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RESTRICTED COMMUNION AS PRACTICED BY BAPTISTS.

BY A. W. LAMAR, PASTOR CENTRAL BAPTIST CHURCH, MEMPHIS, TENN., 1881.

[CONCLUDED FROM LAST WEEK.]

Texts: "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you. And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread."—1 Cor. ii: 2; Acts ii. 42.

We answer, Because they are not baptized—just this and only this.

The New Testament teaching as to baptism; the meaning of the word *baptizo*; the history of baptism for thirteen centuries; and the testimony of multitudes of Pedobaptist scholars themselves to the primitive act of baptism—all these have produced an immovable conviction in our minds that immersion, and immersion only, is Christian baptism. We cannot, therefore, admit that any one has been baptized who has been poured upon or sprinkled for baptism. It is, therefore, utterly unbrotherly for Christians of other denominations to reproach us and to twit us for restricting the Lord's Supper to those who have been baptized. This they themselves require. We require nothing more. We see, therefore, that the issue between us is as to baptism itself. Their restriction of the Supper to the baptized is exactly our restriction. If we are in error as to the act of baptism itself let them show us our error; but till then they ought, from every consideration, to be silent as to what they call our "close communion," lest, perchance, they be found fighting against themselves.

As a matter of fact, however, there are many distinguished Pedobaptist divines who see the consistency of our position and who have the fairness and candor to say so. I quote only a few:

Dr. Hibbard, a distinguished Methodist, says: "It is but just to remark that in one principle Baptists and Pedobaptists agree. They both agree in rejecting from communion at the table of the Lord, and in denying the right of church-fellowship to all who have not been baptized; *valid* baptism they consider essential to constitute church membership. This also we hold. The only question, then, that here divides us is, What is essential to valid baptism?"(*a*)

Dr. John Hall, of New York, said in one of his sermons: "If I believed, with the Baptists, that none are baptized but those who are immersed on profession of faith, I should, with them, refuse to commune with any others."(*b*)

During his visit to Memphis, Rev. Sam P. Jones (Methodist) said in the presence of the writer and several others: "If I believed with the Baptists that immersion was the only baptism I would hold to close communion just as they do. I not only understand their position, but acknowledge their consistency."

The *American Presbyterian* for June, 1867, contained the following utterances:

"Open communion is an absurdity, when it means communion with the unbaptized. I would not for a moment consider a proposal to admit an unbaptized person to the communion; and can I ask a Baptist so to stultify himself, and ignore his own doctrine as to invite me to commune with him while he believes I am unbaptized? I want no sham union, and no sham unity; and if I held the Baptist notion about immersion, I would no more receive a Presbyterian to the communion than I would now receive a Quaker.

"Let us have unity, indeed, but not at the expense of principle; and let us not ask the Baptist to ignore or to be inconsistent with his own doctrine. Let us not, either, make an outcry at his 'close communion,' which is but faithfulness to principle, until we are prepared to be "open communionists" ourselves; from which stupidity may we be forever preserved. Let us war, not with his close communion, but with his doctrine that immersion is baptism."

Said Henry Ward Beecher, in the *Christian Union*: "A Pedobaptist who believes that baptism is a pre-requisite to communion, has no right to censure the Baptist churches for close communion. On this question there is a great deal of pulling out of motes by people whose own vision is not clear." In another issue of the same paper these words occurred: "We have no disposition to join in the censure which is so freely bestowed upon Baptists for their principle and practice of restricted communion. Their course on this question, however mistaken, is certainly consistent, and we must yield them the respect due to all who adhere firmly to their conscientious convictions."

And the *Chicago Interior*, a Presbyterian paper, declared that, "The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying, that unbaptized persons should not partake of the Lord's Supper. Their views compel them to believe that we are not baptized, and shut them up to close communion. Close communion, in our judgment, is a more defensible position than open communion which is justified on the ground that baptism is not pre-requisite to the partaking of the Lord's Supper. To chide Baptists with bigotry because they abide by the logical consequences of their system, is absurd. We think that they are wrong in reference to the mode and subjects of baptism, and should not hesitate to take ground against their interpretation; but we would not be silent about the interpretation, and then charge them with bigotry for a consistent adherence to interpretation."

Now, with the Scripture model before us; with the historic testimony as to the practice of the early churches; with the teachings of Pedobaptists themselves, and with their candid admissions as to the consistency of our practice, how can any one censure us for not departing from the New Testament model in our practice of restricted communion? We verily believe that were the Apostle Paul among us to-day he would say to us, "I praise you, brethren, that ye keep the ordinances as I delivered them to you."

What we have said ought to be sufficient to satisfy any reasonable enquirer after the right way; but for the benefit of any who may still lean to open communion I desire to ask a question or two and then to place this matter in another light, and this I do in all tenderness and affection. The questions are these, brother, sister:

Do you believe that immersion only is baptism? Are you thoroughly settled on that? You answer, "Yes." Well, do you believe that immersion (or baptism) is essential to church membership? You say, "Certainly." Well, now, here on this Lord's Day morning (April 6th, 1884,) we are to celebrate the Supper. There are now in this audience several persons who have come before the church and professed faith in Christ. They have not been baptized. Would you have this church invite them to the Supper? Does any one expect them to be invited? No! Suppose, however, that just before the Supper I invite these young converts to come forward and I take a pitcher of water and pour or sprinkle a few drops on their heads and pronounce them baptized, do you believe they are baptized, and would you on that professed baptism vote to receive them as members of this church?

Some one says, "They believe they have been baptized and they are sincere about it." Well, does sincerity in doing what Christ did not command, stand for obedience to what he did command? To accept such a position would plunge you into a vortex of absurdities which no sane man can consent to. Moreover, even if pouring or sprinkling were valid baptism, the majority of Pedobaptists have not even obeyed in that, because baptism is an act of personal obedience, and most of them were sprinkled in infancy when they could take no part in it whatever.

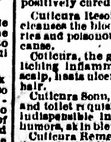
Now just the position these unbaptized converts occupy to us, just that position do the members of Pedobaptist churches occupy—*i. e.*, they are all alike unbaptized. We regard them as converts, or Christians, but as unbaptized Christians; and, therefore, we do not, and can not, extend them the privileges of church membership. The Lord's Supper is one of these privileges.

"But," says some one, "there are persons in Pedobaptist churches who have been immersed. Why don't you invite them?" We answer, For the same reason we do not invite a Baptist who has forsaken his church and joined a Pedobaptist church. In the case of the departing brother, we at once withdraw fellowship from him because he is living disorderly. Similarly we debar the immersed members of other denominations, because, though immersed, they are living out of obedience to Christ in giving their support to practices contrary to the teachings of Scripture. The only way we can raise our voice against their disorderly walk, is by debarring them of church fellowship.

Moreover, though immersed, their baptism is not scripturally valid. Baptist churches have almost unanimously refused to recognize as *valid baptisms* immersions administered by Pedobaptist ministers. Our reason is plain. The New Testament recognizes three things as essential to valid baptism: They are (1.) A proper subject—a believer; (2.) The proper act—immersion; and (3.) A properly qualified administrator—*i. e.*, one who, having been himself scripturally immersed, has received his authority to baptise from a scriptural church. It is not the personal character of the administrator, but his official character that gives validity to his acts. He can only receive his official character from a scriptural church, and only by her authority, acting as her pastor or agent, can he administer scriptural ordinances. Therefore, to recognize alien immersions as valid baptism is plainly a subversion of scriptural precedent and is inconsistent with our principle of obedience to the *scriptural model*.

Now let us for a moment revert to a suggestion alluded to in the beginning of this discourse. It has been said that "if the Baptists would be more liberal in this matter of communion and alien baptisms they would receive large accessions to their ranks from other denominations." This suggestion seems plausible and is taking to some minds. But what does it mean? It means that to increase our numbers, we must recognize infant baptism, alien baptisms, and pouring and sprinkling for baptism—all as scriptural ordinances! Ponder it, dear brother. That is just what it means. To do

(a) Quoted by Harvey, "The Church," p. 231.
(b) Ibid, p. 229.



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Send for "How to Cure Skin Diseases."

that would be to stultify ourselves; to be unfaithful to Jesus Christ, and, at one blow, to destroy your church as a Baptist church contending for the faith delivered to the saints.

As a matter of history, however, I will state that in England, where open communion practice chiefly prevails, Pædobaptists are not flocking in any great numbers to Baptist churches. The loose communion Baptists are, proportionately, making less progress than any Baptists in the world. The progress of the regular Baptists, wherever they have a fair field, is one of the wonders of the age.

In America to-day, if persons on probation be stricken from the Methodist statistics, the Baptists out-number any Protestant denomination, and if the Methodists be excepted, they out-number all the others put together. God has given us a new Baptist church for every day in the year. We have more institutions of learning than any other body of Christians and are moving on in mighty strides, spreading "the truth as it is in Jesus." And all this wonderful progress is in the face of prejudice, reproach and persecution. All this in the face of the wide-spread charges against us of ignorance, selfishness and bigotry. The secret of our success lay in our persistent advocacy of the divine principles o. a converted church membership; believers' baptism by immersion; restriction of the Supper to the scripturally baptized, and the sovereignty and independence of each church under Christ as head.

Our progress is everywhere attracting attention In the *Christian Observer*, of Louisville, Ky., in a recent issue, a Presbyterian, speaking of Methodists, Baptists and his own denomination in Kentucky, says:

"The Baptists, the most ignorant, the most *clannish*, and the least likely to have succeeded, have outstripped both of the others in point of numbers; in point of wealth; in point of influence; and, in some regards, of education in the State. To-day they have the largest church membership. To-day they are penetrating more of the "region beyond," using more zeal, and being crowned with greater successes than any other denomination in the State."

And what is true in Kentucky is true all over America. In the words of another we can say

"God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to naught the things that are." (1 Cor. i: 27-29) In this case, "history repeats itself;" and God works in the Nineteenth century as he wrought in the First."

With a blaze of light the great commission of our divine Lord shines about our pathway and lights up the dim vista of the future, and we hear him saying:

"Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world."

[The speech of Prof. Barrett, (Prof. of Mathematics in the Mary Sharp,) Chairman of the Committee on Education, was admitted to be the speech of the Convention. We picked up notes of the principal thoughts advanced and, as the speech was the subject of so much comment, we give them to our readers, and call the attention of parents who have children to educate to them.—ED. BAPTIST.]

OF course I am not expected to demonstrate that education is a blessing to both the individual and the nation. I do not suppose that any within reach of my voice are at all skeptical on this subject. But education, in one aspect or another, demands the attention and challenges the consideration of every human being. I am not surprised that the discussion of this question is annually made a feature of this Convention. Education as often used is a misnomer. What many call education is simply instruction. Education is growth, and instruction is one of the elements which induce it. Education is a process as much confined to the child as growth to a plant. You may stimulate growth by admitting air, sunshine and moisture. So you may awaken the activities of the mind by placing within its reach the material suited to its development. You can no more educate a child than you can, by the screw and lever of Archimedes, extract ears of corn from the growing stalk. You can instruct a child, but education depends upon the activity of the mind of the learner. The oak which reaches out its arms in defiance to the storm is the result of a force which, acting from within outward, utilized the elements which nature supplied. That great man whom the world is glad to honor has become what he is only as the vital forces of his soul have utilized and appropriated the instruction which in one form or another has come within reach. When you give food to the child you never look for growth unless the child receives it and the system appropriates it. So when we teach, I care not what the abstract method of instruction may be, you are powerless in the work of education till the mind receives and assimilates it. You may unwind a spool of thread but you cannot unfold the petals of the rose. We may inflate the soap bubble but not the peach.

There are laws governing growth which no man can change or control! There are laws in education which every instructor must recognize and which are as eternal as mind itself. With all the modern appliances you cannot persuade or force that oak to it present magnificent proportions in a day or year or decade With all the so-called "modern methods" and short-line routes of modern utilitarians, you cannot make a scholar in a month nor in "fourteen weeks."

Education, in its broad sense, is three-fold, and embraces the physical, intellectual and moral. True education develops the whole nature of man, and any system of instruction which appeals to but one or but two is defective and pernicious. Undue attention to the physical may produce a fine physique but leave the man a dunce or a villain. Undue culture of the intellect may produce a philosopher but leave him an invalid physically and a knave morally. And there is danger that the cultivation of the moral nature only will perhaps make a good man, but so good as to be good for nothing practically; good enough to die but not equal to the responsibilities of life.

No argument is needed to show that the public sentiment is not up to this standard. Until recently education has been held to embrace mental culture almost solely. Of late the physical nature has received perhaps its full share of attention The demands of the moral nature still fail to receive proper recognition. We have reached the old classic standard, "A sound mind in a sound body," but we are far short of the Christian position which adds to this a poor moral character. Of course we are not only unphilosophical in this but the verdict of history is against us. Classic culture could not save ancient society. Brilliant intellectual training did not prevent the overthrow of the empires of the East.

There is to-day a class of philosophers who declare that intellect is superior to Christianity. They do not oppose the revolution of Christianity about intellect but to reverse it would be humiliating. I grant that education used in its broadest sense (as embracing moral nature) will save the nation, but in the restricted sense of intellectual culture it is radically deficient. Schools alone never saved a nation. Divorce moral principle from human culture and corruption, shame and ruin are sure to follow. As the sun with its retinue of revolving worlds constitute a harmonious unity, so Christianity should be the luminous focus around which the science of teaching and all the other elements of true civilization should revolve in their majestic orbits. Christianity stimulates intellect. Education must be Christianized. It is the necessity of the hour.

Hence I conclude that this Convention as representing the Baptist denomination has not only an interest but a great work to do in the sphere of education so-called. It is by your influence and power, your exertion and wisdom that this side of education is to be developed and defended.

The different institutions whose interests you are to consider, and with reference to which you are to deliberate, represent various fields of effort in the great sphere of human culture. Some are general in their aims while others may be specific, or, as they are called, technical schools. Some are working to prepare men for fields of usefulness, others women for the responsibilities and relations appropriate to her sex in the society of maturer years. It is not my intention to draw distinctions in the importance of these fields of labor but only to defend, if necessary, the one I have the honor to represent.

We believe that the home-life of a nation is the root of its morality. We believe that one grand essential of a true home is a pure, noble, cultured woman! Men may guard the honor of a nation but remember that the honor of a nation rests upon the morality of its home-life, and of that woman must be the guardian. In our efforts, therefore, to educate the women of our land, to unbind the shackles of error and free them from the despotism of ignorance, we feel that we are giving direction to one of the strongest currents in the broad stream of human life; that we are guarding the fountain from which will flow in future years to thirsty hearts the refreshing influence of a pure and cultured womanhood.

ALABAMA STATE CONVENTION.

EDITOR BAPTIST:—I write from Tuscaloosa, the "City of Oaks," learning and insanity. It is called the "City of Oaks" because its broad streets are shaded by the giant monarchs of the forest; of learning, because of the State University, the Methodist and the Baptist Female Colleges; of insanity, because here is located the insane asylum of the State. I write from Tuscaloosa because I am here attending the Alabama Baptist Convention. This body, composed of the grandest men of Alabama, met here on the 18th inst. at 10 a. m., and began its labors with Judge Haralson in the chair. The roll of Associations and churches was called, and names of delegates enrolled. The election of officers was made by the election of the former officers, to-wit: Hon. John Haralson, President, B. B. Davis, Clerk, and the former Vice-Presidents.

The Convention organized; it went to work. The speech of welcome by Bro. Dill, pastor of the church here, made each delegate feel at home no matter where he went, and right royally have we been entertained I am stopping with Bro. Braddock and family. They have treated me as if I were of the royal priesthood. I have met Bren. J. J. D. Renfroe, I. T. Tichenor, Dr. Nunnally, Bazil Manly, E. T. Eager, and a host of others whose names I will not mention.

As soon as organized the Convention went to work. Bro. Bailey read the first report, that of his work. This report being merely statistical, showing collections and disbursements of funds, it occupied but a short time, was adopted, and then passed to the Clerk's desk. The Committee on Temperance was the first to provoke discussion. Bro. Geo. E. Brewer opened the discussion with a very practical view of the whole subject. He was followed by a number of the brethren, who desired to stand up for prohibition.

The report of the committee is a strong document; not stronger, however, than the emergencies demand. It was adopted without reference to any special committee. The report on State Mission work was the next report that called for extended remarks. Bro. J. P. Shafler opened under the programme for City ministers, followed by several brethren, among them Bro. I. T. Tichenor, who made one of the grandest efforts of his life. This was on Saturday, and the question is yet pending, to be taken up Monday or Tuesday.

Preaching at the various churches on Sunday. Your correspondent will hear Drs. Cleveland and Manly.

Bro. David and wife, of the African mission were here; left last evening.

I visited the Asylum for the Insane yesterday. The building is well kept under the direction of Dr. Price.

I cannot conclude without saying to you and the readers of the "Old Guard" that my heart was made to rejoice during my stay with the Convention at the great number of strange brethren who came to me and introduced themselves by saying, "Bro. Coulson, I am truly glad to meet you; here's my hand. I am a Baptist. I know you are, and I want to take the hand of one who is not afraid to stand for the old ways!"

Bro. Graves, I want to say to you that we have over in Alabama a host "who have not bowed the knee to Baal," but who have not the moral courage to be men in Christ and defy the ecclesiastical power that impels them to speak with bated breath. I have had several to say to me, "Our people are right on church communion but our preachers are not; especially is this the case in south and middle Alabama." I give it as my opinion, that if our ministers, all, would say to the brethren, Church communion is the Bible way, and stop apologizing for making the unscriptural invitation to members of sister churches to do what they have no right to do, we would all be in accord with the Word of God—one Lord, one faith, practice, and one baptism. God grant that ere long our people will throw off the yoke of bondage that binds them to the Juggernaut wheel of fashion! Your brother,

L. C. COULSON.

GOOD NEWS FROM BRO. LOWREY, OF MISS

BRO. GRAVES.—Don't you remember that while you were in attendance upon our Association here last fall I invited you to go and spend a night with me at the residence of Hon. C. I. Frederick, a prominent lawyer of the town? Don't you remember how you were interested in him and his bright little girls? Well, I baptized him and his oldest daughter to-day. His wife was a member before. This is the sixth day I have been preaching here, and twenty-five have been added to the church.

The Methodists had an excellent revival lasting two weeks, which preceded ours. Ripley has been revolutionized within the last three weeks. About sixty persons have united with the two denominations—Methodist and Baptist—within that time, among them men and women of decided influence. The spirit of the Lord has certainly been in the matter from first to last. Truly yours as ever,

Ripley, July 19, 1884. M. F. LOWREY.

REMARKS.—Yes, we do remember Col. F. and his interesting family, and the deep concern of his wife for his salvation, and we unite our heart with hers and yours in rejoicing over the fact of his salvation, and with you over the success of the gospel at Ripley. We want to preach in Ripley now more than ever. We believe that the meeting of the Tippah Association was a great blessing to that place.

BEACON LIGHTS.*

TO those who have had any experience upon the angry waves of a storm-swept sea, or have encountered the whirlpools and reefs that threaten the mariner along many of our coasts, the assistance of one feeble beacon light upon the shore is at once appreciated. Without it, the noble ship, with all its precious freight, would either sink into the depths below, or be dashed upon the cruel rocks to meet a worse fate, in that the agony is prolonged.

The life of every one sooner or later broadens out into a boundless sea, and upon his liquid surface we must experience the glad sunlight and sparkling waters of prosperity, or the gloomy threatening and portentous morning of coming calamity.

Men and women are but ships, human reason stands at the helm, conscience is our compass, and the beacon lights along the shore are but gleams of Divine mercy.

Along a peaceful sea and beneath an azure sky we do not need the light-house, but who can tell when the storm will burst upon us and drive our helpless ship upon the shoals? In prosperity we sometimes forget our dependence till the mists of trial envelop us and our hearts cry out for light. The lights which make plain the dangerous places and pierce the darkest cloud are under the direction of Providence, often the good deeds and kind words of another.

In the years of long ago when Scotland's life was drooping, when her sea was rough with waves and billows, and her ships were rapidly drifting to destruction, a light was seen that not only gave warning, but brought cheer. 'Twas faint at first, but soon it grew brighter, and they followed this beacon till the dangers were passed. This light was known as William Wallace, and though his light no longer shines from the rugged shores of time, yet, in the hearts of his countrymen, his name will ever be reverenced as their deliverer.

During the "Dark Ages" of European history when shadows gathered like a brooding sorrow over the intellect of our race, Charlemange appears, and by the light of his genius inspires with hope the hearts of his people. "He stands alone like a beacon upon a waste, or a rock in the broad ocean. His sceptre was as the bow of Ulysses, which could not be drawn by any weaker hand," and, as Hallam says, the reign of Charlemange affords a solitary resting place between two long periods of turbulence and ignominy.

In the war of the Revolution, when this dear land lay almost crushed beneath the hand of a foreign foe, when her children were bruised and stricken, their houses leveled with the dust, many a light revealed dangers and lighted up the way through which we finally achieved the victory. Many noble men were filled with enthusiasm at the voice of Henry Clay, as he cries aloud in the old Senate house, "Taxation and representation must go together; they are inseparable." Our country is now free from such disturbances, our forefathers have established certain laws and principles which, if obeyed, will bring prosperity and peace, and the violator of which must suffer the penalty.

There are now beacon lights in the dark, benighted nations of China, Hindoostan and Burmah For long years these nations knew no God; they worshiped the sun, moon, stars, animals and images of stone and wood. When Mr. and Mrs. Judson, H. Buckner and others sailed across the dark deep to risk their lives among savage men and women, and to turn them from idolatry, a light was placed upon the promontory of our civilization that they recognize as a revelation to them of a supreme power controlling all their actions and knowing all their thoughts.

We do not live for ourselves only; our actions and deeds have a silent influence upon every one with whom we are associated, either for weal or woe. Our lives are lights that, like the constant gleam of a star, guide the lonely mariner, or the meteor's flash that vanishes in deeper darkness and awakens hope only to disappoint.

We are guiding our barques by the light that comes to us from the shores we soon shall leave. Would that all the lights that gleam across the horizon of our efforts might shine with a radiance so pure and steady!

We ourselves may intentionally or otherwise become the light which some will follow. How careful ought we to be that we are not the "Will o' the Wisp?" We must account for our influence and suffer the reproach of the one we have mislead. We are to be examples for friends and associates to follow, if good examples, then happy, thrice happy are we; but if for evil, then misery and remorse will stare at us with their green and frightful eyes, and their cold fingers pointing at us will cause us to shiver and tremble with dread.

The ancients imagined that their heroes after death became outlined by starlight in the skies. Is it not a beautiful thought that we may become a bright constellation in the firmament of another's memory?

The light we leave behind us is the only legacy we can bequeath to those who follow us.

The writings and doctrines of men are as lights burning in memory of their departed worth, which often remain centuries, casting an influence over the future ages. Though Mahomet has long since died, yet the doctrines he strove so faithfully to establish still live, and his followers still claim him as their "prophet" and "mediator. How sad to think so many may have been pursuing the "evasive spirit of the marsh."

Many generations have gone since Martin Luther was interred in the vault at Wittemburg, yet from his life beams a light that burns at the altar of many a Christian church.

Our best authors still live in the volumes they have left to us, warning us with the light of their example against the mistakes into which man has so often fallen.

Our life, so long borne on by the current of a winding river, has finally reached the sea! the banks wrapt in cool shadow and decked with lovely flowers have existence only in the recollections which linger about the days of old. We are soon to pass out upon this sea of life; we must choose that course where dangers and cares are forecast. Our way henceforth is over life's heaving main, there is a haven beyond the "offing," and though our course is not longer together, heaven forbid that any should fail to outride the storm, or by following false lights add to that terrible list of wrecks which strew the strand of human experience.

Alluring voices and happy scenes will invite us to deviate from the direct course, but the way to success and true pleasure lies straight before us. The waves will not always lie quiet as now; great billows will rise and the arm with nerve and the heart undaunted will be demanded. But after all, and above all, there is a light that no earthly force can extinguish, there is an arm which hath power to destroy every enemy, there is a voice so eloquent that even the waves obey it. That light is *truth!* that arm is *Christ!* that voice is *God!*

*Graduating Essay read before Mary Sharp College Winchester, Tenn., by Miss India Pitts, of Thomson, Ga

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ABUNDANT GIVING.

The sun gives ever, so the earth;
What it can give, so much 'tis worth.
The ocean gives in many ways;
Gives paths; gives rivers, fishes, bays;
So, too; the air, it gives us breath,
When it stops giving comes in death.
Give, give, be always giving,
Who gives not is not worth living;
The more we give the more we live.

God's love, though in our wealth unheaped,
Only by giving it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give thought, give strength, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give; be always giving;
Who gives not is not living;
The more we give the more we live.

COLDWATER UNION MEETING.

BRO. GRAVES:—The Coldwater Union requests that you publish the programme of its next meeting, to be held with the Tyro church, Tyro, Miss., on Friday before the fifth Sabbath in August, 1884.

Introductory sermon by S. T. Ray.

1. Origin and Mission of Baptists, by J. Harral.
2. What are the Evidences of a Call—God's Call to the Ministry? by——Barry and W. M. Gordon.
3. The Importance of Studying the Scriptures, by W. M. Farmer and——Mabry.
4. What Constitutes the Sin against the Holy Spirit, and can it be Committed now? by J. Richardson and A. J. Dickson.
5. Has the Evidence upon which Faith rests been the same in all Ages? by S. D. Johns and S. T. Ray.
6. Sunday-school Work, by W. D. Howze, and M. S. Kirkland.
7. The Importance of Mission work, by J. W. Lipsey and Dr. Stovall.

J. C. DOAKE, Clerk.

"The Pope's new encyclical letter denounces Freemasonry as atheistic, political and revolutionary. Dr. Robert Morris, a well-known Masonic writer, replies that the Pope's indictment is true as respects the lodges of France, Italy and the East, but not as respects those in England and America."

It is claimed that a Mason cannot be an atheist or infidel, and therefore a Masonic Lodge cannot be atheistic or infidel. How is it that the Masonic Lodges of France, Italy, and the East are atheistic?

FROM NASHVILLE

MASONIC.

At a regular conclave of the Nashville Commandery No. 1, K. T., held last night, R. E. Sir H. C. Hensley, Grand Generalissimo of the Grand Commandery of Tennessee, accompanied by Rev. Sir C. H. Strickland, Grand Prelate, visited officially, were introduced by Sir George Cowan, Generalissimo, and received by Em. Sir T. O. Morris, Eminent Commander, and the Commandery, after which the newly-elected officers were installed by the Grand Generalissimo:

Roger Eastman, E. C.; Geo. L. Cowan, Gen.; R. R. Freeman, C. G.; John B. Garrett, S. W.; F. P. Keesee, J. W.; J. W. Eastman, S. B.; J. H. Frith, Sr., Stan. B.; Alex. Fall, Warder; A. W. Downer and Duncan McKay, Guards, and Gervas Selferle, Sentinel.

An invitation from officers of the First Baptist church to the Commandery to attend and participate in the ceremonies of laying the corner-stone of their new church was received and accepted.—*Nashville American*, July 16.

FIRST BAPTIST CHURCH.

LAYING OF THE CORNER-STONE—THIS CEREMONY—FOR THIS AFTERNOON.

According to appointment, at 5 o'clock this afternoon, the corner-stone of the proposed new First Baptist Church will be laid, with imposing ceremonies, at the corner of Broad and Vine streets, under the auspices of Phœnix Lodge, No. 131, Free and Accepted Masons. The officers officiating will be R. W. M. B. Howell, G. M. presiding; M. W. Wilbur F. Foster, S. G. W.; R. W. P. Kirk, C. Wright, J. G. W.; R. W. Charles H. Strickland, G. C. and Master of Ceremonies.

Nashville Commandery No. 1, Knights Templar, will attend by special invitation, and will appear in their rich and costly uniform.

The venerable pastor of the Baptist Church of Clarksville, the Rev. A. D. Sears, D.D., who is also a Sir Knight, is expected to deliver the oration, which will be brief. Several Baptist ministers are expected to be present, but will probably take no part in the ceremonies, other than the prayer of the First Baptist Church.

The box of valuable books, papers, etc., that will be deposited in the corner-stone, is made of copper and the receptacle for it was made by Oman & Stewart, the contractors for the erection of the building. Matthews & Thompson are the architects.

The following gentlemen compose the Building Committee: W. M. Duncan, J. L. Weakley, M. B. Pilcher, C. H. Eastman, S. A. Demoville, J. A. Pigue, Porter Rankin, Dr. W. P. Jones and Rev. Dr. C. H. Strickland.

The following gentlemen constitute the Finance Committee: Charles H. Eastman, M. B. Pilcher and W. M. Duncan.

The public are invited to attend, and the ladies will furnish music and flowers.—*Nashville American*, July 17.

THE NEW BAPTIST CHURCH.

INTERESTING CEREMONIES WITNESSED BY A LARGE GATHERING—DR. SEARS' ORATION.

A very large crowd of persons, on foot and in carriages, assembled at the corner of Vine and Broad streets yesterday to witness the laying of the corner-stone of the new building in course of erection by the First Baptist Church at that locality.

At 5:30 o'clock the members of Phœnix Lodge, No. 131, who were invited to lay the corner-stone, marched to the scene escorted by a brass band. They ascended the broad platform erected for the occasion, upon which were also seated some of the Building Committee and the choir. The latter comprised not only the members of the regular choir of the First Baptist Church, but a number of the most talented amateur vocalists in the city.

After music by the band, Maj. Wilbur F. Foster addressed those present saying, in the absence of Grand Master Morton B. Howell, who was to have conducted the exercises, and was called away from the city, he would act in his place.

After an appropriate hymn, admirably rendered by the choir, Rev. Dr. C. H. Strickland, pastor of the church, and Grand Chaplain of the order of masonry in Tennessee, stated that Maj. Jo L. Weakley, chairman of the Building Committee, would make the necessary explanations as to the purposes of the building and the object of this occasion. This Maj. Weakley did in a few earnest and appropriate remarks. In conclusion he thanked the the time-honored order which had accepted an invitation to lay the corner-stone, and bade them proceed.

Rev. Dr. C. H. Strickland then offered a fervent prayer for the blessing of God upon the occasion.

The choir then sang, "I love thy kingdom Lord," after which the corner-stone was placed in position by those engaged in the construction of the building.

Maj. W. F. Foster then stated that after the usual manner of laying corner-stones memorial objects, commemorative of the occasion, had been placed in the corner-stone. The following is a list of the articles placed in the stone.

The ceremony of testing the stone was next observed. Deputy Grand Master H. C. Hensley, Senior Grand Warden Thomas, O. Morris and Junior Grand Warden John S. Dashiell, respectively presented by the architect, with the spirit level and plumb, the implements of their office, and tested the stone, and pronounced it correct.

Maj. Foster then poured on the stone from silver vessels the corn, emblematic of prosperity and nourishment, the wine, emblematic of the gladness of heart—spoken of by the Psalmist—and which cheers its moderate use, and the oil of joy, explaining briefly, and clearly the symbolic meaning.

The Master of Ceremonies, Major Foster, then gave three distinct raps upon the stone, followed by nine handclaps by the Masons, denoting the conclusion of the ceremony.

Dr. Strickland, after music by the band, introduced the orator of the occasion, Rev. Dr. A. D. Sears, of Clarksville, Tenn., as a Christian minister, tried and true, who reflected honor both upon his holy calling and the ancient brotherhood to which he belonged.

In the outset of his remarks, Dr. Sears paid a high tribute to Free Masonry and Knight Templarism. He spoke of the nobleness of the order, and the many illustrious names announced in its ranks, and of the aggressiveness and courage of the latter as representatives of the Crusaders. He could not see how a man wearing the Passion cross of the Knight Templar upon his breast could be other than a good man.

Dr. Sears said that the corner-stone was of Masonic origin, and none but Masons could truly comprehend its significance. Others tried to lay corner-stones, but often layed them wrong. It might be observed that the one before them was in the northeast corner of the building. The speaker contended that none but Masons should lay corner-stones.

In conclusion Dr. Sears spoke of the causes which had made it necessary to build a new church. Increasing members, increased prosperity of the membership, and the universal desire upon the part of the congregation for a new church. Of those were Howell, Marshall, McIntosh, and the Winstons had expressed hopes of such a condition of things. Dr. Jones, who was a splendid preacher, had felt the need of a new church. For Dr. Strickland was reserved the achievement of this object, and he was just as surely selected as the instrument of this work as was Solomon to build the Temple.

The speaker in conclusion eloquently urged the congregation of the church to faithfully meet the new responsibilities growing out of these increased advantages. In this connection he urged that the poor must have a place in the church, and that it was the duty of the congregation to take care of the widows and orphans and other helpless ones among their poor.

If the congregation was faithful in its prayers and in meeting the obligations God had imposed, He would dwell with them forever.

July 18, 1884.

BRO. GRAVES:—Please give through the columns of your valuable and widely read weekly, to your many readers in every State and Territory of these United States, the British Possessions and Europe, your matured opinion of the proceedings mentioned in the foregoing extracts from the *American*. At the time that this Masonic ceremony was had there were three white Baptist churches, with pastors and deacons in good standing, all in the city—none were asked to participate in this ceremony. There were and are thirty or forty organized societies of Christians, usually recognized as Christian churches, Pedobaptists, none of these were invited to participate.

You notice that a committee of this church waited on "Phœnix Lodge, No. 131," and invited them to perform this work, also invited the "Commandery No. 1, K. T.," to be present in regalia and participate, etc. "Special invitation" is made to them.

Notice the venerable orator, Dr. A. D. Sears, says, "No one but Masons should lay corner-stones, as they, other folks, didn't know how.

Well, well, who laid the corner-stones at Jerusalem, Corinth, Antioch, Ephesus, for the first churches? How are we to get corner-stones laid in Mexico, South America, Italy, Africa, China, as Grand Commanderies of our growing mission work among these heathen and Catholics shall demand?

But enough, a reader asks you to give your opinion of these and similar doings of Baptist churches.

W.

J. J. ANDREWS—APPOINTMENTS IN TEXAS.

BRO. GRAVES—Will you please publish in your paper the following appointments?

I. A. Jackson—Sept. 20, 21, Saturday and Sunday. Sept. 27 and 28 nine miles west of Ennis, Ellis county. Oct. 4 and 5 at Granbury, Hood county. Oct. 11 and 12 at Alvarador, Johnson county.

J. J. ANDREWS.

The following preamble was unanimously adopted by the Friendship Baptist church in conference, July 19th, 1884:

WHEREAS, Our beloved pastor and much esteemed brother, J. J. Andrews, of Guntown, Miss., contemplates visiting the State of Texas this fall in view of looking out a location,

Wednesday, taking great pleasure in recommending him to the full confidence of the Baptists of Texas or elsewhere, as a sound Baptist and in good standing with all the churches, wherever he may go. You may put him down a strict Landmark Baptist. And while we recommend our beloved brother, it is with sad hearts we say, Farewell, brother, and we know, when it is to us a great loss to lose our brother's labors, it will be a great gain to those where God in his providence may cast his lot.

May the Lord bless him.

We do hope that wherever he labors in the ministry while traveling over the State, the good brethren and sisters will see that his way is paid.

Done by order of the Church.

C. H. LOLLER, Clerk.

The *Texas Baptist* and *Texas Baptist Herald* please copy.

ITEMS.

We wish to interest all our brethren and our ministers especially in the review of the newly discovered Greek MSS. of the second or third century, which the *Central Presbyterian* declares to rank with the most valuable *historical document of Christian antiquity*. We have, in previous numbers, shown that it establishes the *immersion* of believers upon a credible profession of faith and a spiritual experience as the baptism of the first three centuries—thus giving a death blow to sprinkling and infant baptism—and this week the reader will see that the Episcopacy, whether Romish or Methodist, is overthrown, and congregational government, as observed by Baptists, established. It strikes us as singular that no Baptist exchange that we have seen has noticed the *congregational* feature of the primitive churches as shown by this document—that the churches were commanded to APPOINT FOR THEMSELVES overseers and deacons—two, and *only two*, officers. What will Catholics, Episcopalians and Methodists do about this?

THE EVILS OF AN UNCONVERTED MEMBERSHIP.

AS a logical corollary from the necessity of regeneration and personal accountability, there follows the doctrine of a converted church-membership, as indispensable to a true and complete evangelism. When I look over the churches and see how hungry they are for numbers, and how eager to make large reports, I am tempted to believe that statistics are an invention of the enemy. The worst place in the world for an unregenerated man is inside a church. There has been no narcotic found in all Satan's pharmacopœia which will sodaden the conscience to a sense of guilt, as the mere fact of church-membership. The sinner, inside the church, if moral and innocent of intentional hypocrisy, feels that the recognition of the church in some way aids in his salvation. All appeals to the unconverted pass him by unheeded. It would be rare to intimate that he, in full fellowship and good standing, is in "the gall of bitterness and in the bonds of iniquity."

But the evils of an unconverted church membership arise not from being confined to those who are thus lulled into a fatal peace. The power of the church is thus weakened. A man who has never seen the deadly taint of sin through the enlightening of the Holy Spirit is not the man to tell sinners that souls are not saved. If he is a man of natural ability and energy, he may become a leading brother, interested in putting up a magnificent house of worship with a magnificent mortgage. He will head the subscription by a liberal one, to make the members of the church more easy with the envy. He will give liberally, to secure the choir the services of a star singer (not a regular and is perfectly willing, if she will but OPEN her prayer, and display her powers in a series of gymnastics, for her to sing in an unknown tongue or in no tongue at all, praising God being, in his eyes the unnecessary part of the Sunday's musical performance). He will persuade the church to call Rev. Dr. Big Gun, because he will "draw," it being understood that the chief end of a minister is to "draw," and that of a sermon is to entertain the congregation. These are the brethren who would have the pastor smooth away the old doctrines that are so disagreeable to the carnal heart, and would be angered if their preacher spoke with the fearless energy with which Christ used to Nicodemus. One of these unconverted men, full of energy and what he called "snap," was a deacon of a church I cut. We (and was always afraid his pastor would say something offensive to some one. "What will he cut out on next Sunday?" he one day asked his pastor. The answer, "Temperance," he made reply, "Oh, do not preach about that; there are several drinking men who attend our church and give liberally, and you will offend them." "Well," said the pastor, "you did not want me to preach about honesty last Sunday, because of Gen. A——, a brother lately proved a defaulter. Pray, what subject can I take?" After a minute's reflection, the deacon answered, "Preach against the Mormons, they have no friend in town."

When the singing is a mere display of human voices, with no purpose to worship God, and when the preaching is simply entertainment, with nothing to ruffle the peaceful souls who have interest in the Mormons, pray, what power will that church have in the next world? Whom will it convince "of sin, of righteousness, and of judgment?" How many will it bring to Christ, though it may have a long roll of members who accept the offers of flowery beds of ease, in which to be conveyed to heaven? The devil of formalism enters that church, bringing with him seven other devils worse than himself, and Jesus is again wounded in the house of his friends. Material prosperity, a large membership, and overflowing congregations, are no measure of the success of a church. That church succeeds best which leads the largest number of souls to Christ, and builds up the noblest Christian character in its members.

T. T. EATON.

ILLUSTRATIONS OF THE LIFE OF THE CHRISTIAN.

Some Indian shawls are made of hundreds of pieces, some so small as to only be an eighth of an inch square; others of various sizes, none larger than a half yard. Each piece, even the smallest, forms a complete bit of the pattern, and the right side being the under one on the frame on which it is woven is not seen by the weaver until the piece is finished. The pieces are all so beautifully joined together that it is impossible to find the joining.

How often are we "discouraged because of the way," because we can only see the wrong side of the pattern our daily life is weaving! We forget "the Lord knoweth them that are His," and that "all things work together for good to them that love God." And should we not try to remember also that though our place in the work may be a small one the great fabric, the church of God, would be incomplete if that place were not filled.

There is another point of similarity, each thread is bleached thoroughly white before becoming a part of the church, must be washed and made white in the blood of the Lamb, "that he may present it to himself a glorious church not having a spot or wrinkle, or any such thing," but that it should be holy and without blemish.

"Like the Hebrew children, we through the shadows
Go the least
And I know that a Hand divine is moulding out right
Every thread in the design, and I trust to be called by a
[illegible]
[illegible]

ITEMS.

Wood and Church, Big Hatchie Association, is entitled to a further credit of $[illegible], contributed to the Mission Fund.

Another church in Tennessee or Mississippi wishing to apply for this summer can be put in communication with a young minister from Union University, Jackson, or Union College.

Those who have lost a copy of J. H. Eaton's Baptism, Texas. And those who have lost a copy of M. Sayers, of Englevile, Tenn. Correspondents should make a note of these changes.

The Book House has disposed of one hundred of Dr. J. H. Eaton's sermon on "Adultery," and others now ready for delivery. Orders promptly filled at ten cents per copy, $1 per dozen.

Bro. Graves arrived home from Big Hatchie Association too unwell to write his notes of the meeting. Hope to get him to write them for the next issue.

J. S. M.

KEEP WATCH.—We notice this seven-sided holiday on its prosperous way. We are glad to see it, and hope all our Sunday schools will patronize our own Sunday school papers. Orders may be sent to us.

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

The Ministerial Fund of this paper will not be closed for this year until the meeting of the Association, the last Sunday in July. If you have made no contribution for the year past, do not fail to have your name down for something.

A PHYSICIAN WANTED.—A physician of moral habits, skill and experience in Southern practice can find a first-class country location at Eudora, DeSoto county, Miss., by applying early. A Baptist preferred. Information given by writing to John Harral, Eudora, Miss. tf

An especial offer to young ministers at school To every young minister in any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months—90 cents. New Methodism will confront them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemics.

PUBLISHERS.

BAPTISTS TAKE NOTICE.—Joshua W. Johnson, a small, fair-complected man, large mouth and front teeth, was excluded from Sulphur Baptist church for gross disorder and unchristian conduct—stealing. He still holds his credentials, stating that he has lost them, which statement the church refuses to accept. Reference, Thomas Neal, church clerk.

Peytonsburg, Ky.

We refer all our readers to the Question and Answer department this week, containing as it does an exegesis of that only passage relied upon to warrant a man upon the *desertion* of his wife, or wife on the desertion of her husband, remarrying. Not from the querist only, but a letter is before us from Mississippi informing us that two ministers and two churches are practically interested in the question.

We are in receipt of a catalogue of the Toronto Baptist College (theological). It has a splendid building, McMaster Hall, and a full and able Faculty. But alas! all this expense and waste of money and the time of a half dozen scholarly men to teach the young ministers of Canada that the Baptists are a *modern* sect, originating during or this side of the Reformation!!! If this is the case the McMaster and no Baptist Theological Seminary in the United States or Canada is needed; there are Protestant and Catholic Seminaries enough already endowed to supply the demand. We gather our information from page 20 of the catalogue. The church history taught—"Roman Catholic Resistance to Protestantism"—"Jesuit Inquisition"—"Council of Trent,"—"*Modern Denominations, especially the Church of England, the Congregationalists, the Presbyterians, the Methodists, and* THE BAPTISTS!" If this catalogue correctly indicates the character of Ecclesiastical History taught in this Baptist College, better a thousand times it had never been born. If the Roman Catholic church was the only church Christ had on this earth during the thousand years preceding the Reformation it is the only church he has on earth to-day. The Christian church of the first century is the church of the nineteenth. His kingdom has never been removed or broken in pieces nor "given to another people," but has stood uncorrupted and unmodified in any essential particular, and therefore without need of reformation in any particular essential to its existence. Christ's true churches are the constitutive and visible executives of his kingdom, and wherever of his kingdom has existed and continued true to God, it has been because his churches have continued. A continuity of Christ's kingdom, proves an unbroken succession of his true churches.

What right by God's Word have Baptist churches to exist if they came into existence but yesterday or within the last 1000 or 1800 years?

FAITH.

Faith is the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if to me
I might be sad.

Faith is read His future plan,
But this I know
I see the smiling of His face,
And all the refuge of His grace,
While here below.

Enough—this covers all my want,
And so I rest;
For what I cannot He can see,
And in His care, I sure shall be,
Forever blest.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

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

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

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

ELD. BOBT. TOMLIN.—Reference, Eld. A. J. Peddy, Hemphill, Texas.

REV. A. G. JONES.—Also George Jones.—Reference, *Ethical Recorder*, Raleigh, N. C.

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

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

R. T. GOODRUM. "Gilbert has a visitor, Rev. R. T. Goodrum, a Baptist minister of Tennessee, in quest of health.—*Georgia Index*. He was excluded from the Baptist church [illegible], for repeated drunkenness.

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Wocloifa [illegible], for swindling.—References, the Clerk of that church.

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

Give us your postoffice, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Bluff Spring church, Savannah, Tenn., for drunkenness, adultery, and for soking his wife and children. He is of a very dark skin, black hair and beard, black eyes and the whites of a yellow cast, and of an ugly countenance, weight about 160, and some forty years old; a keen, shrewd, bad man. Reference—S. W. Barrett, Savannah, Tenn. Baptist papers west of Mississippi will please copy.

The Tennessee Baptist.

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

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Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

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 or 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, this 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 personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

Baptists believe that a Christian church is a local congation, 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 discipline 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.

THE LATEST DISCOVERY.

THE NEWLY FOUND MANUSCRIPT ENTITLED, "THE TEACHINGS OF THE TWELVE APOSTLES."*

NO. III.

THE LORD'S SUPPER.

But little is said in this document concerning the Lord's Supper, and this fact of itself is tremendously against Catholics and Episcopalians whether Anglican, Protestant or Methodist. It is called the Eucharist, and nothing more. "The Thanksgiving," because Jesus gave thanks only before distributing the symbolic bread and wine. All Protestants, in common with Catholics, call and use it as a *sacrament and seal* of saving grace or seal of the Covenant, and therefore either attempt to *transubstantiate* or *consecrate* the bread and wine, to impart spiritual efficacy to the recipient. We submit to the reader all the author says concerning this ordinance.

CHAPTER IX.

Now concerning the Thanksgiving (*Eucharistias*), thus give thanks; first, concerning the cup: We thank thee, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant; to thee be the glory forever. And concerning the broken *bread*: We thank thee, our Father, for the life and the knowledge which thou hast made known to us through Jesus thy servant; to thee be the glory forever. Just as this broken *bread* was scattered over the hills and having been gathered together become one, so let thy church be gathered together from the ends of the earth into thy kingdom; for thine is the glory and the power through Jesus Christ forever. But let no one eat or drink of your *Eucharistias*, except those immersed into the Lord's name; for in regard to this the Lord hath said: Give not that which is holy to the dogs.

CHAPTER XIV.

But on the Lord's day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath controversy with his friend, let him not come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: At every place and time bring me a pure sacrifice; for a great king am I, saith the Lord, and my name is marvelous among the nations.

These directions are evidently addressed to each particular church, *as such*, and not to Christians generally. The Supper was then observed as a *church* ordinance. Each church was to assemble on the Lord's Day and break bread and give thanks. The churches of that age then were strictly *close* communionists, as Baptists are now called, since none were allowed to eat or to drink of their Eucharist except those *immersed* into the name of the Trinity.

From the second sentence of chapter xiv. it is evident that the privilege of the Supper was limited to those over whom the church had disciplinary jurisdiction, since the churches were charged to see that the feast was kept pure and not profaned by the presence of disqualified persons—as brethren offended with each other—which no church could do if she invites the members of all other churches without inquiring into their faith or gospel walking.

EACH CHURCH *elected its own officers and* THESE ONLY TWO—NO POPE—NO BISHOP.

Another important fact corroborated by this document, viz: That the Papacy, no more than Episcopacy or infant baptism, was known in the first three centuries. There were no Catholic or Methodist Bishops to select and appoint priests and preachers for the churches. The inalienable right of the churches to select and elect their own religious teachers and officers was clearly recognized and its duty positively commanded, as will be seen by

CHAPTER XV.

Now appoint for yourselves overseers (Greek *Episkopous*) and deacons worthy of the Lord, men meek and not avaricious and upright and proved; for they, too, render you the service of the prophets and teachers. Despise them not, therefore, for they are the ones who are honored of you, together with the prophets and teachers.

A literal translation of this is *vote*, or elect by voting, for yourselves overseers and deacons. The verb in the Greek text is *cheiroponeo*, which means to stretch forth the hand, as the Greeks elected their officers in their *Ekklesia*.

What are Methodists and all other Episcopalians going to do about this? is the question. Each church is here recognized as a complete and an independent body, dependent upon no other church for anything—not even for a Presbytery to ordain its own officers.

This is death to the Papacy. There was no Pope or Roman Catholic church as early as the third century—the churches were executive democracies, absolutely independent of each other.

They were Pre-Millennialists. This doctrine is clearly stated in the last, which is the xvi., and we give it as translated by Dr. West, of Louisville, Ky., with his remarks.

Chapter XVI. reads thus: "Watch for your life; let your lights not be extinguished, and your loins not be loosed, but be ye ready, for ye know not the hour which our Lord is coming. Moreover, be often assembled together, seeking the things that pertain to your souls, for the whole time of your faith will profit you nothing, if ye be not found perfect, in the last time. For in the last days, the false prophets, and the corrupters, shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for, as lawlessness increases, they shall hate one another, and persecute, and betray; and then shall appear the world-deceiver, *as a Son of God*, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquities which have never been done, since the world began. Then shall the human race come into the fire of trial, and many shall be made to stumble, and shall perish, but they that endure, in their faith, shall be saved by him who was made a curse. And, then shall appear the signs of the truth; first a sign of an opening in heaven; then, a sign of a voice of a trumpet; and thirdly, *a resurrection of dead ones, not of all dead ones, however*, but as it was spoken, 'The Lord shall come, and *all the saints* with Him.' Then shall the world see the Lord coming upon the clouds of heaven."

Such is the clear, simple, artless, and scriptural testimony of the first half century of the sub-apostolic church, the period *closest* to that in which the apostles had finished their "teaching to the nations," and gone to their rest.—a teaching four times declared, in this document, to have been that of our Lord and His apostles, and from which every believer is exhorted "to see that no one lead them astray," and which, "if any one teach you, receive him, but if the teacher teach another teaching, so as to overthrow this, do not hear him, but if he teach it, receive him as the Lord,"—a part of the "test" of every professed "teacher of the truth."

Shall we analyze it? It is not difficult. What we have here set forth as the faith of the early apostolic and sub-apostolic church is—

1. The impending character of the advent, and the duty of the church of Christ to be ever ready and watching for her Lord's return. "*Watch*, etc." The ground of this is Matt. xxiv. 42, and the parallels so numerous in the sacred word.

2. The duty of frequent assembling, to promote preparation for this return. This is enforced as the normal attitude of the church. "*Be often assembled together*, etc." The ground of this is Heb. x. 25, 37, and parallels.

3. The multiplication of false teachers, in the church itself, in the last days. "*For in the last days*," etc. The ground of this is Matt. xxiv. 5, 24; 2 Thess. ii. 1-8, and parallels.

4. The lawlessness that shall characterize the last times, together with the persecution, treachery, alienations, and wordiness of professing Christians, and their hatred of each other "*For as lawlessness increases*, etc." The ground of this is Matt. xxiv. 12, and parallels.

5. The apostasy, in Christendom, from the simple and pure faith of the gospel, in the last times. "*Many shall be made to stumble*, etc." The ground of this is Matt. xxiv. 5, 24, 2 Thess. ii. 1-8, and parallels.

6. The coming of the Antichrist, as a self-deifying, Christ-opposing, world-deceiver, and man of sin, full of iniquities. "*Then shall appear the world-deceiver*, etc." The ground of this is also Matt. xxv. 5; 2 Thess. ii. 1-8, and parallels.

7. The great tribulation, out of which only they who endure faithfully, and to the end, shall be delivered. "*Then shall the human race come into the fire of trial*, etc." The ground of this is Matt. xxiv. 21; 1 Pet. i. 7; Rev. vii. 14, and parallels.

8. The signs of the advent. "*Then shall appear the signs of the truth*, etc." The ground of this is Matt. xxiv. 29-31; 1 Thess. iv. 16, 17; Rev. i. 7, xix. 11.

9. The resurrection of the righteous, alone. "*A resurrection of dead ones; not of all dead ones, however, but of the saints.*" The ground of this, so abundant, in the New Testament, as even in the Old, is Luke xiv. 14; John v. 25; Rom. viii. 23, 1 Cor. xv. 23; Phil. iii. 11; 1 Thess. iv. 14; Rev. xi. 8; xx. 4, and parallels.

10. The glorious epiphany of the Lord, thronged on the clouds of heaven. "*Then shall they see*, etc." The ground of this is Matt. xxiv. 30; Acts i. 11; 1 Thess. iv. 16, 17; Rev. i. 7; xix. 11, and parallels.

What shall we say of this monumental witness to the truth? this earliest voice of the martyr-church, now echoing along the corridor of eighteen centuries? Built up, step by step, clause by clause, sentence by sentence, yea, word by word, upon the very language of our Lord, and, by its own internal evidence, and correspondence with the Scriptures, vindicating its own right to be believed, what better testimony could we have, what better could we desire, in proof of the fact that the common view of the "*last things*," now so generally held by the church, is not only false, and contrary to God's word, but was repudiated as such, by the very men who stood nearest Christ and His apostles? How does the vain *Preterism* of modern times, which dates the apocalypse at A. D. 69, instead of A. D. 96, and makes both it and the Olivet prophecy of our Lord refer alone to the events of the sixth decade of the first century, viz, The Roman-Jewish war and Neronian persecution vanish away! For the voice that speaks here, is a voice *after* the first century has closed! How, too, is the wrecked *Whitbyism* of modern times, which paints a thousand years of glory, on earth, *before* the resurrection, convicted of falsehood, by those who knew best, and had the best means of knowing, what the words of our Lord and his apostles meant! How thoroughly does this document of A. D. 120 to A. D. 170, refute the Nero-fable exegesis and the Whitbyan delusion, in the same breath! And how clearly does it show just what the early faith was, before the "mystery of iniquity," which did "already work," had corrupted the truth by paganizing interpretations, and by union of church and state under Constantine in the fourth century! so that even Eusebius, who knew of this document, refused to quote from it'—the mutilated Victorinus, banished Tertullian's "*de spe fidelium*," slandered Papias, assailed Irenæus, put out of the way the "*Refutatio*" of Origen by Nepos, conveniently "lost" the pre-millennial testimony of the Council of Nice, and disparaged first, then sought to extrude, the apocalypse from the Cannon of Scripture! How manifestly does it point us to the real genesis and tactics of *post mille-nnialism*! Let us rejoice, at the great reaction, to-day, for, in spite of the higher criticism, such able and recent scholars as Schultze, Volck, Harnack, Kleiloth, Lee, and Milligan, pre and post-millenial alike affirm that the *traditional* Domitianic date of the apocalypse, A. D. 96, must be reasserted as the true one, the unbroken tradition of the church during the first 400 years. And let us rejoice that the best criticism, and Biblical as well as Ecclesiastical and Theological scholars such as Van Oosterzee, Christlieb, Volck, Martensen, Weiss, Philipi, Gra n, Olshausen, Christiani, Godet, Ellicott, Alford, Tregelles, Grosswell, have put post mileunialism and figurativism under their feet.

We close this lengthy examination of this MSS with the statement of the New York *Independent*:

"The discovery of so capital a document makes this an *annis mirabilis* in church history."

We believe there are many more of equal or superior value, and especially in the Fine of the history or identifications of communities of Christians who have in, every age, and decade of the ages, *held the pure, unadulterated faith of the Gospel* Christ's word has been challenged and he will verify it.

*A beautiful copy, from the press of Scribner & Son, containing full text in Greek and a translation with notes—price 750's.—can be had at the Baptist Book House.

EDIGRAMS.

"In a recent obituary notice of Prof. Wm. Sanburn, it was said that he was baptized by Rev. Chas. Whitney. We are requested to say that this was a mistake, and that he was baptized by Rev. Geo. W. Smith, of Gonzales, Texas."—*Central Baptist.* And we correct this statement, for Rev. Geo. W. Smith has no authority to baptize any one; it was the *church* at Gonzales, Texas, that baptized him if he was baptized at all.——"Please find the name of my old pastor, D. C. Bolton, as a new subscriber. He was once opposed to it, but is now its friend, and better than all, he is *solid* on church communion. He is pastor of three good churches, near Carrollton, Mo. If all our ministers would read THE BAPTIST but three months, their prejudices would be removed."—*Wm. M. Shaw, Missouri.*——Dr. Gardner, of Kentucky, says, in his book, that it is only the *prejudices* in favor of an old custom that keeps all Baptists from accepting church communion.——D. G. Barnett, Arkansas: We have so lately answered your question about Judas that we refer you to the files of our paper, and better, to our book, "Intercommunion," etc. The Apostles formed the second and third, and the churches of their day, and that by the authority of Christ whose ambassadors they were. It is generally conceded that the members of the first church, when scattered abroad, formed themselves into churches wherever they settled, as the disciples did at Damascus, into whose membership Paul was baptized.——"If I am considered one of the jurymen in the case of Coleman vs. Harra', I feel bound to give my verdict in favor of the defendant. I listened to the argument with great interest and impartiality, for it was altogether new to me, and Bro. C. signally failed to produce any law to sustain his position. I should like to hear the whole question discussed upon its merits in the columns of the *Texas Baptist Herald*."—*B. Milby, Edna ville, Texas.* If you have not as yet, we advise you to send for the book, "Intercommunion Unscriptural, etc." (Price, 75 cents, Baptist Book House, Memphis.)——We do not know just where to locate Dr. Octavius Winslow, denominationally, Bro. T. C. Swofford, Texas——Glad you have the "Seven Dispensations," Bro. Kimbrough, and we wish all our readers to know that the initials of Edi Tupper are C. P. and not J. C——Yes, Bro Dees, Bro. H. C. Rosamon is a sound Baptist and an able and efficient minister, but you have delayed and lost him, and Kentucky has found and secured.——Bro. S. H. Thompson: We have answered your query and put it on file for its *turn*. The minister who will knowingly marry an unscripturally divorced man is quite as guilty as the adulterer himself. He should be promptly disciplined by his church. Such ministers should be *silenced*.——Bro H. C. Crowell, Arkansas: If you will procure our little tract, "The Relation of Baptism to Salvation" (price 10 cents. There is a tract by Spurgeon added), you will find all your questions answered, and the fog of Campbellism, that seems to be gathering over your eyes, cleared away by the burning light of Gospel truth—by all means get it, and buy a dozen to sell and give away in your neighborhood. It will be three months before we can reach your query in this paper.——Many, many thanks to Edi. J. G. Doyle, of Beebe, Ark., for $5.20, contributed by his church to help pay out Bro. O. P. Miles' board in Jackson for the last month. We advanced $12 less by $5.20 leaves $6.80 still due us from Arkansas. Will not some other church take up a collection—not yours, Bro. Kincaid, for it has helped nobly—nobly—the little balance of that subscription will come in nicely right here. Will not Bro. Searcy's and Bro. Fawcett's, or Bro. Fletcher's at Lonoke help out just now? Bro. D. says the Austin and El Paso churches have contributed $60 for ministerial education this year. This is doing splendidly. He wishes all the brethren in the State to report to him at Beebe all amounts contributed in the bounds of the Carolina Association for this purpose, so he may report it as Secretary of Ministerial Education, and forward the money to the parties for whom it was contributed.——"I must express my great satisfaction with THE BAPTIST—it is equaled by no paper in its correct teachings, and second to none in its high moral and devotional tone. The great question of communion is at last settled *satisfactorily* in my mind. The churches in this county are awakening to a less prejudiced investigation of this important subject."—*N. J. Stamps, Scottsville, Ky.* All that is needed is an unprejudiced examination of the subject to cause every Baptist to see eye to eye, and practice the same way. They declare in all their Articles of Faith that the Supper is a *church* ordinance, and if it is, they are in duty bound to practice it as such and not as a *denominational* ordinance as now.——Bro. Pennington, Lincoln county, Tenn.: Your inquiry came while we were away from home, and we see it for the first time to-day (June 29.) You say a Methodist preacher says, "The German Bible says that when they brought little children to Jesus that he took them in his arms and baptized them." Will you send us the name of that Methodist preacher? Will you demand of him the date of his German Bible, and where, and by whom it was published? Do this without fail.

QUESTIONS AND ANSWERS.

A. This is by no means a new question. The number of times it has come before us in the past thirty-eight years of our editorial life and labor we cannot now tell. This one passage is ever quoted by the party who desires to remarry or who has remarried, because a husband or a wife has separated for some cause other than the one specified by Christ, and upon its face, as it stands in our C. R. Version, it seems to warrant this interpretation.

In examining this, and for the last time, since in a third of a century we have been unable to find any new light on this subject, we shall now give our *matured convictions* and shall refer all future inquiries to them hereafter.

We will lay down the divine rule when considering single passages of Scripture:

No *Scripture* is of private interpretation—*i. e.*, is *of its own solution*—can be *interpreted* disconnected from *all other Scriptures.*

Now with respect to the law of divorce and remarriage, the law given by Moses to the Jews was very different from the law given by Christ to his disciples and his churches.

For various reasons the Jew was allowed to give his wife a writing of divorcement and so put her away. He could marry again and the same freedom was allowed her; *the divorce that freed him freed her* from the marital relation and all obligations. But Christ abolished this law, and explicitly enacted a new and irrevocable one for his people and his churches for all subsequent time, viz: that no man—and this is equally applicable to the woman—can be freed from the marital compact and its obligation, save for *one* cause, that of *adultery.*

Here is the divine law governing this matter as recorded by Matthew and even more circumstantially by Mark:

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—Matt. v: 31, 31.

"And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain but one flesh. What therefore God hath joined together, let not man put asunder.

"And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark x: 2-13.

The relationship of husband and wife was instituted by God for a permanent and indissoluble union. In the beginning he made one woman, not a plurality of women, for one man. He designed that they twain should be ONE *flesh*. He irrevocably decreed that but one cause should be adequate to dissolve this sacred union. The purity of the family home-life and of society demanded this. There can be no reasonable ground for misunderstanding this law. Christ made but *one* exception and we justly conclude that he never authorized any one in heaven or on earth to make another, much less to make one which would operate *to nullify the marriage institution altogether*, making the union to depend upon the will or caprice of the parties to it. The original law enacted by Christ, with its one exception, he designed as the unalterable and unrepealable law for his churches in all ages. We cannot for one moment admit that the Holy Spirit, by the mouth or pen of an Apostle, ever modified or repealed this law. The plain, unsophisticated interpretation of it is, that the sin of adultery alone releases either the husband or the wife from the marriage contract. No man should

QUESTIONS AND ANSWERS.

Q. 105. A sister leaves her husband's (who is also a member) bed and board and refuses longer to live with him and has sought in vain from the court for a divorce, as she could show no reasonable ground for her course, save her own personal dislike. Is such a course on her part a justifiable ground for him to marry again? Does any right construction of 1 Cor. vii: 15, 16 warrant him in remarrying? Please give this your especial attention, as it is a *practical* question with us just now. A. S. W.

Beloit, Ill.

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But against this clear and explicit law the transgressors, or the would-be transgressors, bring in this single statement of Paul (in 1 Cor. vii: 15) and use it so as to set aside or virtually repeal the law of Christ!

"But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace." 1 Cor. vii: 15

This instruction was given to the Christian wife of a heathen husband, who should refuse to live with her because she was a Christian, because of uncongeniality in religious views and feelings. But it is evidently to twist it from its intended meaning to construe it into a repeal of the law of Christ and a release ment from the marriage vow. It would be a virtual repeal of the explicit law of Christ and leave the husband or wife to separate and remarry *at pleasure*. If tired of their bonds or partners, should mutually prefer other unions, all they would need to do would be for one or the other to separate and refuse to discharge his or her marital obligations for one year, or six months, and apply to the civil courts to grant them a divorce, when both parties would be free to marry again, for five years, "less or more," when they could again separate and remarry, and soon to the end of their lives! The reader can see that this would be a practical nullification of the marriage institution and the establishment of free-love in under the holy name of marriage and lawful wedlock. Nothing can be more certain than that the thought of a release out of the party left from her marital vows never entered the mind of Paul.

What conceivable force has the language of the following if the desertion of either party effected the dissolution of the marriage compact? The very fact of the steadfastness and loyalty of the Christian wife or husband may save the recreant one and bring him or her back to duty and possibly to the embracing of Christianity, and then every cause of estrangement would be removed.

Suppose Onesimus had been the husband of a Christian wife and this had been the cause of his leaving her and his Christian master, how joyful would their meeting have been on his return from Rome a Christian husband! How wretched the rest of their lives had she married another man during his absence! And how often scenes like these have occurred. To claim that the supposed separation of husband or wife, for a season, frees either from the marriage compact is not only to make Paul repeal the law of Christ but to palpably *contradict himself* in his letter to the church at Rome, but even in this selfsame letter a few verses further on!

To the church at Rome he wrote:

"For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."—Rom. vii: 2, 3.

This applies to the husband equally. Should he be married to another woman while his wife is living he would be both a bigamist and an adulterer.

Paul repeats this very law in this very letter without intimating that separation would be a *sufficient* or any cause for a releasement from the marriage law, the one cause mentioned by Christ being always understood as the only sufficient one. This should settle this question in every unprejudiced mind.

The very terms used by Paul are, to our mind, conclusive that he did not mean that the mere *separation* of the wife or husband dissolved the marriage compact. Had he meant this, would he not have indicated *how long* the separation must have been to have warranted a remarriage? Most certainly. As it stands, it may be for one year, one *month*, one week, or only one day, and this fact is of itself conclusive. But Paul did not use the same word in chapter vii: 15 to denote freedom from the marriage compact that he uses in Romans or elsewhere in *this* chapter. In Romans he uses *katargeo*, and in the 27th verse of this chapter the verb *luo*, to release—unbind, and a noun from the same verb, but in the 15th verse he uses *doulooo*, *to serve, obey*, indicating that the one that is left is not *enslaved* in such a case to make provision for the support of, or to discharge the duties of, husband or wife to the departing one. Clarke, as Barnes says, *in loco*, "is at liberty to live separate, and should regard it as proper to do so."

As this is an important question, by living the moral character of prominent pastors and the duty of a church, we submit the opinion of our latest and best scholars. Olshausen, upon this passage, remarks:

"In these verses the Apostle brings forward also the other elements of doubt which might arise in a mixed marriage of heathen and Christian. A case might occur in which the heathen party, on religious grounds, for we are here only speaking of such, did not wish to remain in the married state, or, in other words, required the Christian to forsake his or her faith. In such a case the Apostle declares that the Christian party shall consent to a separation from the heathen, that the Christian party—brother or sister—is in this case not bound (*ou dedoulotai adelphos e adelphe en tois toiois*). But God has called us to live in peace as long as possible, and to bear with the heathen party; nor can he indeed know, but that perhaps this very gentleness may win over the unbelieving party, and bring him or her to salvation. Viewed in this light the passage appears to be quite simple, and yet it has presented very grave difficulties to interpreters. Some have imagined they detected in it a second ground for divorce, the *malicious desertio*, whilst in Matt. v: 32, and xix: 9, adultery is stated to be the only sufficient ground; there this seemed to arise a discrepancy between our Lord's words and the Apostle's. But the explanation the indefinite "is not bound in such cases" (*ou dedoulotai en toiois toioutois*) was understood to mean that the permission to remarry conveyed to the Christian party not only to dismiss the heathen party, who wishes to separate, but also to marry another. But this is evidently not conveyed in the word. Verse 15 forms primarily only a contrast to verse 12: the heathen party who wishes to remain, says Paul, shall not be dismissed, but he who desires to go, he adds in verse 15, shall not be detained. That at the same time the permission to marry again was granted by the Apostle, is the less probable, since in verse 16 the possibility of the conversion of the heathen is dwelt upon.

True, this passage does not refer primarily to the state after separation, for the words, *en de eirenei kekleken hmas o Theos*, v. 1, evidently contain a limitation of the preceding thought: "The unbeliever may separate, but the main principle always remains to the Christian, that he is called to peace and a peaceful disposition in order not to give cause on his or her side for separation." The possibility, however, cannot and must not be denied, that the mind of the heathen party may also change after the separation. It cannot from this very possibility be the Apostle's meaning that the Christian party is at liberty to marry again when the heathen has left either him or her (the remarrying of the Christian party, would always be, according to Matt. v: 32, adultry.) The Christian is only relieved from the obligation of living with a heathen party, and this alone is intended to be enforced by the words, *ou dedoulotai*.

"That this passage has been understood to imply that Paul considered the *malitiosa desertio* as a valid divorce to Christians, may be explained by the feeling of necessity in the existing state of the outward church, not to limit divorces to the single case where adultery has been actually committed. It was felt that malicious desertion and implacable hatred might also form valid grounds for divorce, and Biblical sanction was sought for this opinion. But we have before remarked on Matt. v: 32, that the New Testament absolutely divorces as well as on this; adultery forms only an apparent exception. This is not so much a ground of divorce as the divorce itself. If, nevertheless, it is clear from experience that this absolute prohibition is no blessing to the numerous heathen embraced in the

net of the kingdom of God, then we must say, that the New Testament would not require this command to be applied to them.

With Olshausen agree Jamison and Fawcett, Hammond, Sherwood, Barnes, *et al.*

Having determined the true meaning of the only passage brought forward to justify remarriage upon the desertion of a wife or husband, we close with this remark: If it is granted that in the case supposed, a Christian wife or husband is allowed to marry, if deserted by a heathen husband or wife, because of his or her Christianity, yet the passage can give no conceivable ground for remarriage of Christians or those not heathen, where desertion is for other causes than the one specified

RELIGIOUS NEWS.

TENNESSEE. Rev. Nelson Merry, Pastor of the First Colored Baptist church of Nashville, died on Thursday, 19th July. What a world he has left. He was pastor of [illegible] six years, took charge with [illegible] with about 1,500. His great [illegible] was to see his people doing well [illegible] to them with his presence and counsel and labors for their spiritual welfare. [illegible] *Baptist*.

Prof. J. P. Hamilton of [illegible] has made arrangements to [illegible] for female at Shelbyville [illegible] September 1st. Arrangements [illegible] edifices, lots of which the fine [illegible] has been bought. The [illegible] property in Rutherford [illegible] Prof. Hamilton who [illegible] years will put Sparta on [illegible] of the buildings. [illegible] State Conventions held [illegible] part of Spring or in July. [illegible] needed to the Convention which [illegible] for the time of meeting [illegible] session of the State [illegible] ties of the District Associations. [illegible] cussions it was agreed that the [illegible] changed from October to the [illegible] This was a wise change, and [illegible] *Ex.*

Died at Decatur, Alabama, [illegible] June 28th, 1884, William [illegible] Harris, of the Edgefield Baptist [illegible] Bro. Harris was well known [illegible] and to many citizens of Nashville. His [illegible] and venerable [illegible] attention anywhere. His [illegible] ele, and he was believed at [illegible] the Edgefield Baptist Sunday-school, [illegible] pastor Rev. Wm. Henry Stokes, [illegible] of the Montreagle Sunday-school [illegible] elected Col. W. M. Woodcock and Maj. [illegible] Handley, delegates for the [illegible] River Association with no [illegible] Home, two miles from Knoxville. [illegible]

NORTH CAROLINA. [illegible] *Editor*, thus writes: "Perhaps you would like to know something of the Baptist cause in this part of West North Carolina. The Three Forks Association embraces the whole of Wilkes county and two or three churches in adjoining counties. We have one of the finest counties in the western part of State—as we think. The [illegible] county is unsurpassed, good water, [illegible] with fine grazing lands and magnificent scenery. The first Baptist church was planted here in the year 1792, at Three Forks of New River, from which the Association takes its name. We have some fifteen churches in our Association and all have good houses of worship with a few exceptions—we have a very respectable ministry. The churches are supporting their ministers much better than formerly."

MISSISSIPPI.—Elder W. A. Mason will settle at Crystal Springs.——Elder B. M. Lowe, in Southeast Mississippi aiding in a meeting at [illegible] He will likely spend some time in [illegible] field. A church was to be organized last Sunday at Eastabuchie, on the railroad from Monroe to Shreveport.——Rev. M. P. Lowry writes from Ripley to the *Baptist Record*: "I am engaged in a good meeting at Ripley this week, which commenced last Sunday-night. I have no minister assisting me. Have received twenty-four members, and hope to receive a few more. Among those received there are some excellent and influential citizens. The Methodists have had excellent revival here, conducted by Rev. Mr. Kilgore, of Columbus. He impressed all as a most excellent man, a warm Christian full of zeal and faith, and a gifted evangelist."

LOUISIANA.—Ten were recently added to the church at Lake Charles—eight by letter and two by baptism. Elder L. C. Kellis, the pastor, is doing acceptable work.——Two converts at Bogdad, and two at West Lake Charles. A new church will be organized at one of these places in a short time.

ARKANSAS.—Bro. J. B. Searcy, in *Baptist Record*: "The Baptist cause in Arkansas is decidedly on the upward grade. More is given for Foreign Missions; much more for State Missions; the Sunday-school work was never before in so good a condition as it is now. Churches pay their pastors much better salaries, and much more punctually than heretofore. From a close observation of over twenty-five years in this field, I am prepared to say there was never before so great a demand for educated, consecrated, sensible preachers. The cry is general, 'Give us men that can instruct us, and we will pay them well.' We have a great many important places both in the country and in towns entirely unoccupied, while at the same time we have quite a crop of marketable preachers, which will be ready to ship upon short notice."

GEORGIA. The Rev. Thomas Muse, pastor of the Baptist church at Enterprise, Clay county, has been in the ministry for nearly fifty years, and is still active and earnest in the cause.——The First Baptist church at Columbus recently had five accessions. Also five accessions to the Second church.——The Antioch Baptist church in Chatham county, ordained Samuel Walker to the deacon's office on [illegible] 20th.——The church at Dawson recently closed a protracted meeting. There were eight additions.——Rev. J. L. Vass, recently of Spartanburg, S. C., has assumed charge of the church at Americus.——The Adairsville Baptists are preparing to erect a new church in their town. Over five hundred dollars have been subscribed.——The contract for building the new Baptist house of worship at Warrenton has been let to Mr. A. Ernest, of that place, and work has commenced.——Bro. H. F. Smith, writing from Mt. Vernon, to the *Index*, July 2nd, says: "I have just concluded a five days meeting at Oak Grove church. We had eight accessions—seven by experience, and one from the Arlington church. The outlook for Gethsemane is more hopeful than ever."

KENTUCKY. Bro. L. H. Shuck, Paducah, July [illegible] in a letter to the *Western Recorder*, says: "One hundred years ago there were in Kentucky only [illegible] Baptist churches, five Baptist ministers, and a membership of three hundred and nine. Now, under the fostering care of divine providence, there are twenty-one hundred Baptist churches, twelve hundred Baptist ministers, and about one hundred and [illegible] thousand members. Added to these encouraging facts are our denominational colleges, newspapers, missionary and other benevolent organizations, and of the spirit of progress and wielding an influence which cannot be fully measured. Surely the Baptists of Kentucky have reason to be profoundly thankful to God for such an encouraging history, and for such a promising outlook as there is before them to-day."

TEXAS. Bro. Mellin has had a good meeting with the New Hope church, six baptized and more to follow.——The Austin church during Associational year ending July 19, has received 31 by letter and [illegible] by baptism.——It was said at Dallas, first by Dr. Law and reported by others, that the Sunday-school Convention had the livest body in the State.——Rev. G. W. Rogers has been called to Sherman, and Rev. G. W. Picket, late of Denison, has taken charge of the Fifth Ward church, Houston.——J. C. Tally is conducting a camp meeting at Kick Llano county, with promising outlook.——Bro. Dean has [illegible] a meeting at Waxahachie last week.

SECULAR NEWS.

ALABAMA. Two men and eight children were bitten by a rabid dog in the vicinity of Anniston.——Mr. J. H. Frye, living about seven miles from Monroeville, had his dwelling and all of its contents consumed by fire. Loss about $2,500, or $3,000.——The records of the present year show that Hale county is supporting one hundred and nine paupers, at a yearly expense of $9,337.00, or $101.75 per month. They draw their allowance monthly in advance.——Work has begun on the line of the Southern Telegraph Company between Selma and Montgomery.——The Shelby *Sentinel* says that there is more building going on in Calera just now, than in any town of its size in Alabama.

OBITUARIES.

MCCUTCHEON.—Mrs. Mary A., departed this life, June 11th, A. D. 1884, at her residence near Sweet Home, Lavaca county, Texas.

Sister McCutcheon was the youngest daughter of Father Stephen A. Bennett, deceased, who was a native of Alabama, Pickens county. Father Bennett moved with his family to Texas in 1840, and settled in Washington county. He was one of the constitutional members of the Colorado Association.

Sister McCutcheon was born in Washington county, Texas, May 29th, 1843, and died June 11th, 1884, aged forty-one years and twelve days. She made a profession of religion in early life, and joined the Baptist church at Hallettsville, Texas.

She was happily married to Bro. Willis McCutcheon, and settled with her young husband near Sweet Home, where she remained till death.

Her life as a Christian was exemplary and consistent. Her trust in God was deep; her convictions of doctrine settled, and her love for the cause of Christ ardent.

She was ever ready to bear her part of the work for Christ, and bearing a larger part of the preaching of the gospel at home and abroad.

The writer well remembers the last conference-meeting she was ever permitted to attend. After the sermon was over and conference ended, she approached me as her pastor and said, "That sermon and the pleasure of this hour more than pay me for all I ever did or suffered for Christ."

Her contributions to the Lord were made with more system, than any one whom I ever knew. I must now say to her praise, what she would not let me say while living: She was in the habit of giving me one dollar every month to be expended on some mission field. She would say, "I give this for Christ's sake. I want no mention made of it publicly, the Lord will take care of this."

She was a noble wife, faithful in all things, encouraging her husband to do deeds of noble bearing, in obtaining wealth and reputation as a citizen, and still more in giving their hearts and means to the cause of Christ. She was a model in Christian integrity, energy, scomomy, and Christian liberality.

She was by nature, education and religion eminently qualified to exert great influence, but her true graces shone no where so conspicuously as in her own home, where she reigned a mild and loving queen; and in her own church she stood in all the graces of a modest and loving sister. Surrounded with wealth, yet she was humble, loving and kind to all. Her church has sustained an irreparable loss. The whole community mourns her death; but oh! the loving husband has sustained a more than we all. The little children—oh! Father, bless and save them all and sustain our dear brother and children in their loss. Our loss is her eternal gain.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

P. HARRIS.

Quite as wrong as being cruel to animals or teaching them yourself, is it to teach them to misuse each other. The boy who sets his dog worry cats, cows or chickens is as guilty as if he did it himself. Cock-fighting in any country is a no less barbarous sport than the bull-fighting in Spain.

THE YOUNG MINISTERS' FUND OF THIS PAPER.

Of the $300 that has been expended to support the young ministers who have been in whole and in part sustained by this paper, $38.50 has been contributed by our patrons to help us. We thought they would have made it $150, and so have lightened the burden. We will keep the column open until the 1st of July, and then close up THIS year's work—in the fond hope that there are still 50 friends of ministerial education who will be unwilling for the year to close without giving at least $1.00 to so noble an object. FIVE young ministers have been aided by the fund—the ENTIRE board of TWO for the whole year. We wait to hear from at least 50 who will add $1.00, if not more.

CASH FROM FRIENDS.

John Mincey, Tenn. 50c; Tenn & Ark Dep't Mutual Self Endowment and Benevolent Ass'n $2.00; J H Jordan, Tenn. 2.00; Lucie B Pendleton, Tenn. 1.00; Mrs A J Sherrouse, La. 1.00; Miss M A Ragon, Tenn. 50c; J H Slade, La. 1.50; M A Spears, Texas. 50c; C M Sherrouse and wife La. 2.00; J H Vann, Texas, 1.00; Mrs J E Vann, Texas, .00; Lilla Vann, Texas, 50c; Jimmie England, Texas, 50. B F Sherrouse, La, 50cts; S B Salmon, Tenn. 50cts; J C Thorn, Tenn, 1.00; J A Blankenship, Tenn. 1.00; Dr J D Sneer, Tenn. 1.00; P Hill, Fla, 50cts; Gill Pevoto, La 50cts; Vanzant Morgan, Tenn, 50cts; J T Davis, La. $1; Mrs. Susan Jackson, Ala., $1; Mrs. A E Scott, Ark. $1; Mrs. M H Kemley, $1; John Kroll, Fla. $1; R H Douglas, Mo. $1; Miss H Douglas, Mo. $1; E W Walker, Tenn. Miss Eliza Clemmons Tenn. $1; Miss Lizzie Yarbrough, Tenn. $1; Dr. John Phillips, $1; Elder A J Hill, Texas, $1; Mrs. M E Hill, Texas, $1; Roy A J Kincaid, Ark, 2.00; M Y Marston, Ark, 1.00.—Total, $38.50.

E Wright, Miss. $1; Ridge High Sunday-school, Tenn. $10; P B Anderson, Tenn. 50cts; J Z Morris, Tenn. $1; D A Flournoy, Ala. $1; Elder Jackson and wife, Miss. $2; Mrs. M L Blankinship, Ark. $2; W F Blackwood, Ark. $1.

The Young South.

MISS NORA B. GRAVES, EDITOR.

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

POST-OFFICE.

AUNT NORA:—It has been a long time since I have written to you, but rest assured that my interest for the Young South has not in the least diminished, but always growing more and more abundant in love for every contributor to its columns. Words fail to express the desire and interest that I feel for the youth of our land and not only our own happy, native land, but for the young of foreign lands as well. I think we have a great deal to thank God in behalf of the young; for never before in the history of the world have children taken the position in gospel affairs as they do at present, all because older people did not try to feel the necessity of bringing up children strictly in the nurture and admonition of the Lord. Now that the way is open for our young do let us all work and pray more diligently to keep it open. How much happier will old age be for those who can truly say, that they have given all of the "gold and silver" of their time to Him to whom it so justly belongs. Dear children, do not wait until you are worn out with the follies and cares of life, to come to Jesus, but seek Him now, and you will find Him more precious than words can tell to your never dying souls; but now when you have found "this unspeakable gift" do not content yourselves with the idea that you have done all that is required of you, but be sure to devote all your time and means in helping others to find the same "Treasure." I must say that I have but very little confidence in a professor of Christianity that does not show an interest in the spread of this glorious gospel news. Even now our dear missionaries are being persecuted and imprisoned, and yet we blessed Americans sit seemingly careless and turn almost a deaf ear to their appeals for help. Ought we to be content to give the pro-rata of our poor little missionary to alleviate this cry of anguish? Just think of it, dear children! Now, I do not mean to censure, for I do think you have all done well, but are there not some who read our page who have not yet done anything, and then too I do wish we could all get up a little higher in our efforts for the mission. Won't you all try? if we try God will be sure to crown our efforts with success. All who take the *Foreign Mission Journal* have seen the piece headed "Brother David's Visit," and I know full well that not one man or woman or child read it without feeling an inexpressible sympathy. I feel so thankful that the stricken parent was so well prepared to hear the voice of God saying:

"I love thee, I love thee,
Pass under the rod."

What would we take for this unspeakable gift? I answer, nothing, nothing. Now, dear children, let us see if we cannot do more than we have done; we can double our energies if we try. As for our faithful and loving friend Mrs. Sanford, we have all learned to love her very, very much indeed, but if the Northern Board will supply all of her needs, why should we continue to aid her, save in prayers? I would suggest that we turn our means to the most persecuted missionaries of foreign lands. Where Satan has almost full sway. Aunt Nora asked us all to send in our opinion, so that is mine; not that I love Mrs. Sanford less, for I do love and sympathize with her, indeed. I have been trying all the year to organize a missionary society, but have failed to do so, except in my own family. Thomas is our treasurer—he is very proud of his office. We have raised $3, which I enclose. I do need anywhere it is needed. We call our society, "The Helpers." Can any of you tell me how many of the contributors to the Young South have become Christians in the last two years? I ask for information. With much love to each and all, and praying that we all may grow in grace continually, and do more for the cause of Christ I remain Lovingly, AUNT JOE MCGREGOR

We are glad to have a word from Aunt Joe, once again and hear her opinion about our future work; and next week I will let you hear from another "friend" on the subject. Now is our time to hear all our friends who have something to say, so that we may be able to act promptly when we do hear the final decision of the Home Mission Society. So let us hear from one and all. How many of you will try to answer Aunt Joe's last question?

AUNT NORA:—I have been wanting to write to you for a long time. I do love you and the cousins, and love to read the Young South. My papa is a Baptist preacher, and of course takes THE TENNESSEE BAPTIST. I am eight years old; have two sisters, and three brothers. My oldest sister is named Almattie, and belongs to the Baptist church. I have two uncles living in Memphis, and may be some day I will visit the place, and get to see you. I go to school to Prof. Parker, a splendid teacher. I send a dime for dear Mrs. Sanford. As this is my first letter, I hope to see it in print. Lovingly,

Murfreesboro, Tenn. LIZZIE VANCE JARMON

I sincerely hope I will see you when you come to Memphis "someday," Lizzie. Who are your uncles?

AUNT NORA:—Will you allow me one little corner in the Young South? I am a little girl nine years old. I read your paper with delight. Sometime since I saw a letter from Belle Blackwood. I have a cousin by that name in Little Rock. It may be the same. I am not going to school now. Our school closed about two weeks ago. We have a very interesting Sunday-school. I like to go very much, and also have one of the best ministers in the State. Aunt Nora, I found "girl" in the third chapter of Joel, third verse. I will now close, and hope this will not reach the waste-basket. Wishing you much success, I am your little niece, ZULA HOLLOWAY.

Searcy, Ark.

Yes, you may have as large a corner in the Young South as you wish, Zula, and, may be, you will find a sure enough cousin among us. Your answer to my question is correct. Bennie Parker told me last Sabbath he had found it also.

We are all anxious to know who is the "best minister" in your State.

AUNT NORA:—It is with a sad heart that I write to you and the little cousins. The angel of death has visited our home, and taken away my brother. He departed this life April 11th. He had the small-pox. He had been going to school at Clinton, Ky., and there was exposed to the small-pox, and came home. In three weeks from the time he came home he was laid in the cold and silent tomb, it is hard to part with one so dear. We miss him so very much, but we have a hope of meeting him in a brighter world. He was willing to die. Death had no terror to him. We feel thankful that the rest of us escaped. I send answers to enigmas of May 3rd. I will send all the answers to enigmas that I can. I will close for my letter is getting long. Your loving niece, LINNIE HOPKINS.

Milan, Tenn.

Yours is indeed a sad bereavement, Linnie, but I am glad you have a Christian's hope to sustain you, and that death in its most horrid form had no terror for your dear brother.

Work as many enigmas as you can, it will do you good.

AUNT NORA:—I thought I would write a few lines. I wrote a letter a while back, but have not seen it in print yet. And hastin to write again. Papa takes THE TENNESSEE BAPTIST. I read the Young South, and I think you are doing a great and noble work. It is a place to send the dimes which will do more good than to get one's self. I hope Mrs. Sanford will keep on in the good work that she is in. I will send my dimes when I can. My papa is a Baptist preacher. I went to Sunday-school yesterday. I do not go to school, it is three and a half miles, and mamma is sick, and I have the work to do. W. B. I guess I have written enough for this time. Will you claim me as your niece? Good-bye, lovingly,

ELLA MAY LONG.

Sodalia, Lincoln co., Washington Territory.

P. S. Please find enclosed ten cents for Mrs. Sanford.

Your dime is punched, Ella, hence it is worthless, and just here, I wish to charge the cousins to notice and not send me punched dimes as I cannot pass them. I only once in awhile receive such.

Now, that you have seen both of your letters, you may consider yourself one of my nieces.

AUNT NORA:—As we have seen our last letter in print we will write another. Our missionary hens are doing very well, we have thirty young chickens. As our chickens are doing well, we wish to join the Little Workers for twelve months. We have no money to send now, but when our chickens get large enough to sell we will pay our dues for the whole year. We wish cousin Mamie Ivey would send another enigma. We like to study them out so much. The books we have to help us in finding the answers to the enigmas are "Story of the Bible," "Biblical Antiquities," and "Bible Dictionary." We are not going to school, but mamma is teaching us at home. Yours truly,

Hahtchie, Miss. PEARL AND FLORA LONGMIRE.

I hope soon to add your names to the roll of Little Workers, you see we will soon have our club of fifty.

You are doing nicely on the enigmas. Though sometimes late you may rest assured you shall receive credit if your answers reach me before the paper containing them is mailed. You have your wish, and Mamma I have given you a nice double acrostic, which is the last one from her I have.

AUNT NORA:—I am a very small girl. I have to beg papa to write for me. I send ten cents for Mrs. Sanford, who is teaching the Chinese children in Canton. I wonder if you received the enigma I sent you months ago? If not, I will try another. I have been trying all the year to be one of your scholars at ten cents each, already paid up. I wish success in your undertaking, and that the good Lord will bless your efforts for good. Your little friend and nephew, if you like, JOHN OVERTON PARNEY, Jr.

Hernando, Miss.

I have entered you as a Little Worker, John, and will you not now try to pay up for the whole year? We do not want Little Workers for less than twelve months. I surely wish you for a little nephew, and hope to hear from you soon and often.

Answers to Enigmas for July 12th, 1884.

Susie Johnston's.—Lamech, Joab, Ruth, Hezron, Ophir, Daniel, Ecclesiastes, Sarah.

Initials spell, I. J. Rhodes.

Answered by Van Farrar, Lou Anna Ball, Willie Graves.

Lena Moore's.—Idumea, Nabal, Show, Tema, Ali Hamuth, Nobles, Traffic, Ido, Nathan, Sheaf, Eli, Abiud, Sapphire, Ornam, Nebat.

Primals spell, what Paul exhorted Timothy to be, "Instant in season."

Finals spell, what he exhorted the Corinthians to be, "Always confident."

Answered by Van Farrar, Lou Anna Ball, Willie Graves, Lou Anna Ball.—You and Van Farrar are credited for every enigma yet published. So do not fail to continue faithful to the last.

RAIN FROM HEAVEN.

Once a little girl, who loved her Saviour very much for having so loved her, came to her clergyman with eighteen shillings for a missionary society.

"How did you collect so much? Is it all your own?" the clergyman asked.

"Yes, sir" I earned it."

"But how, Mary?—you are so poor."

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for Him, and I heard how money was wanted to send the good news out to the heathen, and as I had no money of my own, I earned this by collecting *rain-water* and selling it to washer-women for a penny a bucket. That is how I got the money, sir."

"My dear child," said the clergyman,"

"I am very thankful that your love to your Saviour has lead you to work so long and patiently for Him; now I shall gladly put down your name as a missionary subscriber."

"Oh! no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew but Him; I should like it to be put down as 'Rain from Heaven!'"—*Selected.*

A SAFE RULE.

CLINTON MILLS went into his mother's room with a light heart and bright face.

"Mother," he said, "is it not a splendid day for a drive? I am going to tell John to get out my pony, and then I'm going to take my cousin down to the beach. It will be great fun."

Mrs. Mills dearly loved her merry boy, and could not bear to say anything to mar his joy; yet she answered in a very different way from what he expected:

"Have you learned your lesson, Clinton?"

"Oh no, I forgot," said Clinton. "But what if I do not learn that stupid lesson just for once?"

"Your teacher complained of you yesterday, Clinton."

"Well, what if he did?" said Clinton, hastily. This charming weather is too tempting. I can not stay in the house and fix my mind upon my books."

"But it was the same in the winter."

"I know it. But then there was the coasting and skating; I could not resist. It is no great matter if I do not get on very fast in my studies; my father is rich, and I shall have plenty time to go to school."

"And so, because your father is rich, you choose to be an idle, ignorant useless man" said his mother, sadly.

Clinton looked both grieved and vexed.

"Why, mother," he said, "how you do talk to me! You know that I do not choose to be such a man as that. I mean to be like my father, and to have every one respect me."

"Then you must begin to form such a habit" said his mother. "When your father was a boy he made this maxim a rule of his life: 'Duty before pleasure.' And however rich you may be you will never succeed in any useful pursuit unless you do the same thing. A baby can not learn to walk unless he uses his limbs, and a boy can not grow wise unless he uses his mind."

Clinton was a lad of sense; he saw that his mother was right. He took his book, threw himself downward upon the carpet, and so applied himself to his task that he soon sprang to his feet, crying out:

"I know I now, every word of it."

"And there is plenty of time left for your drive," responded his mother joyfully. "You can now take your pleasure with a clear conscience."

"So I can," said Clinton. "I am so glad that I did not go right off. Father's rule works pretty well, I find."

"Take it for yours, then," said Mrs. Mills. "Wherever you are, in whatever circumstances of life you may be placed, attend to duty before pleasure. Thus duties will not seem half so irksome, and pleasures will be doubly sweet."

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.

Mollie Bringle, 5 cents; Spurgeon Wingo, 5 cents; Herschel Wingo, 10 cents; Esther Wingo, 5 cents; Ann Mary Ellis, 10cts; Eddie Croson, 10 cts; W. C. Cornelius, 5cts; Della Allen, 10cts, Wren Williams 10cts; Sheila Forrester 5cts Alice Page 25cts; Irene Gamble, 25cts; Inez Gamble, 25cts. Willie Owen, 10cts; Bessie Owen 5cts, Lizzie Evens, 5cts, Sallie Burgess 5cts; Emma Cotton 5cts; Hattie Hart, 5cts; Julia Burgess 5cts; Mrs Belle Sessoms 50cts; Neville Hyde, 1; Fens Magie Blain, 10cts; Carrie McWhorton, 15cts; Minnie Bessinger, 10cts; Altha Morgan, 5cts. Walter McWhorton, 25cts; Frank Boyd, 10cts; Frank Owens, 10cts; Mrs. S Jackson, Gaut, Ala, $1; Alonzo Stanley, 10cts; Anna Stanley, 5cts; "Earnest Workers," Brooklyville, Miss., $1; Ardee Kendall 50cts Simeon Atwood, 10cts; Mary Irene Owens 10cts; Nora Rogers, 10cts, Becky Turner 10cts; John Kimbro, 5cts; A J Gaines, of Waterford, Miss., $1; Sudie Fancher, 10cts; Pattie Amlett, 10 cts, Parker McGregor, 5; Nannie Brown, 40 cts; Lofton Owen, 10 cts; Nora S Etzwarlo 10 cts; "A Child at Heart" $1; A Wren and Delia," 10cts; Ollo Pyron, 5 cts; Edgar Barton, 5cts; Florence Anderson, 10cts; Walter Wall, 10cts; "Aunt Rebecca" 10cts, Emmie Joe Pilkington, 10cts; Gussie Atwood, 10cts; Simeon Atwood, 10cts; Charlie Spangler, 10cts; Bertie Marsh, 10 cents; Thomas Bringle 10cts; Cora Cox, 5cts; Maggie Alexander 15cts; Bertie Sullivan 5cts; Annie Sasser, five cents; Eddy Mahaffy, 10cts; Belle Sasser, 10 cts; Mittie Draper, 10cts; Jimmie Chappelle 10cts; Robert Chappelle 5 cts. Jennie Chappelle, 15cts; Lillie Chappelle, 15cts, Annie Chappelle, 25cts, "Constin Lee," 50cts

Little Workers for 1884.

We, the undersigned, pledge ourselves to give ten cents a month for missionary work in mission school in San Francisco taught by Mrs. Janie L. Sanford. We want to form a club of fifty at least. Who of our young friends will join us?

Parker McGregor, 12 mos; Thomas McGregor, 12 mos; Flora Caulfield, 12 mos; Clarence Wingo, 12 mos; Idlo Moody, 12 mos; Lyona Carrin, 12 mos; Willie Graves, 12 mos; Floyd Hyatt, 12 mos, Charley Bentley, 12 mos; John Mutrucl, 12 mos; Joseph Leatherbury, 12 mos; Kate Leatherbury 12 mos, Van Farrar, 12 mos, Maddie Scott, 12 mos; Jimmie Scott, 12 mos; Lena Flinn, 12 mos.

Anna Belle Parker, 11 mos.

Emma Phillips 10 mos; Maggie Nicholson, 10 mos. John Overton Dabney, 10 mos.

Maggie Goodson, 8 mos; Lillie Vann, 8 mos.

Belle Blackwood, 7 mos.

Nora Hill, 6 mos; Eddie Pendleton, 6½ mos.

Susie Johnson, 5 mos; Lena Sherrouse, 5 mos; Annie May Belcher, 5 mos; Minnie Ray Belcher, 5 mos; Ethel Barton, 5 mos; Frank Mitchell, 5 mos; Dannie Mitchell, 5 mos; Bannie Parker, 5 mos; Carrie Byrd, 5 mos.

Susie Goodson, 3 mos; Lillie Graves, 3 mos;

Ida Lee, 3 mos; Swoetie Young, 3 mo; Flora Richardson, 2 mo; Linnie Hopkins, 2 mos; Mamnie Ivey 2½ mos; Sallie Jackson, 2½ mos.

Sent after I met Thos. Gillard, 1 mo; Mary Gillard, 1 mo.

DECLINE OF MAN.

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The Salvation Army, so called, is continuing to make a great noise in many places in India, as well as the rest of the world. They are making rapid advancement, they think, but what good their "blood and fire" furor will do the perishing souls of men I fail to see. Maj. Tucker dresses like a Hindoo mendicant, and goes barefooted. As a beggar, he exceds the Hindoo. Recently, one of his men was heard to thank God publicly that he had been saved from shirts and collars. The Bombay Guardian remarks that "some of us are content to be saved from our sins." Amen.

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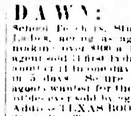

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Some hedges here are made of luxuriantly blooming argoratum, some of the beautiful crape of myrtle, some of fragrant heliotrope, and others of rose bushes. They all seem to make a substantial fence, needing neither paint nor ornamentation.

Every Sunday-school Superintendent and Teacher should procure a copy of "Select Notes on the International Lessons," price $1.25 postpaid. Address GRAVES & MAHAFFY, Memphis, Tenn.

The three great taxes in India are the land, salt and the forest taxes, all of which fall upon the poor and cultivating population. A somewhat similar tax on tea once got the British into "a little unpleasantness," but it is all over long ago, and the result is satisfactory all around the world.

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Rev. C. C. Bennett, of Rangoon, recently celebrated his eightieth birthday. He has been a Baptist missionary in Burmah for fifty-four years. He is one of the fellow-laborers of the great Judson, and has printed the Bible in the Burmese language and the language of other tribes.

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Through Express, daily	11:55 p.m.	11:30 a.m.
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Mail train daily	4:40 p.m.	10:40 p.m.
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New Orleans Mail, daily	12:35 p.m.	10:10 a.m.
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Freight is not carried by passenger trains.

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The editor of the Indian Witness who has lived here many years, said, recently in a friendly criticism, that the native Christians of India need evangelizing. That is certainly and sadly true. Progressing, no doubt, they are, but their ideas of morality are often schockingly low. Reports from all missions confirm this. The character of native helpers is anything than pleasing. Not less than a half dozen of these from other missions have written and come to me within the last year. Some were welleducated, and from missions where they had been converted and educated and where they had been in the employ of the mission. They generally commenced by finding fault with the missionary in charge, and ended by asking for more pay. The helper I took on trial proved utterly worthless and bad. There is much trouble in many missions on this account.

India's millions live in small villages containing from 100 to 2,000 inhabitants. There are more than 600 villages within less than twenty miles of Hurda. The population of Hurda is from 12,000 to 15,000, or more than double the size of any place within sixty miles. It is a small city, but a good centre for village work. It is estimated that 40,000 Hindoos visit Hurda during the Mela in January and February. It is the hope of the mission to establish a work at some near future time in one of the large cities, that we may have the benefit of both city and village work. Missionaries, however, have found throughout India that the village work is the more successful and satisfactory.

Five Europeans have recently accepted the Mohammedan faith in Calcutta and have donned the red turban and are preaching against Christianity on the streets. From their previous character it would be difficult for them to be more anti-Christian in any faith than they have formerly been. It were well if these were the only Europeans preaching against Christianity on the streets and in public life.

The Oriental Banking Corporation of London with branch offices in Bombay, Calcutta and other cities, has suspended payment. The cause, unprofitable investments; the effect, loss, much suffering, trouble and anxiety throughout India. It had been doing business forty years. There is a bank that has never suspended payment, and *it will*. It has been doing business a long time, too. Abraham put all he had in it. So did Paul. How much have we invested in it.

Ours is not an age of prayer so much as of work. The tendency is to action rather than to worship—to busy toil rather than to quiet sitting at the Savior's feet to commune with him.

An Irish magistrate asked a prisoner if he was married. "No," replied the man. "Then," replied his worship amid peals of laughter, "it is a good thing for your wife."

A little girl was trying to tell how beautifully a certain lady could trill in singing, and she said: "O mama, you ought to hear her gargle? She does it so sweetly."

The man who whistles need never be feared," said a philosopher, but at the time he made the assertion "Sweet Violets" had not been written.

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Though some are deluded with the school "bed culture," and machine methods, and many of the [illegible] schools, the increased attendance [illegible] at the Mary Sharp is evidence that the prudent and the [illegible] tuition where based [illegible] is the mode. Where economy [illegible] and the *laboring* [illegible]

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The mountain of [illegible] and a bracing climate have made the location famous for health. Its elevation of 2,000 feet above the sea secures the student against the malaria of the Gulf States.

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When a young man walks with a girl as though he is afraid some one would see him, the girl is his sister; if he walks so close to her as to nearly crowd her against the fence, she is some one else's sister.

A Christian Editor's Opinion.

Mr. G. R. Lynch, publisher of the Alabama Christian Advocate," at Birmingham, writes: "I travel all over the State, and my friends always find your Lemon Elixir a most excellent medicine. My book-keeper and foreman both use it in place of calomel, pills, etc.

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and the past seven years I have suffered considerably from malarialoss, and brought of a most severe type. I was treated by two prominent physicians, and had taken all the patent medicines recommended for these diseases. I got no relief, and continued to grow worse until I commenced the use of Dr. Mozley's Lemon Elixir. One dozen bottles has made a final cure of both diseases. J. R. HILL,
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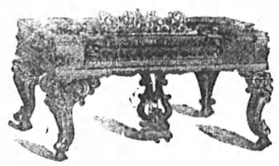

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To all Sufferers from Prolapsed Organs.

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

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

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

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

Hundreds of old men yearly are using the Brace for *weak backs* with invariable satisfaction.

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

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia.

It increases the breathing capacity, and thereby gives strength to the body.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion.

It relieves chronic costiveness and piles when all other means have failed.

It invariably relieves all cases of *prolapsus uteri* in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and *prolapsus ani*, by uplifting the lower bowels from the *rectum*.

It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

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The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:—

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This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market, we sell to no other party South of the Ohio River.

E. C. DANFORTH.

Office Man'fg Co., Conn., May 1 1876.

No other party in this city or the South sells my improved Brace, unless he can show a written commission from me.

TESTIMONIALS.

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

The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take our hundred dollars for it, if she could not get another one of the same kind.

S. TURNER, M.D.
Hayneville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak Lung and lumbago they are invaluable. W. C. LAWRENCE, M.D.
Crawfordville, Miss.

TESTIMONY OF PUBLIC SPEAKERS

From the Governor of Tennessee.

The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his last election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1876.

Dr. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the state. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion.

Very Respectfully,
JAS. D. PORTER.

MINISTERS' TESTIMONY.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

G. A. LOFTON, D.D.
Pastor Third Baptist Church, St. Louis.

BANNINGS BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it. R. H. FORD, LL.D.
Editor Christian Repository.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour: and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration.

Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.
Fulton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as tired as I would be one week without it: every minister, strong or weak, should have one. A. ROUTH.
Union Depot, East Tennessee.

TESTIMONY OF FARMERS.

I have been wearing one of your Body and Lung Braces since last August; and I am glad to express my gratitude to you for its great benefits. I am a farmer; and when I commenced the use of the Brace I was unable for manual labor, and had been for seven years, almost crippled on account of a weak back and general debility, from which the Brace has given me great relief in riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it.

Watauga, Tenn. T. E. R. HUNTER.

The Testimony of a Christian Woman Published for the Benefit of Her Fellow-Sufferers.

I have ordered from you forty Braces for my female friends. The parties all live in and near West Point, Miss. All have been much benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. Not one of them [illegible] their money for it. I do think it will benefit any one in bad health, especially all *back diseases*. I feel greatly indebted to you for my restored health, all from wearing the Brace.

MRS. E. C. WESTBROOK.
West Point, Miss.

A GEORGIA EVANGELIST.

HAVING given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before; I would not be without it for twice its price. T. O. BOYKIN.
Sunday-school Evangelist
Atlanta, Ga.

Eld. J. R. Graves—Dear Sir: I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Brace I ordered for slight rupture, with two pads, has supported the person so well he says he has no need of the rupture [illegible] now. He has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a hundred dollars for theirs and do without. G. D. STEDMAN.
Montezello, Ark.

Bro. Graves:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited. [illegible] like clear of my malady. I can ride horseback or in a wagon, follow my plow, in fact, endure more walking about general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical aid I need.

H. C. LEWIS
Horn Lake, Miss., May 19, 1877.

For Horse-back Riding.

I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe it would have been utterly impossible for me to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible

I. E. MELVIN.
Camden, Miss., January 3, 1877.

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Plain Brace, ordinary size	$10.00
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I offer my Improved Brace to any one as a premium for a club of 16 subscribers to THE BAPTIST at $2 each, seventy-five cents for every subscriber you fail to get of the club.

Or one Brace for ten Braces with cash, $10 each.

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In all cases the cash must accompany the order, with the name of the nearest Express office, as none are sent out on trial to be returned. But a perfect fit is guaranteed. We send out Brace by mail, when 25 cents additional is sent to prepay postage and register fee. The Brace will be exchanged by purchaser paying express or mail charges. Address

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Old Series—Vol. XXXIX. MEMPHIS, TENN., AUGUST 9, 1884. New Series—Vol. XVII. No. 10

Our Pulpit.

WHY DO WE ADMIRE JESUS?

BY WM. L. SLACK, FRIARS POINT, MISS.

1. FOR his condescending love to us.
2. For his precious sacrifice, which gives us hope of salvation.
3. For his power over our hearts and lives.
4. For the divine help of the Holy Spirit.
5. For his precious Word, which makes us wise unto salvation.
6. For the comfort he affords us in all the vicissitudes and troubles of this life.
7. For his glorious resurrection, which is the earnest of ours in his own good time.
8. For his spiritual kingdom in the world, which nothing has been able to overthrow.
9. For the promise of his grace in death and a lasting union, both body and soul, with him in his heavenly kingdom, after our resurrection.

O followers of Jesus! why, if you admire him so, do you live at the slow rate you do, when we are accounted heirs of Immortality blessed, and will be possessors of glorious bodies like unto his.

SINNER:

You do not admire Jesus.
Your hearts are now, perhaps, far from him.
You love sin's wages, which are death.
You reject the atonement of Jesus.
You resist the Holy Spirit.
You will not have Jesus to reign over you.
You will not repent and come to Jesus, that you may admire him and love him?

"Believe on the Lord Jesus Christ and you shall be saved."

"So shall he sprinkle many nations."—Jer. iii: 15.

"*Auto thaumasontai ethne polla eph autoo.*"—Septuagint, Jer. iii: 15.

"*Ita persperget stupere gentes multas.*"

London Edition, 1581, of Latin Version of Junius and Tremellius. Definition of *thaumadzo*—to admire—view, or listen to with admiration, wonder at, adore, reverence, praise—but not *sprinkle*.

Then we have the translation evidently from the above, "So shall many nations wonder at or admire him."

1. Jesus introduced a new order by John.
2. They were astonished at his doctrine.
3. His teachings sapped the foundations of all other systems: Judaism, idolatry, paganism, etc.
4. It commenced at the heart. The axe was laid at the roots of the trees, and repentance, faith and obedience were required.
5. The apostolic age loomed up with the splendor of the Son of Righteousness, since which, witnesses for Jesus have appeared in almost every nation—in every age.
6. So great was the effect and power of the teaching of Jesus, that the world was astonished—they wondered at these bold men, who proclaimed the truth, at any cost, and kings and rulers passed ordinances of greatest severity and persecuted with a view to extermination. Yet still the kingdom of Jesus stands.
7. A new and spiritual (not worldly) kingdom was established in the world, and the gates of hell will never prevail against it.

DR. WAYLAND AND MODERN CHRISTIANITY AND THE BAPTISTS.

FROM several pages of "Wayland's Principles and Practices of Baptists," we select these three paragraphs for the eyes of our readers and the use of pastors. Let each reader examine himself and see if worldliness and lack of zeal in God's cause is not fast getting possession of him. Touching the tendency of the times none can doubt:

"It can scarcely be denied that at the present time Christianity is every where losing its hold upon the masses. Our ministry and our houses of worship are becoming the ministry and the houses of worship of the rich and the educated while the whole body of people is uncared for and forgotten. The fact is, if we must speak the truth, almost all denominations are sinking down into the belief that all the direct work for the conversion of the world is to be done by the ministry, thus making a broad distinction between the clergy and the laity. The minister is to do the work of the Lord, and the business of the private brother is simply to pay him for it. Our lawyers, merchants and men of business have no spiritual work before them, beyond caring for their own souls. Hence their piety languishes; they become entangled in the world.

"Our youth are growing up without any regard for religion. Multitudes among us are as ignorant of the way of salvation as the heathen in India or in Africa. Foreigners by hundreds of thousands are landing upon our shores, the decided and avowed enemies of the cross of Christ. Good men of all denominations are becoming greatly alarmed at the present tendencies. The vast discrepancy between Christianity as it now appears and the Christianity as taught and exemplified by Christ and his Apostles, is mournfully apparent. Poets, satirists and journalists scoff at it, and jeer at it and hold it up to stinging and universal ridicule. Merchants declare that they consider an account against a professor of religion worth no more than that against any other man. Ought not any denomination of Christians to wake out of sleep? The Methodists and the Baptists might once be known by the simplicity of their attire; you would as soon have found a Baptist in jail as at a ball, an opera, or a theatre.

"At present the disciple attends worship on Sunday; his mind recovers a little from the intense pressure of worldliness, and it may be that in the evening a beam of light breaks through the cloud. On Monday morning the impression is, however, obliterated, and he plunges headlong into the current of trade. The arrangments of the household hardly allow of family devotion. The demands of business sadly interfere with private prayer. The disciple of Christ gives occasionally a little money to the cause of religion, regretting that the expensiveness of his family renders it impossible for him to do more. Formerly we were obliged to repress the earnestness with which men were pressing into the ministry. Now we are unable, with every inducement that can be offered, to urge men into it. The number is diminishing, and men frequently ask, 'Is the quality improving? It would seem that while we have been laboring to improve the ministry, we have decreased its number and diminished its power.'"

REPENTANCE—PARDON.

THE first need we have is pardon. Now the first blessing that comes to the believing spirit with Christ is free, u everlasting pardon. Oh, search out these things for yourselves, ere the enfluences of time take the beauty of your manhood, and you remember the days that are gone. Consider thy ways, O man, and then, if you see no reason for repentance and no need of pardon, then you are the most extraordinary man I ever heard of. Oh, yes, we all need pardon, and that is the first thing that comes to the believing soul. "There is therefore now no condemnation to them which are in Christ Jesus." The difference between a good man and a bad man is this: the bad man is traveling right into the midst of a storm. The storm clouds are there, and his face is turned toward them. But a good man, a Christian, a believer in Christ, is traveling right away from the blackness. There is the muttering of a coming thunderstorm, but he is going right away from it. You know that I have no dreadful sentence to utter about who rejects Christ; but in the New Testament they are the rumblings of the upheaving of a volcano, there are the mutterings of a coming storm. God only knows what it may be; but if there be a bad man here—a man deliberately rejecting Jesus Christ, I say, before you is a storm which is awful to contemplate. But to the child of God I say, the clouds are all cleared away.—*Thomas Jones in Sunday Magazine.*

STEALING A SERMON.

THE celebrated William Jay, author of the well known "Morning and Evening Exercises," was an extraordinary preacher even at the age of eighteen. While he was a student at Malborough, Eng., a chapel which had recently been built was to be dedicated, and Mr. Jay, the student, and one of the professors in the seminary were chosen for that purpose.

On arrival at the town in which the chapel had been built, the professor, on the afternoon of Saturday, called upon Mr. Jay. He informed him that the arrangements were for the professor to preach in the morning and Mr. Jay in the afternoon.

"And now," said the professor, "what text have you chosen?"

The young man gave the text.

"And your divisions, what are they?"

The student named the heads of his discourse.

"Capital," said the professor, "and your illustrations?"

These were given, and they pleased the professor exceedingly.

"Now," said he "Mr. Jay, if your application is as good as all the rest, your sermon will be a brilliant success."

The "improvement" of the sermon was given, and professor expressed himself delighted with the whole treatment of the subject. The next morning [illegible] early at the chapel, Mr. Jay saw his friend the professor ascending the pulpit stairs in quite a pleasant frame of mind. But it so happened that the professor was a man of corpulent figure, and the pulpit, shaped like a barrel, with a section of the circle for a door, proved to be too small for the preacher's admission. Try as he might, face foremost and sidewise, it was impossible for the fat professor to get through the door. An obliging deacon, seeing the difficulty, obtained a small stop ladder, placed it on the landing, and by this means the professor scaled the wall of the pulpit and got inside; but the congregation could hardly be said to be in a devotional mood during the operation.

The professor, however, began the service, and, to the great astonishment of Mr. Jay, not only read the text he had selected and expounded to the professor the day before, but delivered with wonderful accuracy, Mr. Jay's sermon—divisions, illustrations, application and all. At the close of the service the friendly deacon assisted the fat professor to get out of the pulpit in the same way he had helped him into it.

In the afternoon Mr. Jay rose to announce his text, the professor being now in the pew, whilst the young preacher occupied the pulpit. With that peculiar emphasis which no man could imitate, Mr. Jay read the words of John x:1: "He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber!"

Love your neighbor as yourself.