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Our Pulpit.

OUGHT WOMEN TO SPEAK IN THE CHURCHES?

A PAPER READ BEFORE THE BAPTIST MINISTERS' CONFERENCE OF LOUISVILLE, BY T. T. EATON, D.D.

It is a sad thought to me that such a question can be seriously discussed among Baptist preachers, as if it was a matter of doubt. To disobey a command of God when there is no temptation and nothing to be gained, is the guiltiest of all sins, because it is the purest of all disobedience. I do not mean to say that every woman who rises to speak in church does so in conscious defiance of God's authority. So far as my observation has gone, the women who have committed this sin have been led to do so by men who came to them with a soft tone of voice and manner, "My dear sister, it ought to be sweet to you to testify for Jesus;" and the woman is deceived just as Eve was deceived by the tempter of old when he contradicted the word of God. She is deceived as was Eve, yet I do not read in the Bible that God excused Eve, nor will he excuse Eve's daughters, though they are deceived by the modern tempters with their "dear sisters, it is so sweet"—bah!

The commands to Eve and to her daughters are as plain as language can make them—"But of the tree of the knowledge of good and evil, thou shalt not eat of it"—"Let the women keep silence in the churches; for it is not permitted unto them to speak." (Revised Version.) Is not the one as plain as the other and as straightforward? And the succeeding words in 1st Corinthians make this command even stronger than that in Genesis, for what true woman would not rather die than do a shameful thing? In Eden the tempter said frankly of God's word, "It is not true;" and I can see how men who deny inspiration can avoid this command by saying the epistles to Corinthians and to Timothy, are not Scripture at all. Imagine the tempter's saying to Eve, "God did not mean that you should not eat of this fruit at all, but only that you should not feed on it constantly." Yet there are men who insist that all the apostle forbids is that women should be regular pastors. Others object simply to women's speaking from the pulpit, but not to their speaking from the floor of the church, as if Satan had said to Eve, "You may eat of the forbidden fruit, provided you do not climb the tree." It is bad enough to deny God's Word outright, but it is worse to try to make it out that he did not know enough to say what he meant. Let men deny that Paul was inspired, if they will, but in the name of manliness and decency let them stop quibbling with his words.

Let us see what nature teaches us respecting this thing. There are two things which true men and women alike hold in detestation—a womanish man, and a mannish woman. We all echo the words of the poet, "A sweet, low voice is an excellent thing in woman." We admire shrinking delicacy and retiring modesty in woman. It grates on our ears to hear a woman utter a loud and harsh voice. If you go into company and hear one woman's voice above the rest, you get an unpleasant impression of her. "Loud" has ever been a term of reproach for a woman. When a woman attempts to speak to an assembly her voice becomes shrill and disagreeable. Her manner of breathing, the construction of her larynx, and the pitch of her voice tell us plainly that she was never designed for public speaking. Her voice when raised will go farther than man's, because it is keener; and, therefore, her cry for help can be heard at a greater distance; but her voice cannot rightly fill a large audience-room, and is still less suited for speaking in the open air. Nature itself teaches us that woman was never meant for a public speaker, and her refined instincts naturally shrink from such a life. The instincts of fine-grained womanhood are against it.

If there had been women among the apostles, or among the seventy sent out by Jesus; if the directions about bishops had said, "A bishop must be the husband of one wife or the wife of one husband," and there was not a whisper in the Bible against woman's public speaking in the churches; but rather the reverse, still all the finer natures among them would cry out for relief from the cross of so hard a duty. I have seen true women persuaded that they ought to speak in meeting and have watched the struggle between their womanhood and their deceived consciences, and the more I pitied them the hotter waxed my indignation at the false doctrines that had deceived them into sin.

That there were no women among the apostles, or the seventy, joined to the teaching of nature, should be enough to keep the women silent in the churches, had no positive prohibition been given. But the positive command was added, and in as strong words as language can furnish: "Let the women keep silence in the churches: for it is not permitted unto them to speak: but let them be in subjection as also saith the law." And then as if to answer an objector who said that the women should at least be allowed to ask questions in church that they may get needed instruction, the apostle adds, "And if they would learn anything let them ask their own husbands at home: for it is shameful for a woman to speak in the church." (1 Cor. xiv. 34, 35.) In the first epistle to Timothy (ii. 15) the command is repeated. The apostle first states what the men must do and then what the women must do. The word translated "men" in 1 Tim. ii. 8, "that men pray in every place," is *aner*, which means man as distinguished from woman, and is a prohibition of women's leading in public devotion, and in vss. 11, 12 we read: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach nor to have dominion over a man, but to every man who claims to be a religious teacher or be in quietness." I defy any man who wants to forbid anything to put it in plainer words. If I wanted to tell the women of my congregation that they must not speak in meeting, how could I make it any plainer than Paul has done?

If it were not so sad and solemn a thing it would be amusing to consider the different ways used to get around these plain words in the effort to prove that God did not mean what he said. I know one man who said, "Paul sometimes spoke by permission, and it might be he was speaking by permission then." It would be well for that man to consider whether what Paul said by permission is not inspired, and also whether it is safe to teach people thus to set aside any passage that comes in their way with a "perhaps this is not inspired." But this command is specially guarded against question, for it is immediately followed by the statement, "If any man thinketh himself to be a prophet or spiritual, let him take knowledge of the things that I write unto you, that they are the commandment of the Lord." That is, to say to be spiritually-minded, is to specially observe that this is God's command.

Others claim that this command was binding on the women of Corinth, but that times and customs have so changed that it is not binding upon the women of to-day. This is surely an easy and cheap way of getting rid of the difficulty. Every command in the Bible was given first to somebody, somewhere, and if we are at liberty to localize commands according to our pleasure, we have a convenient way of avoiding any and all of the requirements of Scripture. I have noticed, however, that those who limit this prohibition to the women of Corinth do not limit the promises in the same way. When Paul commands women to be silent in the churches, he refers only to the women of Corinth; but when he tells those same Corinthians that their "light affliction" shall work out "more and more exceedingly an eternal weight of glory," and again, "as we have borne the image of the earthy, we shall also bear the image of the heavenly," and still again, "thanks be unto God that giveth us the victory through our Lord Jesus Christ," we are to understand him as meaning us of to-day as much as those to whom he first wrote. Yes, yes, the promises are for all, while only the commands are to be dodged! A nice way this to handle Scripture—accept all the promises but eliminate all the commands we do not care to observe!

And as if anticipating that some such effort would be made, the Holy Spirit gives a reason for the command, an unusual thing for him. We are told that woman is to be silent as a mark of her subjection, because Eve was first in the transgression, being beguiled, while Adam was first formed and was not beguiled. This is a reason that holds good for all time, and applies to all the descendants of Eve. God laid special punishment upon all involved in the sin. Adam was to eat his bread in the sweat of his face, while Eve was to be in subjection and to bring forth children in pain and sorrow. And as if to guard Christians against supposing that these things were done away when Christ came, the apostle declares, "if any man will not work, neither shall he eat," and "let the woman be in subjection, as also saith the law;" while the serpent still crawls and eats the dust. And in token of this subjection women are to "keep silence in the churches." When I see a man trying to live without work and a woman wanting to speak in meeting, I think, would that you would be as wise as the serpents, which are never seen making efforts to stand upright and walk on their tails.

Others say that the word *lalein* means "to babble," and therefore it was disjointed rambling that was forbidden. Those who argue thus are probably not aware that the evangelists often use *lalein* to describe our Lord's teaching the people. But others claim that woman was forbidden to teach, which means that she must not give a connected discourse nor say anything instructive, while she might ramble on disjointedly about her own feelings. These are two Kilkenny arguments that devour each other. If in 1st Corinthians woman is forbidden disjointed rambling and in 1st Timothy she is forbidden to say anything instructive, her permission to speak is gone as entirely as the contents of Jack Spratt's famous dish. Indeed, all the arguments I have ever heard to disprove God's plain words, come under what some one has well called the "Kilkenny categorical," i. e., propositions which being placed together invariably eat each other up. The argument of one ad-

vocate is refuted by another who advances a different reason, while all the time Paul stands facing them with the words: "If any man think himself a prophet or spiritual, let him take knowledge of the things which I write unto you that they are the commandments of the Lord."

"Paul was an old bachelor," some one says. I believe him to have been a widower, but what has that to do with the commandment? These are the words of the Holy Spirit, and Paul's condition in life has no more to do with them than the color of his hair. As well try to explain away the sermon on the mount by saying that Matthew was a publican. "But souls have been converted and good done by women speaking in meeting," I hear it said. So have souls been converted and good done by the preaching of the vilest of impostors. Does that prove that all the commands bearing on the qualification of preachers are nullities? God has commanded women to keep silence in the churches, and for them to speak in meetings is therefore a sin, and Paul warns us that the damnation is just of those who do evil that good may come.

It is said again that in Scripture women are spoken of as praying and prophesying and exhorted not to do so with their heads uncovered, and we are asked if this does not give women the right to speak in the churches. It is enough to answer that a simple statement of fact cannot set aside a plain command of God. Paul, in the 11th chapter of 1st Corinthians, is discussing the need of women's covering themselves as propriety required, and cites their praying and prophesying uncovered as an illustration, but when, three chapters later, he comes to discuss their speaking in the churches, he forbids it in the plainest possible language. Then, too, there is reason to believe that this praying and prophesying took place, not in the public meeting of the church, but in private, social meetings, such as we would call a cottage prayer-meeting, and was specially inspired.

There is a favorite argument with the softly-sweet and sweetly-soft advocates of women's speaking in church, which may be stated thus: "Christ said to his disciples, 'ye are my witnesses,' and it is the sweet privilege of the sisters to testify for Jesus." Sweet privilege indeed! It is the imperative duty of women to be witnesses for Christ, and what grand testimony they have borne in all the centuries since they stood by that empty sepulcher in the garden of Joseph! Do these sweety people imagine that talking in meeting is the only way, or the chief way, to be a witness for Christ? Then they have not yet learned the rudiments of the gospel. The most able and successful preacher that ever lived witnessed far more for Jesus by his life than by his sermons. The life is ever the most effective and convincing testimony, and yet there are abundant opportunities for women to testify for Christ by words without speaking in the meetings of the churches, where they are commanded to keep silence. I need not speak of them in detail, but let them remember that it is the life, *the life* that testifies for Jesus.

You may think I have spoken harshly. I have tried to speak strongly, but trust I have not been harsh. I yield to no man in admiration for our Christian women. And I believe they would gladly keep silence in the churches as God commands and as their feminine instincts demand, if they were not tempted and urged on to sin. You may tell me that very pious and conscientious brethren favor women's speaking in the churches, and I do not deny it, but the more's the pity. I have learned from my Bible to withstand Peter himself when he is to be blamed, yes, and to say to even an angel from heaven who preaches any other gospel, "Thou art accursed!" And God being our helper, let us resolve that the gospel trumpet we blow shall give forth no uncertain sound as regards any of God's commands.

After telling the women that it was a shame for them to speak in church, Paul ends with a word to the brethren who have charge of the meeting: "Let all things be done decently and in order." Now a shameful thing cannot be a decent thing, and therefore it is the duty of brethren, and especially of those who have the oversight of churches, not only to avoid tempting the women to violate this command, but to forbid their doing so if they desire to disobey the apostle. It may be a dear, good, pious sister rises to speak, and it may be her talk is so sweet and precious, but our duty is none the less plain. Let her be convinced of her error, and if that cannot be done, then we must refuse to allow her to speak in our churches. It will not do to disobey God, even in order to please the women; Adam learned that to his cost. We may not think it is of much consequence; we are not to judge of the importance of God's commands, and disobey such as we deem of little consequence. It is always wrong to do what God forbids, but to do it to his face, while pretending to worship him, is worse. That is to accuse him of folly, of not knowing what is best for his worship. Satan did not dare to tell Eve that God would be pleased by her eating the forbidden fruit. Let us guard our Eves from modern tempters, though they wear the guise of angels of light, that their oily words, "dear sister, it is so sweet to testify for Jesus," may be met with a prompt "Get thee behind me, Satan." And let us who are pastors remember that we are to give an account of our people unto God, and he will hold us sternly responsible if by our consent, and under our direction, things in his worship have not been done "decently and in order."—*Western Recorder.*

FROM KANSAS.

EDITOR BAPTIST:—It has been so long since I have written a line to the much-esteemed "Old Banner"—THE BAPTIST—having a little spare time I will drop you a few lines. Yet, it is seemingly useless for me to say anything by way of commendation, as no words that I can make use of are sufficiently adequate to what it so justly deserves. I have long had it placed upon the pinnacle of "truth," but allow me to say it would have been nothing more than other wishy-washy journals, had not its editor made it so.

The "Dispensations" have disseminated more truth, and a clearer light, than all else I have ever heard or read on eschatology. I want the book as soon as it comes from the press. Put me down for one dollar's worth of tracts on the "Two Witnesses."

May I consume a little of your time to tell you something of the church where my membership is—viz., Hebron? Several years ago, she waked up in regard to alien immersion, and resolved it was wrong, inconsistent, unscriptural, and had evil tendencies; therefore, she would not any more receive it. At the same time one sister who had been so received, saw the error, and demanded to be immersed by authority of the church, which was complied with; and afterwards another old sister, who had been so received, marched into the water and received gospel baptism. This action of the church caused quite a flurry with some of the members, and most of the ministers of the churches around us, especially of the city churches, ridiculed us seemingly with about as much "sneer" as Pedobaptists wished. And the Home Mission preacher seemed to cast in his little mite. He came to visit us, and of course he must preach Sunday at 11 o'clock, at which time he selected a theme he surely knew was objectionable to us—i. e., "the invisible church or kingdom"—and if I recollect rightly he endeavored to preach a church funeral, not that we were yet buried, but just about dead enough to be; and if we continued to pursue the course we had marked out, we soon would be one of the things of the past.

He then presented the Home Mission cause, and took up a collection which, I think, amounted to just fifteen cents. It was clearly manifest that his shot had rebounded, and if it did not kill before it, it did behind it, for Hebron church has been—was then—and now is a Home Mission people in faith and practice, contributing of their substance at all times when called upon, save this once. She has had the arrows of derision hurled at her from the "liberals" all around, but thanks be to Him who holds up the feeble hands when contending for the truth, their arrows have fallen harmless at our feet.

Several years ago we made an effort to erect a house for the Lord, in which we could worship him in spirit, and according to the truth. When asking for assistance we were asked if we were going to build a house free to all denominations? Our answer was, it would be a Baptist house, controlled by them only. We built the house on a beautiful eminence of one acre of land, given to us by Mr. Cochrane, of Washington, D. C. May the Lord bless him. We have a neat, and perhaps as good a house as any country church around us, used by Baptists only. When we begun using it there was a strong effort made by a Pedo, and a few sympathizers, to get consent for a Cumberland Presbyterian to preach in it; the main object, no doubt, was to test us, and create if possible a discord among us, but it was no go. Yet some seemed to waver, and somewhat tremble, lest the refusal of the house to the others would damage the cause; while others appeared strong in the faith that we should do right and fear no evil, but "resist the devil, and he will flee from you." This we found to be true. Brethren, try it, it works well; but don't be like the old woman who prayed for the hill to be moved. On looking in the morning and seeing it standing as it always had, exclaimed, "Just as I expected!" This Pedo blast only blew two breaths in the school house near by, made an effort to blow a third time but failed in wind, so it [illegible]. Since then we have had peace, with the utmost good will among us, and she has been steadily travailing on, and the Lord has blest her in numbers. While her growth has not been as rapid as we sometimes hear of, I have much consolation in the quality, as it is more to be desired than quantity.

Our additions appear as pillars in the faith, and love the truth in its purity, and instead of the prediction made by some "that if she continued in the course she had started, she would die," "thanks be to him who giveth us the victory," through obedience, obeying and contending for the truth.

I have visited quite a number of Baptist churches in the last year, and have found none that presented more life and zeal in the cause of the Master, and was more united in faith, practice, doctrine and love, and all the prerequisites that are required to constitute a gospel church. She sustains preaching on the first and third Sundays of each month, holds prayer-meeting once each week and reads and investigates the Scriptures, and in connection with them Ray's "Church Succession," A. P. Williams on "Campbellism," Dayton on "Alien Baptism," "Old Landmarkism—What is it?" "Intercommunion," by J. R. Graves, the "Graves-Ditzler Debate," Pendleton's "Three Reasons," the Oxford Revision of the New Testament, and the A. B. Union Revision, Presbyterian Confession of Faith, Methodist Discipline and "The Great Iron Wheel," with many others, but I must not forget our weekly visitors, THE BAPTIST and *American Baptist Flag*, as we have a dozen or more copies of them read and re-read among us, and Eld. R. H. Marshall, who does not shun to declare the whole truth to us. This is the pabulum on which we have been feeding, that we may "grow in grace and the knowledge of the truth," so "that we be not carried about by every wind of doctrine, by the sleight of men through cunning craftiness, whereby they lie in wait to deceive," but speaking the "truth in love till we all come into the unity of the faith" and of the knowledge of the Son of God.

Bro. Graves, can't you assist us a little by way of admonition, and pray the Lord, that none of the evils that these gumelastic, catfish-mouthed Rabbis in their hallucinations, have predicted we are in danger of, for truly they of the Baptist family are our worst enemies. I have indicated to you the pabulum on which we have been feeding, so that you might be able to ascertain how to diagnose for us, so we may have a properly developed body with a sufficient amount of brain food to enable us to handle the "sword of the Spirit as skilled soldiers."

We practiced only church communion long before I ever learned it from you. I claimed it to be the only consistent course that could be pursued by a gospel church, as the communion belongs to the church; therefore, she ought not to invite nor allow any to participate with her in it, only them over which she has disciplinary power. To the Lord be all the glory, and may we be willing instruments in contending for the faith in its entirety. [illegible] of R.

Winchester, Kas.

NEW ORLEANS CHURCH.

I HOPE all the Baptists in Tennessee will send money in a money order or registered letter to T. B. Lovelace, Marion, Ala., for New Orleans church. This city will be the New York of the Southern Baptist Convention. It aims to have two missionaries. When we have chapels and city missionaries in our Southern cities our cause will flourish more than it ever has done. I hope our Associational, State, Home and Foreign Mission Boards will be liberally sustained. Covetousness is a great evil to our cause. The reflex injury to us and the direct injury to others will never be known in this world. E. DODSON.

As prominent as the Decalogue in the Books of Moses are the following ten commandments in the gospel of Christ: 1, Repent; 2, believe; 3, pray; 4, search the Scriptures; 5, confess me before men; 6, be baptized; 7, do this (the Lord's Supper) in remembrance of me; 8, love one another (referring to church fellowship); 9, give; 10, work.

ESSAY

READ BY D. T. GUYTON, BEFORE THE UNION OF THE KOSCIUSKO ASSOCIATION, APRIL 29, 1882.

DID the command, "Go ye into all the world and preach the gospel to every creature," cease with the apostles, or is it obligatory on the churches yet?

In discussing the above subject, I shall assume the position that the command did not cease with the apostles, and is yet binding on the churches. I arrive at these conclusions:

1. Because Christ did not exact of the apostles that which they could not perform.

They were commanded to go into all the world. According to the natural law of indestructibility, this earth is neither larger nor smaller than it was in the apostolic age; and geologists inform us that the earth presents unmistakable evidence of having been inhabited from the most remote age of its existence. The divisions of the habitable portions of the earth were separated then as now, by large bodies of water. I ask, then—in all candor I ask—was it possible for eleven men, of like passions with ourselves, to go into all the world and preach the gospel? Mighty steamships did not then plow the ocean, nor had the mountains and hills been brought to a level to make a path for the swift railroad engine; neither had the lightning been tamed and made subservient to the will of man, by transmitting his messages from city to city, and from one continent to another. Instead of these, the only conveyances with which the apostles were acquainted was to walk, to go on horseback, in small, frail sail boats that had never been but a few miles from the shore. Paul, I believe, was about three years on his grand mission tour, and yet he did not encompass a territory as large as the State of Texas! And he visited but a small number of the towns and cities in that territory. And yet his zeal and energy in the cause seemed to be something above nature. He seemed to be possessed of supernatural strength. Eleven times the work that Paul completed (and he did all that was possible) would not have fulfilled the command in preaching the gospel in all the world. I suppose the eleven apostles who received this command, did all in their power to preach the gospel in all the world, but I deny that they did so; hence, I conclude that the Savior did not expect them to perform that stupendous work personally, but that those who should believe on him through their word should come under the full force of the command to disseminate the gospel.

The above views are sustained from a still stronger position, when we understand that they were not only to "go into all the world," but were to preach the gospel "to every creature." The phrase "every creature" must be taken in its literal sense. One cannot hear for another. When the apostles were traveling from city to city, and preaching and teaching, they were doing all they could to carry out the command, hence, will stand acquitted before the just Judge. But when they had been called home the command was still incomplete, for "every creature" had not heard the "glad tidings of great joy." It is incomplete yet—it will remain so as long as the human family continues to increase.

At the time this command was given there were millions of unborn creatures, and millions yet to be made manifest, who were then present in the mind of Deity. They come under the gospel privileges, else we to-day, brethren, had better be otherwise engaged. It is true we have the Bible. But there are many who have it not; and I fear if the immediate successors of the apostles had not conceived the command we have under consideration as binding on them, even we might have been without the light of the Bible. We have not time nor room to discuss the means by which the Bible has been preserved, although I think it germain to the subject under discussion.

I shall pursue the duties enjoined upon the apostles, by this command, a little further, in order that we may have a better conception of the great task required at their hands, if indeed, the command ceased with them. I quote from Matthew on the same subject:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

Now, there is no conflict in the spirit of this command, as given by Matthew and Mark. One simply throws light on the other. I call your special attention to the clause, "Teaching them to observe all things whatsoever I have commanded you." It would, indeed, be a herculean task for me, in this essay, to present to you all the Savior commanded his disciples to do. But I ask your permission to introduce a few. I quote first from Christ's sermon on the mount:

"To rejoice and be exceedingly glad when persecuted for his sake."

"To let their light so shine," etc.

"To give to them that asked of them."

"To love their enemies, and pray for them that despitefully used them."

"To lay up for themselves treasures in heaven, and not on earth."

"To seek first the kingdom of God and his righteousness."

"To ask, and it should be given to them; seek, and they should find; knock, and it should be opened to them. And all things whatsoever ye would that men should do to you, do ye even so to them."

"And he took bread and gave thanks, and brake it and gave unto them, saying, This is my body which was given for you, this do in remembrance of me."

He told them to "pray that they enter not into temptation."

He gave them a simple form of a spiritual prayer and commanded them after that manner to pray.

Now, will any assert that it is not obligatory on the churches to teach and practice all the foregoing principles? And if it is their duty to do so, by what outlet do they escape the full force of the command in sending the gospel to every creature? The apostles were commanded to do so, and they were further commanded to teach others to do the same thing.

I now pass to the second proposition. The apostles themselves did not understand this command to cease with them. The command was first given to eleven men. They afterwards chose Matthias in the place of Judas.

Here was one added to the work who did not receive the command direct. About three years after this another, who had been a terrible enemy to the doctrine preached and taught by these eleven men, is brought from "darkness to light," while on his way to Damascus with authority to arrest them. He had heard one eloquent prayer in his behalf, offered by one just before he entered into his rest. But whether his conversion was an answer to that prayer or not, is immaterial now. I only know that he felt the force of this command so strongly that he cries out "Woe is me if I preach not the gospel." He became, I conceive, the boldest and most eloquent of the early Christians, yet he was not one of the eleven. Not only Paul, but others felt this command resting on them, and they endeavored to carry it out.

It is true this great system of teaching or preaching was to begin at Jerusalem, and it did; but if we will examine the same command the same as recorded by St. John, we discover that it would not fall with Jerusalem.

Hear him that the apostles had not chosen him, but he had chosen them, and ordained them that they should go and bring forth fruit, and that their fruit should remain. The fruit tree is a favorite figure in the Scriptures to illustrate the principles being inaugurated by the Savior of men. Every tree produces itself again. True religion produces the same effect in the heart of every individual. In the above command, as recorded by John, there are three points that refer to this proposition:

1. They were to go.
2. They should bring forth fruit.

If the fruit they brought forth was like themselves, it must be a going fruit, as well as a multiplying fruit.

But if the principles of multiplication will not perpetuate this fruit, then, if the recorded words be true, the third point will settle the matter: "And their fruit shall remain." John understood that every principle belonging to the apostles should be transmitted to their successors. I am glad this fruit does remain, for in the midst of trials and crosses, or sad bereavements, O, how exhilarating to the soul to pluck fruit from the "tree of life." God grant that its branches may spread till, like a sea of glory, it spreads from pole to pole.

I remember some objections I have heard urged against the views herein set forth:

1. That this command was fulfilled on the day of Pentecost, when Peter preached that celebrated sermon, and all the people heard it in their own language. It does not seem to me that this was the idea the inspired writer wished to convey, but rather, the apostles were able to perform so great a miracle as to speak several languages, with which they, as Galileeans, were unacquainted. Jerusalem, no doubt, was a great trading point, and was perhaps like New York, the resort of many commercial men. But "every creature" was not there; neither did the apostles construe this as a consummation of the command. I believe it was on this occasion that we receive the first evidence of the organization of a church.

I do not know what the brethren present will think of the idea, but still I believe this church at Jerusalem, as well as those organized in Macedonia, Corinth, Rome, etc., were organized for the purpose of spreading the gospel, mutual protection, keeping the ordinances, and the better to preserve in tact all the teachings of their Lord and Master. In other words, for the purpose of cooperation in carrying out all things whatsoever the Savior had commanded them.

2. Another objection offered to evade the full force of this command is, that the signs that accompanied the apostles ceased with them. We are taught that "as thy days, so shall thy strength be." It is a hard thing to [illegible] ments. People become so much attached to forms of civil government, under which they have long lived, that they prefer to endure grievous oppressions rather than risk the doubtful issue of revolution. Revolution is never effected without bloodshed. But people are never half so strongly attached to their political government as they are to their religious opinions. Yet it was the task of the apostles to uproot the long-established religious opinions of the whole world. And this they must do without shedding blood. I think their day required a strength superior to any day that has ever succeeded them. No wonder they were empowered to work miracles and do many wonderful works. Don't you think the task before them required it? I will here venture the assertion, that if our day required such demonstrations of power it would be forthcoming.

But "thou shalt not tempt the Lord thy God." But rather let us rejoice that God has given us a better day, and let us give thanks and continue to spread the grand principles of Christianity, lest we be judged slothful servants, and God take away even that which we have.

And now, in conclusion, if this obligation to go into all the world and preach the gospel to every creature did not cease with the apostles, it must be obligatory on the churches. The first churches were organized by the apostles. They were composed of the apostles, and those who believed on the Savior through their word. If I have been correct in my former remarks, by fastening this obligation on every individual who received the words of the apostles, then it is none the less binding when [illegible]. And I have no doubt the churches were organized for cooperation in all good works. I have not exhausted the subject, but have said enough, I trust, to show you that my views [illegible] and [illegible] together, and these are the ones that stand side with [illegible]. That God may help us all to live up to the obligation resting upon us, is my prayer.

Resolved, That a copy be forwarded to THE BAPTIST and the *Baptist Record*, with request to publish. P. W. CARR, Sec'y.

LETTER FROM FLORIDA.

EDITOR BAPTIST:—There is a question upon which there has been a great deal of talk [illegible] State, pro and con without arriving at a satisfactory conclusion. Several of your readers greatly desire your opinion on the subject; therefore, I hope you will give it in THE BAPTIST.

[illegible] given rise to the question is as follows: A brother and sister (husband and wife) removed to and settled at D——, carrying with them letters from a Landmark Baptist church, and they are themselves good Landmark Baptists. They greatly desire to unite with a church of Christ, feeling, to say the least, very lonely by themselves, and very much regret at not being able to partake of the Lord's Supper; but the Baptist churches near enough to them for them to ever attend, besides practicing intercommunion, teach and practice the following (shall I say doctrines?). A newly converted person has no Christian experience, consequently can give none; therefore, a church has no right to ask, and can not expect that one should be given. If a person asking for admission into the church says he or she believes that Jesus Christ is the son of God, and he or she desires to join the church and be bap[illegible] Scriptures require [illegible] the church to judge any one. If a member commits a fault, no matter what it is, and a charge is laid before the church to that effect against him or her, and he or she comes before the church and says that he or she is sorry and wishes to be forgiven, the church must forgive him or her and keep him or her in the church, no matter how often this happens, nor what outsiders or any one else should say about it, for it is her Scriptural duty to do so. The church being forbidden by the Scriptures to judge any one at the Lord's Supper, each one must examine him or herself and judge of his or her qualifications to partake. Except in the case of babes and young children without baptism and actual membership in a church at the time of death there is no salvation; therefore, a church ought to be very careful not to reject any one, for she might thereby be the cause of the final damnation of the candidate. Ought the said brother and sister join such a church or keep their letters? Your brother in Christ.

JOHN B. [illegible]

Stephensville, Taylor Co., Fla., April 17, 1882.

REMARKS.—No Baptist should join such a religious society, for church it is not. It is doubtless a Campbellite affair without that name. It should be shunned as a deadly poison. We trust it is not a member of any Baptist Association in Florida; if so, it should [illegible] such.

THE CONVERSION OF THE SANDWICH ISLANDS.

WE have all heard much of the conversion of the entire Sandwich Islands to Christianity(?) and most persons think it is a saving conversion to Christ, while if the bottom facts were only known, it would be found these Islanders are only pseudo-Christianized heathens, and are to-day made twofold harder to convert to Christianity than they were before a missionary ever touched the island. The work was done by Pedobaptists, unchecked by Baptist teachings or influence. The poor natives were taught exactly by the Confession, that if they would mentally accept the forms of Christianity instead of idolatry and be baptized for the remission of their sins, they would be Christians and saved. That this was indeed the faith they embraced, is evident from the testimony of one of these aged missionaries who helped to convert the natives to Pedobaptism—not Christianity. In the book of Rev. Titus Cohen entitled, "Life in Hawaii," we meet with this statement, which tells the whole tale—as well as his inveterate aversion to Christ's ordinance of baptism:

"I have found in parts of Hawaii one, two and five miles from the sea, and as far from any pool of water sufficient to immerse even the head, men, women and children, so old or so sick that they could not be carried to any water sufficient to be immersed, some ready to die, and begging me with tears to baptize them and administer to them the emblems of the body and blood of the Lord Jesus Christ. And now let me ask with Peter, 'Can any man forbid water, that these should not be baptized?'"

This extract is proof demonstrative that these poor deluded heathens were taught that without "the means of grace," "the sealing ordinances"—baptism and the Lord's Supper—they could not hope for salvation, and hence their begging with tears, those about to die, to be baptized and to take "the sacraments of salvation." Who will say that the Sandwich Islanders are Christianized? Who will tell us the vast difference between this doctrine and Roman Catholicism? What has been done in the Islands is now being done in Africa and Asia by Pedobaptist missionaries. Bro. J. H. Casin, of Sherman, Texas, returned missionary from Africa, could a tale unfold touching the character of Methodist Christianity which came to his knowledge in Africa, where Methodists have some large missions; and we wish he felt it his duty and pleasure to do so, as he related the facts to us shortly after his return, how these pious Christian nations were wont to have their "class-meeting tickets" deposited in their coffins to serve as passports into heaven!

ARE TRACTS WASTED?

SOME people think that the day of the usefulness of tracts has gone by, and that the tract-distributor's task is as idle as the throwing of sand to the four winds of heaven. But though a printed word may be wasted, just as a careless word may be addressed to careless ears, no one knows upon what ground the seed will fall. Recently it was reported in the news columns of a New York daily paper, a man stepped into a horse-car in New York, and before taking his seat, gave to each passenger a little card, bearing the inscription, "Look to Jesus, when tempted, when troubled, when dying." One of the passengers carefully read the card and put it in his pocket. As he left the car he said to the giver, "Sir, when you gave me this card, I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live. But this ticket has persuaded me to begin life anew. Good day, and God bless you!" All this is no imaginary story, taken from a religious novel. It happened to be on a Fulton Ferry car, on a day in March, 1878, and the man who distributed the cards was Mr. James Huggins, the proprietor of the Pearl street printing establishment.—*S. S. Times.*

Who can compute the telling influence of denominational tracts in opening the clear light of God's Word upon the darkened vision of those who have been diligently trained up from their very cradles in destructive error? Is there a Baptist who cannot sell or give away $5, or only $1 worth this year? No one who has a mind and heart to do anything for the extension of the kingdom of Christ. This is a work a child can do. Will you, dear reader, not enlist in one of the classes of the Tract Society at once?

"A LITTLE SCRIPTURE" SOUGHT BUT NOT FOUND.

[We selected this, some time since, to lay before our readers as proof of the convictions felt by multitudes of our brethren who have given the subject serious, candid thought.]

EDITORS HERALD:—I am greatly pleased with your editorial of this week on the Lord's Supper. It seems to me conclusive, except on one point, and as this gives me trouble, I must beg you to make it plainer. Under "Some Conclusions" (No. 2), you say: "A church may invite others besides its own members," etc. *Now that is just the point. Can you give us a little Scripture for that?* This has been the custom of our Virginia churches, and I have been accustomed in a partial way to conform to it. And yet *I am not fully satisfied it is right*, and I have come to the conclusion I must have a "Thus saith the Lord" for it. For several years, when the Supper has been observed in my churches, I have, in giving the invitation, simply said: "After the congregation is dismissed *the members of the church* will remain to observe the Lord's Supper." Sometimes members of other churches remain and partake, sometimes they leave. But as this form of invitation is not the usual one, I have had to answer for it in public and in private. In one respect I am specially embarrassed. I am not a member of either church I serve, and of course my invitation, or announcement, cuts me off with the rest. If I partake while others are turned off, I am inconsistent—if I shake my head, the church is greatly disturbed that their pastor refuses to commune with them. So you see there are two practical difficulties in the way. If I could see clearly my duty, I would not be so annoyed. Let me know that Christ tells me this or that is right, and I will take up the cross, however great. But I am not clear, and no treatise on the subject that I have seen thoroughly meets the difficulty. If you will add a purely Scriptural argument on this point to the editorial of last week, it will be complete.

Allow me to add that I can see one practical benefit which will arise from the practice of this close church communion. It will, in my judgment, go far towards breaking up the church *trampism* that so widely prevails. The country is full of Baptists who float about without any special church home, and they seem to be perfectly satisfied so long as they are allowed to commune at any church they may attend. This is the only privilege they seem to covet—the only duty they conscientiously perform. Cut this off, and they must get their letters and join the church which can afford them the privilege. But the real question is, What is Scriptural? I ask more light. Truly your brother in Christ,

CHARLES H. RYLAND.

Richmond, Va., Oct. 1.

The only Scripture the editors give Bro. R. is the supposed communion of Paul and his fellow travelers with the church (?) at Troas.

Before an example can be made of that, two things will have to be done. 1. Prove that there was a church at Troas at the time of Paul's visit, which has never been done. 2. That upon that occasion was the celebration of the Lord's Supper and not a common meal, as "breaking bread" signifies. (Acts ii. 46.)

We have become convinced that the practice of one minister serving four or five churches as *pastor*, which practice is without example in Scripture, is the most obstructive influence operating against strict church communion. A strong writer in an exchange states this difficulty:

"The position fairly stated is, that a church shall instruct her pastor to invite no one to partake of the Lord's Supper. It is prepared for members of the church about to observe it, and only for them. All must see at once that under this rule every church must have her own pastor and he, being a member with them, must be considered isolated even from all other pastors and preachers, for what preacher having any self-respect would visit a church practicing such a rule? Suppose a man is pastor of four churches, how can he administer the Eucharist in any but the one of which he is a member?"

Bro. Ryland clearly indicates this. We wish to suggest another matter to his mind, quite as difficult as the one that troubles him. He knows that he has no right to vote in a church of which he is not a member, and that the church cannot confer this right upon him any more than one State can confer the right of voting in her elections upon the citizens of another State. But as pastor of those churches he becomes the moderator of their business meetings, and it is made his duty to vote on all questions in case of tie. Will he do that, or will he not rather vacate his chair temporarily and have the church elect a moderator *pro tem.* until that question is disposed of? Why may he not return thanks and deliver the elements to the deacons without participating in the privileges that belong only to the members of the church celebrating?

THE LIMIT OF ASSOCIATIONAL POWER.

[These views are from the pen of Dr. Hiscox, author of Church Directory, and who is a standard author with the churches of America. Let them be well considered.]

HOW can a church come into fellowship of Baptist churches as one of them? I answer, by its own acts, putting itself into harmony with them, by similarity of faith and practice. Thus it will secure the recognition and fellowship of other churches in proximity to it, as one by one, they come to know and confide in it. It will also by its affiliations and intercourse with other churches, show its preference and its ecclesiastical tendencies. There is no authoritative tribunal within or without the denomination to assign a church to a place in the denominational rank, and to guarantee the fellowship of the denomination to that body. It is customary in the case of newly organized churches, for a council to be called to look carefully into the case, and see if, in matters of faith and practice, the new body is in harmony with the denomination, and would constitute a safe and honorable member of the fraternity of churches. But it must be borne in mind that the action of a council, though wise and prudent, is in no sense authoritative. It cannot give the fellowship of other churches; it can only recommend it. Nobody can give or withhold the fellowship of one church to another, but that church itself, by its own act. A council might pronounce a church, in its opinion, unworthy of fellowship. Such an opinion would have—and ought to have—great weight in influencing the opinions of the churches about it. But this opinion could not bind the other churches. They would give or withhold their fellowship, as seems to them good, judging for themselves under all the circumstances.

But, it may be asked, what relation does the fellowship of an Association sustain to the fellowship of the churches? If an Association disfellowships a church, does that put the church out of the denomination? By no means. An Association has never been charged with any such weighty responsibility, and possesses no such power. Associations are voluntary societies organized for mission work and mutual help among the churches. But they are not ecclesiastical functions. They can give and withdraw their own fellowship, and nothing more. They cannot give or take away the fellowship of the denomination since the denomination has never committed to them any such power or authority. They cannot give or take away from one church the fellowship of the other churches connected with it; since those churches never commit to them such powers, any more than they could the power to baptize converts, administer the communion, exercise discipline, or any other churchly acts.

If an Association finds that a church in its fellowship has violated the compact into which it entered on being received, or, in any other way, has become an unworthy, or dangerous member of the body, such a church can be dropped from their roll, messengers and letters no longer received, and all further communication discontinued. That is all that an Association can do. But if any church, within or without the Association, wishes to disfellowship that same church, it must do it by its own act as a church. An Association can no more put a church out of the denomination, than can a ministers' meeting or temperance society, or a debating club put it out.

Dr. W. C. Crane, of Independence, Texas, honored us with a call on his return from the Northern anniversaries and other places. Few men have been so useful as he in the cause of education, but his usefulness as an educator has not obscured his ability as a preacher. He has few equals as an orator in our Southern pulpit.

The brethren who attended the Northern anniversaries say "The half was never told." They were just simply charmed. They think our Southern Baptist Convention is nothing in comparison.

NEWS FROM THE CHURCHES.

Arkansas:—State Evangelist Clark is conducting a series of meetings at Calvary church, Little Rock, with encouraging evidences of good results.——The members of the First Baptist church, Fort Smith, are getting ready to erect a new and commodious house for worship.——According to the *Christian Index*, during the past year $600 were expended on Baptist mission work in Arkansas by the Southern Home Mission Board, and $1,500 by the Northern Home Mission Society.——The church at Toledo has a most interesting and prosperous Sunday-school—something that every Baptist church should be able to boast of. Bro. W. H. Cash, of the Toledo school, says: "The children are very much interested, and our school is on the increase. Our church is also doing good work."——Rev. W. E. Paxton has resigned the charge of the Centennial Institute at Warren. The place thus made vacant is now open to the right man.——The church at Helena has called Rev. —— Jasper, of Rockport, Indiana. He begins labors about the first of August.——The Sunday-school of the Second Baptist church (colored) at Searcy numbers one hundred and ten scholars, teachers and officers. It is in a flourishing condition, and its members are justly proud of it.

Louisiana:—Prof. Frank W. Broadus has moved from Arkansas to Mount Lebanon, with a view to opening a school in the old University buildings.——Elder W. H. McGee thinks every church in his State can have a Sunday-school for the whole season.——Elder L. S. Piker tenders his services as evangelist for the next few months, with a view of raising money, by way of compensation for his services, for the Baton Rouge church building.——All who are expecting to attend the Louisiana State Convention are requested to send their names to Henry Bennett, Evergreen, La. Elder D. F. Head, of Arcadia, will preach the Convention sermon.

Mississippi:—Dr. S. Landrum preaches the commencement sermon of Mississippi College. Rev. Geo. B. Eager delivers the address before the alumni.——The Purser brothers are going to Birmingham, Ala., soon to hold a meeting.——Rev. R. E. Melvin's little book, "A Peculiar People," has been received. The book can be had of the Baptist Book House.——Elder Jobe Harral has an article in the *Record* on the intercommunion question.——Elder J. T. Christian, of Sardis, will preach for Pastor Rowan, of the Central Baptist church, Memphis, June 11.——Elder S. C. Kellis is very much encouraged in his new field—Brandon. His people have been doing something handsome for him.——Elder Lewis Ball will visit the churches of the Oxford Association in the interest of State missions during the month of June.

Tennessee:—The literary address before Prof. G. M. Savage's school, at Henderson, will be delivered by Rev. O. L. Hailey, June 13.——The *American Baptist* comes to us every week, a well filled and well published paper. We like the spirit of it.——The editor of the *American Baptist* denies that his paper is opposed to the work of the State Convention.——The Baptist schools of the State have all closed, with bare exceptions, after having prosperous sessions.——Every church in the Big Hatchie Association is requested to send up a contribution for missions at its meeting in July.

Texas:—There will be a Sunday-school Convention held at Anderson, June 21, at 11 o'clock a.m.——There are encouraging prospects connected with the Mexican Mission at San Antonio.——Commencement exercises of Baylor University begin June 10. Rev. A. T. Spaulding, D.D., is to preach the commencement sermon June 11, — a.m. G. W. Briggs delivers the literary address June 15.——Rev. J. H. Curry, formerly pastor at Dallas, has been preaching at Mineral Wells lately. He pleased every one.——The Baptist church at Dallas—Elder Curry's old church—has been holding prayer-meeting prior to making a call for a new pastor.——Bro. Penn's new tent is now ready. He will hold a series of camp-meetings this summer in Texas.——The East Texas Convention meets at Buena Vista Thursday before the third Sunday in July.——Bro. Penn had a good meeting at Austin—about forty-five conversions.

Miscellaneous:—The American Baptist Missionary Union has $355,000 in the treasury.——Dr. Atticus G. Haygood, of Georgia, is the second man who has declined the office of bishop in the whole history of Methodism—the first being Prof. Wilbur Fiske, President of Wesleyan University, Middletown, Conn.——The National Conference of the Dunkard church is in session near Wabash, Ind. It is said to be one of the largest ever held in the State, over two thousand people being in attendance.——Rev. Mr. Hubbs, a minister of the Methodist Protestant church, was baptized at Berwick, Pa., recently.——Rev. P. A. Nordell, a Baptist minister of Weymouth, Mass., proposes to devote twenty years to the preparation of a complete work on "Hebrew Synonyms."——The Methodist church lost one hundred and twenty itinerant ministers last year, whose average ministerial life was a little over thirty-two years.

SECULAR NEWS AND NOTES.

Alabama.—The question of "organ or no organ," was settled by members of the Union Springs Baptist church on Saturday. The organ will remain by a vote of 40 to 8.——The crop acreage in Alabama, as compared with last year, stands: Cotton, 88; potatoes, 100; rice, 110; wheat, 110; corn, 115; oats 120.——A kerosene lamp exploded at the residence of Alexander Adams, near Decatur, on Friday night, and set fire to three children, burning them to death.

Arkansas.—According to the Bentonville *Advance*, the fruit crop of Washington and Benton counties will be immense. There will be thousands of bushels of fruit shipped this fall.——Brinkley is on the road to prosperity. It has three churches, three hotels, thirty stores, and a population of one thousand people.——Governor Churchill offers a reward of $200 for the arrest of the murderer of Edward Isom, at Kerr Station.——The Paramore road is open to Brinkley, and graded twenty miles north of that place. Four hundred men are laying track at the rate of a mile and a half a day.——Reports from all parts of the State, as late as May 30, give generally favorable accounts of the crops. Wheat and corn are both good.——The United States Fish Commissioner last week put 1,500,000 young shad in the rivers of Arkansas and Texas—250,000 in Black river at Poplar Bluff; 500,000 in Ouachita river at Arkadelphia, and 500,000 in Trinity river at Port Worth. Recently Prof. Baird put in the Colorado river at Houston, Texas, 2,000,000 herring and 1,000,000 shad.——Near Smithville, Lawrence county, recently, the floods laid bare an Indian skeleton. A pipe and tomahawk were found with it.——In the last ten years there have been 44,100 new farms opened in the State, an average of 600 new farms in ten years to each county.——Prescott, Nevada county, has just completed a new school-house at a cost of $6,000.——Mr. J. S. Matthews, of Mercer county, Ill., has bought 4,000 acres of land in Prairie county on which he proposes to establish a stock farm.——White county has fifty registered physicians.

Florida.—Major H. Norris is said to be the owner of the largest orange grove in the State. He went from Chicago to Spring Grove in 1872. His grove contains about 11,000 thrifty trees, which will bear about 600,000.——Florida's share, under the new five per cent. land bill, is $29,319.15.——The new insane asylum building, at Chattahoochee, has been completed.——Within a radius of eight miles of Sanford are 2,002 orange groves, with 165,385 trees, which produce 2,501,000 oranges annually.——Columbia county offers good land for $1 to $5 per acre.

Georgia.—The fruit growers throughout the State are taking steps to secure refrigerator cars for use in shipping the present fruit crop North.

Mississippi.—There are sixteen prisoners in the jail at Friars Point, three of whom are preachers.——Columbus is to have a street railway, $8,000 having been subscribed already for that purpose.——The cashier of the Wesson mills handles over $700,000 in cash annually, about $200,000 of which is paid to farmers in the neighborhood for wool and cotton.——In Bolivar county 7,000 acres of land, planted in cotton, are under water by the latest overflow.——Shipments of cotton from Aberdeen for the season commencing Sept. 1, 1881, and ending May 17, 1882, amounted to 16,814 bales. To same date in 1881, 20,700 bales.——Engineers are at work locating the line of road between Yazoo City and Jackson. This is to be known as the Yazoo and Mississippi Valley railroad.

Tennessee.—A party of Russian exiles arrived at Cleveland a few days ago. The working men of the party were given work, and all others $5 each to start in business. Six of the number are married. These received $10 each to send for their families. When they arrive the head of each will receive $20 to enable them to set up housekeeping. Evidently Cleveland has some generous people.——The jail physician at Nashville has issued an order that no more visitors be admitted, in order to guard against the possibility of small-pox in jail.——The postoffice at Nashville was removed to the custom house on the 20th ult.——It is authoritatively announced that Commissioner Fink has declined the Presidency of the Louisville and Nashville railroad for personal reasons.——Mr. Olin J. Wimberly, of Georgia, one of the recent graduates of Vanderbilt University, is a wonderful young man. He completed the studies and graduated in seven schools during the past session, graduating in twelve schools and finishing the entire course in one year and a half after he entered the University.——According to a statement prepared by Judge McDowell, the total debt of the old corporation of Memphis, less available assets, is $[illegible]. The present taxable value of city property is estimated at $[illegible].——Gov. Hawkins was the recipient, a few days ago, of a postal card on which was written, in a disguised and cramped hand, a collection of billingsgate and abuse. Some friend of [illegible], in whose behalf the governor refused to interfere, is thought to be the sender of the card.——Prof. N. T. Lupton, of Vanderbilt University, leaves in a few days for Chihuahua, Mexico, where he proposes to spend his vacation investigating the rich mines of that district.

Texas.—A manufacturing company with a capital of $60,000 has been organized, and the Kellyville (Marion county) iron works will soon resume operations.——A large number of German immigrants arrived at Galveston on Monday, and will be distributed to various parts of the State.——Mrs. Kirk, of Marshall, has secured a judgment of $12,500 against the Texas and Pacific railroad for causing the death of her husband last November.——The State Educational Society will hold its next meeting at Palestine, and liberal preparations are making to give the association a hearty welcome.——Nearly 160,000 head of cattle and 20,000 horses have been driven through Fort Worth the past three months, for points north and east, and great numbers are yet to follow.

Miscellaneous.—The price of petroleum in New York is greatly [illegible], due to the increased outpour of the big well in [illegible] township, near Monroe, Pa., which is now giving out a thousand barrels a day. Recent sales were made at sixty-three cents per barrel, the lowest since 1874, when forty-five cents was reached.——Twenty-three students of the college at [illegible], Ill., have left because they were required to attend their classes on Decoration Day.——It is estimated that 40,000 men, members of the various trades unions, are on a strike in the great manufacturing centers of the country.——A few days ago Senator [illegible] introduced a bill into the Senate which provides for the restoration of Gen. Fitz John Porter to the army, with the rank of colonel, to date from the day of his dismissal in 1863. On the 30th ult. a majority of the military committee reported the bill favorably, and it will be acted on at an early day.——The Supreme Court of Ohio has decided the Pond liquor tax law to be unconstitutional.——W. H. Vanderbilt has contributed $1,000 toward paying off the debt of Grace Memorial church, Lexington, Va., erected as a memorial to Gen. R. E. Lee. Other Northern men have also sent liberal contributions.——As soon as the election cases are disposed of the Republicans in Congress will make an attempt to secure the admission of Dakota as a State. And they are likely to succeed, since several Democrats have already expressed a willingness to vote for admission on the ground that "it will add to the glory of the Union." The territory had only a population of 135,000 in 1880, or less than two-thirds the number necessary to entitle it to a member of Congress.——The number of emigrants that arrived at Castle Garden, New York, during the month of May, was 90,016. This exceeds by 12,[illegible] that of any previous month.——The Illinois Board of Health has raised its standard of medical education, by refusing to recognize the diploma of a college which does not provide for a three years course [illegible] through two courses.——The wheat harvest in southeast Missouri began on the 23d ult., some three weeks earlier than usual. The yield is said to be very fine.——The remains of Thomas Jefferson will be removed shortly from Monticello, Va., to Glenwood Cemetery, Washington, D. C., the owners and trustees having donated a lot for that purpose.——Governor Cornell has signed the bill recently passed by the New York Legislature to prohibit the manufacturers of oleomargarine from using any substance or coloring matter in order to give that vile compound the appearance of butter. The sale of colored oleomargarine is also prohibited.

Foreign.—The Glasgow Y. M. C. A. has 174 branch associations that meet every Sabbath for Bible study and Christian fellowship.——The Sunday-school of Mount Vernon church, Boston, has a class which numbers 110 scholars—all Chinese.——The sugar planters of Jamaica have suffered such severe losses from the depredations of the rats, amounting some years to $500,000, that they have imported mongooses from India, which have greatly diminished the pests.——The Roman Catholic bishops of England have forbidden parents in their church to send their sons to Oxford or Cambridge Universities.——Scotland gives the encouraging report that crime is greatly decreasing within her borders. In the years 1840-41 the convictions averaged 1,190 per million inhabitants, while in 1876-80 they were but 570, a decline of nearly fifty per cent.——The International Monetary Conference has been again postponed until April, 1883.——According to the New York World's foreign correspondent, the sultan refuses to permit the Russian and Roumanian Jews, who are flying from Russia, to emigrate to Palestine in large numbers, or to establish permanent colonies there.——England has a million paupers, for whose maintenance 647 workhouses, 7,000 officials and $30,000,000 are required.——President Barrios, of the Republic of Guatemala, is visiting in New Orleans. He is reported to be worth $3,000,000.——The Italian government, by its agents in New York, a few days ago, purchased 2,281 hogsheads of [illegible] tobacco, at the rate of $150 per hogshead, or $1,336,[illegible] for the lot. This is said to be the largest sale of tobacco ever made in this country, or perhaps in the world, at one time.——General Garibaldi died at his home at Caprera, June 2, of bronchitis.——John Bright, in a speech at the opening of the Birmingham Central Library, a few days ago, dwelt particularly upon the growth of literature in America. He recommended a study of the American poets, especially Whittier, and a study of Bancroft's "History of the United States," as conveying knowledge of some of the most important events of the century, and showing how the colonies had grown to what will soon be the greatest nation on the globe.——The Mexican government has issued a decree abolishing the export duties on gold and silver coin, bars and ore, and increasing the importation duties on all foreign goods two per cent. The decree takes effect Nov. 1.

Historical Department.

It will be admitted that we have given more valuable Historical Matter in this paper in the past 27 years of our connection with it, than any other Baptist paper on the continent. We propose to make this a special department of the paper henceforward, and bespeak a careful reading of it.—Ed.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it. We request valuable contributions from all.

Standard Baptist Histories.

Orchard's History of Ancient Baptists	$1.50
Orchard's History of English Baptists	1.50
Ray's Baptist Succession	2.00
Origin and Historical Succession of Baptists	.50

THE leaning tower of the church of St. Lambert at Munster, in Westphalia, is being pulled down, as several large cracks were discovered at its base, and the inhabitants of the neighboring houses had been obliged to leave. The scaffolding designed for the completion of the towers of Cologne cathedral has been erected, and the first part taken down was the wooden cupola, beneath which stood for upward of three centuries the iron cages in which were exposed the bodies of the three Anabaptist leaders who had been put to death on the 22nd of January, 1536. One of these was John of Leyden, the fanatic who proclaimed himself king and prophet, and who, after having been taken prisoner by the Bishop of Munster, whom he had dispossessed, was carried about from town to town, and eventually put to death with two of his associates at Munster. They were then placed in iron cages and the cages were hoisted up to the top of the tower of St. Lambert's church, where they remained until last week. They will, together with many instruments of torture, be exhibited in Munster until the completion of the new tower, which is to be built out of the materials of the old one.—*News and Observer.*

These were not Baptists—Anabaptists—but Pedobaptists, the disciples of Luther and Calvin, who, dissatisfied with their infant baptism, re-sprinkled, and were of the Munster Anabaptists. The New York *Independent* has discovered that these fanatics sprinkled, and charges that all Baptists generally sprinkled in the sixteenth century. It was a mare's nest he found.

ANABAPTISTS OF GERMANY.

THE following extract from the third volume of Motley's "Dutch Republic" (p. 434) is worthy of preservation in Baptist archives. It shows that the Anabaptists, as they were called, of 1578 were good citizens, opposed to bearing arms, and that the Prince of Orange was their friend, and in favor of religious liberty. Why so important a matter as this should be omitted in what professes to be the index, is past the comprehension of your correspondent. G.

"At the same time, the Prince of Orange was more than ever disposed to rebuke his own church for practicing persecution in her turn. Again he lifted his commanding voice in behalf of the Anabaptists of Middleburg. He reminded the magistrates of that city that these peaceful burghers were always perfectly willing to bear their part in all the common burthens, that their word was as good as their oath, and that as to the matter of military service, although their principles forbade them to bear arms, they had ever been ready to provide and pay for substitutes. 'We declare to you, therefore,' said he, 'that you have no right to trouble yourselves with any man's conscience, so long as nothing is done to cause private harm or public scandal. We therefore expressly ordain that you desist from molesting these Baptists, from offering hindrance to their handicraft and daily trade, by which they can earn bread for their wives and children, and that you permit them henceforth to open their shops and to do work, according to the custom of former days. Beware, therefore, of disobedience and of resistance to the ordinance which we now establish.'"

These were our historical ancestors, and let the *Independent* show that they sprinkled infants. These immersed all who came to them from the Catholics and Protestants alike, and regarded Protestant societies no more churches than the Catholics.

A ROMANIST VARIATION.

THE statement is made by an exchange that Keenan's Doctrinal Catechism, published in the United States, first under the *imprimatur* of Archbishop Hughes, and now of Cardinal McCloskey, contained in the old editions of the work this question and answer:

"Q. Must not Catholics believe the pope himself to be infallible?

"A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can bind on pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the church."

In the later editions of this same book, "revised and corrected," — the title-page declares, conformably to the Decrees of the Council of the Vatican [1870], this question and answer are quietly omitted, and instead, the two following are inserted:

"Q. What dogma was defined in this council (i. e., the Vatican) in 1870?

"A. The dogma of papal infallibility; that the pope, when he speaks *ex cathedra*, that is, when he defines a doctrine regarding faith or morals, is possessed of that infallibility with which our Redeemer endowed the church.

"Q. Whence comes it that the pope cannot teach error in place of truth?

"A. He is infallible; because God assists him; because the Holy Spirit, the spirit of all truth, aids him according to the promise made to Peter, and in him to his successors."

The assertion that the dogma was a Protestant invention is characteristic of Roman Catholic polemics. But to publish all the contradictions upon that subject would require a very large book or a considerable library. The saddest fact of all is that Roman Catholic bishops and scholars should, after having proved the dogma false, have submitted to [illegible]. It was hard, but they thought it harder to become Protestant, as the logic of their position would have compelled them to be, when their church set its seal to a falsehood. They would sooner doubt anything else than that the decisions of the Roman church are the very and eternal truth of God.—*Watchman.*

FROM TEXAS.

EDITOR BAPTIST:—The small grain planted last fall and before the rains, is looking fine. The stock on the prairie has done well all winter, as we have had but little cold to injure the grass.

The crops last year were short, consequently provisions are scarce and high.

We continue to serve the churches with which we commenced when we came to the State, now in the sixth year, devoting our entire time. Last year was a fruitful one with both churches; some forty accessions, about twenty baptisms. My salary is increased this year. Our churches are contributing about $75 for missions and orphanage, this associational year.

THE COMMUNION QUESTION has elicited considerable interest among many of our churches and writers. 'Tis surprising at the variety of opinions and theories concerning the "Church, churches and kingdom," some equally as absurd as others plausible. Church communion is gaining favor among the churches where the subject is discussed. We are prepared to say from actual observation and facts, that a careful and unbiased investigation of the communion question will not engender strife and confusion, but lead to the truth concerning its nature and design. We know that opposition and prejudice have given way and church communion adopted, upon such investigation. We advise calmness and deliberation in the matter, as the truth will finally prevail. Leading brethren in our churches are strict church communionists; but no strife or confusion is resulting as yet, neither do we apprehend any.

We cannot express the disappointment felt by the churches and people at the failure of Bro. Graves to visit us while in Texas last summer. Large congregations assembled to hear him, but sickness interrupted his programme.

We are much interested in the Seven Dispensations, and anxiously await the interpretations of the last prophetic day. Respectfully;

Milford, Texas. THOS. E. MUSE.

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.

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

Edward Harris.—Reference, J. W. Wans, Church Clerk, Carrollton church, Ark.

Eld. Robt. Tomlin.—Reference, Eld. A. J. Peddy, Hemphill, Texas.

Rev. A. G. Jones.—alias Geo. Jones.—Reference, *Biblical Recorder*, Raleigh, N. C.

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

THE BAPTIST TRACT SOCIETY.

THIS Society is now two months old, and already enough members have joined the various classes to insure the circulation of—

130,500 PAGES

of Denominational Tracts and small books. Who will say that this is nothing? Who, in fact, can compute the good result accomplished, with God's blessing, by these pages? The *Religious Herald* gives this enterprise a good lift within the bounds of its circulation, by noticing one of its list of Tracts proposed to be circulated by the Society, which notice we give here:

THE RELATION OF BAPTISM TO SALVATION AND SERMON BY C. H. SPURGEON. By J. R. Graves, LL.D., editor of THE BAPTIST, Memphis, Tenn. Published by the Baptist Book House, 227 Second street, Memphis, Tenn. 76 pages—price, 10 cents.

This is No. 2 of a series of denominational tracts Dr. Graves is issuing. It is well printed and neatly gotten up, and very cheap. Dr. Graves, in his own vigorous sledge-hammer style, reviews the position held by Catholics and some Protestant denominations, notably the Disciples, as to the relation of baptism to salvation, and then ably upholds and maintains the Baptist idea. We should like to furnish our readers with some of his paragraphs, and may yet be able to do so. The sermon by Mr. Spurgeon (which occupies the last thirty pages) is appropriate to the title of the tract and to Dr. Graves's discussion of it. It is from the text, "Ye are my friends, if ye do whatsoever I command you," and is one of Spurgeon's best. All this for ten cents! Why should not one hundred thousand Baptists, without a word more about it, each order a dozen copies of this tract for general distribution?

Thanks to the *Herald* for this notice. Now, if each pastor next Sunday, after his sermon, would only read this notice to his congregation, and take down the names of those who will pledge to *sell* or give away one dollar's worth of this tract this year, he will be surprised at the result. But, in our opinion, each of the five other Tracts are equal to this one in value; and then there are six beautiful and cheap books, that will sell readily. May we not hope that hundreds of our brethren and sisters—the pastors setting the example—will send their names this month, that we may announce a half-million pages pledged?

Terms of Membership.

It is the pledge on the part of the brother or sister to *put into circulation by sale or gift*, during the year 1882, a certain amount of our distinctive denominational literature, in the form of small books and tracts published by the Baptist Book House (see its published list). The name is entered in the class when the *pledge* is made, the tracts and books sent on receipt of the money. Books and tracts can be ordered in amounts from ten cents to $25. Mail orders without discount; express orders, the usual liberal discount.

First Class—$25.

I hereby pledge myself to put $25 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1882.

NAMES.

J R Graves, Tenn; Judge L C Coolson, Ala; Thos Gilbert, Tenn.; T E R Hunter, Tenn.

Second Class—$15.

I pledge myself to put $15, worth of Baptist books and tracts into circulation, by sale or gift, during the year 1882.

NAMES.

W C Graves, Tenn; J B Moody, Miss.

Third Class—10.

I pledge myself to put $10 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1882.

NAMES.

Wm M Lockhart, Va.; S W Burnett, ——; Jas F McLeod, Ala.

Fourth Class—$5.

I pledge myself to put $5 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1882.

NAMES.

John B Carrin, Fla.; D L Kimbrough; G M Herrell, La.; J W Askew, S C; Robt J Rhodes, S C; Wm Williams, Ky.; Eld U W Jarrell, Texas; H D Pearce, Texas; M Ikard, ——; R C McFadden, Ark; W W Jarral, Texas; Mrs H C Rosamon, Tenn; Dr H P Hutson, Tenn.

Fifth Class—$1.

I pledge myself to put $1 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1882.

NAMES.

Robert J Rhodes, Tenn.; J J M Tanner, Ga.; Mrs A A L Crudup, Ark.; The Four Young Children of W H Gowan, Miss.; Mrs J S Calloway, Texas; R C Bennett, Ala.; C L Owen Tenn.; J T Hunt, Texas; Fred D Hale, Ala., $2; R R Wilson, Ill; E M Armstrong, Ill; W M Raymond, La; J M Cummings, La; Mrs S C Dyer, Texas; Mrs S A Dyer, Texas; J G Beard, Ark; P T Gentry Mo; Mrs S J Bledsoe, La; D W Andrews, Ala. D W White, Texas, $2; E W Walker Tenn., $1.

A postal card with the words, "Do not stop my paper," and your name and postoffice written on the same, addressed to us, will prevent you missing a single copy of the paper.

FROM AN OLD KENTUCKY MINISTER.

EDITOR BAPTIST:—I am greatly interested in your "Dispensations" and historical comments on the "Two Witnesses." Notwithstanding my early impressions were that by the power of the gospel, the millennial reign of Christ would be ushered in, but I am now inclined to believe that your authority and arguments are irresistable, in proof that the gospel will not introduce that period. For in addition to the testimony you have given, observation teaches me that the masses have less respect for the gospel now than in my early days.

In looking through Jones' "History" I observe a statement, made A.D. 1457. "That many of the ancient Waldenses who had been lurking in dens and caves. * * And came forward and united with the "United Brethren" (whose motto was to use only prayer as the weapon of defence against their enemies), becoming eminently serviceable to the newly formed societies, in consequence of their more advanced state of religious knowledge and experience, many of the new converts renounced the baptism of infants, and were baptized by the pastor before they were received into the church communion." (Jones, vol. ii. p. 190.) January 31, 1686, an order was made by the Duke of Savoy, forbidding his subjects (Waldenses) the exercising of the Protestant religion on pain of death, confiscation of their goods, banishing their pastor, etc. And that all infants born from that time were to be baptized, and brought up in the Catholic religion." (Bennett's Ct., p. 161, quo. by Jones vol. ii. p. 382.)

I hope, ere you close your "Seven Dispensations," to be greatly informed with reference to Scriptural prophecy, and their interpretation. I had divided the churches, trials and persecutions into three different periods. First, under Pagan rule, setting up no claim to divine revelation symbolized by the "dragon." Second, period of Papal rule professing the religion of the Bible, symbolized by the beast "which arose out of the sea." (Rev xiii.) The third period is one of "wonder working power," symbolized by the "beast coming up out of the earth" (verse 11). It is observable that this beast "spake as the dragon." Now since the dragon set up no claims to Bible truth, I have inferred this power will do likewise. I therefore denominate it an infidel period, which will "exercise all the power of the first beast." "He doeth great wonders * * maketh fire to come down from heaven. * * And deceiveth them that dwell on the earth, by means of those miracles which he had power to do in the sight of the beast."

You appear to think that popery, in its civil power, will be again revived. I have been wondering if it will not change its base into an open infidel power for this last battle, and form a union with all species of infidelity for the conflict. The popular idea is that only such precepts of God as we may chose are essential to be observed, by which rule we may condemn all—again the medium manifestations may, with impunity, annul any declaration of God's wonder-working power of faith cure. And the doctrine of absolute human perfection, "higher life," and semi-religionists discarding much of the Bible, together with public lectures annulling the Bible and burlesquing religion, indicates to my mind that materials are being prepared, with but little compromise, to form one giant infidel power against the Bible and Christianity in open conflict, and thus manifest himself "the son of perdition." I have been led to inquire how Catholicism can manifest "himself the son of perdition," claiming the Bible as the basis of his religion? And again, what pope has ever claimed to be above all that is called God? and what wonder-working power has ever filled the condition of the symbol? (Rev. xiii. 13-15.)

Scottville, Ky. M. F. HAM.

Remarks.—We are always pleased to receive anything from Eld. Ham. He neither forms nor re-forms his views without the maturest thought, and few ministers are more familiar with the Scriptures than he. We wish he would write often.

It is gratifying if our Chapters have influenced a change in his views touching the coming of Christ. From his new standpoint he can see fewer obstructions in the path of prophetic events, and harmony instead of contradictions, for the Scriptures cannot be harmonized by the post-millennial theory; and that view was not held by any considered orthodox Christians before the days of Constantine, and has never been the faith of the churches of Christ.

The wild beast, in his last phase, appearing upon the Earth of Revelation as the eighth head—not *imperial* like the seventh (7th) the future emperor of Europe, the Gog of the North, will undoubtedly be the "Antichrist." The brief history of his last movements, that end in his helpless ruin, commences at verse 40, of the 11th chapter of Dan.:

"And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The Pope to-day, stripped of all civil power, is only a minister—a preacher *prophet*—but a false prophet, and will doubtless be the False Prophet of the last days, but ultimately allied with the "wild beast"—the Antichrist—and will be visibly destroyed with the beast.

THOUGHTS.

BY AMYR.

HE who would be forgiven must first learn to forgive.

Some people are delighted with that part of a book, sermon or talk that treats of the faults of somebody else, but when it touches upon their own faults, they are off in a twinkling—will have nothing to do with it. Kind reader, do you ever act in such a manner?

He who would be successful in correcting the faults of others, must be more willing to look at his own faults than those of any one else.

We should regard each day as a little life, and should try to put as much good into it as possible inasmuch as it may be the last one we will ever see.

He who suffers impure thoughts and desires to enter into his heart, and indulges in secret sins, makes a great mistake when he thinks no one will know it, for his "sins will find him out." They find a clear expression in his countenance and one reproduced in his general conduct and manner.

He who spends this life in doing that which is good, noble, grand, will have an eternity to rest in; but he who spends this life in idleness or that which is worse than idleness—evil deeds—will have a whole eternity for vain and hopeless regrets.

It takes the shadow of a great sorrow constantly brooding over some lives to make them useful and noble.

He who constantly frees his heart from all impurities, suffers nothing but bright and beautiful flowers to grow therein, needs no herald to proclaim this fact, for those pure blossoms in the garden of his heart, though unseen, are constantly emitting a rich fragrance that diffuses itself throughout his every look, word and deed.

Some Christians are almost worthless until they are put into the furnace of affliction and have some of their dross consumed; and then often when they are taken out they shine with a lustre that is truly astonishing even to those who thought they knew them well.

God never requires of a Christian more than he has the ability to perform.

Some Christians will not be humble and obedient in the sunshine of prosperity, so God kindly places them in the shades of adversity that they may learn to be patient, cheerful, thankful and submissive.

He who expects to find unalloyed happiness in this life is doomed to experience continued and bitter disappointments.

What a man does in the private walks of life or when he thinks there is no eye to see him or ear to hear him but God's, is a truer index to his character than what he does before the world.

A Christian cannot be so situated that he will not find an opportunity to pray.

LONGFELLOW QUOTATIONS.

TAKE a letter from each quotation, at an equal distance from its initial letter, and the letters taken together will name an archbishop of the fourth century to whom the 6th of December is dedicated. Nearly four hundred churches in England are dedicated to him, and he is the special guardian of virgins, children and sailors.

"Hark! they play so sweet,
On their hautboys, Christmas songs!"
—*A Christmas Carol.*

"The one, fantastic, light as air,
'Mid kisses ringing,
And joyous singing,
Forgets to say her morning prayer!"
—*The Blind Girl of Castel Cuille.*

"Love is sun-shine, hate is shadow."
—*Song of Hiawatha.*

"Act—act in the living Present!
Heart within and God o'erhead!"
—*A Psalm of Life.*

"Only those are crowned and sainted
Who with grief have been acquainted."
—*Prometheus, or The Poet's Forethought.*

"Ah! what would the world be to us,
If the children were no more?"
—*Children.*

"Bear through sorrow, wrong and ruth,
In thy heart the dew of youth,
On thy lips the smile of truth."
—*Maidenhood.*

"It has been truly said by some wise man,
That money, grief and love cannot be hidden."
—*The Spanish Student.*

"Happy art thou as if every day thou hadst picked up a horse-shoe."
—*Evangeline.*

"There never was so wise a man before;
He seemed the incarnate, 'Well, I told you so!'"
—*The Birds of Killingworth.*

CONSOLATION OF FAITH.

Beloved, it is well;
God's ways are always right;
And love is o'er them all,
Though far above our sight.

Beloved, it is well;
Though deep and sore the smart,
He wounds, who knows and cares
To heal the broken heart.

Beloved it is well;
Though grief benight our way,
'Twill make the joy more dear
That comes with dawning day.

Beloved, it is well;
The path that Jesus trod,
Though rough and dark it be,
Leads home to heav'n and God.

PLATITUDINOUS PONDEROSITY.

A REQUEST FROM A COUNTRY HOOSIER TO THE CONTROVERSIALISTS OF THE RELIGIOUS PRESS.

IN promulgating you esoteric cogitations, or articulating your superficial sentimentalities and amicable, philosophical or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compacted comprehensibleness, a coalescent consistency and a concatenated cogency.

Eschew all conglomerations of flatulent garrulity, jejune babblement and asinine affectations. Let your extemporaneous descantings and unpremeditated expatiations have intelligibility and veracious vivacity, without rhodomontade or thrasonical bombast.

Sedulously avoid all polysyllabic profundity, pompous prolixity, pretaceous vacuity, ventriloqual verbosity and vaniloquent rapidity. Shun double entenders, pestiferous profundity, obscurant or apparent.

In other words, talk plainly, briefly, naturally, sensibly, truthfully, purely; keep from slang, don't put on airs, say what you mean—mean what you say—and don't use big words.

CUBA, TENN.

The Baptist.

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

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim 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.

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

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

3. 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.

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

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

6. 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.

WAY-MARKS IN SOUTH CAROLINA.

UPON reaching the depot at Williamston, we were met by as warm hands as ever welcomed our coming, Bros. Pickles and Clemmons, and the Crymes, too; and soon the time of our stay was divided out between them, and Bro. Pickles drove us to his hospitable home in the upper part of the city, and soon we were made at home by Sister P. In surveying "the faces on the wall" of the parlor we soon recognized that of Bro. Sproles, of Mississippi, now pastor of the church in Jackson, and we quickly remembered that he married a daughter of Bro. P., and we felt, if possible, still more at home. We found Sister P. in feeble health, yet she attended to her household and attended the Lectures. Brother P. has well nigh given up all active business, and gives his time to taking care of home matters and his church, having preserved enough from the ravages of the war to make his old age comfortable.

The Baptist church is romantically situated in the southeast part of a large public park or grove, in the middle of which is a beautiful spring of clear water of excellent medicinal properties. The house is large and quite easy to speak in. The attendance, after the first day, was from large to immense—no room on the last day to receive them, and we trust, and from the statements of the brethren have good reason to believe, that the Lectures accomplished good.

We were next the guest of Bro. Clemmons, perhaps the most "solid" man of the church, if not of the place. His residence occupies the highest point in the city bounds, and it was indeed well kept and pleasant without. But we found only Sister C. in a home without a child with her now, and she blind. To show the difficulty of getting and keeping servants, if they have to do your way, Bro. C., with all his large ability, is most of the time without either cook or house-girl, and for weeks and months together he does the cooking,—and by the way, proves himself in being able to make the best loaf bread of any cook in town—cuts the food and feeds his old wife, and makes the beds, as well as washes the dishes! He is in the strictest sense a Baptist, and no man seems to enjoy the preaching of the gospel, whether in connection with the cross or the sepulchre, better than Bro. C. In the afternoon he, in company with Bro. P. and others, went with us to Pelser the new town two miles from W., made by the large cotton factory now in course of erection on the falls of the Saluda river. It is intended to be the very finest, if not the largest, cotton mill in South Carolina. The capital of the company is some $200,000, and can be made a million in a day if the books were opened. The mill town is named after Mr. Pelzer of Charleston, the largest stockholder. It is already under contemplation to utilize the next falls, a mile below, with another mammoth cotton mill. If any one doubts the development of the South in cotton manufacturing, or that South Carolina is destined to lead all her sister States as she did in her stand for State's Rights, let them only see and hear what we have seen and heard since we entered the State. The old South will soon be forgotten, and the new South, with the vigor of youth, is rapidly coming to the front.

The time we spent with Dr. Crymes was most pleasantly passed, exhausted and more than half sick, as we were from our labor and the effect of a change of indifferent water. His wife is an intelligent Baptist daughter of Bro. Pickles, and his mother, some eighty years old, yet hale and vigorous, relatives of whom of the times past were of peculiar interest to us. Brethren Dean and Brown, the brother of ex-Gov. Joe Brown, of Ga., came up from Belton to attend the Lectures, and with them we were made acquainted. They expressed themselves as highly pleased with the Lectures. The ministers present here whose names we now recall, were Bro. Mendenhall, the well-beloved pastor of the church, and our friend and loved Bro. Burts, of the Big Creek church, whose new house we opened seven years ago, when *en route* for the Charleston Convention, Bro. Rogers, an humble and earnest man, and Bro. D. W. Hiatt.

On Monday we had a severe attack of indisposition, and yet to reach our next appointment we arose and in a heavy rain, were taken to the train, bade the brethren farewell, and took the train for Columbia, thence after five hours detention to Marion C. H., where we rested one day—dined with Bro. McMillen, the young Scotch pastor, spent a pleasant hour with Bro. Lide. Marion is a lovely place to the eye, with its broad streets lined with large elms, its cleanliness, the Sabbath quiet that rests upon it, its solemn church spires seen here and there through the groves. The city has been heretofore surrendered to the Methodists, but since the advent of Bro. McM. he has not only built up a large congregation but baptised twenty-eight or thirty Methodists in the city and as many more, nearly, into the church he serves in the country. He is a convert from Methodism, and he knows just how to get hold of them. The Baptists have truly a nice large house of worship in Marion, and are rapidly growing in numbers and influence under the efficient labors of Bro. McMillen.

The afternoon train took us to Nichols, where we were received by Bro. Daniels, a prominent merchant of the place and member of the Bear Swamp church. We much enjoyed a quiet rest of twenty-four hours under his roof. On Wednesday evening promptly at the appointed time Bro. Thos. W. Ayers drove up and we took a seat with him and turned our face toward Bear Swamp, nine miles distant. We expected a long ride through a dismal swamp, fit resort for bears, but instead the road was an upward grade from Nichols, lined on both sides with small farms in nice cultivation and always comfortable, if not elegant, dwellings, so that the impression of the name soon wore away and when we reached the neighborhood of the church house we found ourself in the midst of nice dwellings and fine farms and excellent farming, and every evidence of an intelligent population. If better farmers or better cultivated farms can be found in North Carolina than the two Ayers Bros., Enoch, Thos. W. and J. N. Page and J. D. Rogers, then the old North State can take the first prize for fine farmers. We were received under the roof of Bro. Page as a member of the family long absent, and a most pleasant family it is. There were seven daughters and two sons to greet us, and within two of the last was "Mattie," whose name we had so often seen in the "Young South." The little nieces all will be pleased that we have seen Mattie in her pleasant home in South Carolina so near the Atlantic ocean. We need not tell them that she is a pretty little girl, with the light of intelligence beaming from every feature of her broad, open, cheerful face. She is competing for the prize. God has signally blessed Bro. Page in his family, and all professed Christians. We spent one night each with Bro. E. Ayers, and Bro. Rogers, and Bro. J. N. Page, the solid, substantial farmers of the county, and we must say if we ever saw in either of the Carolinas a handsomer plantation or one more thoroughly cultivated, or one with a more attractive outlook than Bro. J. N. Page's, on Bear Creek, we do not remember it. But, best of all, he is one of the staunchest of Baptists, intelligent and liberal; and by his side we must place Bro. Rogers and the Ayers Bros. This is a grand country church, and of it Bro. Pittman, the pastor, well-beloved by all. The crowds after the first day were very good, on Saturday large, and on Sunday overwhelming, and the brethren seem to have been bourne along to the very heights of spiritual enjoyment, and there was "a shout heard in the camp" and tears were seen to flow "from eyes unused to weeping." After service we bade all adieu, expecting to fill an appointment at Ashpool that night, the seat of Ashpool Seminary, Bro. Ivey's school. Bro. Page placed in our hand before we left the house a list of some forty subscribers for the THE BAPTIST. This was the substantial thank-offering this noble people tendered us for our visit. We reached the residence of Bro. Ivey at sunset, but a storm of wind and rain gave us surcease from further toil that day. The next sunset found us under the roof-tree of Bro. A. B. Pittman, on Cape Fear river, North Carolina, where we are making these "marks." What I see and feel here will be seen in our next.

CAMPBELLITES AND THEIR CREED.

WE are asked if the Campbellites have a published creed—$100 is offered for one. If the sermons of its distinguished representative men were published or even indorsed by any Campbellite organization, then that contains their creed—and in that is prominently set forth that without baptism there is no promise of salvation. Mr. Lord published a list of Articles, and containing what he and what Campbellites ought to believe. Mr. Everett, of Cincinnati, editor of *The Christian Standard*, has recently prepared a Creed of thirteen Articles that has been published by the Campbellite Central Book Concern, which can be had for five cents, and if this Publishing Concern is under the patronage and control of the denomination, this is a published creed for which they are responsible. If they disclaim a creed of any sort, then they are like an armed vessel upon the waters without any colors of its own, running up, for the time being, the colors of the nation whose vessel it wishes to capture.

Those who wish to see the above Creed can do so by sending five cents to the Central Book Concern, Cincinnati, Ohio.

Touching the *design* of this is stated: "In baptism he [the recipient] appropriates God's promise of forgiveness, relying on the divine testimonies, 'He that believeth and is baptised shall be saved'—different phraseology but the same thing."

"Thus, when the raging fever burns,
We shift from side to side by turns;
'Tis but a poor relief we gain,
We shift the side, but keep the pain."

OUR NEW HELP.

WHAT we failed to do in the hurry of preparing to leave our office for two months of field work, we do now—introduce our brethren, Rev. J. H. Borum, and Rev. Wm. Norton, of England, our Corresponding Associates, to our readers. To all the old readers of THE BAPTIST Bro. Borum's name is familiar as a household word. He is the oldest Baptist pastor now living in West Tennessee, and the oldest patron of this paper now living in the State. He was a practical landmarker before its principles were advocated in this paper. He never countenanced alien immersion or ordinations, nor has he ever exchanged pulpits with Pedobaptists or Campbellites, or invited one to preach for him. He has been for nearly one-half a century the Clerk of the Big Hatchie Association and filled the same office for the West Tennessee Convention during its long and useful existence. He has been a brother whom the denomination has delighted to honor, in whose piety and integrity it has ever confided and whom it has ever loved. He has for thirty-six years labored faithfully for this paper, and has now engaged to labor with us upon its columns so long as the Master spares him to labor. Dyersburg is a little city that will this summer be put in railroad connection with Memphis, as it has been hitherto by water. It is a place of large possibilities and probabilities. It is surrounded by a large area of the very richest country in the State, now occupied by a large Baptist population and destined to be by a very much larger, which should be developed and brought into active and effective co-operation with all our Baptist enterprises. No man can do this half so well as Bro. Borum, and a close association with this paper will materially aid him in accomplishing this so desirable a work. Tennessee Baptists will hail his accession to the editorial force of the paper.

Rev. Wm Norton is only known to those who are well acquainted with the leading Baptist writers of England of the strict sort. Among these he stands pre-eminent, honored and loved. It is enough to establish his character as a scholar to state that he was the man selected by the Baptist Publication Society of England to edit and the better to meet the arguments of the Open Communionists of England, to materially enlarge Howell's work on Communion. The articles that have already appeared in these columns from his pen have been very acceptable to our readers, and he will after this month appear regularly at least twice a month, probably weekly, since his communications are so liberal as to length that they can often be divided to good advantage. This addition to our editorial force is but an earnest of what is intended in the future. We wish to make a paper so rich in the very matter that is most needed, that no minister or Baptist in the South can well afford to do without it, while it will encourage all to patronise their respective State papers.

BREVITIES.

"'You have a good many Old Landmark readers who, like myself, do not enjoy your course towards the Landmark Baptists, and, unless there is improvement in this particular, I shall cease to be a reader of the *Religious Herald*.—*Bennettsville, S. C.*' Hold on a little while longer, dear brother, and watch for improvements. Our sympathies for you since your leaders have wandered off into the wilderness, prompt us to do all we can for your consolation."—*Religious Herald*. We trust our subscriber will not stop his paper until he sees that Bro. Dickinson will not answer our question whether he believed Dr. Lowrey, the President of the Mississippi Convention, was asleep when Dr. Boyce made that Old Landmark speech—and that other important one, whether Dr. Boyce was asleep when he privately immersed Dr. Weaver in his own church without consulting the church; and that other, if Dr. Boyce will say that Dr Weaver is really ordained? Why all this ado about Mr. Morton and the action of the Second church, St. Louis, and nothing said about Dr. Weaver's private unauthorized baptism, and of his conspicuous lack of ordination since his immersion? Will not the *Central Baptist* and the Georgia *Index* take note of this also?——"I am with you on the communion question. Our people must be educated up to it gradually. The last two Chapters of the Dispensations are worth my $2. I have often preached just what you write (and have been abused for it) but it is a real pleasure to know that I am not alone."—*F. W. Earle, Ark.*——C. G. Stephens, Texas: You can find our definition of a church in your Articles of Faith if they are like those generally adopted by Baptists—an organised body of truly baptized believers, in which the true doctrine of Christ is preached and the ordinances Scripturally administered—now go right ahead and find proof from the New Testament that there was a church at Troas and the best hat in the city is yours at our expense. It is supreme folly for Baptists to suppose and infer and *assert* without proof.——J. W. Eskew, S.C.: You will see that all our time has been engaged since Bro. Burrus wrote us for only two days at Salem, save Thursday, which you are at liberty to dispose of so that we can reach our next appointment. We thankfully accept your kind hospitality.

SOURCES OF ERROR.

A very fruitful source of error in the study and interpretation of God's Word is the spurious passages which are to be found in our Old Version.

We will mention some of these for the benefit of the reader who really desires to know what Christ and his apostles and evangelists wrote and what they did not write. It will be impossible to discuss the reasons why these passages are regarded as spurious, but it will be well to say that the wisest and best men of all creeds of christianity have decided that they are. We of more humble attainments and not superior piety ought not to be too ready to reject the decision of men who deserve to be heard. Let us take the confession of the eunuch as given in Acts viii: 37. "And Philip said, If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." How many times have we heard this passage quoted to prove that a man need only believe that Jesus Christ is the Son of God to qualify him for the ordinance of baptism and so for the kingdom of heaven? While others have not deduced from this a doctrine which is pernicious in its tendencies, they preach from it as a text and quote it when preaching on a subject which this passage is supposed to favor.

Another passage which has been used quite freely is now known to be spurious. The passage you can find in John v: 3 4. "Waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water; whosoever then first after the troubling of the water stepped in was made whole with whatsoever disease he was holden." No harmful error could well come from this passage, yet if it is not Scripture it ought not to be regarded as such; and if it is not, we may be assured that the system of truth is complete, without it, though it may spoil a few sermons now and then. Acts ix: 6. "Lord, what wilt thou have me to do?" is another spurious passage and one so frequently used as a text. Young men seem especially fond of using it. Very much good advice has been offered in connection with it, and good orthodox sermons have been preached from it. But if the passage is not in the original Scriptures we had better cease to use it as Scripture.

Another source of error is the use of passages which are wrongly translated. We need not mention many of these, perhaps one instance will be sufficient. Let us take Acts xxvi: 28. "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian." The Revised Version translates the passage, "With but little persuasion thou wouldest fain make me a Christian." The meaning then is this: "Paul, you flatter yourself that by a little persuasion you can make me a Christian," not that he would be a christian with a very little more persuasion but Paul thought he would. There is a change of one word in the original of the latter translation, but a change not without the very best of reasons. The errors which we have mentioned are not met with in the Revised Scriptures. If any minister wishes to get rid of many difficulties which he has felt, and many which he has not, because of limited attainments, but which his more fortunate brethren have, let him consult the Revised Version. Many obscure passages will be made plain, and many familiar passages made more impressive than ever before. The minister is under the most binding obligation to avail himself of every possible means to find out what God's Word means. He is criminal if he does not. He is unfaithful to his trust if he does not use every possible means to understand God's Truth.

BAPTIST CONVENTION.

EDITOR BAPTIST:—Our Louisiana Baptist Convention meets with the Bayou Beach church, at Evergreen, Avoyelles Parish, La., July 7, 1882. The N. O. P. railroad runs near the place and reduced rates are offered us from Marshall, Texas, to Cheneyville, La., and private conveyance will be furnished to convey us from the nearest station, which, from this way down, is the next one beyond C. Come over and see and help us. THE BAPTIST has ceased its visits because I shut off the feed—will start it again soon as I can. Fourteen additions to Mansfield church since December. Some encouragement.

G. W. HARTSFIELD.

Mansfield, La., June 3, 1882.

ITEMS.

Pastor Rowan, of the Central Baptist church, of this city, is just recovering from an attack of the measles. Glad to know they went so easy with him.

Quite a number of brethren think the Southern Baptist Convention is run too much by pets. This should not be. What should not be? Why there should be no pets, and there should be no one to think there are any.

We take great pleasure in placing on our exchange list *The Baptist Nation*, edited and published by M. C. Thwing, at Washington, D. C. It is an eight-page weekly, and is a wide-awake, and well edited and newsy journal. We wish the *Nation* a long life and much success.

YOUNG MINISTERS' FUND—$60 WANTED IN MAY—THIS MONTH.

WE need within the next thirty days just $60 to enable us to pay off all the bills of the two promising young ministers, Elds. DeCourcy and Wright, up to the close of the present session, which closes the first of June. We think the friends have done well, but it would be mortifying to leave these young ministers in debt for their board when this session closes. Let it not be done; and then they ought to have a few dollars to take them away from Jackson, to visit their friends or go to work. Come, friends, let us nobly conclude a work so nobly carried on a whole year. Sixty dollars is the least sum we can close out with—and should have seventy. Only the sums sent to us are applied to these two young men, they are the beneficiaries of the patrons of this paper. Send something this week.

Received of J. R. Graves, for ministerial board, $140, from Nov. 1, 1881 to March 30, 1882.

D. W. HUGHES, Treas. M. E. B.

Only $60 More Wanted This Month.

J. R. Graves, $5; Mrs. J. R. Graves, 1 00; Miss Nora Graves, 1 00; J. R. Graves, Jr., 1 00; Georgia Graves, 1 00; Miss Lois M. Graves, 1 00; Miss Lou T. Graves 1 00; Willis C. Graves, 1 00; Lillie Graves, 1 00; Calvin Z. Graves, 1 00; Mrs. W. P. Marks, 1 00; T. J. Hinton, Miss., 50c; Mrs. Alpha Scott, Texas, 1 00; Mrs M. Hill, Texas, 1 00; Mrs M. J. Hearn, Cal., 2 10; Robt. J. Rhodes, Tenn. 1 00; Mrs E. P. Bashaw, Tenn, 1 00; Mrs J P. Bashaw, Tenn. 2 00; J. W. Bashaw, Tenn. 50c; J. W. Westfall N. Y., 1 00; Wm Clippard, Mo. 3 00; A. J. Fawcett, Ark. 1 00; J. C. Tharp, Tenn., 5 00; A. H. Douglass, 1 00; M. E. Douglass Mo., 1 00; Mrs Nancy Marrow, Tex., 1 00; Marion Carlton, Ark. 1 00; L Finley, Miss. 2 00; Mrs H F Satterfield, Mo., 7; A Friend, Tenn., $2; H. Boswell, Ala., 65 cts.; Mrs Laura Johnson, Ala., 1 00; P N Overton, Tenn., 1 00; P Hill, Va., 1 50; F M Agnew, Ills. 2 00; L M Shofner, Tenn., 1 00; Mrs A A M. Guthrie, Ga., 1 00; W B Friddy, Kan., 65c; Miss A Lusk, Miss. 2 00; R D Casey, Ark., 1 00; Mrs J G Allen, Tenn., 1 00; Mrs Julia T John, 1 50; J J Taylor Ark., 2 50; Mrs D A Flournoy, Ala., 1 00; J H Slade, La., 1 00; J W Greer, Ark., 1 00; J Archie Lee, Miss., 1 00; Mrs Mattie L Walton, 3 10; Mrs Lulie Faulkner, Tenn., 1 00; E C Faulkner, Tenn., 1 00; E B Fuller, Miss., 5 00; N H McFadden, Tenn., 1 00; J R Jordan, Tenn., 4 00; Mary A H Corbett, Ark., 1 00; Mrs E A Watson, Tenn., 2 00; Wm Morgan, Ga., 50c; Helen M Cook, W Va., 1 00, A. F. Hyatt, Ark 2 00; A D Zion, Va, 1 00; W G Trout, Mo 1 00; Eld Thos M Merchant, Miss, 1 00; Jas Owen, Miss, 1 00; R. D. Casey, Ark, 1 00; W J Thomas, La, 1 00; Wm Eskew, S C, $1; Gen Wm Conner, Tenn, $2; J H Audebert, La, $1; Mrs E Biggs, Tenn, $1; Mrs Q E Pope, Miss, $1.

The Young South.

MISS NORA S. GRAVES, Editor.
To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

AUNT NORA:—I see in the Young South many pretty letters written by children from various parts of the world, and as so many are writing I thought I would write, too, as I have not seen any letters from where I live. My papa is a Baptist minister, and he takes THE BAPTIST, and I read the Young South and like it very much indeed. I am a little girl, twelve years old. I don't go to school now, but I will in a short time. I have been thinking I would write, but I was afraid my letter would find the way to that awful waste basket. I will stop for fear my letter will be too long. I think if this letter escapes the waste basket, I will write again. With love to you and all the little cousins, I will close. Your loving niece, MINNIE C. TAYLOR.
Philomath, Oregon.

AUNT NORA:—Here I come again. It has been over a month since I wrote last, but I hope the little cousins will not think I have forgotten the Young South. Oh, our little cousins, I wish I could write nice letters like you all do. I thank you, Aunt Nora, for your nice letters of encouragement to us cousins. I feel that I am learning since I joined the Young South, for I know more in the Bible now than I ever thought I would when I joined your circle. We have singing every Sunday. How sweet the chorus sounds to me. Here it is:

"Foot prints of Jesus that make the pathway glow,
We will follow the steps of Jesus where'er they go."

Aunt Nora, did you ever hear it sung? It is time I must bring my letter to a close. Your loving friend,
Covington, Tenn., SAMUEL A. OWEN.

There is nothing that encourage me more in my work, Samuel, than to learn that any one of the little cousins is enjoying our page, and feels thoroughly interested in it, and above all, that he feels it is helping him to study the Bible and learn of its truths; so let me, in turn, thank you for your "letters of encouragement." I have never heard the song you mention, but have no doubt but what it is very sweet.

AUNT NORA:—As I see so many little cousins writing to the Young South, I thought I would write and ask you if you would admit a little Florida girl into your band. I have not seen any name as yet from our land of flowers. I enjoy reading the Young South very much, especially the letters from the little cousins. I have solved Cousin Lillie Vann's and Sallie Jackson's enigmas of April 20.
I am ten years old, and have two sisters; one older and one younger than myself. I have one brother. Our dear father, Rev. J. H. Tomkies, left us about four years ago for his bright home in heaven. Inclosed find twenty cents for Mrs. Sanford—ten cents from my sister Emmie and ten cents from myself. With much love to you and all the cousins, I remain your little niece, KATIE TOMKIES.
Gainesville, Fla.

We are glad to know you, Katie, your answers to the enigmas were both correct. Try more of them and write us often. We are all interested in your "Land of flowers." Tell us something about it.

MISS NORA S. GRAVES:—I write to send some money for my three little children, to be added to the DeCourcy Fund. Clarence sends ten cents, Viola ten cents, and Grace five cents. May God bless all your efforts for the advancement of his cause, and help us all to raise our children right. Yours in Christian love, FLORA A. NICHOLSON.
Daneyville, Tenn.

AUNT NORA:—I have been reading the Young South and like it very much. I want to be one of the little cousins. Inclosed is ten cents for Mrs. Sanford. I send the answer to Cousin Mamie Ivey's acrostic, and hope it is correct. I close with much love to the little cousins and yourself. Your niece, NELLIE FERGUSON.
Dresburg, Tenn.

Welcome, Nellie, your answer was correct.

AUNT NORA:—I have not sent answers to any enigmas for two or three weeks, as I thought I would try again. I hope they are correct. Little Mattie Steele sends five cents for Mr. DeCourcy. She made it herself by not whistling for two weeks, which was very hard for her to do.
Cousin Silas Whitten, why don't you write again; also Cousin Lula Freeman, Cousin Elora Canfield, I return many thanks for your solicitation to write again, but I fear Aunt Nora was tired of my coming so often. Don't you, Aunt Nora? Lillie Daves, write often. I like to read your letters so much. With much love, I remain your little niece,
Blue Mountain, Miss. LOU ANNA BALL.

No, no, Lou Anna. Come as often as you can; there shall always be a welcome for you at my "table."

AUNT NORA:—I did not intend waiting so long before writing, but some how the weeks slip into each other so fast I can't keep up with them. Our school closed last Friday. Mamma has us to recite to her now. I will be twelve years old in June. I have a brother and sister younger than myself. We all attend Sunday-school. Our school had a picnic a short time since. We had a jolly good time, and a splendid dinner. I send ten cents for Mrs. Sanford. I send answer to the enigma. Affectionately, BERNARD GOOCH.

We are glad to hear from you again, Bernard. Do not let the weeks slip by so fast next time. Your answer was correct.

AUNT NORA:—I must first say, that I think grandpa's letter was very interesting. I like to read it so much. I gladly welcome him into our circle, as I am sure all the little cousins would be delighted to have a letter from him often. I love old people, because I have a dear old grandpa myself. Cousin Lou Anna, your enigma last week was too knotty for me.
Aunt Nora, the little cousins are telling you about their Sabbath-schools. I am sorry to say that we don't live near enough for me to attend Sabbath-school. I love to go very much, and I hope we will have one in our neighborhood soon. I have a little money this week to send Mrs. Sanford. I earned it ironing for mamma. Inclosed please find twenty-five cents. I fear my letter is getting too long. If I come too often, don't hesitate to consign it to the waste basket. With much love to you and the little cousins, I remain your loving niece, LILLIE VANN.
Austin, Texas.

I do not think you could come too often, Lillie; you always write such nice, newsy letters. I am sure all the little cousins think with me.

Answers to Enigmas for May 13, 1882.

Mamie Ivey's.—God, Othniel, Daniel, Ishmael, Samuel, Lrod, Olivet, Vashti, Esther.
Initials spell God is love.
Answered by Lillie Vann, Samuel Owen, Nellie Ferguson.

Flora Nicholson's.—Joel, Othniel, Samaria, Hebron, Uz, Atarah.
Initials spell Joshua.
Answered by Lillie Vann, Mamie Ivey.

THE LITTLE COOK.

TO-DAY I made a feather cake,
And oh, it was such fun;
I was as happy as I could be,
When the cake was done.

One egg, that is the rule,
To make it light as a feather—
Humpty dumpty, now you're apart,
Nobody can put you together.

Here is the butter ball,
Made of cowslip and clover;
Take a spoon just level full,
And not a particle over.

With a cup of sugar beat it,
And beating is half the making;
It hurts your arm, but grandma says
Arms are the better for aching.

Here is the bowl of milk,
The gift of our pretty daisy;
She's out in the meadow cropping green grass,
Sleek and happy and lazy.

Half a cup is enough,
To scant it a little is better;
Grandma says in cooking-rules
We must never go by the letter.

One cup of snow-white flour,
I remember the wheat a-growing,
And how the warm wind tossed it about,
And set the green waves flowing.

And now for a little sour—
Sometimes sour is a treasure;
Of cream-of-tartar, one teaspoonful,
Of soda half the measure.

Now, if your oven is right,
Your cake will be light as a feather.
I hope there are ever so many of you,
To eat it altogether.

Mrs. M. F. Butts, in Youth's Companion.

Enigma.

The father of Serug?
By whom did the children of Israel send a present to Eglon, king of Moab?
Who reigned in the stead of Menahem?
Who was the first son of Judah?
The fourth son of Benjamin?
The place at which Saul numbered his forces before his attack on Amalek?
The first in the order of the descendents of Yoktan?
The sixteenth book of the Old Testament?
What army overtook Zedekiah in the plains of Jericho?
What book comes after Lamentations?
The initials to the correct answer will spell what John preached in the wilderness of Judea.

MAGGIE NICHOLSON.

Enigma.

What kind of bite refused to drink wine, have vineyards or build houses.—Jeremiah xxxv. 6.
The name of Jehoshaphat's mother.—II Chron. xx. 31.
The name of the queen that refused to obey the king's command.—Esther i. 12.
The place where John was baptizing near Salem.—John iii. 23.
The name of the prophet who said to David thou art the man.—II Sam. xii. 7.
Name of Hezekiah's mother.—II Chron. xxix. 1.
Who was Ruth's second husband?—Book of Ruth iv. 10.
Name of the physician who wrote two books in the Bible.—Col. iv. 14.
Name of the second station where the Israelites camped after crossing the Red Sea.—Exodus xv. 27
The initials spell the name of our devoted pastor at the First Baptist church, Memphis, Tenn.

BENNIE PARKER.

"BLUE SKY SOMEWHERE."

CHILDREN are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in the memory. We were going to a picnic, and of course the little ones had been in ecstacies for several days. But the appointed morning broke forth with no glad sunshine, no song of birds, no peals of mirth.

There was every prospect of rain—even hope hid her face and wept.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"Oh, look out for the blue sky."

And so he did, poor little fellow, but never a bit of blue sky gladdened his eyes.

"Well, I do not care, mother," said he, when the tedious day had numbered all its hours, "if I haven't seen it. I know there is blue sky somewhere."

The next morning there was blue sky, such as only greets us after a storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head bowed for a moment in silent thought.

"Mother," exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it, 'cause you see there ain't no place where it could have gone to. God only covered it up with clouds, didn't he?"

SELECTIONS.

SANCTIFYING GRACE.

"He shall sit as a refiner and purifier of silver." Mal. iii. 3.

SOME months ago a few ladies, who met together in Dublin to read the Scriptures and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the fuller's soap and the refiner of silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed: "There is something remarkable in the third verse: 'He shall sit as a refiner and purifier of silver.'" They agreed that possibly it might be so, and one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and, without telling the object of her errand, begged to know the process of refining silver, which he fully described to her.

"But, sir," said she, "do you sit while the work of refining is going on?"

"Oh, yes, madam," replied the silversmith, "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured."

At once she saw the beauty, and the comfort, too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put his children into the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying, and his wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their heads are all numbered.

As the lady was leaving the shop the silversmith called her back, and said he had still further to mention, that he only knew when the process of purifying was complete, by seeing his own image reflected in the silver. Beautiful figure! When Christ sees his own image in his people, his work of purifying is accomplished.

THE REFINER.

'Tis sweet to know that he who tries
The silver, takes his seat
Beside the fire which purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metals, too, destroy.

'Tis sweet to think how well he knows
The silver's power to bear
The ordeal through which it goes;
And that with skill and care,
He'll take it from the fire when fit,
With his own hand to polish it.

'Tis blessed to know that he
The work he has begun
Will not forsake till he can see
The work itself well done;
An image by its brightness shown,
The perfect likeness of his own!

But oh! how much of earthly mold—
Dark relics of the mine,
Lost from the ore—must he behold!
How long must he refine,
Ere in the silver he can trace
The first faint semblance of his face.

Thou Great Refiner, sit thou by,
Thy purpose to fulfill;
Moved by thy hand, beneath thine eye
And melted at thy will,
Oh, may thy work forever shine,
Reflecting beauty pure as thine.

BITS OF FUN.

A minister overtook a Quaker lady, and politely assisted her in opening a gate. As she was a comparative stranger in town, he said: "You don't know, perhaps, that I am Mr. ——. Have'nt you heard me preach?" "I have heard thee try," was the quick rejoinder.

"Come, now, it is time for you to go to bed," said an Austin lady to her little children: "you must go to bed. Don't you know all the little chickens have gone to bed?" "Yes, but the old hen went to bed with them."

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum to send Mrs. Sanford for the heathen Chinese in San Francisco. Try, children and see what you can do for them.

Irene Casey, 15 cts. Mamie Ivey, 10 cts. Maggie Goodson 5 cts. Lee Hargrove, 5 cts. Alice Hargrove, 5 cts. John Nicholson, 25 cts. Julia Nicholson, 10 cts. Minnie Nicholson, 5 cts. Clara Nicholson, 5 cts. Massey G. Yarbrough, 10 cts. John B. Carrin (for Infant Baptism) $1. Vandalice Farrar 15 cts. Maggie Nicholson, 10 cts. Levert Andrews, 10 cts. Bennie Parker, 10 cts. Carrie Crenshaw, 5 cts. Ida Roberson, 10 cts. Sidney Douglass, 10 cts. Mamie Douglass, 10 cts. Willie Satterfield, 10 cts. John Hamberlin, 10 cts. Earl Daniels, 20 cts. Charlie Daniels, 10 cts. Zach Hyatt, 10 cts. Nellie Hyatt, 10 cts. Maggie Blane, 10 cts. Charley Remley, 15 cts. Thos. F. Stone, 5 cts. Emmie Tomkies, 10 cts. Katie Tomkies, 10 cts. Lawrence Newsom, 10 cts. Carey Rector, 5 cts. Nelson Rector, 10 cts. R. T. E., 10 cts. Lizzie Newsom, 5 cts. Lillie Vann, 25 cts. Bernard Gooch, 10 cts. Bernard Gooch, 10 cts. Nellie Ferguson, 10 cts.

"Young South DeCourcy Fund"—For a Suit of Clothes.

Misses Pattie and Maggie Newton $10 00; Cornelia Gammon 25c; Lillie Vann 10c; Willie Bickers 10c; Lou Anna Ball, 10c; Elora Canfield, 10c; Morrisse Canfield, 10c; Jesse Canfield, 5c; Coma and Fuller Canfield, 05c; Mrs Job Harral, 2 00; "A Sister," 1 00; Annie Helms, 10c; Lizzie Brinkley, 10c; Annie Brinkley, 10c; Mattie Helms, 5c; Lizzie Helms, 5c; Emily Prescott, 10c; Clarence, Esther and Herschel Wingo, 25c; Maggie Goodson, 10c; Susie Goodson, 10c, Julia Nicholson, 5c; Florence Robb, 10c. Ivey Douglass, 10c; Willie E. Smith, 5c; Maggie Nicholson, 10c. Willie Graves, 10c. Clarence Nicholson, 10 cts. Viola Nicholson, 10 cts. Grace Nicholson, 5 cts.. Mattie Steele, 5 cts.

A BEAUTIFUL THOUGHT.

A little Swedish girl while walking with her father on a starry night, absorbed in contemplation of the skies, being asked of what she was thinking, replied: "I was thinking if the wrong side of heaven is so glorious, what must the right side be!"

If You are Suffering

from ill-health from any cause, especially from the use of any of the thousand nostrums that promise so largely, with long fictitious testimonials, have no fear. Resort to Hop Bitters at once, and in a short time you will have the most robust and blooming health.

Mr. Mackay, the American millionaire, has arranged to build an hotel in London, somewhat on the scale of the Palace Hotel in San Francisco, which is equal in size to about five ordinary London hotels. There will be in the new hotel one thousand six hundred suits of rooms, and the entire establishment will cost ten million dollars.

Bright's Disease, Diabetes, Kidney, Liver or Urinary Diseases.

Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great puffed up pretended cures.

The Rev. Robert Collyer spoke on Sunday night, in the church of the Messiah, New York, upon "Emerson." When he rose to begin his lecture he said: "I see P. T. Barnum sitting in a back pew of this church, and I invite him to come forward and take a seat in my family pew. Mr. Barnum always gives me a good seat in his circus and I want to give him as good a one in my church." Mr. Barnum took the seat amid the smiles of the congregation.

The Only Relief.

"Day Kidney Pad Co., Buffalo, N. Y.: I have been a great sufferer from kidney disease, and never got any relief until I used Day's Kidney Pad. By druggists. Capt. F. Guy, Manchester, Va.

Mrs. Garfield has sent a check for five hundred dollars to the building fund of the Memorial Christian church of Washington, and has pledged an additional five hundred dollars if it is needed.

"A Special Dispensation."

Wilmington, N. C., Feb, 4. 1881.

I regard your Safe Kidney and Liver Cure as a sort of special disponsation of Providence to those "hopelessly" ill of kidney and liver diseases.

Rev. Dr. BERNHEIM.

"I have been troubled with liver complaint, kidney disease and bad blood for a long time. I have used Simmons Liver Regulator, and it has done me more good than all the medicines I ever took.
" GEO. H. PRATT, U. S. Dep'y Col.,
2d Dis't Ga."

Death Distanced.

Alexandria, Ta., Aug, 4. 1881.

"H. H. Warner & Co.: Sirs—I should have been in my grave to-day had it not been for your Safe Kidney and Liver Cure.

Mrs. BURGESS.

The other day Mr. Tillman asked Mr. Stephens of Georgia, if he liked poetry. Mr. Stephens answered: "Yes; I like the old poets, the old ina sters; but have no sympathy with the new fangled Tennysonian trash." And yet the late Judge Bonford, of New Orleans, who was a partner in law of Judah P. Benjamin and one of the most scholarly of men, used to tell me that Tennyson was the noblest poet in our language.

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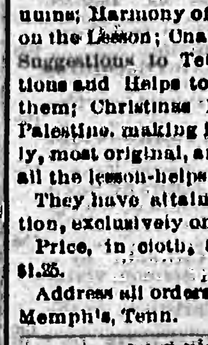

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"I read a very pretty story the other day about a little boy who was sailing a boat with a playmate a good deal larger than he was. The boat had sailed a good way out into the pond, and the big boy said, 'Go in Jim, and get her. It isn't over your ankles, and I've been in after her every time.'

"'I daren't,' said Jim. 'I'll carry her all the way home for you, but I can't go in there; she told me not to.'

"'Who is she?'

"'My mother,' said Jim, softly.

"'Your mother? Why, I thought she was dead,' said the big boy.

"'That was before she died. Eddie and I used to come here and sail boats, and she never let us come unless we had strings enough to haul them in with. I am not afraid—you know I'm not—only she didn't want me to, and I can't do it.'"

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A strange incident occurred a few days ago near Copenhagen, Ala., a small town a few miles from Chattanooga. While a small colored boy was at work in the cornfield, a large eagle was seen to sweep down suddenly and land on the boy's back. It thrust its sharp talons into his neck and back and made a strenuous effort to carry him off. The little fellow's screams attracted the neighbors, and when they approached the bird flew away.

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Mr. Enoch Pratt, of Baltimore, recently wrote a letter addressed to the Tennessee legislature in regard to the payment of the "Peabody Institute" Tennessee bonds, but received no reply. Mr. Pratt says that the superintendent of the Peabody Educational Fund can cease extending those applied to Tennessee if he thinks best, and that if he is the right kind of a man he will do so.

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COMING BATTLES.

The moral atmosphere is growing electric, and is not unlike the condition which prevailed in the short calm of one year from the time of the hanging of John Brown of Otawattomie to the opening of the civil war which abolished slavery. Total-abstinence is forcing its way into politics as abolitionism was twenty-two years ago. Abolitionists then were "sentimentalists," as prohibitionists are to-day. They were disturbers of the calm of political parties; so are prohibitionists now. They were frowned upon by the great Whig and Democratic parties, discountenanced, derided, hooted in the public prints; but out of the best part of the two rival political parties grew up another based on the "idea," which, like the stone cut out without hands, smote the image of slavery and broke it to pieces.

The "sentimentalists" who are in favor of temperance, are men of one idea, as were the abolitionists. They believe that it is as great a sin to bind and brutalize the soul as it is to fetter and tyranize over the body. The politicians are having as much trouble now with the abstainers as they had, two decades ago, with the "abolitionists." They endeavor to discountenance the "temperance fanatics" as their fathers frowned upon the "abolition fanatics." Nevertheless the advocates of temperance grow in numbers, and increased in audacity.

A few days ago the Republican members of the Ohio legislature passed the Pond bill, which places a high tax upon liquor saloons. Of course the saloon men resented this; they promptly combined and defeated the Republicans in all the large cities of Ohio. This might have been expected, but probably was not. The Republican party is now committed to a righteous act in Ohio. It cannot retract or retreat, but must go forward. The affect of this will be that the Republican party will be the banner-bearer of a moral idea which will kindle the enthusiasm of all good people, and at least deal to the whisky interest a terrible defeat. Temperance advocates have hitherto had all sorts of "notions," many of which were undoubtedly impracticable. But an idea has taken fair hold of nearly everybody now that we should heavily tax liquor-selling as long as it is bound to exist; and abolish it as soon as possible. The tax is practicable, and will produce two good results. It will reduce the number of low grogeries, and will do more toward supporting the courts, the jails and the poor-houses, which are to a large extent the exponents of the system.

Just now Iowa is in the most conspicuous battlefield, and will continue to be for two months and a half. The people, the journals and the politicians are rapidly taking sides either for the saloons or against them. The old bugaboos are in the air, but will not frighten the intelligent people of that grand state. The fear is expressed that the old party will be destroyed, that prohibition is impracticable, and so forth. But if the old party has done its work, and glorious work too, should it not lay new enterprises or give place to another organization which can and will? Many Republicans and many Democrats will vote for temperance in Iowa, next June, and the State will almost certainly be carried for prohibition; but certainly not without hard work and sacrifice of time and money. For one long June day, the waves of sunlight and shadow must chase each other over solitary wheat fields; the cultivator lie idle, the horses roll in the pasture, while the men are at the polls.—*The Advocate.*

Whittier tells this story of a drive with Emerson: "As we drove past a certain house, he said, turning his head toward it, 'There lives a good Calvinist woman who prays for me every day,' and then with his fine indescribable smile, 'I'm glad of it!'"

WILFUL OBTUSENESS.

"There are none so blind as those who will not see." The fault with many people is that they do not care to hear or receive the gospel; and so close their ears, eyes and hearts against it. We have known repeated instances of those who refused to attend the meetings of God's people for the reason, as they themselves affirmed, that they were afraid they would be converted. Alas, how true are our Lord's words: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them."

The wife of Senator Lamar, it is reported, is dying at her home in Oxford, Miss. Her illness has kept the Senator out of his seat during most of the present session. Mrs. Lamar is the daughter of Judge Longstreet, the author of "Georgia Scenes."

One of James Freeman Clark's parishioners, a lady of great weath, sent him a present of five thousand dollars on the eve of his departure for Europe. He is now more than seventy years of age, and hopes to preach until he is seventy five.

Even the justice of God is on our side. We are distinctly told that he is "just to forgive us our sins." Justice is so perfectly satisfied with the atonement of Christ that it has turned into mercy.

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[illegible] D.D.

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BY REV. T. T. EATON, D.D.

Delivered in the Greenville Baptist Church, at the Twenty seventh Annual Session of the Southern Baptist Convention, May 10, 1882.

"I would thou wert cold or hot."—Rev. iii. 15.

IN his essay on the Apocalypse, Godet says of the epistles to the seven churches: "They contain the portraiture of all the spiritual states either of good or of evil in which Christianity on earth may find itself." They seem to me to give also the mental state in which the human race may find itself, not only with reference to the Christian religion, but also with reference to its own ideas and activities. And no such true picture of this generation has been drawn by any pen as that which is given us in the letter to the church at Laodicea.

It was a self-satisfied church, thoroughly impressed with its own advantages and its own successes. It was so absorbed with its riches and increase of goods, that it was very indifferent towards religion, boasting, we may suppose, of its charity, its moderation, its freedom from narrowness and bigotry. Was it not, in its self-satisfaction, a true type of this age? Is not the air full of boastings of the wonderful works of this century? of its works, too, which have a money value, and which add, or are supposed to add, to the material riches of the world? You can scarcely open a newspaper or a magazine, scarcely bear a speech which does not allude with much complacency to the "great progress" of the world in these days. We go so much faster than our ancestors, we are "developing the resources of our country," and that generally means, we are destroying them. We are cutting down forests, opening mines, burning coal, in fact acting as if the earth belonged solely to this generation and we believed with the French king, "after us the deluge." We are told to weariness of how many miles of railroad there are, while telegraphs and telephones are continually sounding in our ears, electric lights flashing in our eyes, and our lives made a burden by the chanted praises of phonograph and microphone. This might well be represented as the cackling age. Nothing can be done without telling the stars what a wonderful age this is, and what wonderful things it has done. "I am rich and increased in goods," is the burden of the song the Nineteenth Century is singing to its own glory. Does Christ listen to this self-adulation with any more favor than he felt for that self-satisfied church at Laodicea?

This age is also remarkable for its lukewarmness. It seems impossible for it to show any deep earnestness, except in the matter of its riches. It is earnest enough in asking of any enterprise, "Will it pay, in dollars and cents?" I have actually heard Foreign Missions considered with reference to the opening of commerce and furnishing a market for the wares of Christian nations. But outside of trade, how little earnestness do we see? What does the world seem to have thorough faith in, save its money? Our age has come to such a pass in lukewarmness that it cannot understand the earnest ages, and thinks the crusaders must have been influenced by a desire to open trade with the East in their wild efforts to capture and retain the Holy Land. In money-getting we see earnestness, in all else, indifference—willingness that men shall believe what is wrong, or rather doubt everything under the pretense of charitableness and moderation. The age is lukewarm to the punishment of its criminals, to the maintenance of its laws and to the prevalence of its principles, or rather of its opinions, for a lukewarm age cannot have principles rightly so called.

But there is this difference between the church at Laodicea and our century. That church was proud of her riches and her need of nothing, not of her indifference and lukewarmness; while this age thinks everything connected with it is altogether lovely. It praises its own flabbiness of intellect, its own impossibility of being either hot or cold on any subject. It looks with self-complacent pity upon the ages that were terribly in earnest as beneath it in "sweetness and light." The jelly-fish of the centuries, it hugs its flabby and slimy softness and is thankful that it is not as those vertebrates, filled with narrow, hard and angular bones. Yes, bones are just that—narrow, hard and angular, yet give a boneless mass of flesh, grace and beauty, if you can, much less strength and power.

It seems to me, that if there can be anything new under the sun, it is this modern glorifying of doubt, and attacking faith; this boasting of agnosticism; this priding oneself on believing nothing heartily. One might as well pride himself on having a partly paralyzed hand which could not take a firm hold on anything, or boast of having the St. Vitus' dance which prevents there being any certainty which way one will go when once one starts. That doubt should be considered praiseworthy in itself and evidence of anything but feebleness of intellectual grasp, is one of the marvels of time. That men should refuse faith in Christ is explicable, but that they should attack faith in itself and regard it as proof of narrowness, this is what fills me with wonder, and shall I add? disgust. And without any reference, save incidentally, to the faith of the Christian, I would like to emphasize the grandeur and power of faith as an exercise and faculty of the human mind, as contrasted with the feebleness, the powerlessness and the misery of doubt. To believe something heartily is proof of a nobler and greater mind than to hold even truth itself in doubt. "I would thou wert cold or hot."

If there was no question involved higher than being comfortable in one's own mind, every one should still strive to bring himself up to the capability of earnest faith. I tell you, brethren, doubt comes from feebleness of mental grasp, and coldness of heart. It seems as constitutional with some men as does cold blood with fishes, and proves only that they belong to a lower order of being. I mean no disrespect to doubters any more than to fishes, when I assert that strong faith, like warm blood, marks a higher type of creatures. It is only when they boast of their weakness and assert themselves the flower of humanity that it becomes necessary to tell them their true position in plain words.

Doubting makes us miserable, no matter what we doubt. Doubting the love of our friends is called jealousy, and is more cruel to the heart that feels it than the grave. What is the loss of dear ones, in whom we had unshaken confidence, compared to doubting their fidelity and affection? Why even concerning historical matters which do not affect us personally, doubts are uncomfortable. The old heroic stories of Rome I believed firmly in my youth and found pleasure in believing them. Niebuhr came along and proved that they were only legends and myths. Very well, I am ready to believe them myths and yet be comfortable in my mind. But when some one rises and declares that we cannot be sure, they may be myths or they may be veritable histories, and I am left in doubt concerning them, all the pleasure of the beautiful stories is gone. I have no certain standpoint from which to contemplate Horatius at the bridge or Scævola with his burning right hand. If I think of them as myths of a great people, then the doubt as to whether they were not veritable men comes in to disturb me. If I think of them as real men, the pleasure and advantage of contemplating their self-devoted heroism are lost by the doubts of their existence; and my mind loses all the grandeur of the histories in going over the arguments for and against the reality of the stories. Whose heart can thrill and glow over the heroism of Judas Maccabeus and Leonidas with their immortal bands at Eleasa and Thermopylæ, if he doubts whether there ever were such men or such battles? So long as you can believe firmly that a given event did or did not take place, histories of noble deeds and heroic characters can thrill and elevate you, but only so long.

The very fact that doubts are so uncomfortable shows that we were meant to have as few of them as possible, and get rid of them as best we may. No man filled with doubts is a happy man, nor, I may add, does he contribute to the happiness of those around him. Remember that doubting does not mean disbelief, but half belief. It is believing with a but and a perhaps that takes all the beauty, the pleasure and the power out of faith. Let us believe what we do believe with our whole hearts, and disbelieve in the same thorough fashion. Shakespeare has well said—

"Our doubts are traitors
And make us lose the good we oft might win
By fearing to attempt."

Lukewarmness is as nauseating everywhere as it was in that church at Laodicea. To glorify doubt as a proof of a great mind and to condemn faith as narrow, is to glorify chaos against cosmos, darkness against light and death against life. Doubt has never accomplished anything in this world except paralysis and stagnation. I know it is claimed that doubt has done wonders for science, but you will find on examination, that it has not been doubt of a given fact or theory, but faith in the contrary that has accomplished much. False theories have been overthrown after they had been implicitly believed for ages, but this has not been done by men who doubted those theories, but by those who discovered some facts in which they believed firmly, which were inconsistent with the theories. It was unshaken faith in the contradictory facts that met and overthrew the false theories. Men with faith in what was untrue have still done good and valuable work in science. We have reason to thank for their labors many of the old astronomers who held firmly to the Ptolemaic system and worked on that theory. But we have no work for which to thank any man who doubted alike the Ptolemaic and Copernican theories and had no faith in any. Even in scientific research, the very place where it has been most glorified, doubt has ever been feebleness, paralysis, death.

Ruskin claims that faith means literally "the