is, out of the eight so-called Scriptural proofs, besides much more he has written, he gives but two or three Scriptural quotations as proof; and, as we shall see, they do not support him. It is not quite sufficient for him to simply affirm. The proof is what he has undertaken, and that is what is wanted. We shall take up the items in their order.

The first and principle one is his kingdom argument, which he builds upon Luke xxii. 29-30: "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

The first time I saw Bro. Ray, I told him that I thought he had given the wrong interpretation of this text in his "Succession." And so I now think. It has no reference to the Lord's supper. This, and his Troas argument constitute "the pillars" of his structure. Hence, when I take them down, his edifice will hopelessly fall.

I will first investigate this text, and see what there is in the arguments, or conclusions he draws from it.

In the first part of the chapter we have the institution and celebration of the supper, which closes with the twenty-fifth verse. The twenty-fourth verse introduces the following new matter: "And there was also a strife among them, which of them

should be accounted the greatest." This subject is continued till the close of the text in hand, which he introduces by saying, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my Father hath appointed unto me," &c.

Allowing Scripture to furnish its own comment, it is quite evident that no allusion is here had to the supper. The context is very significant. That he would re-introduce the supper after it had been dispensed with, and especially in direct connection with a new subject, is absurd. Additional strength is given to this in the fact that this is the close of his answer to the question, who should be the greatest.

2. As a comment on this, take the following reference. In the same chapter and verses 16, 17, we read: "For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." The same is recorded by Matt. xxvi. 29, thus: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." In Luke xiv. 15, we have this: "And when one of them that sat at meat with him heard these things, he said unto him, blessed is he that shall eat bread in the kingdom of God."

We have cited these texts because they are directly to the point. They teach us that there is a kingdom yet to come, in which Christ will eat and drink with his disciples; and when "that day" shall come, the language of the text, will, in the words of verse sixteen, "Be fulfilled in the kingdom of God," and then the apostles, and the apostles only, will sit on thrones, &c.

3. The eating, drinking and sitting on thrones, are inseparably connected as privileges of the same persons in the same kingdom. We give you the benefit of what he says on this. He says:—

"The appointment of the kingdom was present." Then he concludes: "Whatever is meant by sitting on thrones, the eating and drinking must be the visible supper, because it is at the table in the visible kingdom." He knows one thing, "the eating and drinking must be the visible supper," the sitting on thrones, &c., to the contrary notwithstanding. Wonderful logic! Let us see what it does for him. 1. It will be granted that this eating, drinking, sitting on thrones, &c., are to take place in the same appointed kingdom. 2. This kingdom was appointed when the text was spoken, and is now visible. 3. Therefore the twelve apostles have been visibly sitting on twelve thrones judging the twelve tribes of Israel. [All can see that this promise is to the twelve apostles only, for there are only twelve thrones. All can see that the twelve tribes cannot be judged—ruled over as visible tribes until they are gathered together and restored to the land of Israel, which will not be until after the second coming of Christ.—ED. BAPTIST.]

Has Bro. Ray ever seen them thus? Probably he will say, the sitting on thrones, &c., is yet to be fulfilled. If so, the argument would be about as good as that which affirms that this is the Lord's supper—as clear as mud.

His logic stands thus: Whatever is meant by the sitting on thrones; therefore the eating and drinking must be the visible supper.

We now call attention to his arguments, drawn from the kingdom-question, as founded upon the text treated: 1. "As the Lord's supper was an institute of the kingdom of Christ, it is right for a church to admit faithful members of this kingdom to the supper." 1. "It is right for a church to admit faithful members of this kingdom. Put your finger on the italics. Mark you the "faithful" are to be admitted. This excludes the unfaithful. Now will Bro. Ray tell us how, according to his broad kingdom theory, he will keep out the unfaithful? If, as he says, it is an "institute of the kingdom," how can he decide who are faithful or unfaithful, as in that case, they may be from a distance?

Again, if it is, as he says, an institute of the kingdom, then it follows that it is strictly what he calls it, "the kingdom supper." From this it follows that it is a kingdom ordinance, and hence should be observed as such.

This is denominational, or kingdom communion, by which the Deity must abide, for his own plain statements force him into it.

Again, "It is an institute of the kingdom of Christ. It is no less a church ordinance, because it is limited to the orderly members of the kingdom. It is church-communion, because it is administered by a church to church members only." It is not an institute of the kingdom, because it is limited to the orderly members of the kingdom? According to Bro. Ray, what becomes of church independence, and of church discipline? For the present we omit church independence and speak of church discipline. Paul said, speaking to a local church, "Keep the ordinance, as I delivered them to you." That is, the church is to guard, protect and administer them. This is to be done by enforcing its authority, or discipline. Now if the supper is extended to all the "orderly members of the kingdom"—all the churches, what is not a long way beyond the reach of church authority, its discipline? Is not church discipline in that case hopelessly gone? and with it both the command to "keep the ordinance" and church independence? Are we, individually, members of the kingdom because we are members of a church? Let us see. Suppose A joins the church at B, and thereby becomes a member of the kingdom. Now, is he not a member of all the churches, since the kingdom is composed of all the churches? He is, according to Bro. Ray. But you see he is not, and cannot be. Now does not this most certainly restrict church discipline and church communion to each local church? Otherwise all that pertains to church ordinances and church independence is a mere dream. Bro. Ray says: "No one claims that a church is ordered to invite all the kingdom to eat with her." Just what we say, but unfortunately it is not what he says. He claims that the kingdom is composed of all the churches, and that the supper is an "institute of the kingdom," and that it is the "kingdom-supper." Then he says, "It is right for a church to invite the faithful members of the kingdom." Rather a wide invitation this. Inter-communion gets matters very badly inter-mixed.

GIVE WHILE YOU LIVE. IT seems to be more and more clearly realized that a gift made while living is worth double one made after death. It is safer; because it is in no danger of being contested, divided, or misapplied. The giver can personally see that it goes directly and immediately where he intends. This is often not the case with posthumous gifts. It is more satisfactory, because the giver can himself enjoy the good his gift is doing. It is more just and righteous; because, properly speaking, only what a man has while he lives is his own, when he dies it no longer belongs to him. It is more purely unselfish, more truly Christian; because he denies himself of what he might have used. After death he has no more use for it. To give to Christ's cause only what we have no more use for ourselves is not the highest form of charity. Therefore do not wait till death, but give while you live.—Moravian.

Please say in this week's issue that the proposition to hold a meeting at Humboldt on the fifth Sabbath in March to consider the reviving of West Tennessee Convention, is indefinitely postponed, and we will all stand by pastor Gates, as Secretary of State Convention. A. W. LANAR. Memphis, Tenn., Feb. 16, 1885.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

*This is the very term a Methodist preacher in Bowling green, called it.

BRO. GRAVES:—I have refrained until now from writing to you to let you know of my sympathy in your affliction, (except a few words when we first knew of your being stricken) because you were so flooded with letters from great preachers, scholars, etc., while I am only a poor uneducated man; a foreigner, having had only nine months of common school in my own language, and none whatever in the English language. But I must now write you to let you know that we have sympathized, and do sympathize with you; having learned to love you dearly through reading the Old Banner; and several of your books. And although I have never been stricken in the same manner that you have, and after having been an invalid, and never a day without suffering for more than twenty years, and thereby been made acquainted with want, I think I can truly say, that I know what it is to suffer, and that I truly do sympathize with you.

When I first read of your being so stricken, I could not restrain my tears, and I cannot remember a day since in which I have not prayed for your preservation and restoration to health, and I thank my dear Lord that he has spared your life, and so much improved your condition. And, as it is said, that "a friend in need is a friend in deed," and that mere words of love without any other manifestation, are but empty words, I hope you will excuse me for the following: Although I live in a country where I cannot obtain any subscribers for THE TENNESSEE BAPTIST, yet I think my love for the Old Banner is well proved by the fact (which your books show, if they show anything of that kind,) that ever since I have been able to subscribe for the paper for myself, and become better acquainted with it, I have not failed in any year to pay for THE TENNESSEE BAPTIST to be sent to one or more persons beside myself.

With regard to my love for you, I will say that, when I read the first call of Bro. Mahaffy and "Aunt Nora," for help in the shape of subscriptions for the paper and orders for books, I had no money, but I went to work to try to collect some, and the first that I received, (a five dollar bill) I sent by the next mail to Bro. Mahaffy—two dollars to extend my subscription (which had not expired) for the Old Banner, and three dollars for books. And as I have received some more since, I will send another five dollar bill to Bro. Mahaffy with this, to have THE TENNESSEE BAPTIST sent to three other persons, one of whom is Eld. L. A. Jennings of Live Oak, (to renew or extend his subscription, as the case may be,) who is very poor, but one of the best, if not the very best Landmark Baptist preacher of this State. And a better personal friend, I think you have not in this State. You can see for yourself who are your true friends about Live Oak, and in this county, by seeing who keep subscribing for your paper; although there are plenty of so-called Baptists in and around Live Oak, any in this county also. Another one of those three is my oldest son, who was licensed (not ordained) to preach by the Second Baptist church of Chattanooga, Tenn., last year. If your offer to send THE TENNESSEE BAPTIST one year to ministers not already subscribers, for one dollar, embraces locusts, there will be one dollar over those three subscriptions, but if not, only fifty cents, which (the one dollar or fifty cents, as the case may be,) as you have promised to pay the expenses of three young preachers in college, and have been subsequently so stricken, I pray you to accept toward their support.

My wife joins me to send our Christian love and best wishes to you and yours; not forgetting "Aunt Nora." May our dear and good Lord soon restore you to perfect health, and bless you and yours with his richest blessings, and also abundantly bless your labors, in our sincere prayer. Amen. Your devoted and suffering brother in Christ,

JOHN B. CARRIN.

Stephensville, Taylor Co., Feb. 8, 1885.

THE TENNESSEE BAPTIST FOR 50 CENTS.

We will send this paper 4 months from date of subscribing for 50 cents, and all ministers not subscribers 25 months for 25.

THE CLIMAX OF ABSURDITY.

BRO. RAY certainly reached the climax of absurdity on inter-communion. In the Flag of October 17, 1883, he says:

"We charged that Bro. Graves' new theory denies all church-fellowship between sister churches. He asserts that church-fellowship does not exist between the members of different denominational churches. This is superlatively absurd."

Now hear his reasons for uniting with the Second church, St. Louis, Mo., Flag, Vol. viii. No. 13:—

"The question has been raised why we did not unite with some other Baptist church in the city. By way of explanation, we remark that the centralization policy of the pastors of those other churches, which were conveniently situated, had manifested itself in such a way as to call forth our strictures through the press. We think that we had a sufficient reason to believe that if we had secured membership in one of said churches, we would have been liable to censure, if not exclusion, for the liberty of the press in the exposure of errors."

Bro. Ray, who believes that a member of one Baptist church is in church-fellowship with all other sister churches, was afraid to unite with "one of said churches" of St. Louis, for fear it would exclude him from its fellowship. By uniting with the Second church he would compel all other churches of St. Louis to church-fellowship him, which they would not do perhaps, but exclude him if he belonged to one of them. If that is not "superlatively absurd," then I am at a loss to know what could possibly be!

Worse and more of it. Bro. Ray thinks he could retain the fellowship of all Baptist churches by uniting with a church which had perverted the Lord's supper and become subverted—an apostate!!

Remember Bro. Ray's position, viz: The church becomes subverted when it perverts the Supper. Now hear him in the Flag of February 26, 1879:

"The Central Baptist has been forced at last to confess that its special advocate, Dr. W. W. Boyd pastor of the Second church of this city has committed open-communion by inviting Dr. Elliot to commune with it."

Again, "One of the most prominent churches in the State has betrayed the truth of Christ by committing 'abomination.'"

When Bro. Ray moved to St. Louis, he "had a sufficient reason to believe" but one church would receive him into her fellowship, and that one had held "open-communion;" had "betrayed the truth of Christ," and committed "abomination."

What fearful admissions! When he could not convert me to his loose views of communion, he became very angry, and said I was "misguided," "hobby-rider," "trouble-maker," "abuser," "wild," "drunken," "truth-masser," "making foolishness," etc.

I wonder how he would like to hold inter-communion to show his church-fellowship for such characters as he holds us church-communicants to be? Fraternally,

J. A. GARRETT.

Brookfield, Mo. March 5, 1885.

REMARKS.—Our position on church-fellowship antagonized by Bro. Ray, is that it is the expression of relationship existing between the members of one and the same church—fellowship—fellow-members. If this be so, the members of one church cannot, by any rite, express or symbolize church-fellowship for the members of another church. If we are wrong we should be pleased to be set right.

FROM TAMPA FLORIDA.

BRO. GRAVES:—You see by the above, if you have not learned it before, that I have removed to this place. I came here December fifteenth, 1884, caused in part by having contracted bronchitis and asthma. I have felt some relief since my arrival here; being partly relieved from both complaints. But having read in times past, your very strong recommendation of Banning's Body Brace for persons suffering from bronchitis, weak back, and general debility, and especially, that goodness you speak of, I have inclosed post-office order for ten dollars, the price you advertise to sell them at, for

which you will please send me one immediately. I have often thought of sending for the Brace, but have procrastinated until now, and having again read your recommendation, I determined to send for it with the hope that it will prove the one thing needful, and that it will greatly aid me in my effort to recover, in part at least, the health and strength of other years.

I notice in your paper, that you are thinking of visiting Texas some time soon for the benefit of your health. If you go, I hope you may be blessed with a speedy relief. I have anxiously watched in each weekly visit of THE BAPTIST for the statement of your health, and have as anxiously wished for your recovery. But the good Master knows what is best for us; therefore let us abide his time and peacefully await his bidding. My family join me in kind regards to you and yours. Yours truly,

JOHN Q. TAYLOR.

REMARKS.—Bro. Taylor was one of the first converts of the great revival in Helena, when some seventy-five or eighty publicly professed faith in Christ by a Christian immersion. Since that time he has been a strong pillar and deacon of that church. We deeply regret the failure of his health. Had he put on the Body and Lung Brace two years ago, when his trouble first appeared, he would to-day, we believe, be a sound man. Hundreds have testified that by its use they have been entirely relieved of chronic bronchitis and lung complaint, as well as of weakness of the back, constipation and piles. Three or four hundred are sent out from this office yearly as premiums or for cash, and all gratefully testify to the wonderful relief obtained.

THE IGNATIUS EPISTLES AND EPISCOPACY.

EARLY Christian writers are as conclusive against episcopacy as they are against affusion and baby-sprinkling. Ignatius died A.D. 107 or 116. Fifteen epistles are attributed to him. They seem to sustain episcopacy. Until about the middle of the sixteenth century they seem to have been received without question as the epistles of Ignatius. The author's *Oenurias Magdeburgenses* called them in question. Calvin boldly followed in their attack. (Inst. b. I. ch. 13, sec. 29.) Churchmen generally defended them, while the Reformers opposed them. Three of them extant. In only Latin, were given up. Again in 1666 Daille attempted to establish the entire list. About this time the controversy closed. Recently it has been re-opened. In the library of the Syrian convent at Nitria, in Egypt, a few years ago, the first, fourth and seventh of these epistles were discovered in Syria, and purchased for the British museum. This was translated in 1845. This old Syrian MS. omits two-thirds of the epistles to the Ephesians, and large portions of the other two. This leads us to believe there is yet, to say the very least, much room for sifting these epistles.

What especially makes them of no authority in the episcopal controversy is, that the portions thus thrown into discredit directly bear upon it. Remembering that the epistles of other writers of the age are against episcopacy it is certain these epistles of Ignatius for it are a forgery to sustain it. From this, the translator of Guerike suggests that if these are genuine they prove only "high-church tendency of a locality, and not the theory of poply universally established and prevalent at that time." (Guerike's Ch. Hist. vol. I. p. 113, note.)

W. A. JARREL.

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BY J. B. GRAVES.

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6. Conscience: What is it?

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

SATISFIED.

BY E. A. CONLEY.

Psalm xvii. 15.

Shall this restless heart of mine, Longing for the things untried, Shall this thirsty, hungry soul Be any but satisfied?

Can this needy soul be fed, And my wants be so supplied That with joy I can exclaim, I am fully satisfied?

There is One whose peace is promised, One who is a faithful guide: He will lead me to the fountain Where I shall be satisfied.

In a land of perfect beauty, Where no ill shall e'er befall, Face to face my Savior seeing, I shall then be satisfied.

Patently I still toil onward; In his love I'll here abide; "In his likeness" there awaking, I shall then be satisfied.

"In his likeness" 'till the woe; What more could I ask beside? "In thy likeness," blessed Savior, I'll be fully satisfied.

REST.

BY E. A. WYMAN, PH.D.

I'm waiting at my wayside rest, While the feathered feet of time, That so gently creep upon me, Do steal away my prime.

I know not what is before me Of pleasure or of ill; But I know there's good in evil, And God e'er loves me still.

Not an anxious thought I borrow For the when or the where: I only know I cannot go Beyond God's love and care.

So when the hoarse wave of Jordan Shall break upon my ear, I will look upon its waters Unstartled,—without fear.

Through its chilly but narrow stream My benumbed feet shall wade, With my Father's arms about me, And not a joy to fade.

For beyond this little river There's light upon the shore; And this is the way of progress And love forevermore.

COMMENDATION.

AT A meeting held at Clever Creek Baptist church, February 8th, 1885, the following resolutions were adopted:—

Whereas, our beloved pastor, Eld. R. J. Jennings has resigned the care of Clever Creek church after preaching to us six years and a half, therefore be it—

Resolved, That we, the members of Clever Creek Baptist church most heartily endorse and recommend Bro. Jennings to the kind consideration of the brethren of our denomination as a Christian minister, and an able exponent of "the truth as it is in Christ Jesus," and that in Bro. Jennings the cause of our holy Christianity finds an earnest defender of the faith, which was once delivered to the saints.

Resolved, That a copy of these resolutions be presented Bro. Jennings as a token of our love and endorsement of him as pastor during the six years and a half he has labored with us.

Resolved, That a copy be sent THE TENNESSEE BAPTIST and Baptist Gleaner with a request to publish the same.

S. H. CLUNLEY,

W. F. DORRIS,

STEPHEN LACY,

Committee.

OBITUARY.

Julia A. Daniel, daughter of James Lewis and Ursula G. Norfleet, and wife of Robert Daniel, was born in North Carolina, April 26th, 1827, and died at her home in Ashley county, Arkansas, January 28th, 1885. She professed religion in 1843, and joined the Baptist church in 1848, and was baptized by the Rev. George Tucker.

Few lives are so darkened by sad bereavements, as hers was, but "The Lord remembereth them that are his," and from on high he will send grace to bear her afflictions patiently and cheerfully.

"Over three" six children and her husband await her coming. When the last sands of life were ebbing away, one reminded her of the broken earthly ties soon to be re-ruled, but the loyal soldier's heart, turning in this, the crowning hour of a Christian's life, the supreme moment of victory over death, to the Captain who had won the victory for her, the sweet, faint voice answered in a strain of grander triumph than inspired Miriam's song of deliverance on the shore of the Red Sea. "I will soon see Jesus." Not one of those who saw the ineffable brightness shining in the faded, patient eyes, can ever forget that to the faithful, though life's day be dark as earthly pain and sorrow can make it, yet, "at eventime it shall be light."

Missions.

BOYS OF THE SOUTH FOR THE BOYS OF NEW ORLEANS.

THE Boys' Society of the Second Baptist church of Richmond, Va., moved by an appeal from the Southern Baptist Missionary in New Orleans, at a meeting held November 3, 1884, resolved to appropriate from their treasury the sum of fifty dollars, as the nucleus of a fund to be raised for the purpose of building a Baptist church on Valence street, New Orleans, where already the Home Mission Board has a lot. They hope to secure the cooperation of each Baptist boy in the South in this work for the salvation of the boys of our largest Southern city. To this end, they send this circular to Boys' Societies wherever they know them to exist, and to pastors of churches wherever there are such societies, with the earnest hope that they enlist the sympathy of the boys in this movement, and see that they at once take a collection for this purpose. The need is urgent, therefore act promptly.

Send collections to F. T. Crump, No. 101 West Broad street, Richmond, Va.

(C. F. MUDWALL, Chairman.)

Committee: F. R. STEEL, F. T. CRUMP.

NOW IS THE TIME TO HELP MEXICO.

PAPAL UPRIISING IN MEXICO.

THE long continued and sadly abused supremacy of the Papal hierarchy in Mexico, which suffered a severe check through the "nationalization" of the church property during the presidency of Juarez, was still further crippled by the rigorous repressive measures adopted by Lerdo. By constitutional amendments passed in 1873, church and State were declared forever separate, and marriage was made a civil contract, the church was disqualified from ever holding real estate or capital invested in real estate, and monastic orders were abolished. The following year still further advance was made. The authority of the secular power over the church was declared to be supreme; religious liberty was proclaimed; religious instruction in the public schools was abolished; all religious rites were restricted to the interior of the churches; and the priests were forbidden to wear a distinctive dress in the streets. The object of these and many similar measures was to break the enormous power of the priesthood, which had always been used to control the popular will in the interest of oppression, and had but a few years before been employed to aid in handling over the country to foreign invaders.

For a long time these laws were vigorously enforced. But lately there has been a relaxation of severity, and the priest party, ever on the alert to gain an advantage, have made a bold rush for the recovery of some, at least, of their former privileges. In several instances they have openly defied the government. Religious processions have boldly paraded the streets of Toluca, only fifty miles from the capital; monasteries are said to have been re-established; and even in the city of Mexico, under the very eyes of the government, the priests have been seen on the streets, as of old, in their distinctive garb. There is, in fact, reported to be a general impression throughout the Republic that the Catholic church is about to regain much of her ancient authority.

We sincerely hope this is far from being the case. In no country in the world, and that is saying much, has the Papal priesthood sunk to a lower level than in Mexico. They have been, with rare

exceptions, "blind leaders of the blind," teaching the most degrading superstitions, while their irreligious lives and insatiable avarice have been a scandal to the communities of which they professed to be the moral guides. That such men should come again to wield the power they formerly possessed would be a national calamity. It may be that the restrictions placed upon them have not all been judicious; if not, they should be modified. But if the liberal government of Mexico, which yields to the pressure of the hierarchy, and permits the laws to be violated with impunity, it will simply pave the way to its own overthrow. The Papal party, once on its legs again, will not be satisfied with anything short of its old-time supremacy, and it may be trusted to stick at nothing to attain its ends.

The hope of Mexico is in the growth of Protestantism, and the spread of those ideas of individual freedom which are based upon the teachings of the divine word. The liberal government has infinitely more to gain by affording unlimited freedom to mission work than by seeking to strangle it. It should be self-financed by an alliance, open or covert, with the great agencies of progress and liberty—New York Evangelist.

The Foreign Board has asked Tennessee to contribute \$3,000 of the \$100,000 it wishes to expend on missions in China, Africa, and Mexico this year; \$3,000 of this amount is still ungiven, and only three months remain until the Convention. Let every pastor resolve, I will do what I can to secure this amount this year. Let Mexico be given to Christ. If it is Christianized the Baptists in America must do it.

THE DETECTIVE.

Under this head we shall insert, and keep a record of the names of the denounciation; the names of every impostor and excluded Baptist preacher known to us, as reported to prove his guilt.

BAPTISTS TAKE NOTICE.

J. C. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excommunicated 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's demand. Baptists in other States take notice.

T. M. HALLWOOD—Reference, Des. Mc Bryan, Church Clerk, Asheville, Ala.

EDWARD HARRIS—Reference, J. W. Wans, Ch. Clerk, Carleton church, Ark.

ELB. ROSE, TOLLEN—Reference, Eld. A. J. Paddy, Hemphill, Texas.

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

T. C. H. GALLAND—Reference, W. B. Crumpton, shield's Mt. Airy, N. C.

J. O. LOP, ARK—Reference Eld. A. Lomax, Halesburg, Miss.

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

J. H. LANE, expelled from Goodland church for adultery and desertion of his family. Address, B. J. Thomas, Clerk of Goodland church, White county, Ark.

Give us your postoffice, Bro. Thomas.

JOHN H. MAWSON, expelled from the Huff Spring church, Arkansas, Texas, for drunkenness, adultery, and for making his wife and children. He is of a very dark skin, light hair and beard, black eyes and the whites of a yellow cast, and of all over corpulent. Weight about 160. Also some other marks. Old a long, slender, bad man. Reference—S. W. Barrett, Haysville, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. HARRY—Whereas, this church had charges against Bro. H. Harry for unchristian conduct, and as his removal, the church calling a committee from the church to hear the matter, and advise the church. The committee 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. B. Harry refused to give up his credentials, he is expelled from the church, and his name is to be removed from the church's records. Also, the church is to be notified to publish the names of all members of the church in regular Conference on Saturday before the first Sunday in June, 1885.

G. W. BURNETT, Moderator.

D. A. F. BERRY, Church Clerk.

JOSEPH W. JOHNSON, a small, fair complexioned man, late of South and Front streets, was expelled from our Baptist church for gross disorder and unchristian conduct. He still holds his credentials, stating that he had lost them, which if obtained the church refuse to accept. Reference: T. O. Lewis, Church Clerk, Fayetteburg, W. Va.

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

J. W. BIRD, Chairman.

RE. O. MOORE—The church at Maple Springs on Saturday before the third Lord's day in September, expelled Eld. H. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refuse to accept. He is fair complexioned, light hair and eyes. He is held by the church as a religious impostor, and very bad man. When last heard from he lived in Arkansas. Reference W. C. Ochsman, church clerk, Toon's Station, Tenn.

A. T. FITZGERALD—I have been authorized by the Mount Lebanon Baptist church to publish one Eld. A. T. Fitzgerald, who was a member of said church, and who was legally excommunicated from said church, and who refused to give up his credentials. Reference: Dr. C. C. Ochsman, church clerk, and Dr. J. C. Ochsman, church clerk, Gainesville, Cook county, Texas.

ELD. JOSEPH H. NEWCOMB—The Johnsons Bayou church, Cameron parish, La., in February, 1884, expelled Eld. Joseph Newcomb for holding up and preaching ungodly and heretical doctrine. His credentials were demanded by the church, but he refused to give them up. Now the church, in conformity with the constitution, demands him to be placed in the hands of the church. Reference: L. Garner, clerk, Johnsons Bayou, Cameron parish, La.

THOU HAST GIVEN A HARVEST TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BEFORE THE EYES OF THE TRUTH.

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Distinguishing Principles of Baptists.

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

Church Polity.

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplisher of Error.

THE EASTERN QUESTION.

AN INTELLIGENT reader of this paper asks if the present formidable troubles in the East directly or indirectly affect the last great battle of this dispensation, that is to close by the personal appearing of Christ, as set forth in the Seven Dispensations.

We do not pretend to be a prophet. We have never presumed to prophesy a line: but we have essayed only to interpret the "sure words of prophecy," given for our instruction, which, if uninterpretable, what instruction or conceivable use can they be to us? We believe, without a doubt, that the present formidable movements in the East are the forerunners of, and are preparing the way for, the last and greatest battle ever fought upon this globe.

This is certain as fate,—Russia is determined to go to the sea, and become a maritime power; and then the deluge,—THE DOMINATION OF EUROPE, when the czar will become the Gog of the land of Magog, and the eighth head of the ten-horned beast of Revelation.

THE WANDERING NATIONS.

That England and Russia stand on the very threshold of disastrous war bodes no good for Europe, nor in the long run, for the world; although for a moment a delusive prosperity may make it seem otherwise to this country.

"It becomes interesting to know the aims and views of the countries that are, or may be, parties to the conflict.

"England wants nothing beyond security for the territories she possesses. Of the other possible parties in close alliance, or constrained and compulsory alliance, with England, Turkey, Persia and Afghanistan can only desire the integrity of their present territory.

"Italy aims at national consequence, African territorial and commercial extension, recovery of Savoy and Nico from France, and of the Adriatic coast cities and of the Tyrol from Austria; in short, 'Italia Irredenta,'—restoration of middle-age Italy.

"The aims of Russia are not so patent. It is almost inconceivable that Russia should desire to reach south of the Himalayas in Asia. The *Avan-lanche* supposes Russia to aim at reaching indefinitely eastward in Central Asia, north of the Himalayas. She has been, year by year, for many years, extending from the Caspian to the Aral, and beyond the Aral to the western slopes of the Thian Shan, until Samarkand is to-day the frontier town. Oronourg was twenty years ago; and yet Samarkand is several hundred miles east of Oronourg.

"For a quarter of a century Russia has been marching steadily southeast. First Khiva was to be occupied to make reprisals for alleged commercial injuries, and to obtain commercial terms; then other towns were to be occupied temporarily; but always temporary occupation became permanent. The Balkh was occupied, and finally Merv was to be chastized, only just chastized: and now Russia moves on Herat, and talks of Afghan boundary lines, surveys and commissions. The movement on Herat was tentatively begun fifty years ago, when Russia backed Persia and England Afghanistan.

"Believing that Russia can hardly want India, or any actual occupation south of the Himalayas and east of the Indus, it is our impression that Russia simply desires firm possession of Herat, the surrounding Afghan province of Korassan, and ultimately of Persia, and extension thence back to the westward rather than the east.

"Her extension south, around the Caspian, the pains taken to conquer the Caucasus, the country between the Caspian and Black seas, and to creep around the southern shore of the Black sea, warrant a belief that Russia's aim is rather westward than eastward in the southern half of Asia, and comprehends the whole of Asia Minor. If it shall be necessary to molest British India in order to reach this end it may be done, but not otherwise."

WELL SAID.

THE editor of the *American Baptist Reflector*, in a comment on a communication from Bro. Stillwell of Georgia, in which he deprecates all religious discussions and contentions with other denominations in our pulpits, and papers, and refers to Tennessee for the deplorable effects of such preaching and editing, says, and most truthfully—

"Our brother betrays the fact that he has no personal knowledge of Tennessee Baptists. Our State has not suffered as he imagines it has from contentions with other denominations. There is not a State in this Union in which there are fewer neighborhood quarrels and dissensions between Baptist and Pedobaptists; and yet Baptists, as a rule, have stood up for what they profess. Baptists have never suffered in Georgia, or elsewhere, because of their firmness and aggressiveness. All our troubles have come about as the result of the intolerance of our loose, open-communion, open-arm brethren of our own ranks, who attempt to stir up persecution for any man who sermons in preaching all the truth. Our experience has been that the fatal stab always comes from some one in the rear. Through a seven year's pastorate, in

Georgia, a few miles north of Rome, we preached the gospel. We never hunted for an occasion to assail Pedobaptists, and we never dodged an occasion. And yet we preached to a crowded house during all those years. The leading Pedobaptist of the neighborhood attended our services as regularly as they did their own, and the baptism of a Pedobaptist was not an uncommon occurrence. If we were to send an appointment to that church for next Sabbath, nearly every Pedobaptist in the neighborhood would be in the congregation."

Bro. S. E. Jones, in same paper, commenting on Mr. Moody's influence denominationally, says:—"I have been credibly informed that Mr. Moody was baptized by Mr. Spurgeon while the former was in London. [It is also said that he was immersed in Baltimore, Md. We trust neither report.—ED. BAPTIST.] If he believes in immersion, why not teach the vast crowds that through his ministry the great and last commission of our Lord? A man of his influence would go far to put a quietus to Romish dogmas and borrowed superstitions of the darker days. But is he not encouraging general denominational inter-communion, public affiliation, recognizing all professions of the church kind as parts of the one 'universal church,' and all equally loyal to our Lord Jesus Christ? Hence, is not the whole weight of Mr. Moody's influence, as to the church idea, a most powerful pillar of support to all Pedobaptist societies and institutions, while it is a mill-stone to every Baptist church in christendom that affiliates him? If not, why not?"

"I regard this question an important one: If not, why not? Will not some good brother come to our relief, and help an inquirer in the solution of one of the most important denominational problems of the age? If such affiliation is right, a great many Baptists are doing themselves and the brotherhood a great wrong. Who will equate this in the light of Scripture, if indeed such a thing is possible?"

The exact measure and direction of any man's influence is his own personal example. A correspondent of the *Alabama Baptist*, alluding to the position of the editor, says:—"Your editorial in the issue of February the fifth, on the 'Current Evangelism,' was timely and to the point. Some of our Baptist papers have been very loud in their admiration of Mr. Moody. Glowing accounts have been given of the manner in which he controlled both pastors and people—of how they became mere tools in his hands—of all denomination, and yet he is, so far as I know, of no denomination. No doubt Mr. Moody is a great and good man, as are many others like him, but did ever Baptists gain anything by uniting in any movement that throws all their distinguishing principles in the back ground, and discounts church organization? I, for one, thank you for your editorial."

God be thanked that there are but few Baptist papers in the South that approve of denominational affiliations, "union-revivals," and "truce-meetings."

PASSED OVER.

OUR last issue noted the departure from among us of two valued brethren, Dr. James G. Barkdale of Shelbyville, Tenn., and Wm. C. Crane, D. D., president of Baylor University, Texas. Dr. Barkdale, from 1846 until the war, was one of the most active, useful and liberal brethren in Middle Tennessee and, as a deacon, the life of the church in Shelbyville. His home was the home of all Baptist preachers, and brethren also. The war swept away his property, and shattered both his constitution and his mind. He literally sank under it, and since 1866, has been a helpless invalid. He has passed over to await, with the angels in paradise, his full reward.

Dr. Crane was well known to the Baptists of the entire South. Since the war he has been the efficient president of Baylor University, Texas. The success of that institution, and his life of Houston, are the monuments he has left behind him,—the works that will follow him.

We will send a package of specimens of our imported reward cards to any address for twenty-five cents.

EDICRANS.

Dr. W. W. Evans, Union Springs, Ala.: Thanks for the new subscribers and your assurances of sympathy. You have ever been a friend in deed as well as in word. God bless you and yours.

Dr. J. P. C. Walker of Dyersburg, Tenn., writes: "I will be one of a hundred, or one of any other number, to give Bro. Brown ten dollars each year for the balance of his life; not as a gift, but as a debt for his long service for the Master. Should the Lord see fit to enable me to preach or to lecture again we will join Dr. Walker and Dr. Allison of Henning in helping to support our Bro. Brown."

Bro. R. E. of Louisiana says: "I am happy to learn of your improvement, and hope that it will go on to a full restoration. Surely the prayers of some of your brethren, together with those of your dear ones at home, have been accepted of him who alone can raise the fallen." We believe, as do all who have been conversant with the severity of the stroke, and our intense and protracted suffering, that we have been raised to our present hopeful condition in answer to the prayers of God's dear children. The physicians themselves believe it: for they, time and again, gave us up to die. To God's name be all the praise.—Old Bro. James Lumford of North Carolina renews and sends a new subscriber, and adds: "I thought a while back of trying to do without THE BAPTIST, but have concluded not to give it up as long as I can raise chickens. My wife says she can't do without it. I am in my sixty-ninth year, and cannot work much, so reading is my chief employment. Next to the Bible I find nothing better than THE BAPTIST. I do hope that you may be restored to health again."

Bro. Kelly: "Petra" is feminine by termination, as *patros* (stone) is masculine in reality; or in English, both are neuter nouns. But *faith* (*petra*) is not feminine by termination nor in reality. So your theory is not sustained by it.—Bro. Bleakney of New Brunswick, Canada, writes: "I am thankful to God for sparing your useful life, and earnestly desire that you may be fully restored, and spared for many years to advocate the whole truth of God. There are many in these provinces who have been deeply afflicted in your affliction, and who are praying for your speedy recovery. May the consolation of the grace of God be ever yours."

Will you please give an exposition of John III. 5, which will interest many of your readers in this section?—A. R. EMERSON. So soon as our health will permit we purpose to write out our sermon on Christ's conversation with Nicodemus for publication in this paper, and then, if brethren desire it, publish it in a neat tract.—We are advised of the peril we run in using the brain too much for months to come.—Bro. W. H. B.: We commend you to your father for sound teaching upon the great doctrines you desire more light upon. An hour's converse with him will be of more value to you than a thousand pages of didactic theology.—You have done a good work, Bro. B., and you shall have this paper until you are able to secure us five new subscribers.—Mrs. Clobberly did not canvass the city for the *Baptist Flag*. She incidentally took a few subscribers among her friends.—A. W. LAMAR. We did not suppose she did, although published in the *Flag* as its agent for this city.—I have been reading your paper for one year, and can say that I am thoroughly convinced of its merits, and am persuaded that there is none other superior to it in all my knowledge of Baptist papers. I consider it morally pure and Scripturally correct in its several departments. The query page is a grand thing, and has been a great help to me.—R. CORLEY, Alabama.—The First church in Jackson, Tenn., is delighted to hear with the new pastor, J. S. Vase.—Bro. E. C. Gates has returned from Texas greatly improved in health, and has accepted the work of missionary secretary of our State Board, and already gone to work in good earnest. A better selection could not have been made, or one whose heart is more thoroughly enlisted in the work. May his improvement prove to be permanent.—Despite all that has been written to disparage, and demean the Baptists of

Tennessee by Bro. Gates and his associates Bro. Gates will find both churches and pastors willing to receive and willing to co-operate with him.

E. D. Renfro, Texas: We are aware that infidels have claimed that the mention of Jesus in *Joanaphis* is an interpolation by Christians; but it is for them, and those who assert it, to prove it, and not for us to prove that it is not an interpolation.—Moshelm says what you indicate is claimed it can be shown that he does say it; and if he does say it he proved a falsehood; for those early Christians never advocated fraud and deception to advance Christianity. Catholics we do not reckon among Christians, or as the representatives, in any sense, of Christianity, or their hierarchy as a church, or any part of the church of Jesus Christ.—Eusebius, as it comes to us, cannot be relied upon. His history has been interpolated in the interest of episcopacy.—Bro. W. L. Salling, Arkansas: Your queries, in their turn, will receive attention. Watch the question department.—We have duly enrolled you, Sister B. Sasser, Middleton, Tenn., among the one hundred who will give one dollar to help us support the young ministers. Accept our thanks.—Bro. S. R. Stribley of Louisiana sends us one dollar and fifty cents to send this paper to his daughter in Texas. He has done like a good father and a good friend of this paper. What a nice present from every Baptist father to his children in the far west.—J. W. Sims: You will confer an especial favor by doing as you suggest. We believe you can do it. God help you.—We publish, this week, an obituary, written by the subject himself. It is the first instance of the kind we ever heard of, but is not, in any respect, overdrawn. One more stalwart warrior falls from the ranks of inter-communion to rise no more.—Bro. D. B. Ray, editor of the *Baptist Flag*. He frankly admits and publishes to the world "there is no Bible authority for inviting sister churches to the Lord's table: it should not be done." Who will rely upon him as an honest Christian teacher if, in the face of this admission, he should attempt to defend the practice, or berate and demean those who oppose it?

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

Send ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of *EVANGELICAL HYMNS*, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. If Bro. E. C. Gates's headquarters, for the present, are at Brownsville, Tenn., where he would desire that all his correspondents should address him. He requests that the churches send all contributions for State missions to W. M. Woodcock, Nashville, Tenn. He says: "I am much encouraged with the outlook."

In reading Bro. Lee's "dot," in the last paper recalled the direct question we put to Jacob Ditzler when he declared that the mode was specified, and it was sufficient if the subject was baptized "with water." We asked him if the water was applied to the big toe of the right foot would it be Christian baptism, and he answered with an emphatic no.

The *Texas Baptist* says our old friend, J. J. Andrews, is hard at work, raising one hundred new subscribers for this paper, within the bounds of his Association, and the condition is that we visit that body next fall. This is generous, and we will visit that Association if the Lord wills, and any other in Texas on the same conditions, but we do not wish one at the expense of our noble sister, the *Texas Baptist*, and should we come shall endeavor to raise one for that paper for every one secured for this. Bro. Wells will reply to Bro. Brown in the *Texas Baptist*. By this the *Texas Baptist* proves that it is the friend of religious liberty—free discussion of all important questions. Would that all our Baptist papers were actuated by the same spirit.

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visable to recall the appointment of Eld. J. M. Weeks. We hope our agents will appreciate this action, and so redouble their exertions in the sale of books and the procuring of new subscribers that this change will cause no loss of circulation.

Bro. Weeks had made a good start, and we had begun to feel the benefit of his work. There are still a few Associations in Arkansas where no agent has been appointed. Will not some live, active brother write from each Association for an agency? If this Association has been already taken we will send him the agent's address, so that he may work for the agent in a local way.

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AN EXPLANATION. We place the blue X upon the covers of all whose times will expire within the following four weeks, giving all ample time to renew without incurring a single cent. We give all fair warning that hereafter we shall drop all names the exact week their

Those who wish well to this paper and the cause it supports should do some real canvassing for it now. And all should lose no time in renewing. What a great good would result if there could be a general effort now?—*Mississippi Baptist Record*. The real friends in a cause will try to aid it. The friends of a paper are those who try to extend its circulation.—*Baptist Flag*.

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

April and May are the two best months in the year to obtain subscribers; and there are a thousand friends in debt, as well as in word, who can get one new reader at one dollar and fifty cents each month. Who will head the list to accomplish this? We will publish the list of workers weekly until it is done or abandoned.

An especial offer to young ministers at school. To every young minister in any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost for the next six months—50 cents. Now Methodism will confront them every day, and constantly, and they should prepare for it. It is a practical work on "Salvation."

OUR YOUNG MINISTERS.

Last summer, when in good health, we assured three noble young ministers who were anxious to prepare themselves to preach the gospel of the blessed Christ, and had not the means to do so, that we would be responsible for their expenses, which, at the moderate sum of \$14 per month for board, washing and lights, independent of clothing and books and contingent fee, would amount to \$168. To raise this we depended upon our lectures, and the assistance of our friends, and the friends of Christ and ministerial education. God saw fit to afflict us, and put it out of our power to make a dollar by extra work, and lay a very heavy burden of expense upon us; so that, if these dear brethren are enabled to go through, our friends must discharge this obligation for us, which has so seriously troubled our mind, that should be free from care. Up to January last we failed by \$70 to receive enough to pay their expenses. From the first of January to the first of June we shall need \$221, which, with the \$70 behind, makes \$291 still needed. Bro. E. B. Fuller of Friars Point, Miss., generously comes forward and proposes to be one of twenty to make up the first \$100 of this amount. For the \$101 we must rely on general contributions of one dollar, fifty cents, etc. The fund now stands thus on E. B. Fuller's proposition:—

E. B. Fuller, Mississippi, J. W. Cow, West Virginia, W. Barrows, California, 10 ea., Miss. E. T. Daniel, Ga., C. H. Ardis, La., H. C. Lowry, Miss., A. T. Smith and friends, Texas. Total, \$40.

GENERAL FUND.

Amount needed for March, \$43 00; received in March, \$20 85; still needed, \$22 15. Mrs. O. H. Ardis, La., 1 00; Joseph Younger, N. C., 20 cts.; Mrs. E. A. Doyle, Miss., 1 00; Mrs. Bessie McClain, Mo., 1 00; D. W. Patterson, Miss., 1 00; J. L. Howell, Texas, 1 00; Dr. W. Anderson, Miss., 1 00; Mrs. M. A. Cray, Ark., 1 00; J. T. Holt, do, 50 cts.; S. R. Stribley, 1 00; E. B. Miller, Miss., 1 00; Mary Goughly, do, 1 00; Mrs. Belle Sasser, Tenn., 1 00; An Arkansas Baptist, 1 00; W. D. Caldwell, Ala., 1 00; Theodosia E. Fries, Mo., 15 cts.; M. A. Moseley, Ark., 40 cts.; Arkansas.—Mrs. M. Blankinship, 1 00; Mrs. Ida Bottoms, 1 00; Joe Tolson, 1 00; E. A. Rhodes, 50 cts.; J. B. Vick, 1 00; A. Fish, 1 00; Joe D. Barry, 1 00; R. D. Casey, 50 cts. Total, \$3 00.

Louisiana.—T. B. Harrell, 1 00; J. B. Killen, 1 00. Total, \$2 00. Mississippi.—Mabel and Clara F. Hinn, 1 00. Texas.—Mary A. Davis, 50 cts. Georgia.—D. C. Fountain, 50 cts. Tennessee.—T. O. Buchanan, 1 00.

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QUESTIONS AND ANSWERS.

WIND OR SPIRIT, WHICH?

Dr. K., who is a Greek scholar, says John iii. 8, in the original, actually means the wind blows where it pleases, and thou hearest the sound thereof, but canst not tell whence it cometh, or whether it goeth; so is every one who is born of the Spirit. How is this? I am no Greek scholar, and cannot tell. What does the verse mean read any way? Iniquity.

ANSWER 183. We certainly should not, unless compelled by the context, give an unusual meaning to any word. The primary and literal meaning of the Greek term *pneuma* is spirit, and not wind. It is used in the New Testament three hundred and ninety-two times, and, in our version, is correctly translated spirit and ghost three hundred and ninety times, and once, life. The Greek word for wind is *anemos*. We are bound, then, to translate *pneuma*, in this passage, spirit, unless the context requires a strange and unusual meaning. But the context absolutely requires us to accept the natural meaning. Read the verse with wind; for if it means wind in the first sentence it certainly cannot mean something very different in the last clause of it. Try it: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whether it goeth; so is every one that is born of the wind." Read again, Christ, just above (verse six), had said, "that which is born of the flesh is flesh, and that which is born of the *pneuma* (wind) is wind," or of "the spirit is spirit," which? If *pneuma* is used by Christ for wind in one part of his conversation with Nicodemus he certainly used it in this sense in every connection; else he must have intended to confuse the mind of his illustrious hearer, and of his readers to the end of time.

The Spirit, I say, Holy Spirit breathes, whisps, where it listeth, pleases, and thou hearest its voice (phone), but canst not tell whence it (the voice) cometh and whether it goeth; so is every one that is born of the Spirit. The sovereignty and mystery of the Spirit's work seems to us to be clearly taught in this verse. For a fuller exposition Inquirer must wait until we are able to write out our sermon on John iii. 5.

A Campbellite preacher, on the 25th Sunday in September last, proved, "without fail," that the kingdom which Christ came to set up was not set up, or in existence, at the time of Christ's death. His proof passages were Luke xxiii. 51, Mark xv. 48 and Acts i. 6. These were all; and his conclusive argument from them was, if Christ's kingdom had been set up his disciples would have known the fact, and not have been looking for it. A Baptist preacher, named Woodall, stated the same day that Christ's kingdom was set up by Christ, and was in existence before he died. Which is correct? We want light on this subject. W. WILLIAMS, Kentucky.

ANSWER 184. We only know what Christ tells us about it. By the mouth of his prophet (Dan. ii. 44) he declared that he himself, in the days of the Caesars, would set up a kingdom, and that without agents. By the pen of Matthew (xi. 11, 12) he tells us that his kingdom existed from the days of John the Baptist, and that both himself and John were in it; i. e., rightly translated, he that is later in the kingdom is greater than he. Christ was greater than John, but Christ came after John. John says: "He that cometh after me is greater than I."

As a human kingdom cannot exist without its constituents, provinces, so Christ's kingdom cannot exist without its constituents, gospel churches; therefore Christ could not have had a visible kingdom without a visible church, which is a divinely organized company of baptized disciples. If he had a kingdom in the days of John the Baptist he must have had at least one church. That he had a church we learn from John, who called it by its Christian name, a bride; "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."

Christ, at that time, had a bride, a church. He himself recognized the existence of a gospel church when he instituted a law for the discipline of all personal offenses. See Matt. xviii. "Tell it to the church. . . . If he will not hear the church," infra, or laws, cannot exist without or before the institution, or government.

But conclusively, Christ explicitly told the Jews that his kingdom was then *among* or *in* the very midst of them. See Luke xvii. 21. The American rayleon reads thus, and settles this question (as it does the act of baptism) beyond controversy or doubt: "The kingdom of God cometh, not with observation, neither shall they say, lo here, or there! for lo, the kingdom of God is in the midst of you!" Its king was there, his subjects there, and Judea was its locality at that time. These are the essentials of a kingdom.

Send twenty-five cents to Graves & Mahaffy for a package of specimens of imported reward cards.

Mr. Moody is not a Baptist, though he never uttered one syllable while in Richmond to which a Baptist would object. He made one remark about the Baptists which was gratifying to us. He said that wherever he had labored the Baptists had worked with him. That is right. We can readily see how Baptist folks can work with a man of God, such as Mr. Moody is. They are not handicapped by ecclesiastical laws. — *Religious Herald*.

If our brethren of the *Herald* will only denounce Paul they will see that Baptists are "handicapped" by specific ecclesiastical law from all religious associations with those who do not preach and practice according to the teachings of Christ and his apostles. The apostle John, the beloved of Christ, thus wrote: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds." (2 John 10, 11.) We affectionately commend the prayerful consideration of this law to our brethren of the *Religious Herald*. Will they deny that Paul and John were Old Landmarkers of the most "airtight" sort?

Dr. Adam Clark (Methodist), on this law laid down by John, says: "He that tows toward him as if he considered him a Christian brother, and sound in the faith, puts it in his power to deceive others, by thus apparently accrediting his ministry. No sound Christian should countenance any man as a Christian minister who holds and practices erroneous doctrine."

Will our Richmond brethren deny that Mr. Moody, a Pedobaptist, does not hold, and, by his example, teach erroneous doctrine? Will they? Baptists are then specifically restrained and forbidden to associate religiously with the unbaptized teachers of manifestly heretical doctrine. Mr. Moody is an unbaptized and an unordained man; and no Baptist church in America would ordain or even baptize him, holding the doctrine he does. Why, then, by your acts, brethren, did you say to the world that he is both baptized and ordained, and sound in the faith?

ITEMS.

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

The desire of power in excess causes angels to fall; the desire of knowledge, in excess causes men to fall; but in charity is no excess; neither can man or angels come into danger by it.

A tenacious adherence to the rights and liberties transmitted from a wise and virtuous ancestry, a public spirit, and a love of one's country, are the support and ornament of government.

We must lend an active ear, for God's voice is soft and still, and is only heard of those who hear nothing else. Ah how rare it is to find a soul still enough to hear God speak!

No grace is more necessary for the Christian worker than fidelity,—the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.

Rev. Noah Porter, D.D., president of Yale College, says of the New and Complete Bible Commentary: "I cheerfully commend this work as particularly adapted to those persons who may desire a single commentary of the Scriptures which is compact and portable, as teachers and pupils in our Sunday-schools and Bible classes. It is also

especially well suited for use in the family." See our advertisement for a full description and terms.

Leave God to order all thy ways, And hope in him what'er befalls; Thou'lt find him in the evil days Of all sufficient strength and aid. Who trusts in God's unshaking love Builds on the rock that naught can move.

There is no Bible Authority for inviting water churches to the Lord's table. It should not be done.—D. B. HAY, Editor Baptist Flag, in issue of February 27, 1878.

We have on hand several hundred copies of Baptist Principles and Practice, being a series of three sermons preached by Pastor Lamar of this city. These sermons have been remarkably fruitful in convincing Pedobaptists, and cannot fail to do much good wherever circulated. An hundred copies distributed in your neighborhood might lead many to learn the way of the Lord more perfectly. Send us one dollar and we will send you a dozen copies. GRAVES & MAHAFFY.

Not long ago one who preaches far other doctrine than mine complained bitterly that he could make no headway with people of our sort, because those who had once fallen under the influence of our doctrine are settled in it, and cannot be rescued from it. He said that no headway could be made against our views; for men become so desperately enamored of them that they cannot be weaned from them. Blessed be God for that. Let a man once know the living God, and feel his eternal love within his bosom, and all the devils in hell cannot make him leave the doctrine which is life unto his soul.—*Spurgeon*.

A ministry that pleases everybody may well suspect itself. Look at the doctrines we preach,—human depravity, our Lord's deity, the atonement on the cross, the personality and work of the Holy Ghost, the need of every man, the most amiable and cultivated, of being regenerated, the Bible the sole rule of faith, self-denial a part of true Christian living, retribution to the impenitent, and all this with a worship conspicuously plain and free from show and meretricious decoration. Make all this palatable to society, the world, everybody! No: this message tramples on the pride of human intellect; it belittles the boasted culture of the time; and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris.—*John Hall*.

Bro. Montgomery of Arkansas examines Bro. Bdy's positive (?) Scriptures by which he claims to support intercommunion; and we think every one will read his article with profit. If, as Bro. Ray claims, the supper is a kingdom ordinance, it certainly is not a church ordinance. If the former, then every member of Christ's visible kingdom has a right to eat the supper wherever spread in that kingdom,—in any Baptist church on earth. But this right is denied by all our standard authors. Dr. J. M. Pendleton says for the member of one church to claim the right to eat the supper in a church of which he is not a member is to assault the independence of the churches. Bro. Montgomery clearly shows how Bro. Ray's teachings utterly subvert both the independence and the discipline of the churches; and that man lives not who can invent a theory to support intercommunion without doing it. Our columns are open for the trial.

In what an unhappy condition is that person who cannot derive comfort from the salvation of his own child! Yet there are many men and women in such a state. They care nothing for the souls of their offspring. It would bring no joy to them if they saw all their children walking in the truth; nor does it cause them any concern to see them otherwise. To see them sharp in business, or fair in countenance, is their ambition; but to have them beloved of the Lord is no matter of desire. Poor souls! their own carnality overflows and saturates their family. To some it would even

cause anger and wrath to see their children turning to the Lord. They so despise true religion that if their sons and daughters were converted they would rather hate them than love them the more. Such persons make curses out of their blessings. They put bitter for sweet and sweet for bitter, darkness for light and light for darkness; and therefore that which ought to be their comfort and joy becomes a source of disquietude.—*Spurgeon*.

Was this the impression Bro. Ray designed to make upon his readers? BRO. GRAVES:—In THE TENNESSEE BAPTIST of February the fourteenth, 1888, you copy a charge from the Baptist Flag, charging you with having a Pedobaptist to fill your pulpit. To this charge you answer, "yes," and very briefly defend the act. As this is a new departure for you, and will no doubt surprise all the Old Landmarkers, will you please give the name of the place, time when, and the person by whom, it was filled, and the circumstances.—OLD LANDMARKER. Upon the first page of our paper we publish, nearly every week, a sermon; and we name this department Our Pulpit. Under this heading we once, on a time, published a sermon written by a Pedobaptist, because it was a good essay. It was this we understood Bro. Ray referred to by way of a state and borrowed joke. Do you write him, brother, and ask him if this is not all of it. Will not our Bro. Ray do us the justice to tell his readers that this was all he intended? for his charge may have misimpressed hundreds as well as Old Landmarker, who is more than an ordinarily intelligent man. We have yet to learn that it is necessary for a man to be baptized or ordained to qualify him to write instructive prose or poetry.

It looks as if proselyting was not abandoned on missionary fields, as we notice that Rev. Mr. Powell, a Baptist missionary in Mexico, somewhat exultingly reports that he went to the Presbyterian church in Patos, Mexico, and baptized enough of the members to form a Baptist church, and expects soon to baptize a number more.—*Presbyterian*. It so happens in this case that the Presbyterians of Patos, though they had never heard the gospel except from Presbyterian ministers, were Baptists in principle before they ever saw a Baptist, and before they knew that there was a Baptist in the world. They had been thoroughly proselyted by reading the New Testament, their Presbyterian teacher to the contrary notwithstanding. Mr. Powell exulted, and so do we. Is there any harm in this? Is there a Christian on earth who does not rejoice when he sees what he believes to be God's truth take hold on the minds and hearts of his fellowmen? "Charity rejoiceth in the truth." (1 Cor. xiii. 6.) If our Presbyterian brother does not rejoice when he sees people embrace what he believes to be the truth he is destitute of the charity which the apostle commends. Still, we do not doubt our friend's charity in this sense; and we have not the shadow of a doubt if a Baptist church, having no guide but the New Testament, should resolve itself into a Presbyterian church, he would be as exultant as Mr. Powell and the *Index* are over the happy phenomenon at Patos. Our good brother ought not to censure us for doing the very thing which he would be sure to do himself,—if he had the opportunity.—*Index*.

We respectfully suggest to the minister of the gospel that he will discard the plural pronoun "we" in speaking of himself. Editors are, perhaps, justified in adopting that method of speech, but there is, so far as we can see, nothing in favor of its use by the preacher. It is true that the personality of the editor often breaks through the conventional "we," and enables the reader to identify him beyond all mistake. But, as a rule, the editor speaks as a part and not as a whole,—as one of a company and not for himself alone,—but as truly for those associated with him. Besides, the editor's name is not attached to what he writes; and it is understood that the entire corps is responsible for all that is said editorially. But not so with the minister. He speaks in a personal and not in an associated capacity. He is solely responsible for

his own utterances. It is, therefore, not only unnecessary, but at times it borders on the absurd and ridiculous for him to put on the self and pompous "we." We have before us a letter from a young preacher which absolutely battles with "we's." "We" have been traveling, "we" baptized in a meeting, "we" baptized so many, "we" preached so many times, "we" did this, and "we" did that, and "we" did the other thing. Indeed, it impresses us as a "we-bit" of a letter. The brother writes as if he was a full caravan of preachers, when, as a fact, he ought to be abundantly comforted if he can pass for one. What is he talking about? Only about himself. And not the least truly about himself because he is hidden behind his multitudinous "we." It is barely possible that if he had used the honorable and never-misunderstood pronoun "I" he would not have ventured to air his performances so extensively. We were present not long ago when a beloved minister gravely announced that "our throat" was sore, and that "we" found it very painful to speak. We felt greatly disposed to rise and say to the congregation that "our throat," through the mercy of the Lord, was not sore, and we did not wish for any such impression to go abroad. As he pathetically dwelt on the badly ulcerated condition of "our throat" we fancied that some of the inquisitive boys in the audience were wondering if "our throat" was not a portable and adjustable machine, belonging jointly to the several preachers present. We understand, of course, that a humble preacher is anxious to avoid every appearance of egotism in the pulpit. His modesty is worthy of commendation; but he ought to know that there is really no more conceit in "egotism" than there is in "wegotism." Indeed, there is often a smack of cant and self-assertion in the frequent use of "we" that is easily seen, and cordially abhorred.—*Exchange*.

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

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 hope the pastors, missionaries and Sunday-school superintendents, and the brethren generally, in the city, will furnish us all the items of news of any interest that may come under their observation each week.—Service in the Central church every Sunday morning at eleven o'clock; every Sunday evening at a half past seven. Prayer-meeting every Wednesday night at a half past seven. Sunday-school at a half past nine. A. W. Lamar, pastor.—Service in the First church just the same as in the Central. R. A. Venable, pastor. B. G. Craig, superintendent of the Sunday-school.—City mission, corner Fourth and Jackson streets. Sunday-school at three o'clock p. m. Prayer-meeting at a half past seven o'clock p. m. Friday.—Chelsea Sunday-school, Fifth street, near Mill, three o'clock p. m. Prayer-meeting at the same place at a half past seven o'clock Monday night. Walter E. Hughes, city missionary.

TENNESSEE.—Bro. B. F. Bartle says: "Please announce through THE BAPTIST that a ministers and deacons' meeting of the Oeese Association will be held at Cleveland, embracing the fifth Sunday in this month, beginning Friday night before. Subjects pertaining to missions and Sunday-schools will be discussed."—Bro. C. T. Malone, pastor of Independence church, Unity Association, says: "Please give space in your columns for the following announcement: The Sabbath-school Convention of the Unity Baptist Association will convene with the Independence church on Friday before the fifth Sabbath in the present month. The church expects a representation from the different Sunday-schools and churches in the Association, and has a committee of reception to attend to delegates and visitors. Delegates and visitors coming by railroad will get off at Medon, on the Illinois Central railroad. They will please inform the chairman of the committee, Rev. J. A. Jones, Dan-

mark, Tenn., as early as the twenty-first day of the month, in order that conveyances may be ready at the depot on the following Friday morning. Independence church is situated eight miles west of Medon.—The blessings of God have descended upon the church in Millco. Twenty-eight members were received the first day of this month, and more were expected to join soon.—Some good meetings were held in Beeville the first week in this month, conducted by J. R. Bundren of Mossy Creek, which had the result of a number being brought into the fold there.—Good meetings were reported in progress in Mossy Creek the second week of this month, and the blessings of the Lord were flowing in upon the people.—Bro. E. C. Faulkner of Ripley says in the *Reflector*: "Our Woman's Mission Society is taking on new life. Several additions last meeting. One thing worthy of note,—they pay every cent they promise. Wish the brethren were as uniformly honest. Glad the women everywhere are coming to the front in church work."—Meetings continuing four weeks in Knoxville had, as results, the addition of fifty-nine to the church.

MISSISSIPPI.—Eld. J. D. Barton of Saldillo says: "Please publish the following: A ministers and deacons' meeting will be held with the Saldillo church for the West Jordan Association on Saturday before, and including the fifth Sunday in May next. A full attendance of ministers and deacons of the Association is earnestly requested. All visiting brethren will be cordially welcomed and entertained. Come, brethren, all, and help us in this work."

ALABAMA.—Bro. John M. Simpson of Hartwell writes: "There will be a ministers and deacons' meeting of the third district of Muscul Shoals Association held with Bethel church, near Hartsell, Morgan county. We hope to have a large attendance."

"STORM AFTER STORM."

WHILE I write the snows are falling, and the winds are blowing and drifting. Many a traveler on the land is weather-beaten, and many a sailor on the sea is tempest-tossed. And so it is as we sail over life's rough ocean. "Storm after storm rises dark o'er the way." Fierce winds howl around us, and angry tempests beat upon us, leading us to sigh: "Oh that I had wings like a dove, for then would I fly away and be at rest; I would hasten my escape from the windy storm and tempest." Here in this sin-cursed world, there is alternate sunshine and storm. The one is sure to succeed the other. The sun may shine to-day, but it will be beclouded to-morrow. We cannot depend on continued prosperity. Troubles in one form or another, more or less heavy, will be sure to overtake us. It cannot be otherwise in a world where sin and death reign. This is not our rest. In vain we strive to find it here. Do what we may, and go where we may, troubles and sorrows will attend us. Let us be thankful that there is a world where the sun forever shines, and where gentle breezes ever blow. If we are the friends of Christ, he is on board the bark we sail. He will keep it from foundering. He will pilot it across life's tempestuous sea, and bring us safe to the haven of eternal rest.—*Christian Chronicle*.

To save correspondence we would state to all who have remitted for subscriptions to THE TENNESSEE BAPTIST, which remittances have been received since October the twenty-fifth, that we have given credit to the new subscription rates. Those who sent two dollars have been credited for sixteen months; those who sent one dollar, eight months. And ministers, new subscribers, sending one dollar have been credited twelve months.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for three months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers: 25 cents for 61.

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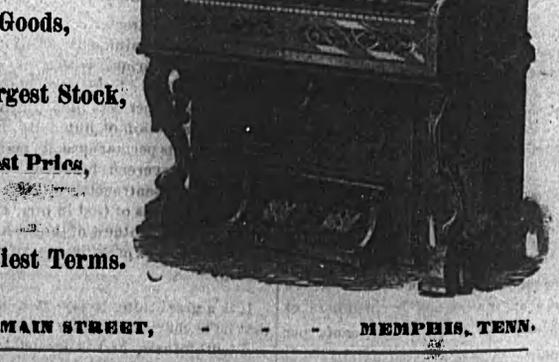
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Where there is no Christian Sabbath there is no Christian morality; and without this free institution cannot long be sustained.

It is a shame for a rich Christian man to be like a Christmas box that receives all, and nothing can be got out of it till it is broken in pieces.

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When you cry out for God, he will cry out for you. There was never a heart home-sick for heaven that heaven was not home-sick for it.

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Our Lord took his disciples with him into a ship to teach them a practical lesson. It is one thing to talk to the people, but it is another, and a far different thing to go into ship with them...

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Our Pulpit.

RATIONAL CERTAINTY OF ENDLESS PUNISHMENT.

BY DR. BRADD.

THE certainty and endless duration of future punishment is a doctrine primarily of revelation, while the objections to it are speculative and asserted to be rational. In arguing with objectors, it has been common for defenders of the doctrine to rely upon Scripture testimony for their positive grounds, and upon rational principles only for replies to objections.

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THE CLOSED DOOR.

I REMEMBER it so well; it was one morning many years ago, when I was a very little child.

I had been disobedient at breakfast time, and papa had said to me gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes." I got down, choked back the sob that rose in my throat, and without venturing to look into papa's face, I went outside the door, and it was shut against me.

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I had been disobedient at breakfast time, and papa had said to me gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes." I got down, choked back the sob that rose in my throat, and without venturing to look into papa's face, I went outside the door, and it was shut against me.

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