

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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They teach, on the contrary, that all the interests of his creatures are involved in the prevalence of his will. The happiness and perfection of his people consists in conforming their will to his, and all true prayer may be summed up in this, "Thy will be done." No child of God can deliberately ask anything contrary to the will of God, or inconsistent with his glory. So far as true prayer is the intercession of the Spirit, it must be according to the will of God. And if, in the obscurity of this present state, a believer asks anything in the name of Jesus, regarding which the will of God is not known, the very fact of asking in that name implies that it is asked in submission to the will of the Father. The end in view is still that God's will may be done, however we may be mistaken regarding the time, means, manner of its accomplishment; and thus, "if we know that he heareth us, we know that we have the petitions that we desired of him." When Paul was subjected to a bodily affliction which, in his own view, disqualified him for the service to which he was called, he besought the Lord (twice) that it might be removed, and received the assurance, "My grace is sufficient for thee, for my strength is perfected in weakness," his prayer was answered, though in a way very different from what he expected. He had the petition which he desired of him, not in the removal of the affliction, but in the assurance that the affliction would be made subservient to the very end which Paul feared it hindered; and fully satisfied with the answer, he said, "Most gladly therefore will I glory in my infirmity, that the power of Christ may rest in me."

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They teach, on the contrary, that all the interests of his creatures are involved in the prevalence of his will. The happiness and perfection of his people consists in conforming their will to his, and all true prayer may be summed up in this, "Thy will be done." No child of God can deliberately ask anything contrary to the will of God, or inconsistent with his glory. So far as true prayer is the intercession of the Spirit, it must be according to the will of God. And if, in the obscurity of this present state, a believer asks anything in the name of Jesus, regarding which the will of God is not known, the very fact of asking in that name implies that it is asked in submission to the will of the Father. The end in view is still that God's will may be done, however we may be mistaken regarding the time, means, manner of its accomplishment; and thus, "if we know that he heareth us, we know that we have the petitions that we desired of him." When Paul was subjected to a bodily affliction which, in his own view, disqualified him for the service to which he was called, he besought the Lord (twice) that it might be removed, and received the assurance, "My grace is sufficient for thee, for my strength is perfected in weakness," his prayer was answered, though in a way very different from what he expected. He had the petition which he desired of him, not in the removal of the affliction, but in the assurance that the affliction would be made subservient to the very end which Paul feared it hindered; and fully satisfied with the answer, he said, "Most gladly therefore will I glory in my infirmity, that the power of Christ may rest in me."

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loving dependence, laying hold on the outstretched arm of Omnipotence, is the most sublime act of creature agency, and one to which it becomes God to give the first place among all the secondary causes which he pleased to employ. And it surely does not diminish our sense of his wisdom, while it sheds new glory on his condescending love, that in his providential arrangements for the execution of his sovereign will, he should have made provision for fulfilling the promise of his Son, "Whatsoever ye shall ask the Father in my name he will give it you." That he has made such provision, we have the amplest proof. Neither in the inspired nor in the uninspired records of the people's experience, their written nor their unwritten testimony, can an instance be found in which their confidence has been disappointed.

Much, it is true, that has the sound of prayer in human ears, falls dead and ineffectual; for God is not deceived by words upon the lips when there is not behind them a soul intent upon the accomplishment of his will and the manifestations of his glory. To many professed supplicants it may be said, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your own lusts." Their prayers if not an empty sound, are the breathings of selfishness; or, when not the utterance of selfishness, the doubt in their heart betrays the supplication of their lips. There is a plain direction regarding prayer which is often misunderstood or misapplied. The direction is, "Let him ask in faith, nothing wavering;" and the misapprehension is, that a man whose habitual state is one of distrust or unbelief, has only to "work up" to a firm belief on any given occasion in order to claim the promise which belongs to the prayer of faith. But the word, "wavering" in that direction relates, not to a man's state of mind with reference to a particular object, but to his character or habitual state of mind; for it is added, "He that wavereth is like a wave of the sea, driven of the wind and tossed."

Not more positive is God's promise to hear the prayer of the believer than his assurance of the vanity of the prayer of the wavering. "Let not that man think that he shall receive anything of the Lord." Men cannot come and insult God by making experiments in prayer, pretending to plead with him in order that they may see what the result will be. The prayer of faith can be offered only by a believer; the Spirit makes intercession only in the heart where he dwells; and prayer, in accordance with the will of God, can only come from a soul whose ruling desire and aim is that the will of God may be done. As Lighthouse has it, "He that hath nothing of the Spirit of God cannot pray at all; he may howl as a beast in his necessity or distress, or may ask words of prayer, as some birds learn the language of men, but pray he cannot." And again, "Only the children call God their Father, and cry unto him as their Father; and therefore many a poor, unlettered Christian, far outstrips your school rabbi in this faculty; because it is not effectually taught in those lower academics. They must be taught in the school of God as children of his house, who speak his language. Man may give spiritual rules and directions in this; and such as may be useful, drawn from the word, which furnishes us with all needed precepts; but you have still to bring those into the seat of this faculty of prayer, the heart, and stamp them upon it, and so to teach it to pray, without which there is no prayer. This is the prerogative royal of him who framed the heart of man within him."

In his last discourse with his disciples before he suffered, the Lord made this the condition on which he promised the answer of prayer, "If ye abide in me, and my words abide in you." Then only is the heart the receptacle, and then only are the words the utterance of the very mind of Jesus. As has been remarked, "prayer in the name of Christ is such as is offered in the nature, mind, and spirit of Christ." Then the unlimited promise of the fulfillment of prayer will be understood, not as referring to spiritual blessings only, but to all that possibly concern the children of God or affect the glory, were it an interest insignificant as

the hairs of their head, which are all numbered. If prayer proceeds from our own will, the promise cannot be claimed, even though it relate to spiritual blessings which may be sought after, no less than earthly blessings, in a selfish spirit; but, when the incitement to prayer is derived from an inward divine operation, that prayer is truly offered in the name of the Lord, and has its fulfillment in itself; for, where God incites to prayer, there of course, in his veracity and faithfulness, he gives to him who prays.

THE END OF CONTROVERSY.

BY W. F. BOND.
NO. II.

BUT BRO. ROBERTSON is not satisfied with asserting the right of the Chattanooga member to sit at the table of the Nashville church, but he asserts that it is her place (the Nashville church), and of course that means it is her duty, to know that the church at Chattanooga is of her faith and order, and of course that she, in all respects, is herself in order, and that the visiting member is himself in good standing in the Chattanooga church. If so, then it is the duty of each and every Baptist church to know the faith and order of every other Baptist church, and to know the standing of each and every member of each and every Baptist church of like faith and order. Could anything be needed to exhibit the manifest absurdity of Bro. R.'s position? And yet the statement is a logical conclusion from his premises.

Again, says Bro. Trueheart, quoting from the same London Confession: "To each of these churches thus gathered according to his mind God hath declared in his word he hath given all that power and authority which is in any way needful for their carrying on that order in worship and discipline which he hath instituted for them to observe, with commands and rules for the due and right exerting and executing of that power." It is conceded by all that the church is composed of moral agents; that these agents are proper subjects of discipline; that wholesome discipline is needful in proper cases, and promotive of good order, good morals and piety in the members of the body. Indeed, it will be conceded that the health of the church, as the body of Christ, is largely dependent upon the prompt, uniform, firm and judicious exercise of righteous discipline.

This power, conferred by Christ, the head, is an essential attribute of a church of Christ. Is not the church responsible to her Head for the exercise of discipline on all proper occasions? Is she not responsible to her Head for the order, purity, peace and healthy condition of the body? Is she not unfaithful and derelict if she lets fall from her hands the reins of authority, and winks at disorder and immorality? How then can she preserve the purity and health of the body be preserved when there is no discipline? and how can discipline be administered when there is no power? and how can there be power for discipline when there is no rightful jurisdiction? and how can there be jurisdiction when there is no membership, no relation of subjection to the body as Christ's agent? Now clearly the church at Nashville has no power of discipline over the membership of the church at Chattanooga, because she has no rightful jurisdiction, and has no jurisdiction because there is not the relation of member and body,—not the relation of subjection to rightful authority under Christ, which must exist to give jurisdiction. How then can the church at Nashville protect her Lord's table? and how can she guard it against the unhallowed touch of fornicators, the covetous, idolaters, revelers, drunkards and extortioners? Is it not her province and duty to judge her own members,—"them that are within" the body? And what has she to do "to judge them that are without" her own body? What has the church at Nashville to do with the church at Chattanooga?

Bro. Robertson asserts the relation of neighbor to Bro. Jones, and there is a neighborly intercourse between the two families, and opportunities for the exercise of those restraining, redning, elevating and purifying influences the one upon the other

which social intercourse, sweetened and controlled by the spirit of Christ, naturally produces. But Bro. Jones's family has not only a social life but it has also an inner life, a family life, from which the veil must not be lifted. Will neighbor Robertson pry into Bro. Jones's family affairs? Will he report such acts of misconduct as come to his knowledge, perhaps by prying, and demand of Bro. Jones that he chastise and correct his son Sam or Joe, or his daughter Jemima? Bro. Jones will not thank Bro. Robertson for meddling with his family affairs, and will say Robertson had better look to his own family; for his Zeke and Rachael are rather "too fast" for the credit and good of the family; and all the neighbors say that Bro. Robertson would do well to attend to his own business, and keep up his own fences; and they say too that Bro. Robertson misinterprets the divine injunction, "look not every man on his own things, but every man also on the things of others" (Phil. ii. 4); that there are abundant opportunities of rendering neighborly assistance, of giving counsel and advice, without nosing around to find a bad smell on a neighbor's premises, or prying about to see what he may not wish you to see.

Again, the Lord's supper, as a divine institution, was committed to the keeping of the churches, each for herself. (1 Cor. v. 11.) They were to keep the ordinances as they were delivered to them. How were they to keep them? See 1 Cor. v. 11. Keep them in purity, simplicity, and in fidelity to the original pattern. (1 Cor. v. 11.) Let no unhallowed fingers touch the sacred elements. Let not the "heretics come to the feast."

The church is responsible for the keeping of the ordinance. The members, each and all, are responsible for its keeping. This is one of the special duties each member owes to the body of Christ. And, in return for fidelity in this duty, each has the privilege of sitting at the table,—each has that divine joy that waits ever upon the discharge of duty. Here we see some reason why those who have guarded the household should share the joy of the family. But what responsibility does a member of the Chattanooga church owe to the Nashville church that he can claim the right to sit at the Lord's table in the Nashville church? Does he bear the burdens of the church? Does he share the responsibilities of the church? If not by what reason, human or divine, does he claim the right? and on what authority is his claim founded?

A right with no duties attached?
A right with no burdens?
A right with no responsibilities?
Our civil law has a defense for every right and for every wrong a remedy. And I suppose in our Baptist church polity there is a defense for rights and a redress for wrongs appropriate to each case. Now the member from the Chattanooga church claims a right to sit at the Lord's table in the church at Nashville. But suppose (and it is supposable) that he is denied the exercise of that right by the Nashville church. Here is a right denied, how shall it be defended? Here is a wrong, according to Bro. Robertson, how shall it be redressed? Will our Baptist church polity furnish a defense for the right and a redress for the wrong? How? Please answer. A right with no duties attached! A right with no burdens! A right with no responsibilities! A right without an adequate defense! A wrong without an appropriate remedy!

Bro. Robertson says that the right to the supper is as broad as the right to membership. Admit it. A man is baptized into a church, into membership in one church, says Bro. R. in his paper of April the twenty-second, criticizing Dr. Ford. Very well. By a vote of the church he is received to membership by baptism. He is received into the membership of the church only which orders his baptism, not into the membership of two or more churches. His baptism is once for all, and will not be repeated when once properly performed. But as he came into the membership of the first church by a vote, or the voice, of that one church, he must go into another church by a vote of that church, just as he entered the first. And note

in the first instance was necessary to his reception into membership, and to the privileges and benefits, among which is the supper, so in the second instance, applying for membership in another church, a vote of that church is necessary to membership, and to the enjoyment of the supper and other rights and privileges. A right to the supper in the first church was attached to and consequent upon a vote of the church; and so, by parity of reasoning, the right to the supper in the second or any other church can only be claimed and enjoyed when granted by the vote, or voice of approbation, of that church. Yes, the right to the supper is as broad as the right to membership but no broader. Me, Bro. R! and you a Baptist logician!

Membership is consequent upon baptism, and the supper is consequent upon membership; and as none are entitled to membership but those who have been baptized, so none are entitled to the supper but those who have membership. As none can have membership without the consent of the church first had and obtained, so none can enjoy the privileges of the church without consent first had and obtained. As no one can owe duties to two or more churches at the same time, so no one can claim rights that attach to membership in two or more churches at one and the same time.

Rights and duties are correlative. Duties of citizenship imply rights of citizenship. The duty of obedience to the State implies the right to the State's protection. The duty of supporting the State, paying taxes and the like, implies the correlative right to the State's protection. But what rights have they who are not citizens to the privileges of citizenship beyond the claims of philanthropy? Certainly none of those special privileges and benefits guaranteed by law to the citizen. What right have they who are not members of a church to the special privileges of the church? Will Bro. Robertson show us? Whence is the right derived?

Baptism leads to membership; membership leads to the Lord's supper. None are entitled to baptism but those who qualify themselves; none are entitled to membership but those who qualify themselves; and so none are entitled to the supper but those who qualify themselves, and membership is the qualification. As no one can be a member of two or more churches at the same time, so no one can exercise the rights of membership in two or more churches at the same time. As no one can be a member of two or more churches at the same time, so no one can owe the duties that grow out of membership to two or more churches at the same time. Me, Bro. Robertson!

But I conclude with an extract from that same London Confession of 1689: "If a member should desire a transient or occasional communion in any church in which he doth not belong, if it be well known that he is an orderly person, he may be admitted to the Lord's table, but should have nothing to do with the government of the church, unless his advice and assistance be asked." But a person unknown should by no means be admitted without a satisfactory letter of recommendation from the church to which he belongs."

There now, my dear Bro. Robertson, you see how the case stands. On the one side we have the law of the kingdom in the New Testament, and the interpretation thereof by one hundred Baptist churches of England and Wales, assembled in London 1689, by the Philadelphia Association of 1742, by the Charleston Association of 1760, by the sainted Jesse Mercer in 1811, by J. M. Pendleton, A. P. Williams, Richard Fuller, W. W. Gardner, Prof. Curtis, and J. J. D. Koufroe; and on the other side we have our dear Bro. Robertson, in "the solitude of his own originality." I say, Bro. Robertson, whom shall we follow? Follow somebody we must. God has so made us that we must follow somebody. We must, if true to God, follow the best light he gives us. If doubts arise follow that light which led our fathers. The same Holy Spirit will guide us.

We look to our Bibles for light; we look to the Holy Spirit for light; we look to our godly men of learning for light. "More light" is our cry.

"sanctify them in thy truth: thy word is truth." I feel assured my dear Bro. Robertson, strong and able as he is, is yet too pious, too humble and modest to say that we should follow him but rather the fathers, and that he will agree with me that there should be an end of controversy.

AN OPINION.

BRO. GRAVES.—In THE TENNESSEE BAPTIST of the eleventh instant you print an extract from a letter addressed to the *Christian World*, New York, by Rev. T. W. Hooper, D. D., of Selma, Ala., in which he declares, "The Negroes rapidly dying out for several reasons." Any one unacquainted with the Southern States, and possessed of no other information, would reasonably suppose that our colored population would soon disappear, taking his statement to be correct. From my own observations, which are varied and tolerably extensive, I am forced to say that, unless Mr. Hooper draws his conclusion from what may be true in and around Selma, his whole statement is a perversion of the facts. Doubtless his letter was more of an effort to support what has been his own preconceived ideas about the emancipation of slavery in the Southern States than any desire to be accurate in his statements.

Throughout the Southern States, as the census reports abundantly show, the increase of blacks have been in excess of the whites. There need be no doubt about this. It is true, in some localities the bulk of the black population may be drifting to and filling up other places more desirable to them, which may cause a few casual observers in those places they leave to imagine they are "dying out," but such is not the fact.

In this part of Georgia (DeKalb county) before the war there were very few Negroes. At this time they are getting too very numerous. The same is the case in most the counties of middle Georgia and the northern part of the State. If their rapid increase be a cause for alarm our people have just cause to be alarmed.

The Negro, according to his nature, is better suited to a warm, hot climate, such as abounds in our Southern States, than the whites. As a laborer he is much more reliable, simply from the fact that he is endowed with certain physical qualities that enable him to better resist the enervating effects of intense heat. He can with impunity lie down in the hot sunshine, go to sleep, and wake up refreshed. A white man would be very apt to awake in deliriums with a fever. The white man on the other hand is suited to a northern climate. He never develops well, mentally or physically where snow does not fall. This idea need not be gainsaid. History and observation sufficiently establish it. In a northern climate where snows regularly fall, the Negro will, like a tropical plant freeze out, while the whites flourish and prosper. God has suited every man's nature to the limits he ought to occupy. It is through climatic influence the increase of the Negro race in the Southern States exceeds that of the white.

Yours truly,
P. L. HAMPTON.
Stone Mountain, Ga.

SYSTEMATIC WORK.

BRO. GRAVES.—Thinking it might benefit other churches I show the advantage of working systematically. I will give the experience of this church, Thomastown church. Two years ago we gave for all purposes, including pastors salary, \$100.00 or about that. Through the providence of God we were able to secure the services of Rev. J. J. W. Mathis of your State for one Sabbath in each month, and Saturday before, for the year 1884. When he accepted the work he saw the condition of the church, and with a little assistance placed a work before the church for the year, viz., take up quarterly collections for missions. Have a Sunday-school every Sunday, and at once prepare a comfortable house to worship in, and at a suggestion from a brother the church agreed to pay her pastor monthly.

The result of 1884 is, our church is in a prosperous condition. We have a good Sunday-school.

We gave about \$100.00 for missions, and other purposes, paid our pastor \$200.00, and instead of a leaking hull we have a good comfortable church, with the necessary lights and stove, all paid for, making a total of five hundred and sixty expended during the year, and we all felt better for the little we had done, and the only regret I heard was, I am sorry I cannot do more.

Bro. Graves, Baptists, as a rule, are not stingy, but only want to be educated to their duty. And I kindly ask how will ye minister who fail to teach this important lesson when you stand before the judgment bar of God?

Bro. Mathis was again called to the pastorate of the church for an indefinite term, and I can speak for the church, if we continue to love Bro. Mathis as new, and are as well satisfied with the results of his labor, the time will be indefinite indeed. Bro. Mathis has four churches in the county, and I will venture to say that there are not four churches in the State better satisfied with their pastor, and I almost say pastor with his churches.

Kirkwood, Miss., GEORGE YEAGER.

A BRACE FOR BRO. BURNS.

BRO. GRAVES.—Inclosed find one dollar for a year's subscription to the Old Banner. I have read it for more than thirty years, and am not tired of it. I want to be sure to get the series to commence this month. I am very feeble, and have lost my voice. I am unable longer to preach, and consequently for some time past have been dropped by the Board, without a pension, however, after serving since 1859. But I suppose it is all right. Your brother in hope,
WILLIS BURNS.
Indian Territory, July 6, 1885.

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

J. R. Graves, \$1 00; B. F. Wilson, Arkansas, \$1 00; J. R. McLean, New Brunswick, \$1 00; W. E. Allen, Georgia, 50 cts; A. J. Blankenship, Arkansas, 1 00; G. W. Bottoms, Arkansas, 1 00; J. H. Fenson, Ark., 1 00; Miss M. S. Ward, Ala., 1 00.

OBITUARY.

George H. Miles departed this life in Dyersburg, Tenn., August twenty-sixth, 1885.

He was born in England, April eighteenth, 1846, and in his youth came to the United States, and was married to Miss E. Armstrong September twenty-ninth, 1872. He was baptized by the writer into the fellowship of Elon Baptist church August, 1873. On moving to Dyersburg he transferred his membership here, and died as above stated of a lingering illness, which he bore with uncommon patience, leaving a sorrowing widow, and two step sons to mourn their loss.

He was a kind hearted husband and step-father, and a good church member. May the blessing of God rest upon the bereaved.

JOSEPH H. BORUM.

A CARD.

READERS OF THE TENNESSEE BAPTIST, you know the value of THE BAPTIST past and present. Its editor will soon pass away. He needs help; and it is your duty to help him. Come, let each subscriber determine to get at least one new subscriber at once, and persist in the determination. I will be one of this number. Go to work now. Also send in your reports of church work and items of news.
S. L. LOUDERMILK.
Johnsonton, Tenn., August 26, 1885.

THE TEXAS SHEPHERD-BOY

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

FUND.

Geo. O. Dickson, 50 cts.; J. M. Hardage, 50 cts.
Bro. O. L. Halley enters his new field of labor in Knoxville, Tenn., to-morrow. His correspondents will note the change of his address.

The Tennessee Baptist.

YOU HAST GIVEN A BAZAR TO THEM THAT FEAR THEE THAT IT MAY BRING DOWN THE RAIN OF THUNDER UPON THEE.

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Distinguishing Principles of Baptists.

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

2. As Baptists, we are to stand for the ordinance of Christ as he commanded them upon his followers, the same in name, 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.

4. As Baptists, we are to stand for a local congregation, and complete in itself.

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

6. 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.

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

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

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

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by amalgamation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being a necessity 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 Accomplish of Error.

CHRISTIAN PERFECTION.

BY A. J. FROST, D. D.

NO. I.—INTRODUCTORY.

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

IN examining the so called doctrine of Christian perfection, it is proper that we state the reasons for this investigation. I have seven which I submit by way of introduction to this proposed examination.

1. We read of Holiness Meetings, "Higher Life Meetings," "The Rest of Faith," "The Second Blessing," "Entire Sanctification," "Perfect Love," "Christian Perfection," "Sinless Perfection,"

And many other terms descriptive of some things supposed to be the inheritance of a class of special in the church of God.

It is right and proper to inquire into the exact meaning of those terms, and to allow all attainments in the divine life to be tested by God's word: "For if this counsel or this work be of men, it will come to naught. But if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God."

2. Many professing Christians are inquiring if it is true that they may reach a state of "Christian

perfection" in this life. Some believe such a state possible for others, but not for themselves; some hold it to be attainable for themselves, and indeed for all; and consequently they are living a life of condemnation for not exhibiting "Christian perfection" in this life. This perplexity in the minds of many real Christians is an important reason for a thorough examination of the subject.

3. If "Christian perfection" is attainable in this life, if it is possible for all the saints to reach that exalted state where there is no more sinning and repenting, then there is great guilt on the part of pastors in not preaching it, and upon all members of churches for not doing the same. But on the other hand, if "Christian perfection" is not attainable in this life, then it is important to know it, and thus undeceive those who profess it, and those who are striving to reach the unattainable.

If "Christian perfectionists" are teaching an attainable impossible to reach in this life, or if they are professing a "perfection" which they do not possess, these are valid reasons for the present investigation.

4. Another reason for comparing this doctrine with the sacred Scriptures is the tendency on the part of those who profess it, to make "Self not only savior, but judge, jury, counsel and sole witness" in the case, and hence, "it is easy to forecast the verdict." "But all the more needful is it that the case should be removed to some other forum, and tried before a less partial tribunal." It is never safe to follow the dictates of conscience even, unless that conscience is enlightened by the word of God; much less is it wise to follow one's consciousness instead of the infallible chart and compass of divine truth. Self is a very poor judge of self, or of the attainments of self in righteousness. Such righteousness is apt to be self-righteousness: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise." If it can be shown that "Christian perfection," as an attainment in this life, is not a Bible doctrine, and that it never was professed by any prophet of the Old Testament, nor by any saint of the New Dispensation, this is another reason for the present examination.

5. There is hardly a doctrine of the Bible that has not been perverted, and some more than the doctrine of sanctification. We fully believe the Bible teaches the doctrine of sanctification, but there are many theories of sanctification which the Bible does not teach, and it is of great importance to distinguish between the oracles of God and those "who teach for doctrines the commandments to men." "To the law and the testimony: if they speak not according to his word it is because there is no light in them."

6. There is great need of more complete consecration to God, and to his service, on the part of all Christians. Most Christians are content with being saved, and take very little thought concerning the duty of being sanctified. And if any are moved to the cultivation of holiness, they are quite likely to be frightened away from its pursuit by the exaggeration and fanaticism with which the doctrine has been burdened in our times.

Indeed, to how many ears does the expressions, "practical holiness" or "sanctification" express at once the idea of "perfectionism." In other words, there are many real Christians, who are kept aloof from the real and possible sanctification by those who profess "Christian perfection," or "perfect love," or "the higher life," or "sinless perfection." Hence it is important to go over the whole ground, and compare these "perfect Christians," with Bible Christians of the apostolic age, in order that no saint may be restrained from a possible sanctification by reason of the fact that they cannot attain the impossible in this life. It is true our aim should be perfection, and we should never be discouraged because we may never realize our ideal in this life.

7. It is a very significant fact that in all other departments of life we never attain perfection. No man on earth dare say he has perfect knowledge of any science, nor of any subject, nor of any de-

partment of knowledge. The more he sees how little he knows, the more humble he is, and the more disinclined to talk of his intellectual attainments. Homer was one of the greatest men of his age, if not the greatest. He is so regarded not only by his own age, but by all subsequent ages. Indeed, it is said "Seven cities contend for Homer dead through which the living Homer begged his bread." Was he conscious of attaining intellectual perfection? When told by one that he knew more than any other man of his time, he said, "If I know more than other men know, it is because I know how little I know." What intellectual modesty and humility! Sir Isaac Newton "whose mind intermeddled with all knowledge, and whose thoughts wandered through eternity," never once seemed conscious of great intellectual attainments, but on the other hand said, "All my knowledge seems like a few little pebbles I gathered on the shore, while the great ocean of knowledge lies unexplored before me." No intellectual perfection among the greatest intellects, but on the other hand, intellectual imperfection and consequent modesty and humility. Now since we never have any man profess intellectual perfection, scientific perfection, nor perfection of wisdom in anything, how is it that we have so many men in this degenerate day professing "Christian perfection"? No poet ever wrote ideal poetry, no painter ever reached perfection in his ideal even, much less did he ever transfer perfection to his canvas. No sculptor, save Thorwaldsen ever dreamed that he had attained his ideal, and all highest ideals are far off approximations of perfection.

The noblest thoughts that stir men's hearts cannot find utterance. Thorwaldsen, it is said, was once seen contemplating through a sad tear a statue of the child Jesus, which he had just completed. His pupils standing by asked the cause of his depression, he answered with deep sorrow in his tones, "I shall never have another great thought." "What do you mean, master," they cried, "and his answer contains profound philosophy: "Up to this time, said he, my conception of what a work of art should be has been beyond my power of execution. This statue of the child Jesus satisfied me. Hence my power of conception is already in its decadence." What a sad lesson this! The only sculptor in all history who reached his ideal, and he was in tears over it! Because it proved that his ideal was far below what it ought to be and his mind in a state of intellectual decadence.

Now we inquire how is it that no man ever reached intellectual perfection in this life yet some men boast of having reached "Christian perfection"? The poet is always greater than his poem, the singer is greater than his song, the artist superior to his art. All these are imperfect in their ideals and they even fail to reach their highest conceptions.

How is it that in morals, that the part in most injured by the fall, the most depraved part of man's being, that that should be soonest reach moral or "Christian perfection"? Thorwaldsen's tears are appropriate here. The conception of "Christian perfection" is realized, the mind of such an one is already in decadence. Let us investigate this subject and see if those things are so.

8. One more reason for investigating the claims of "Christian perfectionists" is the apparent self-righteousness, or moral conceit. I say apparent self-righteousness, for so it appears to humble and devout Christians. For example, a man once said to me that "he had not committed a sin in thirty years!" I said to him "my brother you have committed a sin now since you have told that which is not true." John says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." I then asked him had he not offered the Lord's prayer in thirty years, saying, "Forgive us our trespasses, and he said he had "not offered that part of the Lord's prayer in thirty years." Is there any apparent self-righteousness in all those claims? I once asked a minister who professed to be sanctified what had become of his old carnal nature? He replied, "It is dead." He said, "I have but one nature now that I am sanctified, and that is the di-

vine nature"? He replied, "I never have any sinful thoughts"! The following stanza was recently sung in a conference meeting:—

"Prono to wander Lord I feel it,
Prono to leave the God I love."

A man who had attained "Christian perfection" arose and said, "I cannot sing these lines. 'I am not prone to wander.' I am not prone to leave the God I love." Shall we allow such pretensions to pass unchallenged? Is it not our duty to show from the word of God, that all such assumptions are groundless. Do we not owe it to ourselves, and those who are thus deceived, "to test those theories of perfection, by the infallible word of God? There are four theories of perfectionism, which it is well to notice before considering at length the Bible doctrine of perfection.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor.
NO. VII.
DEDICATION.

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 Laborers in the Vineyard.

FOR the kingdom of heaven is like unto a man that is an householder which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you; and they went their way. Again he went out about the sixth and ninth hour and did likewise. And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when the even was come the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour they received every man a penny. But when the first came they supposed that they should have received more; and they likewise received every man a penny. And when they had received it they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong. Didst not thou agree with me for a penny? Take that is thine, and go thy way: I will give unto this last even as unto you. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first and the first last; for many be called but few chosen."—Matt. xx, 1-16.

This parable is generally interpreted from the pulpit as applicable to individuals, the unemployed laborers representing sinners only, and the vineyard the service of God in connection with his church, those who entered early in the morning representing persons brought in in early youth, and the penny received for their labor, salvation, those who were hired at the third, sixth and ninth hours representing those brought in along later in life, while those hired at the eleventh hour represent old sinners of sixty, seventy or eighty years. Who is not familiar with the expression that such and such a person was "brought in at the eleventh hour," and "eleventh hour sinners"? Those who claimed to have borne the burden and heat of the day, according to this theory, are then the old fathers and mothers in the churches.

There are insuperable difficulties opposing this interpretation.

1. The excuse of those laborers for standing all the day idle in the market-place can, in no sense, be rendered by sinners. Those laborers wished to work, and went, as it was thou and is still the custom in Oriental lands, to the usual place where day laborers went to be hired, and patiently waited for an offer. Why all did not go to work in the morning was because no man came to hire them, and not because they refused to work. Can the sinner of thirty, forty or fifty, or any old grey-headed sinner of seventy or eighty, in gospel lands, plead this excuse for refusing to enter the Master's

service,— because no man has hired, or offered to hire? Have not all sinners, from their earliest youth, heard the gospel offer, and been repeatedly pressed to enter the Master's vineyard? But instead of cheerfully and promptly accepting it, as did these laborers the offer of work, have they not persistently rejected the proffer of salvation, and refused to enter the service of God?

2. Then who ever heard of the old brethren and sisters of a church becoming angry with and murmuring against God, and charging him with injustice, when they see an old sinner of eighty converted, and rejoicing with as great joy as they themselves ever experienced in the hope of salvation? No one ever heard of such an occurrence, and no one ever will. The oldest members always rejoice over such an one with joy even exceeding that they express when a young person of ten or fifteen years enters the service.

3. This interpretation is Arminian throughout. Salvation is not the offered reward for work in God's service; and we dismiss it, trusting no Baptist minister will ever again preach or exhort it in his ministrations, nor Baptist Sunday-school teacher so teach it to his class. Salvation is the gift of God through his all-abounding grace in Christ Jesus, and not of works, lest any one should boast. But the Master will reward every servant according to his works. And so faithful is he in this that no one can give a cup of cold water to one of his disciples, in the name of a disciple, and lose his reward.

In the parable of the supper the King made on the marriage of his Son we saw that those who were first bidden, who were undoubtedly the Jews, were accounted unworthy because of their treatment of the King's invitation, and of his servants who bore it; and that he sent his servants forth with out into the highways and hedges to persuade all they found to come in, and to pursue this course until his wedding should be fully furnished with guests. The last bidden I interpreted as referring to the Gentiles. This prophetic parable of the laborers I understand as referring to the self-same two classes of people, the Jews and Gentiles, but more especially illustrating the fact that the Gentiles would be, as they have been, called at different periods in the gospel dispensation.

Those who were first called, and entered, represent the Jews, to whom the gospel was first preached. They (a portion of them) did answer its call, and entered the Master's service. They were the first to hear it, and were the first to answer its call. The first church that was formed was composed entirely of Jews. Paul alludes to this when he says, "If the first fruit be holy the lump is also holy; and if the root be holy so are the branches." (Rom. xi, 16.)

The hiring of the laborers at different hours of the day represents the calling of the Gentiles at different periods in the gospel dispensation. The Gentile nations are well represented as standing ready to hear the gospel call; and they have been hearing and accepting it all through the gospel age, and been received into the Master's service; and it is true that some have been waiting all the day long uncalled. How true is it that China and Japan and South America and Mexico are now even anxiously waiting for the gospel to be preached to them! and, at the eleventh hour, thousands of their people are gladly receiving it; and, according to prophecy, "the sloes of the sea are waiting for his law." (Is. xlii, 4.)

From the prophecy of this parable we learn that the last one of the waiting nations will be visited by the missionaries of the cross, and that representatives of all nations will ultimately be found engaged in the Master's service. The blessings granted to one nation will be the same as those bestowed upon the others, irrespective of the earliness or lateness of the hour in which they embraced them.

It is true also that the Jews, as a people, always claimed superiority over their Gentile brethren, and to be deserving of superior consideration; but how true is it that the first called are to-day last and the last first in the service of the Master!

THE IMPORTANCE OF KEEPING THE ORDINANCES AS DELIVERED TO THE CHURCHES.

THE question is often reprovingly asked, "Why I do you give so much space to the discussion of the ordinances—more secondary matters, and so little to missions, and Christian activities?" We answer the implied charge first. We give more space in this paper to missions and ministerial education, raise more money for them, than any

other Baptist paper in the South. Who will deny this with a show of proof? As to the importance of constantly urging our churches to keep the ordinances as at first delivered we give Dr. G. S. Bailey's answer to one who said: "If I only have the spiritual part of religion, why need I care for the outward ordinances?"

"If Jesus thought enough of them to command them, ye should think enough of them to obey them. The most spiritual being in the universe appointed them. Are you too spiritual to keep them? Are you more spiritual than Christ? More orthodox than than the Bible? Jesus said, 'If ye love me keep my commandments.' 'Ye are my friends if ye do whatsoever I command you.' Says another, 'These are not saving ordinances, why keep them?' Do you wish to neglect Christ's commands except those you are obliged to keep in order to escape hell and reach heaven? Do you not love to obey him? If not, you do not love him, and you need to repent and be converted.

"Keeping the ordinances as Christ gave them.

"1. Sets forth clearly and impressively the great gospel truths.

"2. It prevents the corruption and ruin of the church.

"3. It helps the true believer in his Christian life by the consciousness of joyful obedience.

"4. It honors Christ, and holds him up as the only Savior.

"5. It prevents the perversion of the gospel, and throws away the traditions of men. Be sure first to possess the requisite graces and qualifications for the ordinances, and then be sure to keep them as Christ delivered them."

Had the symbol of Christian baptism always been fully explained, and enforced, sprinkling and infant baptism could never have been introduced or have existed.

If the symbolism of the one loaf had been always explained and enforced, state and provincial churches like Catholic and Protestant organizations could never have been formed, nor intercommunion have been introduced, which silently teaches the doctrine of a universal church visible.

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.

WILLIAM FUND.

Bro. B. Fuller proposes to be of ten to give \$10 00. Miscellaneous.—E. B. Fuller, \$ 75.

GENERAL FUND.

Cash on hand 1st September, \$41 00. Texas.—Eddie Phillips, \$0 00. Alabama.—J. B. Perkins, 1 00. Miscellaneous.—A. Baptist, no name given, \$ 0

QUESTIONS AND ANSWERS.

QUESTION 295. Should church members who persist in modern dancing, attending balls and parties, be dealt with in the church for such conduct, or should the church tolerate it as not condemned by the word of God? Kentucky. W. H. F.

ANSWER 295. If any one of the gross general offenses, specified in Gal. v. under the works of the flesh, should be dealt with dancing certainly should. The term revellings in the Greek is komoi, and means always and everywhere dancing to music, dancing of all sorts. The passage, correctly translated, reads: "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

The church that will not exclude members who are guilty of the above offenses had a thousand times better be dissolved than to exist; and the pastor who, to save his popularity with the world and the dancing members, will not condemn them, deserves the severest censure, and exclusion from the ministry. His influence is a far more serious injury to the cause of Christianity than the drunkards' and revelers' he refuses to rebuke and to call upon the church to discipline; for his influence is far greater and more extended.

QUESTION 296. Does man's free moral agency cease when he becomes a Christian? If not, how is it that a man can be a free moral agent and at the same time cannot sin so as to fall?

ANSWER 296. Is not man still a moral being (we do not use the terms free moral agent, because they are contradictory. An agent is not necessarily free to do as he pleases, but to obey his instructions.) If it is impossible for him to hate his mother or wife, and take pleasure in injuring and disgracing them? Regeneration destroys in the sinner the love of sin, and implants within him a love for God and of what he learns is right and well-pleasing in his sight. As, before his "birth from above," he loved sin, and found all his pleasure in unrighteousness, and did not and could not love God, now, a Christian, he loves and finds all his pleasure in righteousness, and does not and cannot wish to sin, and cannot take pleasure in it. Is he, because of this change of his affections, less a moral being than when a sinner?

2. We find no positive command in the four gospels for Christians to pray in public, nor where Christ commanded his disciples to assemble publicly to worship God, but is it the less their duty to do so? The public worship of God by prayer and praise has been the spirit of true religion, and practiced by true Christians, in all ages, from the day that Adam, with his family, worshiped and sacrificed "before the presence of God on the east of the garden" until now. The argument against public prayer is an argument against public worship. The examples and exhortations to worship and prayer found in the Acts and in the letters of the apostles are all sufficient to silence the objector to public prayer.

QUESTION 297. What is your interpretation of 1 Cor. vi? Is it Scriptural for a church to give a member permission to sue another at law? Is it ever right for one member to sue another? If so, when and under what circumstances? I have, as pastor, taken the position that it is unscriptural; that there is no appeal from a church of Christ; that if a church gives a member permission to sue another that it degrades the dignity of Christ's church. Am I right or wrong? JAMES A. SMITH, Leesville, N. C.

ANSWER 297. We think a literal translation of the whole passage will throw additional light upon the question. We copy from the Emphatic Diaglott a word-for-word translation of the most authentic text: "Dare any one of you, having an affair with another, be judged by the unrighteous and not by the saints? Do you not know that the saints shall judge the world? And if by you the world is judged are you disqualified or inadequate to decide trivial causes? Do you not know that

we shall judge angels? Why not then things pertaining to this life? If then you should have causes as to the things of this life do you appoint those the least esteemed in the church? For shame to you I say it! Is it so that there is not even one who shall be able to decide between his brethren, but brother with brother is judged, and this by unbelievers? Therefore indeed it is now a great fault in you because you have lawsuits with each other. Why not rather suffer injustice? Why not rather be defrauded? But you injure and defraud: even these things you do, brethren."

We think, for Christians, it is unnecessary to add another word to this plain and positive injunction of the apostle. Your position is eminently Scriptural. There can be no rational question about it. Let it cost us what it may in the things of this life we should not dishonor the church and cause of Christ by going to law with a brother in the church before a God-defaming world.

OUR THEOLOGICAL SCHOOL.

SINCE receiving Bro. Armistead, the shepherd-boy of Kimble county, Texas, as a theological student of class No. 1 Bro. C. E. Reid of Comite, La., applies for admission, and is hereby duly matriculated; and here is another from Texas:—

Bao. GRAVES:—I want to join your cow-boy theological school of Texas. I think that will be a good institution for ministers like myself. I have the means to get the books necessary to pursue a theological course, but not the time nor money to go off to some theological seminary similar to the one at Louisville, Ky. Fraternally, Palo Pinto County, Texas. J. F. BLACKMAN.

Our class No. 1 then at this date, August the eighteenth, consists of Breth. Armistead and J. F. Blackman of Texas and Bro. Reid of Louisiana. Shall we not commence with ten or twenty? We publish in this issue a part of the course of the reading and the books needed, so as to commence the first session on the first of September.

OUR THEOLOGICAL READING CLASS. OLD TESTAMENT. For September, Genesis, two chapters daily, Conant's translation with notes.

NEW TESTAMENT. John's gospel, one chapter daily. Matthew's gospel, one chapter daily. Emphatic Diaglott with notes and references, a literal word-for-word translation in small type.

THEOLOGICAL READING.

TEXT-BOOKS. Christian Doctrines (Pendleton), one chapter daily. The Work of Christ Developed in Seven Dispensations (Graves), one chapter daily. Questions by the class will be answered by the editor.

The last five days of September to be spent in reviewing what has been read during the month. Reading for October will be published on or before the twentieth of September.

The text-books can be obtained at the Baptist Book House, Memphis, Tenn., at publishers' prices.

EDICRAMS.

We have a letter before us evidencing the most ignorant ignorance of God's word with the most inveterate prejudice against the idea that all Christians do not, at death, go immediately to heaven, into the presence of God himself, and receive their crowns and palms, etc. He asks, with an air of triumph, where are Enoch, Moses, Job David, etc. We ask him to read John iii. 13: "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven." And Acts ii. 34: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." The saints who have passed from earth are where Christ and the converted thief went at their death,—in paradise. The writer of the letter fails to subscribe his name; but the letter came from Iranton, Mo. This Baptist had doubtless read Eld. Brown's articles against our little book, The Bible Doctrine of the Middle Life; and he should, before he writes another line, read that book. —Only three dollars and fifty cents are now needed to secure a Body and Lung Brace for Bro. Barne, the oldest living missionary to the Indians, who is laid aside by the

loss of his voice. —"Find one more new subscriber, which makes six I have secured as a birth-day present, and I have the promise of others," writes our old and dear friend, Eld. J. P. Durham of Scottsville, Ky. —D. S. McCullough, Rich Creek, Tenn., complying with our request, writes: "In answer to your call for comparative statistics of whites and blacks before and since the war I would state that the increase is largely in favor of the whites in Marshall county. I will take as an illustration five adjacent farms. There were three blacks to one white upon them before the war; now there are seven whites to one black. This comparison I think will hold good upon the principal farms formerly worked by slaves. The chief exodus has been to Kansas. The mortality is greater: nursing and medical attention are not so good. Bob Toombs of Georgia has, within the past two months, given an elaborate opinion upon the Negro problem." Will you send us Gen. Toombs' opinion for publication? —H. H. Davis, Arkansas: We cannot make out your communication; and it is written on both sides of the paper. We think all the keys of the doors of a church, save one, are in the hands of that church; and it is her province to open and to shut, and not the minister's or the deacons' or a special committee's. The key of the door of death is in the hands of Christ. It is not said what became of those who came out of their graves and went into the city, and were recognized by many, or you would not have asked us. —Bro. Pendleton certainly believes that "born of water," in John iii. 5, undoubtedly refers to water baptism; and the scholarship of the world is with him in so believing, Bro. W. T. B., Tennessee. It cannot refer to a natural birth. —H. R. Schrumm, Eufaula, Ala.: Your name as a subscriber is acceptable. Now will you not become an active worker for THE BAPTIST at your office? Our active worker at Eufaula has gone to his reward; and we hope God has given us one in yourself to take his place. —W. T. Box, Atkins, Ark.: In the low state of our health and the hurry in preparing to leave for Texas we could not answer your letter, but ordered The Church, by Dr. Harvey of the Theological Seminary, Rochester, N. Y., sent you, who sustains your position as antagonized by the editor of the Evangelist. We trust you established your position; for they were eminently sound. The churches are the integers of the kingdom of Christ say our best thinkers and writers. To deny it is to deny that Christ has a visible kingdom on earth.

ITEMS. Eld. J. H. Miller has accepted the care of the church at Augusta, Kan., and will be a reader of this paper for the next sixteen months. 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.

Bro. J. W. Collins, who has just graduated from Mississippi College, desires pastoral work, and would be pleased to correspond with churches in Mississippi, Arkansas, Tennessee or Texas. His post-office at present is Byhalla, Miss.

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

Bear in mind that this paper will be sent to all ministers one year for one dollar. Will all who see this subscribe now, if only for six months, so as not to lose a number of the Expositions or of the other three series which will immediately follow the completion of the Expositions?

Says Bro. W. J. Hargis of Oxford, Miss.: "The Brace was received on Monday morning after beginning meetings on Sunday. I put it on at once; and, notwithstanding I passed through a week of

unusually hard labor, doing the singing for three services each day, and an unusual amount of visiting, fatiguing to both body and mind, I never felt so strong all through a week's meetings before, although the heat was intense and very oppressive. I am sure the Brace supplied a long felt want in public speaking and singing."

One thousand dollars would not influence the hundreds who are using the Lung and Body Brace for weak lungs, weak back or hernia to part with it could they not secure another. If you get hoarse or exhausted from speaking read the testimonials on another page of this paper, from the Governor of Tennessee, and from Mrs. Westbrook of Mississippi, and a score of others. No minister should be without a Brace, if he would preserve a good voice, or improve a poor or failing one. Ten dollars will secure one or twenty subscribers at \$1.50 each.

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. Lucado, a student of Richmond College, has been preaching for Pastor Lamar of the Central church during his absence. —Those expecting to attend the meeting of the Big Hatchie Association with the Central church next month should send their names at once to Pastor A. W. Lamar. —Pastor Venable has returned to his work. He seems much refreshed by his rest from the arduous labors of his pastorate, and will re-enter with renewed vigor into the work that lies before him. —Work on the Central church building is still progressing rapidly. —Prof. W. T. Lowrey of Blue Mountain, Miss., preached in the Central church last Sunday morning and evening.

TENNESSEE. —Bro. O. G. Frazier, Bradley county, writes August the twenty-fourth: "A series of meetings were held with Boazgrove Baptist church, lasting nine days. There were four conversions. About fifteen earnest inquirers went away. The meetings increased in interest from day to day. The entire community seemed to be stirred up." —Bro. W. G. Inman, pastor of Humboldt church, says: "The Central Association will convene with the Baptist church at Humboldt at eight o'clock Saturday morning September the nineteenth, 1885. Those expecting to attend the session will please send their names to Bro. B. C. Jarrell, chairman of the committee on hospitality. Delegates and visitors, on their arrival, will report themselves at the Baptist church, where the committee will receive them, and assign them to homes. Parties having friends in Humboldt with whom they wish to stop will please communicate the fact to the committee. A cordial welcome is extended to all." —Bro. M. A. Bringle, Covington: "Bro. A. M. O'Quinn, assisted by Broth. T. W. Young and L. C. Owen of the Southwestern Baptist University, has just closed meetings of twelve days at Mount Lebanon church. Bro. O'Quinn has been too long in the service of the Lord, is known too well, and has had too many of the finest encomiums passed upon him, for me to attempt any commendation. Bro. Young is a young man not only versed in Latin, Greek and French, but also in God's word. He is cultured in religion, with a thorough understanding of biblical truth, and promises to make one of our brightest stars in the ministry. Bro. Owen also gives promise of great usefulness, as he is so consecrated to the holy work of preaching the gospel. We received three by experience and baptism, one by letter, and one stands approved for baptism. We did not have the revival we desired, yet we think great good was accomplished. We have every evidence to believe the Baptist cause was strengthened. To God be all the praise." —Says Bro. J. H. Speck of Overton county: "I write you a few lines from Overton county. What Baptists there are here are striving for the want of God's word being preached to

them. We have little Baptist preaching here. I think you are doing a noble work in aiding, and urging the brethren to aid, to educate the young ministers. I feel it my duty, to help the good cause by sending you one dollar, hoping that when they finish their course of study God may put it into some of their minds to come to this destitute portion of the State to preach God a word in its purity. This is missionary ground, and should not be lost. I feel like helping you all I can. I think I can raise money enough any year to secure such a valuable paper as I think the Old Banner is. I think you might set me down as one who has enlisted for life under the Old Banner." —Bro. A. M. O'Quinn of Brighton, Tipton county, says: "On the first Sunday in August we commenced meetings at Antioch in this county, which were truly good meetings. The church was greatly revived, and many shouts of joy were heard in the camps of Israel. The congregations were immensely large every night; and the house, which is reasonably large, was full every day. The meetings lasted eight days with increasing interest, and would have continued longer if I had not lost my voice. Bro. T. W. Young, who had been assisting me, doing good preaching, had to leave to fill his appointment at Bartlett. We also had to our assistance Bro. Knight of this county, who also did good service. On the second Sunday of the meetings there were ten men and women buried with Christ in baptism, and others will be baptized at the next regular meeting. The results of the meetings were ten received by baptism and two by letter. From there we went to Mount Lebanon, where we commenced meetings with but little promise of success. The congregations were small, and but little interest was at first manifested by the church; but this increased until it resulted in a good revival in the church, and five were added, four by baptism and one by letter."

ARKANSAS. —Bro. J. S. Morris of St. Charles writes August the twenty-second: "Our meetings with Bellvue church closed yesterday. Space forbids me giving even the most interesting features. We had twenty-five accessions, nineteen by baptism and six by letter. This church is one year old, and has forty members. Surely the Lord has opened a door for Baptists here. Bro. Routh did most of the preaching." —Says Bro. David S. Bass: "Broth. R. F. Routh and J. S. Morris are having glorious meetings six miles south of St. Charles. This is the greatest revival we have had in this county in the last fifteen years." —Bro. A. B. Miller of Little Rock says the influence of the meetings he held with Newfriendship church, Saline county, seemed to pervade the entire neighborhood. —Bro. F. W. Earle writes from Pine Grove August the twenty-sixth: "I closed meetings with Macedonia church, Dallas county, recently, in which five were added to the church by baptism, and the church was much revived. Eld. J. B. Yeager assisted me. The week following Eld. B. W. Hultaman assisted me at Ouachita church, where there were three additions by baptism. This week I am at Albama church. Dr. W. A. Clark of Hot Springs is doing the preaching, and I need not say of what sort it is. Much good is resulting in every way. We have one approved for baptism at present, and hope to baptize others." —Bro. T. W. Quinn of Prattville writes August the twenty-third: "While we are having quite a hot time physically we are at the same time enjoying a very warm time spiritually. The churches are having quite revivals of religious interest, not only here and in this county, but throughout the bounds of this Association. By the way, when Dr. Clark concluded his work here on Wednesday night he gave us a historical sermon on the Baptists of the United States; and it was so thrilling, so full of good things, that by a unanimous vote he was requested to prepare it for publication, which he agreed to do. So your readers may look out at an early day, for something rich and rare." —Caroline Association meets with the Lenoche church to-day.

MISSISSIPPI. —Bro. H. Watson, Kempor Springs, writes August the twenty-third: "We commenced our

meetings in prayer-meetings July the twelfth; and on the seventeenth I met the church, and remained until the twenty-first, when I went to Mount Olivet Association. I returned on the twenty-third, and remained until the twenty-fifth. After I left Eld. John Roberson preached two sermons; and the licensed preachers did some preaching. I returned last Sunday and baptized thirty-seven, and five are standing over for baptism now. Two of our brethren died during the meetings in full triumph of faith."

TEXAS. —Bro. E. J. Billington of Mount Calm, Hill county, says: "We have had a revival in old Mount Antioch church. T. D. Suttle was assisted by J. M. Wright and the writer. There were thirty additions to the church, several of whom were Methodists. To God be all the glory." —Bro. J. C. Price of Jarlin writes on August the twentieth: "I have recently closed some precious revivals. The Sonora Baptist church, which is my home church, has been wonderfully blessed this summer. We have had sixty-five additions, thirty-eight of whom were by experience and baptism. The church now has two hundred and eight members. China-grove Baptist church, which was organized last October with twenty-nine members, now has eighty-two. On last Monday I immersed twenty-nine into her fellowship in ten minutes. On the following night, at Lam's School-house, I witnessed the pouring rite administered to one individual, which was performed in eleven minutes. So we see the difference in time where the ritual of the Methodists is followed and where baptism is administered in the Scriptural way. Methodists should blush with shame when they refer to the baptism of the three thousand on the day of pentecost as an argument against immersion!"

ALABAMA. —Bro. James A. Baker of Madison county writes: "J. W. Dunn and E. N. Maples closed some meetings with Cave-spring Baptist church, Madison county, on August the nineteenth, resulting in the church being much revived, thirty additions by experience and baptism and two by letter. There was one from the Campbellites, four from the Methodists and one from the Second Adventists. The Lord blessed us." —Bro. P. C. Drew of McKinley has gone to Lake City, Fla., to become pastor of the church there. —A brother writes: "Eld. John M. Simpson, pastor, and others held good meetings with Gum-spring Baptist church, near Somerville, Morgan county, August 1-5. Peace was restored in the church, eight professed faith in Christ, two were baptized, and others will be baptized next meeting. All honor be given to the Great Head of the church."

NORTH CAROLINA. —Bro. J. M. Conerly writes: "I have just closed some meetings with Pleasant-hill church, Columbus county. There were twelve additions, eleven baptisms, and the church was greatly revived. I also held meetings with Cedar-grove church, Columbus county, where ten were baptized, and the church was much revived. I did all the ministerial labor day and night. The Lord be praised. I am still getting subscribers for the Old Banner. I hope to get a club in all four of my churches during the fall."

GEORGIA. —Sister Mary Curry Johnson, Cartersville, died August the seventeenth. She endured many weary days of sickness before her departure. She was resigned to the change from suffering to rest.

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, Eibs, Ala.
W. T. Hawkins, Brazos Point, Texas.
Mrs. Belle Evans, Friendship, Tenn.
Miss Milla McIntyre, Union City, Tenn.
R. J. Pulliam, Union City, Tenn.
B. F. Barlow, Walnut Tree, Ark.
J. W. Jennings, Bloomfield, Mo.
W. J. Aycock, Mexia, Texas.
Dr. W. J. Morris, Fairview, Texas.
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G. W. Mitchell, Rossville, Tenn.
C. Parson, Maple Creek, Tenn.
H. Harper Guntown, Miss.

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Our Pulpit.

ALL FULLNESS IN CHRIST.

"I'll dwell the Father that in him should all fullness dwell."—Col. 1:19.

"In him dwelleth all the fullness of the Godhead, bodily, (in a body), and ye are complete in him."—Col. 1:9, 10.

"Christ is all in all."—Col. 1:17.

"That ye may stand perfect and complete in all the will of God."—Col. 1:12.

"And of his fullness have all we received, and grace for grace."—John 1:16.

THESE are, indeed, wonderful declarations. We could not have dared to hope for such mercy, if God's word had not revealed it.

But, glory to his name, here it is in the Bible, and in our language. And the glorious truths are made known in these texts, which are not generally considered, or laid hold of by mankind.

They teach (1) that in Christ our Savior is all fullness—fullness of natural power and fullness of grace. Of course he is possessed of infinite knowledge, wisdom, and power—to know all things, wisdom to guide aright, love to actuate or move, and power to execute all his benevolent purposes.

(2) And they teach that all we need for life and salvation are in him, so that we may be "perfect, and complete in all the will of God," because we receive of his fullness, and find "Grace to help in every time of need."

Are those things so? It must be, for we are assured by the word that cannot lie. There are some other things true as a consequence.

(1) There is no excuse for living at such a "poor dying rate" as the mass of our church-members do, so little removed from and so little unlike the world. By so doing they greatly dishonor their profession and their God; for abundant grace in Christ is provided for them to be "perfect and complete in all the will of God," that they thus may recommend their religion and their Master to the world.

When they united with the church they promised so to live—"to deny themselves all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world," and the wicked see it, and they have a right to expect it, and they are greatly stumbled when they see the selfishness and pride, and worldliness of professing Christians.

"These things ought not so to be."

(2) If such are the provisions of divine grace, then is there no excuse for ministers who refuse or neglect to preach clearly the fullness of the gospel, and the all-sufficiency of grace to meet the wants of all who truly turn from themselves, and take Christ as their example and ever present helper.

Our text certainly does teach such blessed glad tidings, and they ought to be proclaimed in the ears of all the suffering, tempted, and tried ones of earth. Since God has made this gracious provision we may be sure he is willing and greatly desires that all should receive of this fullness, and grace for grace. He has not made it to mock us, but that we may use it to his glory, and to our own comfort and sanctification, and this not for a few out for all, not for a brief time, but continually—here and in the world to come, that "His joy may be in us, and that our joy may be full." This is the will of God, even your sanctification.

How to attain unto it.

Many anxiously inquire, how can I come into his perfect, and complete life?

(1) After we have repented, and taken Christ as our Savior, we are yet in the body, beset with

temptations on every hand, and we need to have a deep sense of the evil of sin, as dishonorable to God, and ruinous to our own souls. God's Spirit can show this. Pray for it, until you "abhor that which is evil," and turn from it with loathing.

(2) We need a clear view of the beauty and importance of holiness. This can be learned from the word and from the Holy Ghost. Study closely and pray fervently, till the soul is filled with hungering and thirsting desire for righteousness.

(3) Christ must be received into the heart, in all his blessed fullness, to rule and reign in all our feelings and desires. The helm must be given up to him that he may "instruct and teach in the way we should go, and guide with his eye," and "work in us to will and to do of his good pleasure." He wishes to do this for all his—for all who will "hear his voice, and upon the door."

(4) We must not then settle down in self-security, and feel that we have no more to do; but watch and pray, and fight against sin, with untiring vigilance, lest we enter into temptation—lest Satan get an advantage over us. So it is commanded, "Watch and pray." "I say unto all, watch." "Be sober, be vigilant for your adversary, the Devil, goeth about as a roaring lion seeking whom he may devour."

To refuse to do this, is to be taken captive by the enemy, fall into a snare, and bring dishonor upon the cause.

(5) We shall be tempted while in this world. Christ was tempted, and the holiest have been and are tempted. But, thank God, temptation is not sin. We sin when we "give place to the Devil," when we listen and yield to the temptation. But when it is instantly and promptly resisted, hating the evil, and desiring to please and honor God, we do not sin, and shall not be hurt by the temptation. It will but drive us nearer to our Savior for his all-needed protection.

And we are assured that if we "Resist the Devil, he will flee from us." Let this resistance be prompt and persevering, "Looking unto Jesus" for "His grace to help in every time of need." So shall we be conquerors through him who loved us, and be strengthened with might by his Spirit in the inner man.

(6) We must study the word humbly, and prayerfully, to learn all the will of God, with a fixed purpose that is as fast and is as far as we know duty, we will do it, remembering the words of the Master; "If ye know these things happy are ye if ye do them."

Many read the Bible as if it were not a book for practice, and the governance of life. They read, it may be, daily, and never once set themselves to obey. They read, but do not seriously consider the meaning, as applied to them.

e. g. (a) They read, "Then shall ye find me when ye shall search for me with all your heart," and then seek him in a half-hearted, formal manner, and wonder that their prayers are not heard. Such seeking never brings the blessing, because the conditions are not fulfilled.

(b) They read, "Pray without ceasing," "Always pray, and not faint," and offer a few spasmodic prayers of an emotional nature, and receiving no answer are discouraged, and give up!

(c) They read, "Lay not up for yourselves treasures on earth . . . but in heaven," and they go on choosing the world as a portion, and striving to amass its treasures, with all their might. Of treasures in heaven they think but little. Contrary to the command, "Set your affections on things above, and not on things of earth," they "love the world, and the things in the world."

(d) They read, "Be ye not conformed to the world, but be ye transformed by the renewing of your mind," and study fashion plates and magazines that they may be "conformed to the world," while there is but little desire for the transformation of the mind from a worldly to a spiritual state! And then complain of coldness and lack of spiritual comforts. Of course God cannot bless such, or hear their prayers, while disregarding his plain commands, and following after the world. "If I regard iniquity in my heart the Lord will not hear me." He could not without encouraging their sins.

(e) They read the prohibitions against wearing "gold, or fossil, or costly array," etc., and wear them with profusion, seeking "the praise of men," and honors of the world.

(f) Or, "God resisteth the proud." "The proud of heart he knoweth afar off." "Be clothed with humility." "I dwell with him who is of a humble and contrite heart,"—and yet they continue to cherish and pamper their pride, as if they never read the Bible or had never united with the church! Of course they fail of spiritual blessings, while resisting the Holy Ghost, and trampling God's word in the dust.

(g) They read, "As ye have opportunity do good to all men," and rarely try to do any good, living only for themselves.

(h) "Abstain from all appearance of evil," and do many palpably wrong things.

(i) "In all things showing thyself a pattern of good works," and over follow the example of the wicked who have "no fear of God" before them.

These examples might be multiplied, but enough are given to show why so many continue to live on a very low plane of spiritual life, and are so "barren and unfruitful" in the vineyard of the Lord. They read and know but do not consider, do not practice the precepts and commandments of God. And he cannot bless them while so doing. But, says Christ, "If ye continue in my word then shall ye be my disciples indeed, and ye shall know the truth, and the truth shall make you free."

"If ye abide in me, and my word abide in you ye shall ask what ye will and it shall be done unto you."

(7) There is a fullness in Christ sufficient for our every need if we comply with the conditions and conform to his will. All that is necessary for life and holiness is provided in rich abundance, but it is forced upon no one. It must be desired, asked for and received by faith, that we may be "perfect and complete in all the will of God."

The least confidence we have in ourselves is the better, for "he who trusteth in his own heart is a fool," but we cannot trust too strongly in Christ, and he invites us to come to him for all we need. "Open thy mouth wide and I will fill it." "Ask what ye will." "But let him ask in faith, nothing wavering." "According to your faith be it unto you."

(8) (a) Do we need wisdom? "Let him ask of God, and it shall be given him." But we must be teachable, child-like.

(b) Do we need enlightenment in the word, and in divine things? The spirit leads into all truth, and takes of Christ, and shows unto us. If we desire, and our hearts are given to receive the Spirit, God is more willing to give it than parents are to give good things to their children! How simple and easy are the conditions! O why do we grope on in darkness!

(c) Are we easily overcome by temptations? Temptations have power when we forget that God is near, and when we do not seek his help. In the

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