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THE TENNESSEE BAPTIST.

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

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HOUSES NOT MADE WITH HANDS.

THE first of these is wisdom's house, as we read in the word of God, "Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that wanteth understanding, she sayeth to him, come, eat of my bread, and drink of the wine which I have mingled," (Prov. ix. 1, 5). So the wisdom of God, the Lamb of the New Testament, is represented as "having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth," (Rev. v. 6).

The pillar is the well known symbol of durability or stability, and hence we are not left to conjecture, to determine what is meant by the seven pillars of wisdom's house. "Thy righteousness is an everlasting righteousness," (Ps. cxlx. 142; "The truth of the Lord endureth forever," (Ps. cxviii. 2); "His mercy endureth forever," (Ps. cxviii. 2); "I have loved thee with an everlasting love," (Jer. xxxi. 3); "Thou art a priest forever after the order of Melchisedek," (Ps. cx. 4): "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us," (Heb. ix. 12); "The blood of the everlasting covenant," (Heb. xiii. 20). The seven pillars, therefore, are shown by the Scriptures themselves to be righteousness, truth, mercy, love, the priesthood of Christ, the redemption procured through this priesthood, and all the foregoing founded and made certain by a covenant ordered in all things and sure.

Hence in the second place we read of the sinner's house. When poor tricky, fleeing Jacob met the Lord, he was filled with dread and exclaimed, "This is none other but the house of God, and this is the gate of heaven," (Gen. xxviii. 17). It was God's house, but it was where God in grace met a terrified sinner. So it was often when God was manifest in the flesh. For example, we see him in the house of Levi, surrounded by a great company of publicans, and vindicating his reception of them in the marvelous words, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners," (Luke v 31, 32). Again we find him in the house of a Pharisee, when a woman who was a notorious sinner fell at his feet weeping, and washed his feet with her tears, and wiped them with her hair; as if her very tears of penitence might pollute the blessed One, (Luke vii. 38). It was in the house of a sinner he told about the great supper, (Luke xv.); and it was in the house of a rejoicing father the prodigal sinner was so gladly received (Luke xv).

Third, therefore we next read of a banqueting house. "He brought me to the banqueting house, and his banner over me was love;" and "the beams of our house are cedar, and the rafters [or galleries] of fir," (Song i. 17; ii. 4). His invitation is, "Eat, O friends; drink, yea, drink abundantly, O beloved," (Song v. 1). Still the invitation is, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price," (Isa. lv. 1). This is just the prelude of the sweet notes that were heard "in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink," (John vii. 37); and this again is the prelude of that great shout which shall be heard, when heaven shall say, "let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. . . . . Blessed are they which are called to the marriage supper of the Lamb," (Rev. xix. 7, 9).

Fourth, but there is a church house, as well as a banquet house, "that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground [or stay] of the truth," like the Jachin and Boaz pillars which Solomon set before the temple, as the witness and maintainer of the truth, (1 Tim. iii. 15). So we read of "Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicings of the hope firm unto the end," (Heb. iii. 6); "to whom coming, as unto a living stone, disallowed of men, but chosen of God, and precious, ye also as living stones, are built up a spiritual house," (1 Peter ii. 4, 5). The church cannot save us, nor have any part in saving us, except as a witness to the truth, but very solemn and searching is the word, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile [mar] the temple of God, him shall God destroy [mar]; for the temple of God is holy, which temple ye are," (1 Cor. iii. 16, 17).

Fifth, restored Israel is to have a house, partly material, but also partly not made with hands. "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," (Isa ii 2, 3). "I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts," (Hag. ii. 7). If the question is asked as to the time of the establishment of Israel's house the answer is, "When the Lord shall build up Zion, he shall appear in his glory; . . . . to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the the Lord," (Ps. cii. 16-22).

Sixth, there is the body's house, concerning which believer's can say, "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heaven's," (2 Cor. v. 1). It is a wonderful house, incorruptible, glorious powerful, spiritual, (1 Cor. xv. 42-44); and Jesus says, "they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection," (Luke xx. 35, 36). Hence the apostle's earnest desire to know the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; "if by any means," he adds, "I might attain unto the resurrection of the dead," (Phil. iii. 11). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years," (Rev. xx. 6).

Seventh, there only remains the Father's house. "In my Father's house are many mansions: if it were not so, I would have told you. I goto prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, ye may be also," (John xiv. 2, 3). It is "a city which hath foundations whose builder and maker is God," (Heb. xi. 10). It is so far that those who by faith have caught the sheen of its glittering walls, "desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city," (Heb xi. 16). Its brightness is so resplendent that "the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it," (Rev. xxi. 24).

THE THIEF'S PRAYER AND ITS ANSWER.

BY A. J. BATTLE, D. D., MACON, GA.

"Lord, remember me when thou comest into thy kingdom," etc.—Luke xxiii. 42, 43.

THIS is the briefest, strangest and most momentous of interviews. Brief, in that it required only a few seconds for the earnest appeal, and the gracious reply. Strange, in that such an appeal should come from such a man in such circumstances, and should evoke so prompt and gracious an answer. Momentous, in that it illustrates the power of divine grace in a critical moment, and sheds so blessed a light on the future.

I. The prayer analyzed: 1. It implies a belief in the superior dignity, power and goodness of Jesus, "Lord." 2. It was the prayer of conscious helplessness and want, "Remember me." 3. It recognized the Messiahship of Jesus, and evinced his belief in the future triumph of Christ the King—"When thou comest into thy kingdom." 4. Hence it was the prayer of true faith.

II. The gracious reply—It opened paradise to the robber. 1. What is paradise? It lies just beyond the river of death. 2. It is the realm of the disembodied spirit. 3. It is a place of happiness. 4. The peculiar characteristic is blissful rest. 5. The chief element of happiness is companionship with Christ.

III. Inferences: 1. It is a state of consciousness. 2. It is not purgatory. 3. The inhabitants do not wander back to earth, and do not perform the office of guardian and ministering angels. 4. They are not called back at the demand of so-called spiritualists. 5. Tidings may reach them from earth, carried by the ascending angels. This state of blissful rest terminates, when the spirit shall be reunited to the risen body, and when Christ shall come into his kingdom. The robber and all who have a place in the memory of Jesus shall have a place in that kingdom.

In the glory, what songs of grateful joy, what hallowed notes of chastened praise, what adoring love will flow from the redeemed ones as they look back and learn how much they owe the forgiving love, the upholding power, and the manifold wisdom of God. They shall then see how good, how wise, how kind have been his dealings; how truly he has led them by the right way, the best way, the most effectual way, the least painful way. Yes, they shall remember all the way by which he led them. They shall know even as they are known. They shall see how much they grieved him, how many times they turned aside, and learn out to the full the deep compassion, the tender yearnings, the rich, unceasing grace which flowed from him.

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CHRISTIAN PERFECTIONISTS.

THEIR INTERPRETATIONS AND MISINTERPRETATIONS.

BY A. J. PEOST, D. D.

NO. X.

"If we say that we have no sin we deceive ourselves and the truth is not in us."—1 John i. 8.

WE will now attempt an analysis and an exegesis of this text, which will reveal the fact that not one word is said of man's "perfect love" for God, but much is said about God's perfect love for man, and with man. Let us notice the first clause: "Herein is love made perfect with us."

The question will naturally arise, is not God's love always perfect? How then can it be made perfect? The Greek verb, *teleiotai*, rendered "is made perfect," means to accomplish a purpose, to reach an end, to fulfill a design. Now whose love is it that is made perfect, that accomplishes its purpose, fulfills its design? The The foregoing context will show that God's love to man, and not man's love to God was almost the entire theme of discourse. For example, verse (10) "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The verse immediately preceding the one under consideration, reads: "And we have known and believed the love that God hath to us God is love, and he that dwelleth in love dwelleth in God and God in him." Then comes the passage "Herein is love made perfect with us," viz, God's love reaches its end, and accomplishes its design with us, "that we may have boldness in the day of judgment." This leads us to consider the second clause of the verse, "Boldness in the day of judgment!" Bold expression that. Is there any mortal on earth so morally conceited as to imagine his love to God so perfect that he can boldly march up to God's great white throne, of judgment (for this is their conception, that saint and sinner will stand before that throne) and be judged according to the deeds done in the body? But if I know the judge loves me perfectly, that his love is accomplishing its design, then I can have boldness in the day of judgment. "There is no fear in love, but perfect love casteth out fear; because fear hath torment." "There is no fear in love." Whose love? God's love is perfect, and it casts out all fear. If the Judge loves me perfectly my fear is gone forever, my torment is impossible. Will we not love such a judge? Certainly, and the next verse tells us why we shall love him "We love him because he first loved us." But there is another reason for no fear besides the fact of God's perfect love for us. "Because as he is so are we in this world." Here is God's love with us fulfilling its gracious design. As he is complete, so are we "complete in him." As he is accepted at God's right hand, so are we "accepted in the beloved." "As he is the Son of God, so are we the sons of God." As he is "not of the world," so are we "not of the world." As he is the image of God," so are we "changed into the same image." As "he shall reign forever and ever," so we "shall reign forever and ever." As he is one with the Father, so are we "one in Christ Jesus."

Thus God's love is made perfect, that is it accomplishes its design, when we "have boldness in the day of judgment, because as he is so are we in this world." Not as he was, so are we, as if it referred to his perfect walk on earth, or as if our "boldness in the day of judgment," rested on the perfection of our walk, or our perfect love. It is true, if we abide in him "we ought also to walk even as he walked" Still our acceptance and boldness depend not on this, nor on anything we say or do, but we may have boldness in the day of judgment "because as he is so are we in this world." And it is God's love for us that has made us one with Christ, and hence we may have no more fear of the judgment than Christ would have. How perfect the love of God! How it thus accomplishes its purpose! How it removes all our fears! How bold it makes us! "It is Christ that justifieth, who is he that condemneth?" "If he is for us who can be against us?" We may have boldness now as a present experience, no fears, no torment now, for "as he is so are we in this world." Let us enter into the joy of God's perfect love for us now. If you would have joy now, and boldness hereafter look not within to what you are in yourselves, but look up to what he is, and what we are in him. We must never once think of the perfection of our love to God; but we must "know and believe the love God hath to us." Christ is to be our judge, and he says to his Father, "As thou hast loved me even so have I loved them"

The judge on the throne loved us enough to die for us. May we not then have boldness? Is it not entirely natural that such love on the part of the judge should attain its end by casting out all fear of meeting him? Is not such love made perfect when it thus accomplishes its design of making us one with the judge? There are other passages that make a similar use of the word perfect. For example, in the epistle of James, it is said, "By works is faith made perfect." That is faith is made to accomplish its object, to produce its proper results.

In this same epistle of John we also read: "Whoso keepeth his word, in him verily is the love of God perfected." Keeping his word is the proper fruit, the design of the love of God. Or again: "If we love one another, God dwelleth in us, and his love is perfected in us." His love produces its proper results, its design is accomplished when we love one another. And in the same sense, the design of God's love is accomplished when we have "boldness in the day of judgment," not because our love is perfect, but God's love is perfected, and produces in us absence of all fear.

It is not in the nature of my love for God to cast out fear, but it is in the very nature of God's infinite love for me to cast out all fear in the day of judgment. This passage is therefore mistranslated and misinterpreted by all Christian perfectionists, and is thus taken from them. There are several other passages in which the love of God for man is frequently mistaken for man's love to God. The first time we meet the expression, "love of God" in the epistles, is in Romans v. 5: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us." It is not our love to God, but a sense of God's love for us that prevades the heart.

An eminent expositor of the Bible once called on a poor dying young man, and quoted this passage to his consolation, saying, "you have that blessed hope which maketh not ashamed, for you feel such love to God shed abroad in your heart, that it must be by the Spirit of God which is given to you." "Ah, sir!" said he "that is not the meaning of the text at all." "What" said the learned expositor, "not the meaning? What meaning then do you give to it?" "Ah, sir!" he replied, "it would be a poor hope I should have, if it was derived from any love I feel to God When I think of what he has done for me, and how I ought to love him. I feel so cold and dead, compared to what my love ought to be, that I would despair instead of having a hope that maketh not ashamed, if my love to him was the ground of my hope. No, sir, it is God's love to us poor sinners, that the Holy Ghost sheds abroad in our hearts, and it is that which gives us the hope that maketh not ashamed "Read on, sir, and you will see it is." The great commentator read the next three verses, viz: "For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet, peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us." In the eighth chapter of Romans is another passage wherein the love of God for man is often perverted into the love of man for God: "Nor hight, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Again. "For the love of Christ constraineth us," is often interpreted as if it referred to our love for Christ, instead of his love for us, which acts as the motive power. Paul also exhorted the Ephesian converts "to be rooted and grounded in love," that they "may be able to comprehend with all saints what is the breadth and length and depth and hight, and to know the love of Christ, which passeth all knowledge, that ye might be filled with all the fulness of God." The phrase, "love of Christ" in this passage is often mistaken for our love of Christ instead of the love of Christ for us. In 2 Thess. iii. v. we read: "And the Lord direct your hearts into the love of God, and unto the patient waiting for Christ." But it is in the first epistle of John that the words "the love of God" occur most frequently, and always in the same sense, viz, God's love for us and not our love for him. The very theme of the epistle is the assurance of "the love of God," "the love of the Father" for his children: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." "In this was manifest the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Three times in this epistle we read of the love of God being perfected, and Christian perfectionists continually refer to these passages as evidences of their "perfect love" to God, whereas it always refers to God's love for man, and not man's love for God It is a most singular perversion of three precious passages on God's love for us But there are not only those who claim to have attained the blessings of "perfect love," so they can say, "As he is so are we!" but they profess to have perfect characters, and they quote another passage in proof to which we invite attention. It is found in Philippians, iii. 15: "Let us therefore as many as be perfect be thus minded." It is said that Paul and others at Pallippi claimed to be perfect. We shall endeavor to show the misinterpretation of this passage by "Christian perfectionists." The New Testament often uses the word "perfect" to express not so much the idea of moral completeness, as that of physical maturity. For example, when Paul says, that he would have his converts to be "men in understanding," and when the epistle to the Hebrews speaks of "them that are of full age," the same word as this "perfect" in the passage under consideration is used. It means "full grown" in contrast with "babes," maturity of character, an advanced stage of development. Another argument to show that Paul did not refer to perfection of character, is the fact that those "perfect people are exhorted to cultivate the idea that they had not "a ready attained, and that they were to be constantly reaching forth to the things that were before, so that a sense of imperfection of character, and a continual effort after a holier walk are the desires of Paul's perfect man." "And if in anything ye be otherwise minded, God shall reveal even this unto you." "Perfect" people may be possibly "otherwise minded," by which we understand not divergently minded from one another, but otherwise than the moral law of life would prescribe. Thus we see that the sacred writers call people "saints" though they have many sins, they call men "perfect," though they have many imperfections, not because they have attained or are already perfect in character, "but because they are following after, if that they may apprehend that for which they also are apprehended of Christ Jesus." Paul called those the "perfect people" who had not reached moral perfection, but were "pressing toward the mark for the prize of the high calling of God in Christ Jesus." Paul says: "Not as though I had already attained, either were already perfect, but I follow after," etc. Paul would have us to understand that he is the most perfect Christian, the most manly character whose ideal was so high that he could never reach it in this life. Paul was always on the reach for something higher; his aim was always far above his attainments. He was always "thus minded," viz, always thus striving. And he says: "Let us thus therefore as many as be perfect be thus minded." "That is, the more perfect or "mature" a Christian is, the more humble he is, the less he talks of his attainments. He never owns that he has reached his high ideal. He never talks like the Pharisee, who said, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all I possess." And the publican standing afar off would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exaltoth himself shall be abased; and he that humbleth himself be exalted."

Here was a Pharisee boasting of his righteousness, and a publican crying over his sins. One was talking of his attainments, and the other was confessing his faults. One was congratulating himself upon his perfection, the other was bemoaning his imperfections. Christ says the publican was nearer perfection than the Pharisee. Not because the publican was morally perfect, but his aim was so high as to make him conscious of his moral imperfections. In other words, the publican had said with Paul, "Not as though I had already attained, either were already perfect." The Pharisee had said, "Stand by thyself, come not near to me, for I am holier than thou." The Pharisee was boasting of his attainments, and looking down upon other people. The publican was bewailing his attainments, and looking up to God for something higher. The perfection of which Paul was speaking had two characteristics, viz: mental and practical. He exhorts the "perfect" to be "thus minded." This points back to the precious clauses in which Paul described his own mind, and feeling in the Christian race. How did he think of himself? "Not as though I were already perfect. I count not myself to have apprehended." A prominent characteristic of Paul's perfection was a constant consciousness of his imperfection.

A MANLY PROTEST.

UNDER this caption, the editor of *Word and Work*, one of the best papers in Great Britain, by the way, and one that may well be taken by Christians in this country, refers to a recent statement from Mr Spurgeon. It appears that during a Baptist Conference in Leicester, England, a Unitarian made an address at a social gathering. Judging from recent events quite near, [St. Louis] it is probable that few in the United States would object to the courtesy of recognizing Unitarians, although "a little off" perhaps, at a meeting for the interchange of thought upon Christian effort. But Mr. Spurgeon was deeply wounded by the conduct of his brethren, and writes as follows:

"In answer to anxious inquiries from some friends who feel themselves aggrieved, and from others who go farther, and are greatly indignant, I can only say that I think they have grave cause for their regrets. With the heartiest wish to see all things in a favorable light, I must confess that I cannot interpret certain parts of the sayings and doings of the Baptist Union at Leicester. The welcome given to a denier of our Lord's Godhead, I am informed by the authorities, was accidental, and it is distinctly repudiated, if it be called an act of the Union itself. So far I unreservedly believe the statement of those concerned, and I am silent, after earnestly protesting against any construing of the matter into a fraternizing with those who reckon our Lord Jesus to be no more than man, if even a perfect man. It is also asserted by brethren, in whom great reliance may be placed, that the loudness of loose thinkers in the meetings was no index of their number or their weight; and this I hope is correct, but no one can be sure. Certainly the bonds of unity have suffered a great strain. . . . Creeds are of little use as bonds; for men have learned to subscribe to words and to interpret them in their own sense; but there can be no real union among Baptists, unless in heart and soul we all cling to the Lord Jesus as our God, our sacrifice, and our exemplar. We must be one in a hearty love to the gospel of his grace, or our unity will be of little worth. It is my own personal belief that no number of men under heaven are heartier in their love to Christ crucified, and to one another, than the great majority of our brethren of the Union: with them I am heartily one, and in writing those lines I fear lest I may cause them pain; but I can say no less, if I am to bear a conscience void of offense towards God. I may only add that those lines are not written without much careful thought, and earnest prayer. God grant that they may for the present suffice as a protest, not for myself alone, but for the many who share my anxiety."

It would have been better to call this "A faithful protest," rather than a "A manly protest," for a manly thing may be wholly of the flesh, and utterly worthless in God's sight. But here his servant is led through grace to be true to the Lord, and true to the teachings of the inspired Scriptures at any cost to himself. He distinctly announces that he can no longer even the appearance of fellowship with those who dishonor his Savior, and if the brethren of his own church desire or permit such fellowship, he must cut loose from them also. Doubtless he is prepared for the sneer of the world, and for the sneer of many in the church, that he is a narrow-minded bigot, but doubtless he is prepared to say with the apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify of the gospel of the grace of God."

Upon this faithful protest, the *Christian World*, which seems to be one of the meanest papers in Great Britain, has the effrontery to say: "If mere social fraternization between men of irreproachable Christian character is not to be permitted, because their thoughts of their Master cannot be expressed in the theological language, it is a desperate attempt indeed to put back the clock of our civilization, and does violence to the very commonest dictates of religion itself." The assault here made upon Mr. Spurgeon, and the defense of the Unitarian wing of the Baptist church, are as forcible and plausible as anything that can be written in favor of "sweetness and light," and it may be well to glance at the words for a moment.

First, the writer speaks of "men of irreproachable Christian character" on both sides of the question, but how can there be a Christian character without Christ? There may be an irreproachable character in the sight of men, but how can there be a *Christian* character, unless the character is built upon Christ, as presented in the word, "over all, God blessed forever," and who "died for our sins according to the Scriptures?" Ingersoll is said to be irreproachable as a husband, a father, and a citizen, but it would display amazing ignorance to say that he has an irreproachable Christian character.

Second, it will be observed that a writer says, "if mere social fraternization between men of irreproachable Christian character is not permitted because their thoughts of their Master." Why did he not say, "thoughts of their Lord?" Obviously, this did not suit his purpose. It would have ripped his plausible argument in two, and exposed its fallacy. Judas called Christ Master, but he never called him Lord, and the difference between the two is as wide as heaven is from hell.

Third, there is a shameful falsehood contained in the intimation that the only distinction between those who believe and those who deny the divinity of the Lord Jesus, is found in the fact that "their thoughts of their Master cannot be expressed in the same theological language." It is difficult to imagine that any one of ordinary intelligence, spiritual or of any kind, can look upon the difference between the gospel of the Son of God and Unitarianism as involving nothing more than the use of certain theological language.

The charge that Mr. Spurgeon's protest is "a desperate attempt indeed to put back the clock of our civilization" is not worth a thought, for what Christian cares a penny for the clock of civilization unless it keeps time with the testimony of Jesus Christ our Lord? The clock badly needs to be put back, as England and all Europe will find out soon, when Socialism and Nihilism and a Christless church will inaugurate the reign of antichrist.

Fifth, Mr. Spurgeon "does violence to the very commonest dictates of religion itself," which is no doubt true; but he does no violence to the commonest dictates of Christianity; and the critic of the *Christian World*—a name which shows great ignorance of the truth, for there can no more be a Christian world than there can be Christian sin—evidently knows no difference between the two.

REMARKS.—The reader can see that Mr. Spurgeon's protest against this union meeting, embracing as it did Unitarians—is based on the same principle we urged against the union meetings in this city. It was a public endorsement of the formulated doctrines of all associated as Scriptural, and their organizations as churches of Christ.

FIFTH SUNDAY UNION MEETINGS.

DEAR BRETHREN:—We, the undersigned, were appointed at the last session of Big Hatchie Association to superintend the fifth Sunday mission meetings on and contiguous to the Memphis and Charleston railroad. After due deliberation we have resolved to ask all the churches in this district that can do so, to hold services on the fifth Sunday in this month, and take a collection for foreign missions.

Any church wishing the services of any of the following brethren may obtain them for this purpose by writing immediately: A. W. Lamar, W. H. Barksdale, R. A. Venable, and R. N. Crawford Memphis; G. W. Johnson, and J. B. Canada, Collierville; A. G. Parrott and J. D. Anderson, Germantown.

It is to be hoped that the churches will act promptly in this matter. We need not tell you that your prosperity depends in a large measure on the contributions you make to foreign missions.

There are noble, consecrated missionaries waiting for the Board to receive money to send them to Heathen lands. God has called them and given us the ability to send them—will we do it?

The collection should be sent to S. F. Thomas, Brownsville, Tenn., stating it is for foreign missions, and postal card to the undersigned secretary, with statement of the amount, that a report may be made in the papers of the collection.

Brethren need not wait for a church to invite them if they know of a suitable place to hold a mission meeting.

J. B. CANADA, Moderator.

J. D. ANDERSON, Secretary.

November 2, 1885.

FATHER CHINIQUY TO THE ARCHBISHOP OF TORONTO.

NO. I.

To his Lordship Lynch, Archbishop of Toronto.

MY LORD:—The twelfth Instant I promised to answer your letter of the eleventh, addressed to the reverend moderator, and to the ministers, of the General Assembly of the Presbyterian church. I come to-day to fulfill my promise, with the help of God.

I had accused your church to believe and say that she has received from God the power to kill us poor heretics. I said that if you do not slaughter us to-day in Canada and elsewhere it is only because you are not strong enough to do it. I said also that where the Roman Catholics feel strong enough they do not think it a sin to beat, stone or kill us, when they can do it without any danger to their own precious lives. I said that your best theologians teach that heretics do not deserve to live; and that your great Saint Thomas Acquinas, whom your church has lately put among "the holy fathers," positively declares that one of the most sacred rights and duties of your church is to deliver the heretics into the hands of the secular power to be exterminated.

As I expected you have bravely denied what I said on that subject. In your reply you complain that the quotations I made of St. Thomas on that subject are not correct. Here is my answer to your denegations. I have the works of St. Thomas just now on my table. I will copy, word for word, what he says in Latin, and translate it into plain English, respectfully asking your lordship to tell the Canadian people whether or not my translation is correct:—

"Quanquam hæritici tolerandi non sunt ipso illorum domerito, usque tamen ad secundam correptionem expectandi sunt ut ad sanam redeant Ecclesiæ fidem. Qui vero, post secundam correption om, in suo errore obstinati permanent, non modo excommunicationis sententia, sed etiam secularibus principibus exterminandi tradendi sunt."

TRANSLATION.

"Though heretics must not be tolerated because they deserve it, we must bear with them till by a second admonition, they may be brought back to the faith of the church. But those who, after a second admonition, remain obstinate in their errors must not be excommunicated, they must be delivered to the secular power to be exterminated." (St. Thomas Acquinas, 4th v., page 90)

At the page 91, he says; "Though heretics who repent must always be accepted to penance as often as they have fallen, they must not, in consequence of that, always be permitted to enjoy the benefits of this life. . . . When they fall again, they are admitted to repent. . . . But the sentence of death must not be removed." (St. Thomas, v. 4, page 91.)

Your lordship has the just reputation to be an expert man. You then know that, in such solemn questions as are discussed just now, the testimony of only one witness does not suffice—I will then give you another testimony to prove the unpalatable truths which I proclaimed in the presence of the Generally Assembly of the Presbyterian church of Canada, viz: That we poor heretics are condemned to death, and are solemnly declared unworthy to live side by side with our Roman Catholic neighbors. That testimony will, no doubt, be accepted as good and sufficient by the people of Canada, if not by you, since it is the testimony of your own infallible church, speaking through the Council of the Lateran, held in 1215:—

"We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known—for though their faces differ, they are tied together by their tails. Such as are condemned are to be delivered over to the existing secular powers, to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders and their property applied to the use of the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censures, to swear that they will exert themselves to the utmost in the defense of the faith and extirpate all heretics denounced by the church who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical depravity, the Metropolitan and Bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified to the Supreme Pontiff, who shall declare his vassals released from their allegiance from that time, and willl bestow his territory on Catholics, to be occupied by them, and on the condition of exterminating the heretics, and preserving the said territory in the faith.

"Catholics, who shall assume the cross for the extermination of heretics, shall enjoy the same indulgences and be protected by the same privileges as are granted by those who go to the help of the Holy Land. We decree further, that all who may have dealings with heretics, and especially such as receive, defend, and encourage them shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person, but any one can bring action against him. Should he be a judge, his decision shall have no force nor shall any cause be brought before him. Should he be an advocate, he shall not be allowed to plead. Should he be a lawyer, no instruments made by him shall be held valid, but shall be condemned with their author."

I could give you thousands of other infallible documents to show the exactness of what I said of the savage, anti-social, anti-christian, and bloody laws of your church, in all ages, against the heretics, but the short limits of a letter make it impossible. Those proofs will be fully given in my book, "Fifty Years in the Church of Rome," which (D. V.) will soon come out from the press.

I suppose you will answer me. "Have not heretics also passed such bloody laws?" Yes, they have passed such cruel laws, but they had borrowed them from you.

MODERN VIEWS OF THE INSPIRATION OF SCRIPTURE

WM. NORTON, LL.D., ENGLAND.

IT is not uncommon to hear doubts expressed by persons who admit the Scriptures to be a divine revelation, as to whether God's responsible for the very words first written. Yet the statements of Scripture seem to leave no room for such doubts It is said of the ancient Scriptures, "God spoke in time past to the fathers by the prophets;" (Heb. i. 1); and that holy men "spoke as they were moved by the Holy Spirit." Of the newer Scriptures Paul says, "which things we spoke in the words which the Holy Spirit teacheth." (1 Cor. ii. 13). "Ye received the words God which ye heard from us, not as the word of men, but as it is in truth, the word of God." (1 Thess. ii. 13). The expression "the word of God," so frequently applied to Scriptures, is itself a declaration that God is responsible for the very words of it, as they were first written. Passages abound in which the words are said to be the words of God, or words which he has commanded to be uttered.

The various readings which now exist in different copies of the sacred text, do not affect the general certainty of its words. Yet those various readings have been referred to as if they justified the belief that if Scripture, as first written, contained God's words, it contains them no longer. Now, the fact that every doubtful reading weakens the evidence that we posses still the very words which God dictated, is the strongest possible reason for using all diligence and care to know what readings are true, and what false: and also to guard against the innovations of rash critics. But the parts are comparatively unimportant, of which it cannot still be said that the words of the Bible are not the words of men, but words for the truth of which God himself is responsible; words therefore, which are infallible.

It is painful to notice that by some, and apparently by an increasing number, not only is the verbal inspiration of Scripture rejected, but the Holy Spirit is denied to have given to the sacred writers more infallible guidance, or other teaching, than that which he gives to all good men, so that Scripture is brought down to the level of what any good man now may think or say. It is evident that this error not only destroys the infallibility of Scripture but claims for every good man a right to reject whatever parts of it he thinks incredible, or disagreeing to God or man.

Prof. Robertson Smith, one of the revisers of the older Scriptures, instead of believing that the very words of his whole Bible were infallibly inspired and dictated by God, denies that there is anything supernatural in it. He denies the existence of "that contrast of the natural and supernatural, which, we are taught, was in the religion of the present. He expressly says, we would have "a better understanding of the religion of the Bible, we must remember that it brings, that the Bible knows no thing of that narrow definition of miracle which we have inherited from mediæval metaphysics. Miracles and prophecy are the means by which God proves that it is he who has spoken by the mouths of his servants. But Prof. Smith not only denies the existence of any "supernatural" connection of words to man. Moses and Isaiah were not more divinely inspired than a person of sterling godliness is now. Dr. Cheyne, an Arminian Baptist, was lately removed from the editorship of the *Expositor*, a monthly magazine, by the proprietors of it, on account of his loose views. He has said, since that time, that in the new list of contributors there are five or six authors whose views on inspiration must be as unsound, in the judgment of the proprietors, at least, as those of Dr. Robertson Smith.

The editor of a Congregational newspaper, called the *Christian World*, which has a very wide circulation among Independents and Baptists, has lately endeavored to instill into the minds of his readers the poison of like views of inspiration. Dr. Landels, Pastor of Regent's Park chapel, London, said at that paper in 1881, that "much had lately appeared in it fitted and designed to shake men's faith in the authority of the sacred writings."

On July 21, 1881 the editor spoke with approval of the sentiments "that many things in the Bible are of doubtful religious worth," that "every edifying book is an inspired book;" that "the spirit of revelation in the church is a distinct advance upon that given in the historical Christ and the apostles."

In another number he said that "all sensible Christians reject what is said, and respect what is good in the Old Testament." He agreed with Dr. Martineau, a Unitarian, that the description (see 2 Thess. i. 8,) of "Christ as a conquering Messiah coming in flaming fire to take vengeance on those who know not God, is a Jewish conception, a dream of heated imagination."

In November, 1882, the editor said, "It is little short of madness in an advocate of revelation, in the present day, to state his belief in Christianity upon the historical nature of the inspired allegory of Eden;" and that "conscience stands aghast at the hypothesis that because a miraculously talking reptile persuaded an inconceivably constituted woman, six thousand years ago, to eat an actual fruit, men are now accursed in the sight of God."

It is evident from these extracts that the editor treats the Bible as if it was much like other books, and thinks that we are free to reject as "bad," or as a mere "allegory," what we do not like.

A young minister from New College, the leading Independent College in London, of the name of Fanks, was lately settled by the president of that College, at Exmouth, in Devonshire. In answer to some inquiries put by a neighboring minister soon afterwards, he replied that he "does not fasten his belief upon the Bible, or any other book, but believes in progressive revelation." His meaning doubtless is that Christians are growing wiser now than the apostles were when they wrote the New Covenant Scriptures. (*Christian World*, Sept. 24, 1885).

Another Independent minister, Mr. W. Hubbard, named in that paper of the same date, as just settled at Ipswich, said that he was glad that the chapel was no doctrinal trammel, because he could not subscribe to the definitions of inspiration made by others.

The denial of the supernatural in the Bible destroys the very foundation of all its claims.

THE NEGRO AND THE FUTURE.

EDITOR BAPTIST:—I have read and re-read most of the answers to the statistics of the Negro vote, and have concluded that Rev. T. W. Hooper is not the only one who has misunderstood the question. My father owned a few Negroes in my childhood, and since manhood my sympathy and care are for their future welfare and happiness and prosperity. I have also had various business dealings with them as laborers and tenants, as school officers, with teachers, pupils and patrons, and I think I know and understand their ways, manners, habits, dispositions, which when speaking and understandingly of their future must be known, and taken under consideration.

Now, as to the difference of opinion heretofore published, and with respect to the time when they have agreed to decrease, I am satisfied of the migratory character of the Negro. I do not use Negro in a degrading sense, as they consider it, but to designate the race in question.

They are a wandering, unsettled people, scattered to the four ends of the earth, without thought or a purpose, save the present. They migrated yearly at first, but now seeing the necessity of church and school facilities, they are offering inducements, which should be encouraged.

A great many men and women of "ante bellum" days are known by two or three names, and some very readily answer to none. They are gregarious, and on all public occasions where assembled, they turn out *en masse*. Being unaccustomed to hardships, privations and poverty, but blessed with health, strength and contentment, the women will pack their babes for miles to a meeting. The truth is, they all go, big little, old young, men women, and children, far or near, hot or cold, wet or dry. They suffer no inconvenience, privation or want to keep them away. So you see why they are so numerous.

The hundred and one necessities, conveniences, luxuries, and associations that reside, etc., will not allow whites to ignore, give them no uneasiness. Character, worth, and standing are only secondary to lust and pleasure. They attend church, all sing, (I never saw but one who could not) pray, exhort, preach, and shout if they wish. They are good mimics and imitators, quick to catch a tune and rapidly sing it.

They are kind, generous, and hospitable to one another. They seem to be greatly attached to the dog—will divide bread with it. They hate a cat; and will soon ride, work, and starve a horse, or an ox to death. They are not war-like as some would have them, although tyrants while in power or control. They are robust and healthy, consumption and other hereditary disease is a rare thing with them. Did you ever hear of a Negro suicide?

During bondage the Negroes were very prolific, their offspring were carefully watched, nursed, and fed, as much or more so than the whites. It was not left to mothers, but to professionals to look after the children. Only now and then that you could find a colored mother with the care of her children. So when freed, it was but natural to see the mother leave a two or three month's old babe all day without attention, or with two or three little follows locked up in the house all day alone.

Immediately after the war prostitution was lamentable, owing to the unsettled and unprotected condition of the females, who, for the want of shelter were crowded with the males, the loose and lustful cohabiting of men and women as husband and wife, who without law, gospel, or ceremony, contracted marriage *ad libitum*.

Men often claiming two, three, or more wives, many of whom had neither home, relatives, or friends without the fear of God, restraint of law, or degredation of character. But I am happy to say this was in the past.

The white males were nearly all in the army for four years, besides a large number that never returned, and immediately after the war, white men were scarce in the rural districts. Beardless boys, old white headed god-fathers, with diseased and maimed husbands and fathers were the principal males left. This is a sufficient answer to the claim of the preponderance of blacks over whites in 1870-1880. In 1890 you will see the whites leading, I am persuaded now.

The Negro has dark skin, hair (which is always kinky) and eyes. The similarity of features, shape of nose and lips, beardless face, with other peculiarities, make it difficult to tell them apart.

Dress a woman in men's clothes, and unless you are personally acquainted with the parties, she will hardly ever be detected.

It will not do to rely on the census of 1879-1880. It will not do to rely on the number you see now, and before or during the war.

It will not do to compare the past, i. e., since the war with now nor the future. You can see some of the reasons I have stated, there are many other which can be given, which would relieve any one who favors the Negro increase over the whites in the future, or a disposition or desire to rule this government. They have no name, home or purpose, and are inferior in intellect, numbers, wealth, and courage.

They need our sympathy and help to educate and elevate, and then we should encourage and aid those who are trying to enlighten and characterize them. The character, habits, and precedents of the two races will answer and sustain me. I am yours very truly,

J. M. K. GUINN.

TO THE THEOLOGICAL CLASS.

FOR the benefit of those who desire to enter Dr. Graves's Theological Class, and to save time in corresponding, (we have received quite a number of inquiries the past week from not only the South and West, but two from Canada,) we here give the prices of the books recommended by the "Prof."—

Emphatic Diaglott, in cloth, (specimen pages furnished on application),	$4 00.
Seven Dispensations,	2 00.
Christian Doctrines,	1.50.
Genesis, with notes by Conant,	75.

These books can be supplied from our stock without delay, and we shall be glad to supply them. The prices quoted above include postage. When we can send by express we prefer doing so. Of course we prepay the charges, and would request those who live near enough to an express office will so state in their orders. Yours truly,

J. S. MAHAFFY.

SABBATH SICKNESS.

BRO. GRAVES:—I am not one of the young D. D's, fresh from the books, neither am I one of the old experienced ones, but I think I can give you an infallible remedy for this contagious, and rapidly spreading disease. The main difficulty will be in getting the patient to take the dose. You will find it in the first chapter of James, first two words of last clause, it reads thus: "Pure religion." I am not old, and my experience is limited, but I have never known the above disease to prevail when the remedy was used freely. If some of the D. D.'s or LL D's will give us a better remedy, I am willing to use it in connection with this remedy, yet, I consider this as an absolute necessity, no matter what else may be used. In hope of doing good,

ISAAC MCGEE.

Wakefield, N. C.

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

Missions.

TO THE CHURCHES.

EDITOR BAPTIST:—Please say to the Baptists of Tennessee that an effort is being made to secure a contribution for State missions from every church in the State. Will not every pastor in the State take a collection at once, and send to the treasurer, W. M. Woodcock, Nashville, Tenn.? Will not the brethren who made pledges at the Associations collect at least part of the amount in November? Brethren, do not wait too long. Will not all of Concord Association begin the good work? Let Big Hatchie, and Nolachucky also respond. Fraternally,

C. C. BROWN.

October 28, 1885.

THE TEX SHEPHERD-BOY

The following amounts have been contributed for the benefit of the Texas shepherd-boy.

FUND.

Geo. O. Dickson, 50cts.; J. M. Hardage, 50cts; Manor church, Texas, 7 50; John Spangler, Taxas, 1 00; Mrs Sue Eagerton, S. C., 10 cts.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

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

T. M. HALLWOOD.—Reference, Ben. McBryan, Church Clerk, Ashville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, C'n Clerk Carrollton church, Ark.

ELD. ROBT. TOBLIN.—Reference, Eld. A. J. Peddy, Hesphill, Texas.

REV. A. G. JONES.—Also George Jones.—References, *Biblical Recorder*, Raleigh, N. C.

T. C. M. GALLAND.—Reference, W. B. Crumpton, Shield's Mill, Ala.

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

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woolcotin with intent for swindling.—References, the Clerk of that church

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

Give us your postoffice. Bro. Thomas.

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

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

Q. W. BYARES, Moderator,
D. A. P. BEEVER, Church Clerk.

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

Peytonsburg, Ky.

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

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

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

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

J. W. PIMBERTON.—Expelled from Lick-creek church for defrauding a brother, unchristian conduct and forsaking his family. Date is conference on Saturday before the fourth Sunday in February, 1885. References: L. W. Bulen, T. Wilkinson. A. F. REES, Moderator,
J. W. BRYANT, Church Clerk.

Baptist papers west of the Mississippi River will please copy

Sugar Grove [illegible]

The Tennessee Baptist.

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

GRAVES & MAHAFFY - - - - Publishers

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

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Distinguishing Principles of Baptists.

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

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

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

Church Polity.

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

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

5. 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.

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

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplice of Error.

IN looking over our exchanges,—a thing we have not been able to do for the past four months—we find some things to gladden, and some things to sadden us.

In what follows *sadness and gratefulness* are mingled. Among the first papers we opened was the *Baptist Weekly*, New York, when our eyes fell upon this item, giving the first information of the injury sought to be inflicted upon us and our business in our absence from home and critical condition of health.

"Fears are entertained as to the result of the sickness of the Rev. Dr. Graves of Memphis, Tenn. He is now in Texas; and the reports of his case are very unfavorable. At such a time, we regret to see a paragraph started assailing the financial condition of THE TENNESSEE BAPTIST. Even if true, it is not brotherly, especially when a man is laid aside by sickness, to do anything which may injure his credit, or cause him annoyance. With some of the views Dr Graves has advocated we have no sympathy, but we admire his plainness of speech, and hope his health may yet be restored."

We hunted up the *Journal and Messenger* (for we could think of no other exchange that would admit such a personal attack) of Cincinnati, O., for the reprehensible "paragraph," and found this from its own paid Nashville correspondent:—

SOMETHING TO BE REMARKED.

"THE TENNESSEE BAPTIST, published at Memphis, Tenn, is understood to be in a tottering, staggering condition financially. Lately it issued a flaming advertisement in the shape of a circular which it sent out to Baptist preachers, and offered as an inducement to them to subscribe, 'A valuable sermon, and a *skeleton* each week,' and adds: '*This skeleton can be filled out and used.*' This is one of the '*Six grand features*' of the paper. Some of us have been taught that plagiarism is wrong. To take a 'skeleton, fill it out and use it,' would that be honest? What makes this thing more to be remarked is, that the editor of THE TENNESSEE BAPTIST is Rev. J. R. Graves, D. D., LL.D. I will not venture to criticise the editor or advertisement in this case, but simply say, 'A cat can look at a king.'" CUMBERLAND.

To this article Dr. Lasher, the editor, *calls the attention of his readers*, and adds insult to injury!

Upon opening the *Baptist Courier*, South Carolina, we found this reference to the *Baptist Weekly's* remarks:—

"In alluding to the helpless condition of Dr. J. R Graves, and the unfavorable reports as to his probable recovery, the *Baptist Weekly* regrets to see that a paragraph has been started assailing the financial soundness of THE TENNESSEE BAPTIST, and comments as follows: 'Even if true, it is not brotherly, especially when a man is laid aside by sickness, to do anything which may injure his credit or cause annoyance. With some of the views Dr. Graves has advocated we have no sympathy, but we admire his plainness of speech, and hope his health may yet be restored.' Our cotemporary is exactly right, and no fair minded man would use such means to injure a brother, while the circulation of this report is an worthy a respectable newspaper."

It was a truly Christian and fraternal act in our Bro. Patton, of the New York *Baptist Weekly* to say what he did for us, when we were unable to say a word for ourselves, and Bro. Hoyt of the *Baptist Courier*, endorsing the sentiments expressed by the *Baptist Weekly*, administered such a stinging rebuke to our nameless assailant, who we have ascertained is no other than William Henry Strickland, who has lately removed from Nashville, Tenn. to Asheville, N. C, as to make another word from us wholly unnecessary. We pray God to forgive him, and the editor, Dr Lasher. Most gratefully do we appreciate the kindness of Brethren Patton and Hoyt, which is in such marked contrast with the editor of the *Journal and Messenger*. They have shown to the world that they can treat us like a Christian brother, although we do advocate a *closer pulpit*, and stricter observance of the Lord's supper than they think altogether necessary.

Touching the financial condition of this paper, whose credit this editor and William Henry Strickland have done all in their power to destroy, we can say with fervent gratitude to the Divine Helper, that notwithstanding our long (fifteen months) and expensive sickness, and the exceeding closeness of the times over the whole field of our circulation, every bill has been promptly met at maturity, and our bank account not once overdrawn (and to-day not one dollar is owing for material or work); and we have thirteen hundred more names on our list than we had one year ago, and the prospects of the paper are far better for 1886 than for several years past.

The indebtedness of this paper is only a few dollars on current bills for October.—J. S. MAHAFFY, Business Manager.]

About those skeleton sermons that could *be filled out* and used to which this "Cumberland" brother calls attention, and about which several of our exchanges are some what exercised, do tell us because they did not notice their character when they appeared in this paper we have only to say:—

No one is more opposed to plagarism than we, and if we know it, we would by no means encourage it. But have we? is the question.

We submit one of these skeletons here, and most respectfully and fraternally ask our Bro. Tucker of the Georgia *Christian Index*, and Bro. Womack of the Arkansas *Evangel*, if it could be considered plagiarism should a brother *fill* out and make a sermon by the help of one like this.

SKELETON OF SERMON.

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

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

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

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

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

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

IV. 1. The Shepherd's Fond Conception. John x 16. "One fold and one shepherd." Eph. iv 4-6. 2 Union. John xvii. 9-11; 20-23. 3. Psalms cii. Hymn. "Come unto me when shadows darkly gather."

The *Central Baptist* says: "Some good people are dreadfully afraid of books containing sketches, outlines, and notes of sermons. Spurgeon seems to be of a different mind, for in issuing his second volume of sermon notes, he says:—

"Possibly a lazy brother may boil his own pot with my sticks, but even that I will not deplore, so long as the food is well cooked.'"

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor

NO. XIII. Concluded

Definition.

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

The Parable of the Mustard Seed.

THE advocates of that theory known as the Church-Branch Theory refer to this parable, and to this alone, for its support.

I suppose the misunderstanding and misconstruction of the parable originated the theory. The mustard tree, they claim, represents the one true church of Christ; and, as the tree is composed of many *branches*, so the church is composed of many denominations, indeed, that *all* the so-called denominations, claiming to be churches, that have existed or that now exist on this earth, taken together, have constituted, and do now constitute, the church.

There are many and insuperable difficulties in the way of this most irrational and absurd theory.

1. Christ has no visible or invisible organization called "the church." There is no visible or invisible organization on earth known in the word of God as the church, composed of all existing churches. It is a mere *conception*, not a *reality*. Whenever the phrase "the church of Christ" occurs it is a figurative expression, by metonomy one being put for all.

2. Christ did not say that his church was like a mustard tree, but that his kingdom was. And the *branches* of this tree would therefore represent the constituents of which the kingdom is composed,—all of Christ's true local churches.

3 The branches of this mustard tree, like the branches of any other tree, were identically of the same wood, and not each of a different kind of wood. And these branches were organically united with the one body, and therefore with each other, like the members of our bodies.

But in the conceptional tree of the church-branch theory the tree is all branches without any trunk, or body. And stranger yet, if it is indeed possible for anything to be stranger, each branch is of a widely different species of wood, having no organic connection with each other, and of course not with its body, or trunk, for it has none! Most wonderful freak of nature! Most wonderful monstrosity! Nothing more monstrously absurd! Save the church theory built upon the idea!

The kingdom of heaven, of God, of Christ, is composed, as I have said, of all Christ's true local churches. These are the only executives of his kingdom, and they alone give it visibility. These churches are not heterogeneous and radically diverse, and therefore antagonistic bodies, but homogeneous,—essentially alike,—and therefore harmonious.

Christ himself said that a house divided against itself could not stand, and a kingdom divided against itself is brought to desolation. Christ therefore did not build his "*church*," which he calls his *house*, or constitute his kingdom, of diverse, and antagonistic organizations, like the various existing denominations—that most conflict with each other because holding different, contradictious doctrines, and from the very nature of the case as one prevails in a given section all the others are exterminated by it. Built of such heterogeneous material his house would soon fall, and his kingdom be brought to desolation.

Surely, what a flagrant perversion of Christ's teachings is this gross travesty of this parable, by which it is wrested so as to contradict the instructive teachings of Christ and his apostles!

If I do no more by these expositions than to rescue this one parable from such misleading teachings, my humble effort will not be altogether in vain. But by another and a large class of expositors it is claimed that Christ intended to teach by this parable that ultimately the whole world will be Christianized, and gathered into his church or kingdom, because he said, "The fowls of the air lodged in the branches of this tree." But unfortunately for this theory Christ in the next parable tells us that the "fowls of the air" represent the Devil—i. e., evil spirits—or wicked men, since he used these to accomplish his wicked purposes; and in this case his purpose is evidently not to help the kingdom of Christ, but to impede it by the introduction of wicked men into it.

I cannot doubt that this parable is a prophecy, foreshadowing the fact that in after years Christianity would become so extended and popular that his churches—which compose his kingdom—would be demoralized by the introduction of masses of unregenerate members.

The thoughtful student of church history is impressed with no fact more forcibly than that the great apostasy of the primitive church, which occurred in the third, fourth and fifth centuries, was brought about by the incursion of the world, unregenerate men, into those churches, and this was effected by corrupting the true doctrine of Christ by the introduction of the errors of false doctrine, sacramental salvation, regeneration, that the grace of remission of sins and regeneration, and consequently salvation was conferred alone through the ordinances of the church.

Hence the Catholic aphorism "no salvation out of the church," a doctrine still held by the Catholics and all Protestant State churches until this day. The natural result of this teaching, as all can see, was to bring all infants and the whole world—all the fowls of the air—to lodge in those "churches," and thus has this prophecy had a fulfillment before our eyes. And every thoughtful Christian will freely admit that the greatest danger that now menaces the kingdom of Christ in this age is the easy and rapid introduction of the worldly and unregenerate into our churches.

A willingness to join the church and be baptized is, alas, too generally accounted a satisfactory qualification for the rite and church membership. Unless this tendency is speedily and effectively checked a second and general apostasy will follow as certainly as one sun-set follows another from the *same cause*.

This parable should impress both the ministry and membership of our churches with the sacred duty of guarding with holy vigilence against the entrance of the unregenerate into our churches, and by the exercise of a strict gospel discipline, *drive out* all "the fowls of the air" that are now *lodging* in them.

AN EXPLANATION.

We place the blue X upon the papers of all whose time will expire within the following four weeks, giving all ample time to renew without missing a single copy. We give all fair warning that hereafter we shall drop all names the exact week their time expires.

We call special attention to our Parallel Family and Pulpit Bibles.

The New Revised Bible.

The publication of the Revised Old Testament in May last marked the completion of one of the greatest literary events of all times, and excited the interest and attention of the entire English-speaking world.

The occasion for this revision of the Scriptures, and the able hands into which the great work was entrusted, are so well understood that we need not advert to either topic; and while there are various opinions as to the value of the results attained it is an assured fact that he old King James Bible will not be displaced for many years to come. Realizing this fact, and the value of the Revised Bible, and the popular interest in it, our publishers have prepared and put upon the market a new Parallel Family Bible, quarto size, which gives the Authorized and the Revised Versions in parallel columns, line-for-line, upon each page.

The desirability of this arrangement will be appreciated at once by all students and Bible readers, and the new Parallel Bible will be well received.

They have used a new, large type, broadly spaced. It is nearly double the size of the largest type used in any of the English or American editions of the Revised Bible.

In view of the fact that these Bibles will be sold to American readers they have adopted the orthographic usage of the American Bible Society for the King James Version, and the recommendations of the American Committee of Revisers for the Revised, although the text conforms to the English standard.

Extraordinary care has been exercised to insure accuracy. They have employed the most expert proof-readers, and the work has been again and again gone over. In fact, they have detected and corrected several typographical errors in the English originals.

They are the first to publish a Parallel Family Bible, quarto size; and although they incurred great expense in the preparation of the plates they will issue the double volume at but a slight extra charge over the price of the Old Version alone. Reference to the price-list below will show the new and attractive styles of bindings adopted and their prices, both those for family use and those for pulpit use. These styles and prices are so graded as to be adapted to the taste and means of all.

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Order by the number, and say, Revised Bible.

Address GRAVES & MAHAFFY, Memphis, Tenn.

The Memphis correspondent the *Reflector* writes thus: "On Wednesday evening [October the fourteenth] at six o'clock, at the family residence on Union avenue, Rev. Orron L. Halley of Knoxville was married to Miss Nora Graves of this city. The ceromony was performed by the father of the bride, Dr. J. R. Graves, in a beautiful and impressive manner. Both parties are well known to all Baptists in Tennessee, and indeed throughout the South. Mrs. Halley has for years been at the head of the Young South, in connection with THE TENNESSEE BAPTIST, and, as Aunt Nora, has won the love of hundreds who have not even seen her sweet face. To us who know her she has ever been the gentle, sweet friend; and her absence will be felt in the church, in the society in which she moved, but most of all in her own home. Beautiful in person, sweet in disposition, she was the joy and pride of her family and her large circle of friends. Mr. Halley is a young man of great promise, fine appearance and true Christian character, and is in every way worthy the love and confidence given him by his bride. Hearty congratulations came from the assembled guests, and many handsome presents attested the good wishes and appreciation of their friends. Mr. and Mrs. Hailey left on the eleven o'clock train Wednesday night for Knoxville, which will be their future home."

WHO WILL HELP THE THREE YOUNG MINISTERS THROUGH ANOTHER SESSION?

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

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

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

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

J. R. GRAVES.

FULLER FUND.

Bro E H Fuller undertakes to be one of ten to give $13 50. Mississippi.—E H Fuller, 6 75; Pleasant-hill church, Desoto county, 6 75. Total, 13 50.
Kentucky.—W L Price, 6 75.

GENERAL FUND.

Cash on hand 1st September, $41 09.
Tennessee.—Mrs O S Winston, 1 00; Two friends 3 00; J W Alford 1 00. Total, 5 00.
Arkansas.—Mrs Etta Crowell, 1 00; J H Lagrane, 1 00. Mrs J R G W N Adams 97 cts. Total, 2 97.
California.—Joseph Fusch, 1 00.
Texas.—Emmie Phillips, 80 cts; Mrs J S Calloway 00. John Spangler 1 00; Mrs W H Farmer 1 00. Total, 80.
Alabama.—J H Perkins, 1 00; Master J R G Owens, 5 cts. Total, 1 05.
Missouri.—Mrs E Douglass, 1 00.
Georgia.—W H Turner 1 00
Mississippi.—J Archie Lee, 1 00.
Louisiana.—Mrs J R Stribling, 1 00.
Miscellaneous.—A Baptist, no State given, 5 00; J R & Josie Starkey, Ontario, 2 00; J R McLean, New Brunswick, 10 00. Total, 17 00.

QUESTIONS AND ANSWERS.

QUESTION 334. Is it Scriptural for women to discuss questions in conference? The church of which I am a member passed a resolution recently making it the duty of the moderator, on opening conference, to invite sisters to take part in the deliberations. W. M. L. B.

ANSWER 334. 1 Tim. ii. 12; 1 Cor. xiv. 34, 35.

We profoundly regret to learn that there is even one Baptist church in Texas that, in the very face of God's word, makes such a requisition of her pastor, or that there is a pastor in Texas who would comply with such an unscriptural requisition in open violation of God's word.

QUESTION 335. I should like your exposition of Luke xi. 21, 22. Who is the strong man armed, and who the stronger than he, and what are the spoils alluded to? Louisiana. C. H. RALEY.

ANSWER 335. This is a simple illustration taken from actual life.

A strong man armed, entrenched in his palace or castle, would of course retain his possession, and keep all his goods (property) in security, until a stronger one than he should come. He would first have to overcome the strong man, and cast him out, before he could take possession of his property. This is taken for granted. It could not reasonably be supposed that the strong man would surrender his palace and his goods voluntarily and without opposition, or without being overcome by a stronger than himself. So in the application of this illustration to the case in hand. A demon had confessedly been overcome and cast out of the man: certainly not by Satan himself, but by one stronger than Satan, — Christ himself. And therefore Christ, whom they only recognized as Jesus of Nazareth, was stronger than Satan, and must therefore have been what he professed to be, — the Christ of God, the expected Messiah.

While this is forcibly applicable to the heart of a carnal man, which Satan has full and complete possession of, and which he never voluntarily and finally surrenders with all its possessions (a power stronger than Satan must first overcome him ere that soul can be redeemed), there is doubtless a prophetical application of this illustration. This world has been in the possession of this strong man armed since the fall of Adam. Satan is today the prince of this world: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John xiv. 30.) "Of judgment, because the prince of this world is judged." (John xvi. 11.) He has had almost undisputed possession of this world for now six thousand years; but he is not, thank God, always to be its master and possessor: he is to be cast out of it, and all his goods to be taken possession of by the one who is stronger than he, — Christ: "Now is the judgment of this world, — now shall the prince of this world be cast out." (John xii. 31.)

This prophecy will have its fulfillment at the second coming of Christ, to take possession of all the kingdoms of this world, and to reign over them with his saints: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season." (Rev. xx. 1-3.)

The spoils are all the kingdoms of this world and the glory of them, which Satan once offered to give to Christ on condition that he would worship him; for Satan truly said: "All these are mine, and I give them to whom I will." All these Christ will despoil Satan of, and possess them with his saints.

JUDAS AND THE LORD'S SUPPER.

QUESTION 336. I want more light on the accounts in Matthew, Mark and Luke of Christ instituting the supper. It is plainly stated that Judas ate the supper, — ate the bread and drank the wine with all the rest. See Luke xxi. 17-22, Mark xx. 24, Matt. xxvi. 29.

T. S. GANNT.

ANSWER 336. We cannot appreciate the practical importance which so many of our brethren seem to place upon the assumption that Judas did indeed eat the supper with the rest of the apostles. Grant it, and what do we, as Baptists, lose, or what do open-communionists or even Methodists gain by the admission? According to all the laws laid down by Christ and his apostles Judas was a Scripturally qualified subject.

1. He, as well as the rest of the apostles, had been Scripturally baptized.

2. He, as well as the rest of the apostles, belonged to the apostolic family and to the visible kingdom of Christ.

3. Grant that he was a bad man at heart (but this was only known to him who knoweth the hearts of all men; and Christ has nowhere required or allowed his churches to judge the hearts of their members, but only their faith and their outward lives, in deciding if they are qualified to observe the supper), we cannot see of what advantage the case of Judas, granting that he did eat the supper with Christ, is to Methodists in justifying their course in inviting and urging all classes of persons, unbaptized sinners as well as saints, to their communion table, for, to all external appearances and so far as his fellow-apostles could discern, Judas was as clearly entitled to the supper as Peter or any one of the rest of them.

But, according to the unequivocal testimony of John (see chapter xiii.), who records all the circumstances connected with the supper in their chronological order, which the other evangelists do not, Judas did not eat the supper with Christ, but was sent from the company even before the passover supper, which clearly preceded the Lord's supper, had been eaten. The sop, bread dipped in a sauce made of bitter herbs, was eaten before the flesh of the paschal lamb, and John tells us that the treason of Judas was discovered and revealed to the apostles at the eating of the sop, when Jesus dipped it and gave it to Judas. His treachery having in this way been made known, Jesus commanded Judas to do quickly what he had decided to do; and Luke tells us that as soon as Judas had received the sop he went out, and it is was certainly before the passover supper had been eaten, and the Lord's supper was instituted at the close of the passover supper, and therefore Judas was not at the Lord's supper. The unchronological narratives of the other evangelists should be interpreted by John's clear chronological statements. See our book, Intercommunion, etc., for this history.

EDIGRAMS.

Bro. H. S. Casman of St. John, New Brunswick, renews for 1886, and says: "The weekly visits of THE BAPTIST I hail with joy. Its teachings are solid, and put to defiance all who practice unscripturally church relations. I shall endeavor to increase your list at this office." Thank you, Bro. C. Our growing list in the Canadas is a matter of encouragement to us. —— As we declined to copy the article detrimental to Eld. W. G. Phillips it will be quite unnecessary for us to publish the proceedings sent us. —— "The more I read the Old Banner the more I appreciate the valuable information it contains" writes T. H. Bridges of Crawford, Tenn. —— "I am fully with you on church communion, and have so held for ten years past," writes Eld. W. A. Hughes of Pocahontas, Ark. He also gives the fruit of a nine days' meeting with Pleasant-grove church, — fifty-six additions, forty-three by baptism and thirteen by restoration. Bro. H., go round among them and get forty or fifty three or six months subscribers to THE BAPTIST. Try it, and report the result. It will make those converts intelligent, and thus strong, influential Baptists. —— Bro. J. T. Craig, Arkansas: You have our tenderest sympathies in your long affliction. May the consolations of God not be few to you. You are credited one year on THE BAPTIST for those subscribers. —— An intelligent and influential brother in Alabama recently said to his church: "Brethren, until I am shown some Scriptural authority for inviting all visiting brethren of sister churches to come to our table, thus making it a denominational instead of a church ordinance, I cannot conscientiously participate myself, nor can other brethren and sisters who believe as I do." He says: "Next month will show whether my church has more respect for the rights of her own members than for, not the rights but the opinions, of a few members of other churches. There is one whiskey-drinking minister who is sure to accept the invitation. I will report how it turns out. The position of Dr. Robertson that this drunken minister, because not excluded from his own church as he should be, has a right to come to the supper spread in our church, which would exclude him at once if he was within her jurisdiction, is as absurd as it is destructive of the independency of all our churches. Why cannot Baptists see that the advocates of denominational communion have as yet not used one argument to support it that is not a death-stroke to the independency of and very existence of Baptist churches?" If any one thinks our brother mistakes or misstates the matter let him name the argument. —— —— B. F. Barber, North Carolina: Yes, we always take off our Brace at night, and wear it loosely when not preaching. Glad to hear you say it fits like a charm. It is the greatest temporal blessing a minister or public speaker ever enjoyed. —— Bro. T. J. Lane and others. In our answer to your question two issues back in the twenty-third line from the bottom read instead of "and not upon one who denies" "one who affirms" that such an act is both unscriptural and inconsistent, which is in fact a negative proposition. —— We are in receipt of a most urgent invitation to be the guest of our Bro. J. A. Tate, proprietor of the Springs at St. Bethlehem, Tenn., in which his wife (she who was Miss Ambie White, author of the Woman in Scarlet) heartily joins. Our enfeebled condition, and the approaching changes of winter forbid the thought of going farther north. The fragrant breath of the orange groves of Florida, and that warm, sunny south room of Bro. Mosaic's, are far more inviting, and promise us more relief. Our brother and sister will accept our hearty thanks for their preferred kindness; and we assure them that Dr. Sears would be congenial company to us. We should hope to convert him from his advocacy of the validity of alien immersions, and especially since the *Religious Herald* has frankly and manfully renounced them.

ITEMS.

If any church in Arkansas or Texas wishes to be put in correspondence with one of our standard Tennessee ministers, who has his heart set on going West, and will write to us, we will give his address.

The *Reflector* of this State and the *Gleaner* of Kentucky are engaged in by no means a pleasant discussion. The *Reflector* should remember that the *Gleaner* is a Kentucky paper, and if it prefers the mission plan of co-operation adopted and now worked by its General Association it should not be censured. The *Gleaner* is a staunch Baptist missionary paper.

The principal editors of the *Southern Baptist* are stoutly advocating the validity of immersions administered by the Antinomian Antimissionary Baptists. We thought Breth. Clark and Sample were anti-alien-immersionists. By unanimous consent Antimissionary Baptist churches have been stricken from our statistics, with Freewill Baptists and Campbellites, as not Baptist churches.

We say to our Bro. C. C. Brown, the missionary secretary of our State Board, that the columns of this paper are always wide open to him for the advocacy of his work, and as a medium of communication with our churches. He will be pleased to remember that there are two State papers in Tennessee that will emulate each other in pushing on our State work. The word for 1886 should be, Say to people that they go forward.

We learn directly from Prof. Jarman, chairman of the faculty of our University, that there are a larger number of ministerial students in the University this year than at any former time in its history; and he adds: "We shall need every dollar we can raise to meet the board bills of those looking to us for help. A few of us have borne the heat and burden of the day; and how grateful would we feel to have others put their shoulders to the wheel for a little while! No one in my knowledge has done so much as yourself to aid young ministers to prepare themselves to preach the word. If the University has done no other good than to educate such men as Hailey, Eoff, Miller, Rosamon, Gardner, and a number of others, it should be deserving an endowment of one hundred thousand dollars." We have engaged, with the help of the patrons and readers of this paper, to pay the board of three young men this year (1885-86); and we trust that every reader will send us something. Help a little (one dollar) before January, 1886.

A writer to the *Christian World* says the following: "The Edict of Nantes, issued by Henri IV. in 1598, secured to the Huguenots of France some small measure of toleration. On the eighteenth of October 1685, Louis XIV. ruthlessly revoked this edict, in the hope of eradicating heresy from his kingdom. To a certain extent he succeeded. All Protestant pastors were banished, and Protestant church-houses destroyed; and two hundred thousand persons, it is computed, either emigrated to other lands, or perished at the hands of the cruel soldiery." This has a mournful interest to us, since in that awful massacre all of our name, so far as we can gather from family traditions, perished, being Huguenots, save three young lads, who escaped with the fugitives to England; and, upon arriving at man's estate, two of them emigrated thence to America. From these two all the Graves of America have descended. We have never yet heard of a Graves who was a Catholic.

THY BURDEN.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown
No lot is wholly free;
He giveth one to thee.

Some carry it aloft,
Open and visible to any eyes,
And all may see its form and weight and size
Some hide it in their breast,
And deem it thus unguessed.

Thy burden is God's gift;
And it will make the bearer calm and strong,
Yet lest it should press too heavily and strong
He says, Cast it on me,
And it shall easy be.

And those who heed his voice,
And seek to give it back in trustful prayer,
Have quiet hearts that never can despair,
And bore lights up the way
Upon the darkest day.

Take thou thy burden thus
Into thy hands and lay it at his feet,
And whether it be sorrow or defeat
Or pain or sin or care
It will grow lighter there.

It is the lonely road
That crushes out the life and light of heaven,
But borne with him, the soul, restored, forgiven,
Sings out through all the days
Her joy and God's high praise.

NEWS FROM THE STATES.

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

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

MEMPHIS. — Bro. G. A. Grammer, late of Forrest City, Ark., was in the city last week, and attended the Wednesday evening prayer-meeting of the First church. —— Pastor Venable made a flying visit to Nashville Thursday of last week. —— Bro. Wesson, pastor of the church at Byhalia, Miss., was in the city one day last week. —— The cost of the Central church building, when ready for dedication, it is estimated will have been one hundred and twelve thousand and five hundred dollars. —— The subject of the sermon in the First church last Sunday evening was, Evil Associations Corrupt Good Morals. The aim of the pastor was to show the degrading and moral cankerousness of evil companionship. —— The Central church folk are under an effort now to get their house ready to be dedicated on the fifteenth of this month.

TENNESSEE. — The effort this year will be to get a contribution of money from every church in the State for the mission cause. Let each church raise some amount this year for this purpose; and it ought to be done weekly or monthly. —— Bro. H. A. Deming writes: "Bro. Hurst has just closed meetings of twelve days' duration at Middleburg, which resulted in the accomplishment of great good. He was assisted by Bro. Owen. They are Jackson boys, and have many friends here. May God bless their labors. There were fourteen additions to the church, thirteen by experience and baptism and one by letter. May God bless Bro. Graves to long hold up the Old Banner, which I think the best of all papers.

ARKANSAS. — Bro. J. H. Fitzgerald of Marianna writes on October the twenty-third: "As it has been some time since I wrote you I will give you a brief note of my summer's work. I have just come in on the evening train from LaGrange, where I had been for several days, engaged in meetings. I baptized eight persons this morning. My summer's work was as follows: Number of days' labor, sixty-nine; number of places preached at, six; number of visits made, sixty; number of times preached, seventy-six; number of professions of faith, sixty; number of candidates baptized, fifty seven; amount of money collected, sixty-one dollars and eighty-five cents. God be with Bro. Graves in his sad affliction, and give him rich supplies of his abounding grace for the few remaining days he has allotted him to dwell in the flesh." —— The church in Forrest City is now without a pastor, as Bro. G. A. Grammer has resigned.

MISSISSIPPI. — Sister M. J. Coleman of Lee, Jefferson county, sends the money to renew her subscription, and says under date of October twenty-eighth: "An old friend and subscriber of your paper, Bro. Silas Coleman, died the tenth of this month." —— Bro. E. Douglass of Tryus writes on October the twenty-second: "The Fair-river Association has just closed one of her most interesting meetings. There were able and interesting discussions on missions, education, publications, temperance, etc. I tried to put in a word for the Old Banner and the old hero of Nashville and Memphis, and by so doing I obtained two subscribers for THE BAPTIST and a promise from a brother, who said he would forward his money from another point. The transactions of the Association will surely live long in the memories of the inhabitants of Mooreville, at which place it convened."

LOUISIANA. — Bro. Gille Pevoto of Johnson Bayou writes on October the twenty-fifth: "Bro. Dyson and I have just returned from the Calcasieu Baptist Association. We are bound to acknowledge we had a good time. The Lord and Savior seemed to manifest his love at that meeting. The Association convened with Occupy church, Rapides parish, beginning on October the seventh and continuing three days, and adjourned to meet with Sugartown church, Calcasieu parish, next year. I got three subscribers for THE BAPTIST."

KENTUCKY. — Bro. J. T. Thompson writes from Newroe on October the nineteenth: "The church at New Middlefork, Allen county, has just closed sixteen days' meetings. Six professed faith in Christ, and nine were baptized, one restored, and the church greatly revived. The preaching was done by Pastor S. H. Pope, N. Skaggs and the writer. To God be all the glory." —— Bro. J. M. Peay, pastor of Pembroke church, Christian county, writes: "We have been in a series of meetings for sixteen days. We had thirteen additions. We will baptize nine (D. V.) to-night. Dr. W. P. Bennett of McLean county did most of the preaching. He is a man of God, and an able minister of the New Testament. This church employs all my time, and has a membership of one hundred and forty-two."

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

SECULAR NEWS.

Servia, in a note to the powers, expresses a desire for peace.

There seems to be a slight abatement in the smallpox epidemic in Montreal.

There is much suffering in Montreal from the smallpox, and the outlook is gloomy.

The opinion prevails in Bulgaria that the Balkan conference will prove a failure.

The British privy council has refused to interfere in Riel's case. He will doubtless be hanged the tenth of November.

Gen. George B. McClellan died suddenly in his home in Orange, N. J., October the twenty-ninth at three-ten a. m.

An attempt was made October the twenty-nineth to assassinate M. De Freycinet, French minister of foreign affairs.

Russia thinks that Austria and Servia are intriguing for territorial aggrandizement at the expense of her Balkan interests.

England and France have informed the Porte of their readiness to take part in the Balkan conference.

Germany denies the claim of priority of Spain to the island of Yap, but Spain insists that Germany shall recognize her right of possession.

B. B. Battle of White county, Ark., was nominated for election to the office of supreme judge on October the twenty-second, to fill the vacancy caused by the death of Judge Eakin.

England is preparing to invade Burmah. It is thought by British officers that the campaign will be short. The Burmese are making all efforts to resist.

The average cotton yield for this crop in the Pine Bluff, Ark., district is three-fourths of a bale. The reports from the crop in the district immediately north of Little Rock are very discouraging.

NISSA, October 30. — It is officially announced today that the Bulgarian forces have blockaded the frontier, and that the officers have issued orders to shoot any men they find crossing from Servia into Bulgaria. The Servian troops have been ordered to reply in force in such an event without waiting special orders from the commanding general, or, in other words, they have received carte blanche in the premises. It is stated that bands of Bulgarians have commenced harrassing towns on the Servian frontier.

ADDRESSES WANTED.

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

W. M. Cooper, Elba, Ala.
W. T. Hawkins, Brazos Point, Texas.
Mrs. Belle Evans, Friendship, Tenn.
Miss Mollie McIntyre, Union City, Tenn.
R. J. Pulliam, Union City, Tenn.
B. F. Barlow, Walnut Tree, Ark.
J. W. Jennings, Bloomfield, Mo.
W. J. Averett, Mexia, Texas.
Dr. W. J. Morris, Fairview, Texas.
C. P. Bills, Hardison's Mills, Tenn.
G. W. Mitchell, Rossville, Tenn.
C. Parton, Maple Creek, Tenn.
H. Harper Guntown, Miss.
Eld. D. D. Hatcher, Valley Mills, Texas.
Willie Brown, Hall Hill, Tenn.

The Young South.

MRS. NORA GRAVES HAILEY, EDITOR,
To whom all communications for this department may be addressed, Knoxville, Tenn.

POST-OFFICE.

DEAR CHILDREN:—It will take me a long time to show you the many votes and nice words of welcome that have been sent to Knoxville for that new uncle; so I will let a dear mother and her children talk to you in another column about the pillow-text answered this week, and not wait longer to open our doors to our new uncle, and introduce him as Uncle Orren. Here he is, children: he has a word for you.

To all the nice cousin- and readers of the Young South —

DEAR CHILDREN:—Your cheering words of welcome disarm all fears of a cold reception. I am no "dressed up," wolf come to steal away Little Red Ridinghood, but a real friend and uncle, come to join your merry company in their labor of love. Come now, let us get acquainted, and learn to love each other, and then we'll do more work for the Savior. I have the advantage of the most of you. I have been hidden behind the rose bush watching your words and your works, as you so beautifully labored in the Lord. Many a time, when reading your letters, I have felt my heart swell with emotion, and tears of joy and sympathy have crept quietly out upon my cheek, and I said in my heart, God bless these dear children. Children, do you think it unmanly to weep? I do not. Jesus wept many times. That showed he had a tender heart.

So now that you all have invited me in I am come; for I love the Young South and all the little cousins, and the editor too. And, best of all, I love God. Let us shake hands all round. Here is my ☞. Shall we not enlarge our borders? Make room here for some more! Who will come and join us? Let us have their names. Will not you who read this hunt up some others, and ask them to join us? Let us hear who will be the first to find another cousin. Tell them that we are all happy in our work, and we want help to be happy. "The more the merrier." You shall hear from me again. Your affectionate

UNCLE ORREN.

MRS. NORA GRAVES HAILEY.—Inclosed find the contents of Miss Ida Morney's mite box for foreign missions,—one dollar and fifty cents. Ida is a nice little girl of about twelve years, and is a member of our church and Sunday-school. She was baptized in August last, and wishes to work for foreign missions in Mexico. I am glad to welcome you to East Tennessee. I love to read the Young South though near sixty-three years old.

Adolphus, Tenn. IDA'S SUPERINTENDENT.

I appreciate your welcome to East Tennessee, and your interest in our page. I know Ida must be a nice little girl, and we want to know her better. She has made a good start. Tell her to come again.

AUNT NORA:—You know I wrote you a letter last spring in which I spoke of a missionary hen. The venture has not been a very profitable one, but still it enables me to give something for Mexico. I send twenty-five cents for our two cousins in Mexico. I am proud to welcome Uncle Orren to our circle. I congratulate him upon his late good fortune. Here is a sweet little kiss you may give him for me from yours and his little niece,

Saltillo, Miss. ANNIE OWEN.

MRS. NORA GRAVES HAILEY.—I have been reading your very interesting page, the Young South, and have been pleased to hear the children write such nice letters, and answer your pillow-texts so nicely. I want to contribute something for the education of those two Mexican girls. May the Lord help you in your noble work, and help those little children who are trying to do such a noble work. I send herein one dollar for that purpose. Your sister in Christ, MRS. F. W. KRAFT.

Memphis, Tenn.

Strange I should know you better now than when we lived in the same city, Mrs. Kraft. But we can shake hands across the Tennessee River any how, and claim you as truly a friend in Christ. Let us hear from you again.

AUNT NORA:—I am so glad that Mr. Hailey has not won your heart from us. It has been some time since I wrote to you, but I have not lost my interest in the work of the little cousins in Mexico; so I send you ten cents in this letter as a beginning of our winter's work. I vote for that new uncle to come into our circle, if he will promise not to forsake us. Your little niece, IDA KINCAID.

Searcy, Ark.

Our Pillow-Text.

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

"Rise, take up thy bed and walk."

Where can these words be found?

Who spoke them, and to whom?

Tell us the whole story.

Where did Christ next find this man, children?

Is there any lesson here for you and me?

"Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. iii. 20. John was commanded to write the beautiful words. It is Christ that stands at the door daily and knocks. We feel that we have supped with him and he with us. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

PARKER AND THOMAS MCGREGOR.

AUNT NORA.—As I have a good opportunity to write a letter I will write you and the cousins a few lines. I will first tell you about trying to collect missionary money. I went around yesterday evening to get some. I got fifteen cents. I think I will be very sure of some more. We have no Sunday-school here now. If we had one I think I could get a right good sum of money. Pray that I may be successful in this undertaking. I went to the Association, and had a nice time. I did want to meet with you, but failed to do so. I met with your father and Mr. R. G. Craig. I stayed with Mr. Craig while I was in Memphis.

I am glad we have a new uncle, for all our other uncles have all forsaken us. There has not been a letter in the Young South from Uncle Tom in a great while. Well, as I have nothing more of importance to write I will close with love to all the cousins, Aunt Nora and Uncle Orren. Inclosed find twenty cents to pay off my dues for August and September.

The pillow-text for October the third is found in Rev. iii. 20. John the divine. Christ. I have not opened the door to him. No. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Matt. vii. 7, 8. I remain your nephew,

Galloway, Tenn. LAYTON WALL.

Why have you never opened the door of you heart to Christ, Layton? Is it because you like Grace and Homer, of whom our story tells us this week, "never thought of it in that way," or are you "just putting it off?"

I told you only a short while ago that a new uncle was waiting for admittance just outside the door of our circle, and lo! quick as the mails could carry the answers back came the unanimous vote for his admittance, with many words of welcome. His heart is made glad. He walks in, and is supping with you this week. Can you find it in your hearts to treat Christ more cruelly than you have this stranger? Surely Layton and children all, if you have not thought of it in this way it is time you should. Dare you keep putting it off?

Pillow-text answered also by Iddo and Hattie Moody, Pearl and Flora Longmire.

A MOTHER'S STORY.

"GRACE, dear, bring your chair to this side. Homer may take the stool, and little Horace will sit on his throne,—in mama's lap. Now, children, what shall my story be about?"

"Something nice," said Horace. "Tell the story you told the night Cousin Mabel was here."

"Would you not rather hear a new one?"

"Yes, Horace, let mama tell us a new one."

"I will tell you a story I heard when quite a little girl. A gentleman, Mr. Elverton, sat one evening in his library in a deep study. He had been reading his daily newspaper, and was so engaged with his thoughts he scarcely heard a rap at the door. It was repeated, and he roused himself and opened the door. A stranger entered. After greetings he said:—

"'Sir, do you not recognize me? I am the man who saved you from drowning five years ago. I was called to this city on business, and, knowing this to be your native place, I inquired for you. I have been unfortunate in business, and am scarcely able to pay hotel charges, and so must ask your hospitality for a short time.'

"'I remember you and the great service you rendered me,' said Mr. Elverton, 'and I assure you I will never forget it; but it will not be convenient just at present to entertain you. I regret that it is so, since I am indebted to you for my life.' My daughter has issued invitations for a large party to be given to-morrow evening; and some of her school friends from a distance will, as a matter of course, have to remain. I am sorry, my friend, but do come again to see us'"

"O mama," said Grace, "how could he turn away a man who had saved his life, and besides, was too poor to pay hotel bills? He must have been a very hard-hearted man. Homer, if you were a man would you be so cruel? I should be tempted to disown you if you were."

"Indeed I would not. Would I, mama? I would give him the very best I had if my house were full of company."

"So would I, mama," said little Horace. "And he should have all my prettiest playthings, and—and everything he wanted."

"I hope my children will always have such tender, loving hearts. But, Grace and Homer, are you not keeping a Friend waiting at the door who did even more for you than Mr. Elverton's friend did for him?"

"Why, mama!" they both exclaimed. "What do you mean?"

"I mean that you have not opened the doors of your hearts to your Savior. He says: 'Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me.' If you refuse are you not more hard-hearted than Mr. Elverton?"

"O mama, can it really be so bad as that? I never thought of it in that way. I ought to give my heart to my Savior, but I keep putting it off."

Homer, after staring in the fire a few minutes, looked up: "Mama, I am worse than Mr. Elverton; but I never thought of it in that way."

You will find that our Juvenile Library contains a nice list of interesting books for children. These books will be sold separately as well as all together. We solicit your orders for these books, which should be addressed to Graves & Mahaffy, Memphis, Tenn.

Little Workers for 1885.

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

Parker McGregor, 12 mos.; Thomas McGregor, 12 mos; Fannie Reynolds, 12 mos., Charles Remley, 12 mos. Hannah Hyatt 12 mos., Iddo Moody, 12 mos; Waverly Earl Smith, 12 mos; Eddie Pendleton, 12 mos., Lena Flinn, 12 mos; Flora Canfield 12 mos; Alma Canfield 12 mos., Eunice Canfield 12 mos; Fuller Canfield 12 mos; Jessie Canfield 12 mos; Coma Canfield 12 mos. John Overton Dorsey 12 mos. VanFarrar, 12 mos. Ross Sherrouse 12 mos, Ada Sherrouse 12 mos, Clarance Wingo, 12 mos. Mary Irene Owens, 12 mos. Emile Phillips, 12 mos. Ida Lee, 12 mos; Sallie Jackson 12 mos; Jennie Jackson, 12 mos. Auti Mamie, 12 mos. Ella Farmer 12 mos. Esther Wingo, 12 mos. Mabelle Seay, 12 mos.

Annie May Belsner, 11 mos, Robert Wilson, 11 mos; Georgia Wilson, 11 mos

Temmite Martin, 10 mos. Lela May McLean, 10 mos.

Willa Garlig, 9 mos. Hattie Moody, 9 mos. Layton Wall 9 mos; Pearl Longmire, 9 mos.

Eaton family, 8½ mo.

Narnie Graves Ball, 8 mos. Lillie Graves 8 mos. Mattie Ayres, 8 mos. Flora Longmire, 8 mos.

Glenn Fawcett, 7 mos.

Minnie Belsner, 6 mos. Irene Gamble, 6 mos. Inez Gamble, 6 mos.

Bettie Osborne, 5 mos. Maudie White, 5 mos

Roberta Quinn, 4 mos. Maggie Beene, 4 mos

May Johnson, 3 mos; Ada Harris, 3 mos.

Susie Borum Nixon, 2½ mos, Lena Sherrouse 2½ mos

Lula Finney 2 mos.

James McKinney 1½.

Clara Flinn, 1 mo; Mabell Flinn, 1 mo, Hattie Morris, 1 mo.

W E Cornelius, ½ mo.

Our Missionary Fund.

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

Alonzo Stanley, 10 cts; Maggie Woodall, 25 cts; Henry Gillnat, 25 cts; Letitia Caldwell, 10 cts; Lela Caldwell 25 cts; Lulu Gertrude Callaway, 1 mo. Olive Beulah Green, 10 cts; Laura Young, 25 cts; Janie Hilton, 10 cts, Linnie Apple 10 cts; Lula McKinstry 10 cts; Maud McKinstry 5 cts; Willie Malone 10 cts, Parker McGregor 1.00; Maud Walden 5 cts, John Henry Dabbs 5 cts; Bettie Watson 10 cts; Jessie Watson 10 cts, Antioch S S, Leesville, Texas, 3.00; Cecilia Latta 10 cts; Mary McKinstry 10 cts, Nora Edwards 5 cts; Amanda Edwards 5 cts; John B and Emma P Corlin 1.00; Callie Caine 10 cts; Cassie Caine 10 cts, Annie Caine 5 cts; Maggie Goodson 10 cts; Annie Orkes 25 cts; Alice Ann Hilton 10 cts; Carrie Wright 25 cts, Robbie Lonciane 5 cts; Carey Longmire 5 cts; Mrs F W Kraft 1.00, Bernadette Quinn 10 cts; Ira Kincaid 10 cts; Ida Morney 1.50, Father Wong 50 cts.

Trace Club.

Flora Canfield, 2½ dozen.
Parker McGregor, 4 dozen.
John Kirby, 2 dozen.
Layton Wall, 4 dozen.
Robert Wilson, 2 dozen.
Iddo Moody, 7 dozen.
May Belsher, 5 dozen.
Narnie G Ball, 1 dozen.
Alonzo Stanley, 2 dozen
C E Doyle, 1½ dozen.
Ida Steele, ½ dozen.
Thomas McGregor, 4 dozen
James McKinney, 1½ dozen.
Janet Alexander 1 dozen.
H W Lantrip 1 dozen.
Earle Smith, 1 dozen.
Maggie Goodson, ½ dozen.

Woman's Province.

THE DUTIES OF THE GENTLER SEX—HOW BEST FULFILLED.

What a great task is assigned to woman. Its dignity can not be elevated. It is not her province to make laws, to lead armies, nor to be at the head of great enterprises, but to her is given the power to form those by whom the laws are made, to teach the leaders of mighty armies and the governors of vast empires. She is required to guard against having the slightest taint of bodily infirmity touch the frail creature whose moral, intellectual and physical being is derived from her. She must instil correct principles, inculcate right doctrines, and breathe into the soul of her offspring those pure sentiments which in time to come will be a part of themselves, and bless generations yet unborn. Yes, to woman is given the blessed privilege of aiding the sufferer in all the various stages of his existence. She smiles serenely at the christening, and weeps at the burial, while she soothes the bereaved heart. This is her province and duty. But how can she fulfill her mission unless possessed of a strong and healthy body? The preparation of Dr. S. B. Hartman, and known as PERUNA, is just the thing for persons suffering from a majority of the complaints incident to this climate. It is invaluable to women, and Mrs. J. W. Reynolds of New Lisbon, Columbiana county, Ohio, is a noted example of what the medicine can do. She says she has suffered for years with congestion of the lungs, catarrh in the head, and was troubled with a bad cough. She had tried a number of physicians, but they all failed to cure her. She was induced to try PERUNA, and immediately a marked change took place. After using one bottle her cough ceased, and in a short time her other ailments were cured. She is now completely restored to health, and gives all the credit to PERUNA. Mr. J. W. Reynolds, her husband, was a confirmed invalid. He could not sleep well, rather could he work. He used PERUNA, and says, "I am completely restored to his former vigor and strength. He says he now feels like a new man.

Mr. Burchard Sebo, St. Clair, St. Clair county, Mich., says: "I have thoroughly tried your PERUNA in the various diseases to which parents and a large family of children are ever liable, and I find in every case it to be just the thing needed. No family can honestly be without it."

Nancy Peterman, Cookport, Indiana County, Pa., says: "*Gentlemen:* Your valuable PERUNA is the best medicine I ever used."

Valuable Books in Paper Covers.

THE TRUE MISSION OF BAPTISTS. 10c.

THE HERO OF TRUTH. A prize book by Rev. C. E. W. Dobbs, of Ky. A most excellent little book, and especially for young folks. 15c.

THE SUFFERING CHURCH. A Centennial Sermon, vividly and eloquently pointing out the sufferings of Christians in the past. By D. W. Cutlino. 10c.

THE SUPPER A CHURCH ORDINANCE, and was so observed by the Apostolic Churches. By J. R. Graves. Pp. 46. 10c.

WHAT IS IT TO EAT AND DRINK UNWORTHILY? THE SYMBOLISM OF THE SUPPER. By J. R. Graves. Pp. 46. 10c.

INDIVIDUALITY BEFORE GOD. Liberty of Conscience and Consequent Freedom of Thought—annual sermon preached before the Tennessee Baptist Convention 1882, by J. M. Robertson, and published by the request of the Convention. Pp. 56. 10

RIGHTS OF LAYEN. This is a work of great merit, and ought to be in the hand of the laity. 10c.

THREE QUESTIONS AS TO THE BIBLE. By John A. Broadus, D.D. 62 pp. 10c.

This is his great sermon, preached as the introductory sermon at the Southern Baptist Convention, at Waco, Texas, May, 1883, and it has been carefully written out by the author, and brought out in a neat tract.

THE ACT OF BAPTISM. Rich in authorities. By J. R. Graves. Pp. 60. 10c

ECCLESIATICAL UNITY. This little book ably discusses the question, "Are scriptural Churches Multiform or Uniform in their Character? By Rev. Aaron Jones, Jr. 10c.

Sent by mail, postpaid, on receipt of price, Address GRAVES & MAHAFFY, Memphis Tenn.

THE SUNDAY-SCHOOL.

THE SEVEN LAWS OF TEACHING.

JOHN M. GREGORY, LL.D.

NO. II.

To discover their laws let these seven elements be passed again in careful review and enumeration as follows: 1. A teacher. 2. A learner. 3. A common language or medium of communication. 4. A lesson or truth. 5. The teacher's work. 6. The learner's work. 7. The review work, which ascertains, perfects and fastens the work done. Is it not obvious that each of these seven must have its own distinct characteristic, which makes it what it is? Each stands distinguished from the others, and from all others, by this essential characteristic; and each enters in and plays its part in the scene by virtue of its own character and function.

It may seem trivial to so insist upon all this. Some will say: "Of course there can be no teaching without a teacher and a pupil, without a language and a lesson, and without the teacher teaches and the learner learns; or finally, without a proper review, if any assurance is to be gained that the work has been successful, and the result is to be made permanent." All this is too obvious to need assertion. So also is it obvious that when seeds, soil, heat, light and moisture come together in proper measure plants are produced, and grow to the harvest; but the simplicity of these common facts does not prevent their hiding among them some of the profoundest and most mysterious laws of nature. So too a simple act of teaching hides with it some of the most potent and significant laws of mental life and action.

Each element here described has its own great law of function or action, and these, taken together, constitute the seven laws of teaching.—*Baptist Teacher.*

A WONDERFUL TRIBUTE.

Dr. Judson wrote to the mother of his wife, Ann Hazeltine Judson, after her death, the following very touching words:—

"Amid the desolation that death has made I take up my pen once more to address the mother of my beloved Ann. I am sitting in the house she built, in the room where she breathed her last, and at a window from which I see the tree that stands at the head of her grave, and the top of a small rude fence which they have put up to protect it from incautious intruders. I was away, and she died alone. Sometimes she complained thus: 'The teacher is long in coming, and I must die alone. Tell him how I suffered and died.'

"With what patience and meekness and magnanimity and Christian fortitude she bore these sufferings! And can I wish they had been less? Can I sacrilegiously wish to rob her crown of a single gem?"

Though her lonely grave has been watered and brightened by the rains and sunshine of nearly sixty years, yet what name is dearer to the Christian heart to-day than that of Ann H. Judson? "The righteous shall be in everlasting remembrance."

A CAMPAIGN SECRET GIVEN AWAY.

In the campaign of 1884 the two candidates for governor in a "pivotal" Western State arraigned for a series of joint discussions. Both men were popular, both of fine appearance, and were so well matched in mental force and as orators that the contest between them promised to be a magnificent one. For several weeks the scales balanced evenly.

But one day the brilliant Republican candidate came up ailing. He seemed overcome, and spoke laboredly. The next day he was even less effective. Later he was compelled to ask his opponent for a postponement of certain appointments, which was granted. Before the campaign ended he had abandoned the field altogether.

Meantime the Democratic candidate continued his canvass, seeming to grow stronger, cheerier, and more effective with each succeeding week. He was elected. One evening in December while entertaining several gentlemen he said:—

"I will tell you a campaign secret—which gave me the election. With the opening of my campaign I began caring for my liver. I knew that a disordered torpid liver meant dullness and possible sickness. I took something every day. When my opponent began failing I knew his trouble to be his liver, and felt like prescribing for him, but feared if I did so he might beat me! I grew stronger as the campaign progressed, often making two speeches a day. Even my voice, to my surprise, did not fail me once. All because Warner's safe cure kept me in A 1 trim." Ex-Governor Jacob of Kentucky, also had a campaign tour under precisely similar circumstances, and says he kept up under the exhausting strain by the use of the same means.—*Rochester Union.*

PEARLS.

He who believes that nothing is due him never believes himself abused.

Dr Pierce's "Pellets"—the original "Little Liver Pills" (sugar-coated)—cure sick and bilious headache, sour stomach, and billious attacks. By druggists.

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

Let us make note of this as a point of spiritual wisdom, never to restrain an impulse to pray. Who can tell with what treasure he is laden when the Holy Spirit in this way knocks at the heart's door?

SUBSTITUTE FOR CALOMEL AND QUININE.

Simmons Liver Regulator, purely vegetable, is equal in power to blue mass or calomel, but without any of their injurious properties.

"I have used Simmons Liver Regulator, and find it a most excellent medicine, acting like a charm on the liver. It is a most excellent substitute for calomel. Have tried it in several cases of bilious disorders, chills and fever, and find its effects a cure in a most satisfactory manner."

DR. J. H. BOWEN, Clinton, Ga.

POLITICAL.

Last Tuesday's elections resulted as follows: Gov. Hill of New York, Gen. Fitzhugh Lee of Virginia, Gov. Robert Lowry of Mississippi, all Democrats, were elected governors of their respective States. The result in Maryland was also a Democratic victory. The following States were carried by the Republicans, Pennsylvania, Massachusetts, Iowa and Nebraska.

ANALYZING THE BAKING POWDERS.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. Chandler, a member of the State Board and president of the New York City Board of Health, assisted by Prof. Edward G. Love, the well-known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in all their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes of the N. Y. Tartar Co., which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analysis of baking powders for the New York State Board of Health, as well as for the government, says of the purity and wholesomeness of "Royal:"—

"I have tested a package of 'Royal Baking Powder' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates of any injurious substances,

"E. G. LOVE, Ph. D.,"

Late analyst New York State Board of Health, and United States Government Chemist.

Enjoy present pleasures in such a way as not to injure future ones.

PARAGRAPHS.

A country's best defender is its good men.

Never does a man betray his own character more vividly than in his manner of portraying another.

What a solemnly impressive thought it is that God knows the secret thoughts of our hearts and can reveal them to his servants.

When you have learned to submit, to do faithfully, patiently, duty that is most distasteful to you, God may permit you to do the work you like.

Thousands of women bless the day on which Dr. Pierce's "Favorite Prescription" was made known to them. In all those derangements causing backache, dragging-down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from "internal fever," congestion, inflammation, or ulceration. By druggists.

"The greatest single power in London," says Theodore Cuyler in a letter to the *Independent*, "is Charles H. Spurgeon. His pulpit rings with the same old fearless, faithful gospel; his fertile brain is organizing new or enlarges, city missions, and other active agencies for bodies and souls.

IS THERE A CURE FOR CONSUMPTION?

We answer unreservedly, yes! If a patient commences in time the use of Dr. Pierce's "Golden Medical Discovery," and exercises proper care. If allowed to run its course too long all medicine is powerless to stay it. Dr. Pierce never deceives a patient by holding out a false hope for the easiest of all consumption. The "Golden Medical Discovery" has cured thousands of cases that pronounced when nothing else seemed available. Your druggist has it. Send two stamps to Dr. Pierce's Dispensary, Buffalo, N. Y., for his treatise on consumption with numerous testimonials. Address World's Dispensary Medical Association, Buffalo, N. Y.

What may not our prayers do for those about us if we have strong faith and earnest in our supplications. The prayer of a man with his eyes opened is an example.

Wouldst thou see a reason for all that God saith? Look into thine own understanding, and thou wilt find a reason why thou seest not a reason.

ITEMS.

I have lived to know that the secret of happiness is never to allow your energies to stagnate.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

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Often the men who are strong in wealth and in office and position try to destroy very noble people because they stand in the way of their accomplishing their wicked devices.

If we see a precept in Christ's teaching that bears hard on the flesh, let us remember there is somewhere a promise to encourage obedience to it, and there is also an example of the Master himself, for us to follow. Let us always connect the promise and the example with the precept.

As the mission of Christ was to manifest God, so the mission of the church is to make known the true God and our Savior Jesus Christ. And his is chiefly done by preaching. In the language of Wycliff, "It is by preaching that Christ converts the world out of the fiend's hand.

All true Christians may contemplate the infinite love, the omnipotent power, the unsearchable riches, universal dominion, the absolute holiness, the eternal veracity and unspeakable glory of the Almighty, and then say, "This God is our God forever and ever; and he will be our guide even unto death."

CHILLS AND FEVERS.

To cure this distressing malady, which renders the sufferer unfit for the duties of life, and lays the foundation for other diseases, there is no remedy that can compare to "Mansfield's Chill and Fever Cure." It is cheap, effective and is thoroughly endorsed by the people of the South. Try one bottle and you will never use any other. It is put up in 50 cents and $1.00 bottles. Prepared by the Mansfield Medicine Company, Memphis, Tenn., and for sale by druggists generally.

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It is the habit of many not especially noted for practical benevolence to speak disparagingly of giving for foreign missions. The old phrase about charity beginning at home, and what Dickens called "telescopic benevolence," are favorite expressions with such people; but, generally speaking, a fitting designation for what they give themselves is "microscopic benevolence."

Old Jobe Harrell 20

THE TENNESSEE BAPTIST.

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

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Our Pulpit.

THE CHURCH AND MINISTER

BY ELD. JOHN GRAHAM, SPINKS, MISS.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." Acts xx. 28.

I. THE ministry.

1. The ministry should be a converted one That a gospel minister should be a regenerated man is so necessary that no one will dare to contradict the proposition. We read in Isaiah lii. 11, "Be ye clean that bear the vessels of the Lord." Read the fifty-first Psalm, and hear what David says: "Create in me a clean heart, O God, and renew a right spirit within me; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

No man is fit to undertake the glorious work of a gospel minister who has not felt the cleansing power of the saving blood of the crucified One. He must have an actual, individual experience of God's saving grace. How can a minister who has never been converted, whose soul has never been subjected to the baptismal fire of the Holy Spirit, how shall such an one comprehend the spiritual process of regeneration? and how shall he unfold the rationale of the wondrous plan of salvation, set forth in "the glorious gospel of the blessed Lord"? He cannot do it. Give us converted men, regenerated men, men who have been made "new creatures," give us such men to preach the gospel for us.

2. The gospel minister must have a divine call. That call is simply a deep and abiding impression made by the Holy Spirit on the mind of an individual that it is his duty to undertake the work of the ministry. The necessity of such a call is well nigh universally admitted among Christians. Moses received such an impression. Paul received such an impression. The early Christian fathers claimed to have had such impressions. The ministry of our times claims to be so impressed. It is a rational, Scriptural belief, and must not be abandoned.

No man should undertake the office of a gospel minister without such an impression. It should be deeply wrought into the subjective consciousness of every individual who undertakes the responsible position of a gospel minister. The church should never lay ordaining hands upon any man without first obtaining a full expression from him upon the subject of his call to the work.

The church must insist upon a divine call to the ministry, or she will be subjected to wide-spread imposition. Read Acts xiii 2, 3. The minister must feel the divine impression that he will say with Paul: "Woe is me if I preach not the gospel." Paul felt an absolute compulsion, so must every minister. The minister of Jesus then, must be converted, and he must be divinely called.

3. He should be introduced to the ministerial office by a church, having the authority to lay hands on God's ministers.

The power of ordination is with the true church of the living God, and no one else. No church can claim to be a church of Christ that is not Scriptural in doctrine and practice. Will this statement be doubted? Can any organization or corporation, whatever, that does not hold the supreme authority of the Scriptures of divine truth, and is not regulated and governed solely by the Scriptures, can justly claim to be a church of Christ.

The regular Baptist church is the only organization on earth that answers the description above, in my opinion, and hence the power of ordination is entirely with the Baptist church. The practice of laying hands on those who go forth to preach the gospel is a Scriptural practice, and every man who undertakes the great work of preaching the gospel must not go forth until he receives the authority of the church. For minister must be converted, and called, and must go forth on his heaven given mission with power from on high, and full panoplied with church authority. In support of this read Acts xiii. 2, 3.

4. The gospel minister should be educated.

It is true that there are successful and acceptable ministers who have little or no education, but all enlightened communities, and all who are in sympathy with the enlightened progress of the world recognize the vast importance of an educated ministry.

We want educated doctors to take care of our health, and we want educated lawyers to look after the interests of our property, and shall we be less concerned about our spiritual interest? Those who have the spiritual care and oversight of our souls should possess every available qualification for their great work. The minister whose efforts for the salvation of men are prompted by love, and directed by a cultured, enlightened intellect, and a matured judgment, must be effective.

As a church, the Baptists are working a great work, in educating her ministry. Let every church catch the spirit of enlightened progress, and go forward in the line of enlightened effort. The glorious achievements and splendid triumphs of a ministry that is properly called, commissioned, and trained cannot be conceived fully They would thrill the hearts of men and angels.

5. It is the minister's duty to watch over human souls

They are overseers, and, therefore, must take spiritual oversight of the church. They are not to "lord it over God's heritage," but as tender shepherds they watch over the Lord's people. This relationship is a very sacred and responsible one, and tends to humble and impress the minister. He that has the oversight of souls should possess a deep and Christly love for them. Moses desired to be blotted from God's book, if Israel was not forgiven. Paul exclaimed: "I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." Such unselfish devotion and interest should characterize every minister of the gospel.

6. It is the minister's duty to feed the church.

To "feed the church of God which he hath purchased with his own blood," is one of the duties of the gospel minister. He must nourish the church with the word of life. This "feeding" implies teaching, instructing, and training the church in the doctrine of Christ. Let every minister beware how he teaches, and what he teaches, for "God will bring every work into judgment," and every man will be held responsible for his teaching. Truth is the desire of every Christian heart, but there are influences and prejudices which are antagonistic to the truth, and these sway the mind in some instances away from the truth, and in some instances the truth is so perverted by these fleshly antagonisms that it loses its force, and becomes inoperative. Let every minister teach the truth, and nothing but the truth.

The ministry derives authority from God and the church, and it must not get above either, but should be wholly subject to the "powers that be," because "they are ordained of God."

We have now considered the qualifications, the powers and duties of the gospel ministry. Let us now consider—

II. The church.

1. We will consider the outer organization of the church.

The church could not accomplish the objects and purposes contemplated in the gospel without a visible, corporate, and organic existence. The objects and purposes of the church of the living God are these: To maintain the worship of God; to hold and administer the Christian ordinances, and to spread the gospel throughout all nations. These are, manifestly, the objects for which the church was organized; and it is very obvious, too, that these objects could not be accomplished without systematic, organized effort. If believers in Christ were not organized into churches there could be no worship, except private, individual worship; the gospel ordinances could not be administered, since the power to administer them is with the church, and cannot be held and administered only in the church.

These great objects could not then be accomplished if there was no organic, corporate, visible church in the world, and there would be no systematic effort made in spreading the gospel, but all the objects and purposes of the church can be accomplished by an organized, corporate, visible body of Christians associated together.

The church is, then, a body of regularly baptized believers associated together in covenant bonds for the purpose of maintaining a godly discipline, agreeable to the rules of the New Testament. It is the duty of the visible church to hold and teach the word of life in its purity. It is the duty of the church, as the repository of the ordinances of the gospel, to maintain them, simply in the form in which they were delivered to the church by the Lord of glory, who is "head over all things to the church." These ordinances are baptism and the Lord's supper. The church has not authority to change them in respect to their form, for there is a profound significance in the very form of these ordinances, which is lost if their form is changed.

The Lord's supper represents the death of the Savior, one of the leading facts of the gospel.

Baptism represents his burial and resurrection, which is also a vital truth of the gospel, and when the Scriptural form of this beautiful rite is changed, it loses its meaning, and the great truth which should be impressed on the mind by this ordinance is not impressed at all. Immersion is the normal Scriptural form of the ordinance, and this form is essential to its validity, and more, the form is essential, and a proper administrator is equally essential. There can be no baptism without the Scriptural form, and authorized administrator. The baptism of our Lord had reference to his burial and resurrection, and the baptism of a believer is a profession of faith in our Lord's resurrection and also in the resurrection of all men. The symbolism of baptism is beautiful, significant and deeply impressive. References: Second chapter Matthew, sixth chapter of Romans. No unprejudiced person can read the Scriptures referred to above and not be convinced of the truth of what has been said.

If baptism is a symbol or a sign of something there must be some point of resemblance between the sign and the thing signified. We have said that baptism is a sign of the burial and resurrection of our Savior, which view is fully supported by Paul's testimony in Romans vi 3, 4.