

THE TENNESSEE BAPTIST.

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

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Our Pulpit.

MORMONISM.

REV. W. H. STRICKLAND ON THE LEVIL—THE GREAT CURSE OF THE COUNTRY—HOW IT CAN BE REMOVED—THE LEWIS COUNTY AFFAIR.

FROM NASHVILLE AMERICAN AUGUST 27, 1884.

THE Edgefield Baptist church, at Fatherland and Fifth streets, Nashville, last night, was filled to overflowing, the occasion being a sermon on the Mormon question, by the Rev. William H. Strickland. Long before the services commenced the aisles were lined with chairs, which were immediately filled. In addition to this every place where there was room to stand had its occupant, and the audience evidently longed for the time when the preaching of the sermon would commence.

The following is a full synopsis of the sermon, which will be read with interest by all.

"Therefore shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."—Gen. ii. 24.

The recent murder of five men in Lewis county, Tenn., and the ventilation of the matter in the prints, justifies the discussion of the marital relation at this time. Occurrences of similar character were noted down in Georgia and North Carolina some time ago.

The law-abiding citizens charge upon these Mormon missionaries, so-called, that under the guise of religion they were attempting to seduce their wives and daughters from the paths of virtue.

A meeting was held; these enemies to the family and the home were ordered to leave the county. They refused, and were put out of existence by an excited and indignant community.

I give no opinion as to the right or wrong in the case. The tragedy is greatly to be deplored.

Let us now discuss the marriage relation, for Mormonism is an abuse of this Divine and holy institution.

The true idea of marriage is the union of one man and one woman for life.

1. The Creator at the beginning made one man and gave him one wife. Had He wished him to have a plurality of wives He could easily have made him 3, or 30, or 300. Here the Creator teaches monogamy by His act.

2. The birth rate of males and females is kept about even in all ages and countries. God regulates this. But there is very little difference in the birth rate in the United States, as any census will show.

If this be true, and one man obtains a plurality of wives, then his neighbor, less fortunate, will not be able to get any wife at all—an awful misfortune.

3. Polygamy is unfavorable to the multiplication of humanity. One of the earliest of God's commands is, "Be fruitful and multiply and replenish the earth." A plurality of wives, for obvious reasons, defeats this precept.

4. God forbids polygamy by direct, positive precept. "Therefore, shall a man leave his father and his mother and shall cleave unto his wife, and they shall be one flesh."—Gen. ii. 24.

As Dr. Angus says, "This passage, as quoted by our Lord in Matt. xix., 4, 6, forbids both divorce and polygamy."

In issuing the organic law of His kingdom, in His sermon on the Mount, our Lord strikes a blow at both polygamy and divorce.

These words, as you perceive, were uttered in

reply to a question touching divorce. "He that made them at the beginning made them a male and a female and said that on this account, because they were so made, a man shall leave his father and his mother and cleave to his wife and they shall become one flesh." In St. Mark 10:7, these words occur again with the following as a protest: "What therefore God hath joined together, let no man put asunder."

This command is constantly violated by State Legislatures and courts, when husband and wife are declared free of the marital obligations.

I have given you the scriptural idea of marriage. The life long union of one man and one woman. "Until death us do part." "As long as you both shall live." We all hear these words at the marriage altar.

These words, uttered so solemnly, mean all that the language can convey.

God's laws know no other separation than the one referred to above.

This is the original American idea of marriage. It is the corner stone of our republic.

The columns of our nation's greatness from ocean to ocean, from the Gulf to the Arctic Sea, rest, today, upon our homes. If our homes are maintained, the Union is safe.

The early prosperity of the colonies and their ability to establish and sustain free institutions resulted in no small degree from their fidelity to God's primeval institution.

If our homes are to be polluted, if the marriage altar loses its sanctity, then our great republic will totter and fall.

We are menaced by four dangers to the home and marriage altar.

1. The French theory of marriage. A matter of convenience, not solemnly binding. A yoke easily adjusted and easily thrown off. Incompatibility of temper, dislike of each other, unkind treatment; various things, trivial in their nature, are esteemed just causes for divorce. This is practiced in France to fearful extent. Results—low standard of virtue among women. While the French have the most favorable conditions of climate, civilization, government, agriculture and commerce for the increase of population, their numbers remain stationary from decade to decade.

Our society is being leavened by these ideas.

In one of the Northeastern States one divorce for every 14 marriages.

In Northwestern States divorces are obtained with the greatest ease.

It destroys homes, tears asunder parent and child, cuts down the "roof-tree" and digs up the roots. It is destructive to the best ordered society.

2. Morganatic marriages, so common in Germany which are sometimes called "left-handed marriages," in which the man is of superior rank to the woman he marries, she waiving all claims for herself and children to social recognition and property. The marriage of Charles II, of England serves as an illustration of the case in point.

3. Incorrect ideas of what must accompany marriage.

A false notion, growing more and more prevalent, is that a marriage is not desirable unless it secures to the bride an expensive establishment and a prominent position in society. No more hurtful idea than this could be propagated, and practically does more to decrease the number of marriages than any other one cause. How differently our fathers and mothers viewed it when they joined hands and hearts. It is an end to be desired, for the welfare of society and the commonwealth of

the State, that our young men and young women should marry early in life.

An illustration of this fact that occurs to me just now is the case of a young man who, many years ago, came out from Connecticut to Georgia. He was so poor he had to make the journey on foot, but was honest, industrious and altogether trustworthy. He soon found employment, made himself indispensable to his employers, and when he became a middle-aged man had secured a competence and retired from business. His sons, with false ideas of how life should be begun, felt that they must set up with a fine house, horses, and servants when they begin, instead of waiting to enjoy these things after they have earned them. Of course they set up their establishments on their father's money. The old gentleman, sighed sadly one day and said, "My boys seem to think that they must begin where I let off. I am afraid they will leave off where I had to begin." I know all these men personally. They are old and gray and poor.

4. Polygamy in Utah is the fourth danger. If it was confined to Utah it were not so bad, but it has come to Tennessee, Georgia, North Carolina and South Carolina. It proposes to revive in the United States the Oriental harem—to give to the man as many wives as he wants.

One of its cardinal doctrines is that eminent saints like Joe Smith and Brigham Young become gods in Heaven. The order in which these gods stand in Heaven is Brigham Young, Joe Smith, Adam Jesus, Jehovah and Elohim. All these gods had many wives while on earth, and rule over their descendants in Heaven; and that a man's rank in Heaven depends somewhat upon the number of wives and children he had here.

It is said that the practice of polygamy and sustaining harems in Arabia, Egypt, and Turkey is the greatest barrier to the suppression of the slave trade. There are 80,000,000 of wretched, enslaved women in these harems.

Let Mormonism prevail and we sap the very foundation of society and wipe out the Christian home.

The queen of our Christian home is the wife and mother.

The Mormon idea takes her crown and casts it into the dirt and enslaves her and makes her but the tool and convenience of man. "Is thy servant a dog that he should do this?" I ask in the words of the scripture.

One of the glories of Christianity is the honor and esteem placed upon woman. The speaker gave several illustrations to what Christianity had done for woman. Mormonism degrades her to the lowest position and retires her from society forever, and it does it in the name of religion.

Last and brutality propose to compass their ends under the sanction of the name of Our Lord Jesus Christ.

Joe Smith, when establishing this abomination, professed to have revelations from heaven, directing him to appropriate other men's wives and make them his own.

Now, these Mormon elders, emissaries of their rotten Gomorrah at Salt Lake City, were doing these things in Lewis county. This the citizens charge upon them, and they have not disapproved it. Enemies to virtue; subverters of homes, sowing dragon's teeth; low, cunning, sneaking, sly serpents, obtaining admission to homes as professed missionaries, and then perpetrating the greatest crime known to humanity—not shooting down, wives and daughters, but seducing them into

shame and everlasting disgrace.

Fathers, husbands, brothers, rose up and ordered them to leave the country. They refused. Five of them won't do peaceable, virtuous homes any more harm.

We are not a court nor jury, but was it right for these people to kill these emissaries? No. It is always dangerous for men to take the law into their own hands. It tends to anarchy. It is an abomination of all law. But the delays of the law are so many. Justice moves so slowly. The verdict of a jury is so hard to obtain, and so uncertain when had, so many bad men escape justice that at times men become so outraged that they rise up in their righteous indignation and execute justice for themselves. For some crimes a strong rope or the deadly bullet relieves the tedious, uncertain processes of criminal courts. But it is claimed they were missionaries teaching their religion. No; I do not excuse these Lewis county men.

The protection of the law is granted to every man in the exercise of his religious duties. While this is true, and a man may erect an idol temple and worship in it every day, yet this must not prompt to enter our families and systematically undertake and attempt to destroy our homes and debauch our wives and daughters. But I charge the United States government, and the Chief Executive of this nation with the greater sin.

Mormonism is half a century old. For fifty years this ulcer has sent forth its foul odors to defile the atmosphere of our Christian homes. Eight or ten Presidents have winked at it. Our Congress is too cowardly to administer heroic treatment and amputate it. It is a national disgrace. It is a crying sin, sending up its wail to heaven. In the name of thousands of enslaved women in Utah, in the name of purity and holiness; in the name of our Christian homes; in the name of the Bible and the God of the Bible, I arraign our United States government and lay this sin at their door. Those outraged men in Lewis county did what you would have done, what any of us would have done under similar circumstances.

"Let an emissary of hell,
With smooth dissimulation skilled to grace
A devil's purpose with an angel's face."

come into our homes to destroy the chastity of our wives and daughters and sisters, and but few of us could appeal to the law to protect us. We'd likely do as others have done. This does not make it right. But unless the government interferes, there will be more of it in the future.

What can we do? What improvement is there to us in the consideration of this subject?

1. As citizens, let us set our faces like flint against divorce. As commonly granted by our courts they are violative of the law of God, and demoralizing to society. In South Carolina there never has been a divorce upon the statute books, and my residence among the citizens of that State enables me to say that, in point of purity and moral worth, the society of that State will compare favorably with that of the other Southern States.

2. As churches, let us not fellowship divorced persons among us, after they have married a second time. Scripturally, they are outside the Christian church. Hard as this may appear to our sentiments and sympathies, yet we, as churches, are not to let our loyalty to God and our judgments be overwhelmed by our sympathies. We cannot afford to purchase peace in our churches at the expense of purity. Unpleasant as discipline is, yet our obligation to God and his word demand that we shall not allow such persons to hold fellowship with us. "First be pure, then peaceable," is an Apostolic injunction. The Legislatures of States, public opinion and vitiated morals cannot release us from our obligations to carry out the laws enacted by the King of Zion, and the New Testament law knows nothing of divorce, concubinage or polygamy.

What is the use of repining? It is better to laugh, and be gay. To-morrow the sun may be shining although it is cloudy to-day. So to-morrow may bring cheer to us though to-day be sad.

"A TRAIN OF THOUGHT."

BY BOSTON W. SMITH.

I was in the Union Depot of an Eastern city. Fortunately, my travelling companions were several of the leading men of our denomination; among them, Doctor—, editor of one of our standard papers, another good man and the noblest Hebrew of them all. The all-night ride had given us an appetite for our morning meal; we entered a room where we were informed we should have "twenty minutes for refreshments;" we wanted something more substantial than minutes and accordingly ordered our steak, rolls and coffee; being very hungry, we made no note of time; we tarried long at our coffee on account of its high temperature, otherwise we had no grounds for complaint; my companions retired; I was alone with my coffee. Emerging from the refreshment room a minute later I looked, and there upon the rear platform of a train just moving out of the depot, were my illustrious companions in travel. I immediately increased my speed and violated one of my traveling rules by boarding the moving train. Almost out of breath, I was greeted by one of our denominational leaders: "Well, brother Smith, you almost missed it!" We had gone about a quarter of a mile down the yard when the train stopped, and we learned that the side-track was its destination.

Now, dear reader, you readily see that I reasoned on this wise as I beheld that outgoing train: "There's Doctor and the rest of those great men—that's my train," and immediately "followed my illustrious predecessors." I surely thought I was on the right train when I saw such leading men on board, and said to myself: "They are worthy to be followed."

When the train stopped, we all very meekly but in somewhat of a hurry made our way back to the depot, where stood our train plainly placarded. We then took the right train, and were soon whirling along very tired, but men who had resolved to look before we again leaped upon an outgoing train. Whenever this little episode has been recalled to my memory, the ludicrous side has always presented itself.

Now let me show you through several cars composing my "train of thoughts."

In the first coach are the second-class passengers who believe in traveling as cheaply as possible; among them are men and women who patronize what are called undenominational publishing houses because their publications seem on the surface to be a few cents cheaper; then too, Baptist literature would hurt the feelings of some good people of other denominations who live in their neighborhood. It seems strange that so many good men and women take this second class coach, and just so long as they do will be sure of numerous fellow passengers, who with them are "on the wrong train." They think they are on the right train because some of their leading members are seen on the rear platform.

In the second coach are the representatives of a certain church where I recently worshipped. There was present a large congregation; among the worshippers were at least two hundred of the church-members. The music, responsive reading, prayers and sermon had all been apparently much enjoyed by the noble two hundred. The pastor extended a most cordial invitation for all to remain to the Bible-study service. The benediction was pronounced; all but about twenty-five of the church members retired. I asked myself, "Why is this?" A reason flashed upon me at once. There was deacon O., Mrs. C., Mrs. H., and others known as leaders in the congregation; they had boarded the outgoing train; the others reasoning that men and women of such intelligence and prominence must surely be on the right train, hastened to follow them. When their coach is side-tracked, will they come back and take the right train?

In the next coach is represented a class of highly respectable but nevertheless mistaken class of passengers. In this car I met a Podobaptist lady, who in some way or other learned that I was a Baptist and forthwith challenged my position. Of

course I contended for the faith once delivered, etc. Immediately she defended her position by saying, "My pastor is one of the leading ministers of Chicago, and if baptize means nothing but immorality, he would not and could not maintain his position, for he is too good a man to be mistaken." "Yes," I said, another instance of one taking the wrong train because men who are leaders are on board. How many honest and well-meaning people have boarded the outgoing train as it departs from God's own truth because eminent ministers and others before them made the same mistake of taking the train going off on a side-track!

But lest my "train" become too long, and consequently too slow, let me take you into the last coach.

This car is packed full of passengers, representing thousands in our churches. Here is found a superintendent and his teachers, he is good man; all love him and are willing to be fellow-travelers. In his school are many bright, active and awake boys and girls, soon to be the men and women of our churches. In response to the call of the superintendent and teachers, the people bring their money for the regular Sunday school. They are constantly admonished that it is not given in their contributions, some Sunday school without lesson helps and papers. The treasury of the school is never out of money, and all are constantly being made to its own debt. In short, it is a self-centered school. The teachers in the churches where these officers and teachers were educated (?) always did that way, and so must be right. O switchman, side-track the passengers on this outgoing train departing from the great principles of benevolence, tell them to go on to the grand principles laid down in God's Word to the culture of cheerful givers. So many have taken this coach that constant appeals from our missionary organizations become painful necessities. So fruitless are these appeals that over-drawn treasuries are urgently in need of funds, while millions of the Lord's money are in the possession of passengers who are on board the wrong train, because men of wealth before them have made the great mistake of nothing but many there be that follow them.

Oh ye travelers, who have taken the wise train of failing to impart to pupils the knowledge of the great missionary work being done by our denomination, come back! Take the right train! Begin with 1881! Instruct the pupils in your Bible studying service as to the wonderful work being done for the evangelization of the world; then shall there rise up a generation filled with a true missionary spirit; those who shall give us help and as God prospers them, and who remember the words of the Lord Jesus, how he said: "It is more blessed to give than to receive."

THE FRIENDSHIP ASSOCIATION OF ARKANSAS.

THIS body met the 19th inst. with the church at Bethlehem, Lincoln county, near the home and hard by the grave of the lamented Eld. M. Y. Moran, whose works and memory still live in the bounds of this body.

In many respects this was a pleasant session. The regular routine of associational work was done with some degree of order and dispatch.

The report on Publications paid a strong and well deserved tribute of respect to the Old Banner. Many were the words of sorrow expressed on account of the sad affliction of its editor, as well as prayers for his recovery.

In the bounds of this body are some of the pioneer preachers of South Arkansas, but they are old and feeble now, and very soon their labors will close. In this association there is great need for two or three earnest, active preachers, to supply the places made vacant by the death of Bro. Moran and by the removal of Bro. John Griffin, Searey and others. I am sure that just now a good man could be well sustained in this field. Any such man wishing to change his field, may correspond with me in regard to this work. A. J. FAWCETT.

Pine Bluff, Ark., September 24, 1884.

and devotion to his service in connection with baptism. Note this: the profession is to be made, the solemn formula pronounced, the divine name assumed, the candidate committed and devoted to the service of God, all in intimate and inseparable connection with baptism which, as we have seen, God has placed immovably at the entrance of the visible church. The idea of introducing a creature of flesh and blood into a spiritual organization by a physical rite is scarcely reconcilable with a state of sanity. "But did not Philip baptize the Ethiopian eunuch without reference to church connections?" We must know in what case he did before we set it up in opposition to the uniform teaching and example of the New Testament and the dictates of common sense, on this point.

REMARKS.—Dr. Adkin, the writer of the above, is the author of several works, and one on church polity. His convictions are eminently worthy of the consideration of all Baptists.

It is a most unwarrantable procedure for members of this age to claim the right to exercise the powers and prerogatives of the Apostles, and then conductors, who acted under the inspired direction and inspiration of the Holy Spirit, to establish churches, and to set things in order. This once done, and the churches have left with their divine and immutable prerogatives, the Apostles themselves submitted to their jurisdiction, never presuming to trench upon their prerogatives, and to be the guardians of the church and to judge who are worthy to receive them; certainly one of these. For a minister to set up to claim the right to baptize upon a new theory, because the Apostles did so, is to be absurd.

As to the question into what church body were the first converts baptized, we know undoubtedly, and the organization to which the administrator—the officers—belonged. So, if as there was but one church, all were baptized into that one body.—1 Cor. xii. 13.

FROM THE FACULTY OF THE SOUTHERN WESTERN BAPTIST UNIVERSITY.

BRO. GRAVES.—In view of your long and unremitting interest in behalf of the Southern Baptist University, the Faculty desire to express their gratitude to Almighty God for sparing your life and raising you up to do further service in the cause of Christianity and Christian education.

In the last few months, when others have yielded themselves to crush this institution, so dear to our hearts, and which we have labored so zealously to build, it has been mainly through you that they have been thwarted in their purposes. Had God in His providence seen fit to call you from your labors, many a young minister would have experienced serious embarrassment in his efforts to prepare himself for the work.

The friends of the University, and the Faculty, in particular, have great reason to be thankful that your life has been spared to your family, your friends and the Christian world.

Fraternally yours,

G. W. JARMAN,
H. C. IRBY,
T. J. DETREE,
FREDERICK HOWARD,
A. P. BOYLAND,
L. T. M. CANADA,
G. C. SAVAAGE.

REMARKS.—One of my greatest concerns during my illness, was for the condition of the three young ministers—two at the University and one at Carson College—who are looking to me for support this year. But God doeth His own work in His own mysterious way, and we hope He may open the hearts of the brothers and sisters of the land to come forward and do this work in my place. Seventy-five dollars will be needed for September and October. Brethren, shall these young men be sent away from their studies because I am laid upon a bed of suffering?

The Greenbrier Association of Arkansas will convene with the Macedone church, embracing the second Sunday in October, 1884.

up of the fountains of the great deep" was the dislodgment of the waters from their ocean beds, and that the waters that descended in rain for forty days, mingled with these, were enough to cover every part of the earth. "Thou coverest it with the deep, as with a garment."—Psalms civ. v. 6.

It may not all have been covered at one and the same time, but yet it was all and every part covered with water, during the forty days. An instantaneous deluge of every portion of the whole earth, it is not necessary to assume, in order to maintain the truth of the Mosiac account in Genesis, vii.

Is there not a tradition among the Eastern Nations, that the morning of the creation was a long period of spring-like temperature? And is it not a fact demonstrated by deep-sea soundings of navigators, that there are depths in the ocean beds, greatly exceeding the altitude of the highest mountains? I have recently seen the statement, that a depth of six miles had been reached by soundings between Asia and America, in the region of Behring Strait. That exceeds by a mile the highest peak of the Himalaya mountains. I need not be the highest mountain peak on the globe. A mile to the northward of the northern pole, the rotary motion and the swaying up and down of the globe for forty days, covering rest, and the deluge is explained.

THE RELATION OF BAPTISM TO THE CHURCHES OF CHRIST.

REMARKS.—THE CHURCHES OF CHRIST.

THE various and various notions of the churches as to the relation of baptism to the church, to some grave disorders and abuses to which, as a practical use of my theme, allow me to call attention.

1. A PERVERSION OF BAPTISM.

Persons often present themselves as applicants for baptism without any intention of uniting with any church, but with the avowed intention of entering into no church connection, on the ground that, by conversion, they are already members of the mystical body of Christ, and church relations are unimportant, and as it is a matter of doubt whether baptism is right, they propose not to unite with any, or, in other cases, they propose to unite with some sect which does not practice baptism, except in the form of some spurious subscription, and which has departed from the faith and order of the gospel. But, in either case, they recognize the command of Christ, and want to follow him in his ordinance according to the form and manner of his appointment. So they come to be baptized. And (strange though true!) there are men in the ministry who will put them under water as a Christian rite on these conditions—apply to them the form of the ordinance specially appointed of God as an introduction into the visible fold of Christ, with a distinct understanding that they are to run at large, or enter whatever inclosure they please. They ought to know—for the Scriptures make it plain—that baptism has no place except in the visible church, to which it is the appointed initiatory ordinance. We need not discuss the question whether baptism is the door into the church. If it is not the door it is at the door, and there is no getting in without passing through it. It is enough that God has placed it at the door of the visible church; and no agency, human or angelic, is authorized to remove it from that place. If it be removed and separated from the relations which it sustains there and nowhere else, it ceases to be baptism, though the form and formula be retained. Out of this connection, and without this special design, it is a nullity. But it is argued, on behalf of this lawless practice, "We are directed by the great commission to baptize into the true name, not into the church." Yes, our Lord has directed that on our enlistment in his service and entering his church militant by uniting, as we are required to do, with an organized congregation of his disciples, we take upon us that sacred name, enter into it, be immersed in it so to speak, by a public, solemn profession of faith in Christ

THE QUO MODO OF THE DELUGE.

SOME thirty-five years ago, I read a little book by an Ohio editor, a course of popular lectures on Astronomy. Only one lecture do I remember: The author imagined he could explain the quo modo of the deluge.

He assumed, that originally the axis of the earth moved in the plane of the horizon—that under a uniform temperature, perpetual spring reigned over the earth.

As an evidence of the truth of this assumed act, he mentioned the existence of fossil remains of animals, never found only in tropical regions, imbedded deeply in portions of Siberia. He assumed that they were in their native climate; whilst others I know account for their existence in that latitude, by supposing them to have been borne thither by the overflowing waters, and to have been left a deposit by the receding tide.

This was one argument in favor of his first assumption. He admitted of course what is well known now to be a fact, that the axis of the earth, instead of moving in the plane of the horizon, moves with an elevation at the north pole of 23 1/2 degrees above the horizon. About this there is no dispute I suppose among scientific men. [Supposing the editor's assumption to be true, how came the present elevation of the earth's axis at the north pole of 23 1/2 degrees above the horizon?

Of course if the first assumption be true, the change could only have been wrought by the same Almighty Being who created the earth, placed it in position, and set it in motion.

Admitting it to be true, that the earth was suddenly arrested in its orbit, its motion suspended, and by a wrench of the Almighty arm, its northern pole was suddenly thrown up; what effect would that have had, upon the seas and oceans?

In answer to this question, and throwing some light upon it, I will here present the views of David in the 104th Psalm, beginning at the 5th verse:

5. Who laid the foundations of the earth, that it should not be moved forever.

6. Thou coverest it with the deep as with a garment; the waters stood above the mountains.

7. At thy rebuke they fled; at the voice of thy thunder they hasted away.

8. They go up by the mountains; they go down by the valleys, unto the place which thou hast founded for them.

9. Thou hast set a bound, that they may not pass over; that they turn not again to cover the earth. This is David's account of the manner of the flood. That the waters of the seas and the oceans were forced from their deep basins and afterwards driven back and confined to their bounds, that they should not again turn "to cover the earth." Moses in Genesis vii. 11, "The same day even all the fountains of the great deep were broken up, and the windows of heaven were opened."

19. "And the water prevailed exceedingly upon the earth; and all the high hills that were under the heavens were covered."

20. Fifteen cubits upward, did the waters prevail; and mountains were covered."

Doubts have been thrown over the Mosiac account of the deluge; the question being asked, whence could all the water have come from, that was required to cover the earth 15 cubits, or 28 feet, above the highest mountains? And even some Christians have doubted if the deluge was total and not partial. But upon the supposition of the truth of the Ohio editor's theory, we can well imagine, that the sudden upheaval of the northern pole, would deluge the waters of the deep sea basins, and toss them over all the continents, even the highest mountains; and this constant swaying of the earth, up and down, like a pendulum seeking rest, the rotary motion still going on, we can conceive that every portion of the earth would, during the 40 days, have been totally submerged.

Now I have no doubt about the deluge, and a total deluge, and I have no doubt of its having been done by a miraculous exercise of Almighty power, and I do incline to the theory of the Ohio editor. Of one thing I have no doubt, that the "breaking

EXEGETICAL.

HADES—PARADISE.

WE have now noticed those Scriptures that tell where the righteous go after death. "Gathered unto people," is the uniform expression "Abraham's bosom" says Christ. What idea did Christ convey to the Jewish mind by this expression. Let Josephus answer. He says in his discourse on hadas, "that is divided, by a chaos deep and wide, that the just are conducted by angels to the right hand and are led with hymns, sung by the angels appointed over that place, unto a region of light, in which the just have dwelt from the beginning of the world; not constrained by necessity, but ever enjoying the prospect of the good things they see, and rejoicing in the expectation of those new enjoyments, * * * with whom there is no place of toll, no burning heat, no piercing cold; * * * but the countenances of the fathers, and of the just which they see always, smile upon them, while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosom of Abraham."

"Doddridge says, 'Both the rich man and Lazarus were in hadas, though in different regions of it. See Grotius' learned and judicious note here.' Christ was continually talking about heaven, what and who was in it. He could have said, he would have said, that Lazarus died and was carried by angels to heaven, if it were true. Our Lord told about another man departing this life and the language is, 'this day shalt thou be with me in Paradise.'"

He did not say this day thou shalt meet me in heaven. The word heaven occurs some one hundred and fifty times in his discourses, but twice he told us where the righteous go at death. Once he says "carried to Abraham's bosom," and the other he says, "to Paradise." Then these are equivalent expressions and his hearers understood, as can be abundantly shown from Jewish literature of those times. Did his hearers understand that the thief or Lazarus want to heaven? What did they understand by Paradise? What was its current meaning at that time? The phrase of thought presented in the rabbinical schools was, that "it was a region of the world, of the dead, of Sheol * * * the intermediate home of the blessed." See Smith's Bible Dictionary. This same author says "Sheol is always the abode of departed spirits, like the Greek Hades. * * * Consequently it has been the prevalent, almost universal notion, that Hades is an intermediate state, between death and resurrection, divided into two parts, one the abode of the blessed, the other of the lost." See articles Hell and Paradise.

Dr. Doddridge says Paradise is "that garden of God which is the seat of happy spirits in the intermediate state. Dr. Adam Clark, says, 'Among Christian writers, it generally means, the place of the blessed, or the state of separate spirits.' Dr. Geo. Campbell declares this to be the opinion of all Christian antiquity, Origen alone excepted. See his Dissertation VI. on Hades and Gehenna.

We are overpowered with the amount of like testimony, and cannot give a title. Let us cover the whole ground by quoting once more from that prince of Baptist commentators, Dr. G. W. Clark. Our only purpose in this article is to free the mind of the reader from that gross prejudice which leads him to say that Paradise and heaven are one. When this is done we have something to say on the subject that will help on our line of thought. This blind prejudice which defies reason and all authority must be broken or the truth will not enter. The blending and confounding of Paradise and Heaven is not the result of reason, historical research, philology, or anything that we know, save the blinding power of prejudice. Who ever thought that Paradise meant heaven, when seeing the word elsewhere than the three places where it occurs in the New Testament. Whoever confounded the primeval Hebrew *gan* in its many Old Testament occurrences with heaven? Whoever confounded these terms in reading Milton's Paradise Lost and Regained, or Bickersteth's "Yester-

day, To day and Forever," or reading anything else, written in any age of the world? How is it possible for a man to satisfy his own mind that these two words mean the same thing. The only way is to show that the context in the three New Testament occurrences, require a revision of their universal distinction. But this is not possible. So confident are we, that we would feel safe in resting the whole issue on these contexts. But these we will notice.

Let us hear from Dr. Clark on Luke 23:43. To-day, shalt thou be with me in Paradise." "The word Paradise which is of oriental origin, denotes a park or pleasure ground. In the Septuagint it is used for the garden of Eden Gen. 2:8. Very naturally the words came to be applied to any place of beauty and happiness. The Jews applied it to that part of Hades, the underworld, or abode of the dead, where the souls of the righteous await the resurrection."—*Alford*.

The word in Hebrew corresponding with Hades is Sheol. Whatever may have been the conceptions of the early Hebrews with regard to the separation between the righteous and the wicked in Sheol, those of a later period, plainly conceived of such a separation. To them Hades and Sheol alike designated the place of the righteous and wicked dead, the former inhabiting the regions of the blessed called Paradise, while the latter dwelt in the abyss called Tartarus. Paradise was also styled Abraham's bosom. The Jews spoke of all true believers as going to Abraham and to be in Abraham's bosom—a metaphor borrowed from the manner of reclining at meals—was equivalent to being in Paradise in the general receptacle of happy, but awaiting souls. (Compare, Luke 16:22.) It is supposed that Jesus spoke in terms such as the penitent himself would understand. In proclaiming him, therefore, that he should be with him that day in Paradise, he evidently understood that Jesus would that day enter into the abode of the righteous after death, and that he himself would be with him there on that day, an assurance doubly comforting in that he would not be left to linger in agony two or three days as crucified persons often did, but after a few hours at most of suffering would pass into the same blessed abode. Jesus did not speak of heaven, * * * but of Paradise, that blessed but temporary dwelling place of disembodied, redeemed souls between death and the resurrection. In this intermediate state they are indeed happy and blessed, but they have not entered into the fullness of glory. They are not yet glorified. They are neither joined to their spiritual bodies and made fully like unto Christ, nor have they entered into that kingdom which was prepared for them from the foundation of the world. For these they must await the resurrection—the redemption of their bodies. (Compare author in Christian Review, April, 1892, p. 25, ff.)

Geikie, in his "Life of Christ," says of the word Paradise, page 542, note, "The young thief would doubtless understand it in the sense in which his nation then used it." Then doubtless he did not think of going to heaven. Let us next study the three passages where this word occurs, and see if they contradict its universal meaning.—*Baptist Gleaner*.

LETTER FROM ARKANSAS.

PRO. GRAVES:—Thinking that the many readers of THE TENNESSEE BAPTIST would like to hear from this portion of the country, I offer these few thoughts.

Not long since I conducted a meeting for Union church, of which I am pastor. The church has been in a luke-warm state for quite a while, and seemingly doing nothing for the cause. Our meeting lasted two weeks. A portion of the time we had the services of Brother John J. Haynes, a very worthy man, and whose labors were highly appreciated. During the series of meetings the church was revived and the cause of Christ advanced. Such a grand and glorious meeting has not been witnessed here for several years, so I was told. There were twenty-three sermons delivered, and there were twenty-three accessions to the

church—thirteen were received by baptism, and the others by letter and restoration. The church now has something near 100 members. "The Lord has done great things for us, whereof we are glad."

FALCON BAPTIST CHURCH.

On last Sunday evening I visited the Baptist church at Falcon, in company with Captain John Parker, who is one of our firm, unwavering Baptists. We reached the church at 7 p.m., just before the minister began the sermon. Notwithstanding the congregation had been called to order, there was an old-fashioned hand shaking. Among the many who met us with cheerful hearts to happy welcome was Brother J. W. Land, a true pastor, and Brethren W. R. Stover, R. W. Milwee, Wm. Atkinson, Dr. Rice and Dr. Jones. One could but feel happy to meet them. I was seated into the stand, where I found one of the students of Jackson University, Brother M. Jones, who was just about announcing his text. Brother M. Jones preached a grand sermon. This is the same B. W. Milwee that labored with Brother Stover near Cotton Plant, Ark., this last summer. We predict a bright future for him and his church that he is ours. God bless you, Brother M. Jones.

During the series of meetings at this church your writer preached four sermons. At the close of the last sermon I presented a man near falling as a victim of sympathy all over between the heart and lungs.

I must say that we had a grand series of meetings, and while there were no accessions to the church, we believe that good was accomplished. When this church was organized here there was a strong Methodist society. In the town of Falcon the Baptists beyond reason. The church has earnestly contended for the faith, and that Methodist society has retreated and now holds forth about three miles south of Falcon. May God bless you, brethren. Still going.

Falcon church now has the worthy services of Brother Landers. Brother Landers is a promising Baptist.

The Baptists of our country are pressing this with Brother Graves, and hope to meet soon. Hoping that this will not end the waste basket, and that God will bless your paper. I remain yours in Christ.

R. H. WILSON.

Baldwin, Nevada county, Ark. Sept. 20, 1884.

FROM MISSISSIPPI.

PRO. GRAVES:—I have recently been engaged in meetings at each of the churches in the county—Hickory Grove and Tyro, both in Lincoln county. The Lord was with us and I greatly rejoice at Hickory Grove. There were four hundred accessions to the church, and the brethren greatly revived and strengthened. They have resolved on having preaching twice a month. The meeting at Tyro was one of the best I ever saw. There was no excitement, but a deep seriousness seen and to pervade the whole community. There were forty accessions to the church, thirty-six of them by baptism. The additions were from the best people of the country, merchants, doctors and substantial farmers. Nine-tenths of Tyro are now Baptists, while the church numbers one hundred and forty-two, and will have preaching twice each month. Elders W. M. Gordon and W. J. Hargis, were with me in the beginning of the meeting which lasted two weeks, but my greatest ministerial help came from Bro. J. H. Edwards, the able and devoted pastor of Oxford. He stayed with me to the very close of the meeting, laboring incessantly, and most effectively for the Master. He is indeed a noble man, wholly consecrated to the work and delighting in it. As soon as our people sell some cotton, and have a little money, I intend raising you a club for the Old Banner. Fraternally,

J. H. AMARZU.

Glennville, Miss.

THE TENNESSEE BAPTIST FOR 50 CENTS. We will send this paper 4 months from date of subscribing for 50 cents, and all ministers and members 12 months for \$1.

LETTER FROM WEST TENNESSEE.

PRO. GRAVES:—I have been so closely engaged preaching since the 3rd of August, just past, and so much fatigued, that I have not written you as I had intended.

My labors at Piney Grove and Walnut Grove, have been greatly blessed since I last saw you.

I held a series of meetings with the Plouy church, beginning on the 4th Sunday of August, 1884, continuing seven days. On the last day I immersed fourteen into the name of the Father, Son and Holy Spirit. There were seven accessions to the church during the meeting; two more had since. Others professed faith who did not unite with the church. The total number of accessions within the Association year have been twenty-eight—two of whom were Methodists. This meeting was said to be the best one we have had in 17 years. On the evening before the meeting, old Sister Phoebe Greer, who was 80 years old and one of the most faithful members a life long, arose and expressed her desire to go to God for His goodness, and that He had given her the desire of her heart in the conversion of her hearted sinners and the redemption of her church. These were her last words. She suddenly ceased to speak, and lay on her back, breathing irregularly about 30 minutes, when her heart ceased to move, and she expired. She had often expressed her desire to die a Baptist before a revival. God gave her that desire. She was buried the next day in the burial lot beside her husband.

On the next day I began a series of meetings at Walnut Grove, which continued eight days, and resulted in twenty-five professions, forty-two baptisms, and one restoration. The total number of accessions to the church within the Association year past were fifty-five—six of whom were from the Methodists, and others say they will leave the Methodists and come to us. These churches are God's landmarks, who are strict church members, and in theory and practice.

Now, I know that I, as pastor of these churches, had a real liberating sermon, joined in union meetings, and thus recognized their errors as right, I would have had the pleasure of seeing what I would see. On the 10th of August, and the church is now in the field who would see the truth, and who would oppose it, and seek to oppose their Master, instead of men. If we were to oppose men, we are not the servants of Christ. We cannot serve two masters.

I would give you a history of Unity Association, but Bro. J. M. Senter promised to do so. I will say this, she has pushed forward and now leads in the list of Associations in Tennessee. I led her in prayer for your speedy recovery.

C. C. Mc DANIEL.

Pine Top, Tenn., Sept. 20, 1884.

A LANDMARK IN ARIZONA.

A special and urgent invitation on Friday morning last I took the stage for Camp Verde, forty miles from Prescott. At sundown the stage took me to the house of Rev. J. C. Bristow, the beloved pastor of the little Baptist band of this Verde valley. After a pleasant introduction to his family, and a splendid supper, the family gathered around the altar for prayer. When we had read the fourth chapter of first Peter, and bowed in prayer with them, the family all joined in the song, "Nearer my God to Thee." This reminded the writer that the Lord was not without his "ministers," even in the far "West." Looking around upon the book-table I found the "Seven Dispensations," together with some other Baptist books, and much to my surprise, a copy of THE TENNESSEE BAPTIST. "This," said the father, "is the best paper that I ever saw." I will not attempt to tell you of all the pleasures of my trip, but I do say, Bro. Editor, that if you had been present during the three days' meeting, in which were sung such songs as "I am just from the Fountain," you would have been constrained to believe that even here in this "wilderness" country we have yet some of the same good old "Apostolic religion." Prescott, Sept. 3, 1884. J. M. GREEN.

REVIVAL NEWS.

DEAR BAPTIST:—We closed a good meeting at Center Hill on last Monday. It lasted nine days. We had quite a revival. I do not know the number of professions. There were six that I know of who did not unite with the church, I think they will at the next regular meeting. We had twenty-nine additions, nine by letter and restoration, and twenty by experience of grace—eighteen of them were baptized, and two are holding over. I learned, after coming out of the water, that I had converted two to Baptist sentiment, one a Methodist, who acknowledged that she had not been baptized, though she had been in the water and knelt and had some poured on her head. Nor did I tell the audience that immersion was "positively taught in the New Testament," but deduced such arguments from its symbolism as to prove immersion—the way that I have argued for thirty years. Our able Bro. A. J. Ince, was with us for six days and did splendid preaching, much endeavoring himself to most, if not all the congregation. He is a preacher. I hope to baptize more there at the next meeting. We had 22 baptisms there last year, and had no ministerial aid for the pastor, though the good brethren and sisters helped much. Thanks be to God for His unspeakable gifts, for the glory is His. To His name be all the praise.

R. J. COLEMAN, PASTOR.
Cabot, Ark. Sept. 19, 1884.

RESOLUTIONS.

WHEREAS, There are certain slanderous reports being circulated on our beloved pastor, W. F. Aushon, and whereas, said reports are without the least foundation, but are calculated to injure our dear brother, and, also, the cause of our Master, Therefore: We, the Baptist Church of Christ at Bethlehem, do hereby denounce said reports as base falsehoods, and do heartily commend our Brother W. F. Aushon, to any church or community, as a Christian gentleman, and an excellent preacher of the Gospel of Christ.

Resolved, Therefore, That these resolutions be spread on our church book, and that a copy of the same be sent to the Baptist Record, and the THE TENNESSEE BAPTIST for publication.

Done in Conference, August term, 1884, and signed by order of the Church.

W. D. ALLEN, Mod. pro tem.
B. P. WRIGHT, Church Clerk.

G. M. MAXWELL—IMPOSTOR.

EDITOR BAPTIST:—We, the church committee of Cedar Grove church, Independence county, Arkansas, request the publication of the following:

G. M. Maxwell, once a member of Cedar Grove Baptist church, Independence county, Arkansas, was expelled from said church for dissension and lying. He still holds his credentials, having refused to surrender the same to the church on demand. Said Maxwell is perhaps 35 years old, about 5 feet 5 inches high, fair skin, light hair and blue eyes. He is held by the church as a religious impostor and very bad man. Baptists please look out. Reference, J. H. Bayless. J. W. Sims, Chairman.

[American Baptist Flag and the Evangel please copy.]

Central Association met with Bell's church last Saturday, re-elected W. G. Inman Moderator, H. C. Irby Clerk, and J. M. Senter Treasurer. Forty-seven of the fifty churches reported a membership of 4,611, loss over last year 251. One new church added: Baptisms 266, gain of 46; deaths 53, 6 less than last year; 35 Sunday-schools, 1 gain; pupils 2146, gain 216; State Missions \$386, loss \$28; Foreign Missions \$260, gain \$120; Home Missions, \$13, loss \$27; Ministerial Relief \$33, gain \$30; Ministerial Education \$434, gain \$64; Endowment \$532, gain \$532. Total contributions \$1,058, gain \$683. Churches lettered off to aid in the organization of a new Association, carrying a membership of 1,250. Collected for Foreign Missions \$80. Next meeting at Humboldt, Tenn. J. M. SENTER.
Trenton, Tenn., Sept. 20, 1884.

Associational and State Missions

THE PLAN OF CO-OPERATION.

1. Let each Association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education. The chairmen of these committees will constitute the Board of Collection for the State Convention.
2. Let the members of this Board of Collection report and remit, monthly if possible, to the Missionary Secretary of the Convention, the moneys collected for the various causes by the several churches in their Associations, stating plainly for which cause.
3. Let the Executive Committee of the Association nominate for appointment by the State Board, a missionary for the bounds who shall be the joint missionary of the Convention and the Association.

[We trust our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.]

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION. Maintains the work of the Gospel in destitute regions in Texas, Arkansas, Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest.

OFFICE OF STATE BOARD OF MISSIONS AND SUNDAY-SCHOOLS, TENNESSEE BAPTIST CONVENTION.

DEAR BROTHER:—Although more than two months have elapsed since the adjournment of the Convention, the Board of Missions and Sunday-schools have so far been unable to secure the services of a proper man to serve as Missionary Secretary.

As soon as it was known that Bro. Bailey would not accept the position, the Board began actively the search for some other, but so far have failed to find any one possessing the necessary qualifications for the office who would accept it. The search is still being prosecuted with all possible vigor, in the hope that the Lord will soon direct us to the right man, but in the meantime all missionary work of the Board is at a stand-still, and much of the ground gained in the last few years will soon be lost unless operation be speedily resumed.

There is a debt of about \$1,000 against the Board, and a further debt of about \$600 against Associational Boards, which ought to be paid. We cannot print the Minutes of the last session of the Convention until there is money in the treasury to pay for the same.

In view of the foregoing, we have been instructed by the Board of Missions and Sunday-schools to appeal to the churches for aid to remove the existing indebtedness, and pay for the printing of the Minutes.

Why should I collections stop simply because of the want of one officer? Surely the churches of Tennessee do not intend to stop aiding the State Mission cause simply for the reason that there is no collecting officer in the field.

If contributions were still coming in freely, and the debt were being rapidly reduced, it would be much easier for the Board to find a Missionary Secretary.

We would like to hear from you at once, by letter addressed to W. M. Woodcock, Nashville, Tenn., making suggestions to the Board as to the best method to pursue in the present critical condition of the State work, and promising to take a collection in aid of that work at the next meeting of the church, and to at once forward the same to the Board.

You are not only invited to make suggestions as to the best way out of our present difficulties, but you are also invited to ask freely about the present condition of the work, and your questions will be fully and frankly answered.

The Board is not incurring any indebtedness now, not even the salary of a Missionary Secretary, and it does seem that the 80,000 Baptists of Tennessee ought to be able to very soon lift the debt now existing.

Fraternally,
G. S. WILLIAMS, President of Board.
WM. HENRY STRICKLAND, Miss. Sec'y pro tem.
W. M. WOODCOCK, Committee.

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST for 4 months, from time subscription is received to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1. PUBLISHERS.

PUBLISHERS.

17 8

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised are absolutely pure
CONTAIN AMMONIA.

THE TEST:
Place a cake top on a hot stove until heated, then remove the cover and pour a glass of water over it. If it rises to the top of the glass, it is pure.



DOES NOT CONTAIN AMMONIA.
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the consumer's reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,
Bakers of

Dr. Price's Special Flavoring Extracts,
The strongest, most delicious and purest flavor known, and

Dr. Price's Lupulin Yeast Gems
For Light, Healthy Bread, The Best Dry Hop

FOR SALE BY GROCERS.
ST. LOUIS.

CHICAGO.

LIGHT HEALTHY BREAD



The best dry hop yeast in the world. Bread raised by this yeast is light, white and whole-some like your grandmother's delicious bread.

GROCERS SELL THEM.

Price Baking Powder Co.,
Makers of Dr. Price's Special Flavoring Extracts,
Chicago, Ill. St. Louis, Mo.

CHICAGO.

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KENDALL'S SPASIN CURE.

SAN FRANCISCO, CAL.,
January 16, 1889.

Messrs. J. B. Kendall & Co., Gents:

—Through the recommendation of a friend about a year ago, I was induced to give your Kendall's Spasin Cure a trial, and I am pleased to say that I was fully satisfied with the results. I used it in several instances upon splints, which after a few applications were entirely removed. I also used it on a skin with the same results. The medicine has grown in popularity in this vicinity in the past few months, and what is still more to-day I believe is put out upon its merits.

ALEX. McCORD,
Foreman City N. K. Co.

In experimenting with cotton seed meal at the Mississippi Agricultural College a steered for feed, gained 200 pounds in fifty six days, or an average of about four pounds per day, consuming an average of about four and two-fifths pounds of seed and eleven pounds of hay and straw. The cost of feed per day was not quite 10 cents, or about \$5.50 for 200 pounds of beef.

What we are afraid to do before men we should be afraid to think before God.

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The True Elixir of Life

is AYER'S SARSAPARILLA, a highly concentrated medicine, scientifically compounded of the genuine Honduras Sarsaparilla, Yellow Dock, Monkshood, Stillinger, Fodder of Potassium and Iron, and other ingredients of great strength and curative virtue.

AYER'S SARSAPARILLA has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

AYER'S SARSAPARILLA is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

AYER'S SARSAPARILLA is the most popular Blood Purifier among sailors, and is in nine-tenths of the medicine-chests of the best class of American, English, German, and Danish vessels.

AYER'S SARSAPARILLA contains no Arsenic and Aloes, as do many falsely called Alteratives, foisted upon the credulity of the public.

AYER'S SARSAPARILLA has been for many years recognized as the best Alternative and Tonic Medicine in all civilized countries.

AYER'S SARSAPARILLA promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

AYER'S SARSAPARILLA Effects radical cures of all maladies arising from the taint of Scrofulous or Contagious Diseases, or the corruption of Mercury in the system.

AYER'S SARSAPARILLA is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

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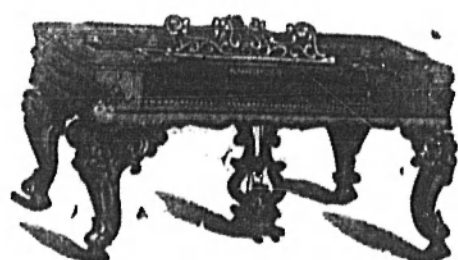
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MENCKEN BROTHERS,
Memphis, Tenn.

Mr. C. H. Spurgeon is suffering from his old complaint, rheumatic gout, and his son, Thomas Spurgeon, is suffering in his place.

Rheumatism is the most terrible disease that has ever afflicted humanity, yet it instantly yields to the powerful drug that Kendall's Spavin Cure is composed of. Read advertisement.

There are only two Chinamen in the country who possess the great American privilege of casting a free ballot.

Woolen will be principally used for walking and out-door dresses this fall, silk and velvet being reserved for more ceremonious occasions.

Mr. John S. Thompson, an experienced sheep breeder of Arcadia, Ind., is of the opinion that a cross of Shropshire and Merino sheep is all that can be desired, the lamb being vigorous and healthy, and if the flocks are well kept may consist of 500 or 1,000 head.

Messrs. Forrest & Co., of Brooklyn, New York, are now selling an Electric Belt for \$1 which has heretofore sold at \$6. Such a large reduction is worth considering on any kind of goods, and we would advise those of our readers who are troubled with any of the diseases set forth in their advertisement. In this issue, to which we refer you, to send for the Belt and test its merits.

The Central Baptist credits Rev. G. L. Black with this terse statement of a truth too little pondered:

It is just a modest way a man has of saying "I am God," when he says "I am an infidel," for he means that he is God to himself.

We may go further. Sir, all sin, in its last analysis, is self-deliction. It is man's determination to be a law, and therefore a god, unto himself. Every sinner, as well as every infidel, is thus practically a rival of Jehovah—a usurper at his throne and sceptre

It: every minister should have one.
A. BOUTH,
Union Depot, East Tennessee.

I have been wearing one of your Body and Lung Braoses since last August; and I am free to express my gratitude to you for the great benefits. I am a farmer; and when I am able to get out of the house, I am capable for manual labor, and had been, for seven years, almost worthless on account of a weak back and general debility, from which the Braose has given me great relief. In riding horse-back, no one has any conception of it. I am well able to be a soldier, I would not be willing to be a Weasener, You. T. E. & M. HUNTEN.

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Published for the Benefit of
Her Fellow-Sufferers**

I have endured from you forty years
for my female friends. The earliest all live
in and near West Point, Miss. All have ben-
efited. The rest of them are all bright-
ened, and improving fast, and would
be without their braces for any amount. No
one of them regrets paying their money for
it. I do think it will benefit any one
badly treated, and afflicted, all back diseases,
and greatly indebted to the Lord for restora-
tion, all from wearing the brace.

—MRS. E. C. WESTERNWOOD

A GEORGIA EVANGELIST.
 Having given the Banning Brace a 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.

Ed. J. The Graves—Dear Sir: I have consulted with the parties and ordered Braces from you, and it is impossible for me to say words in which to express their delight. The Braces ordered for slight rupture, with a brace for the groin, and a brace for the back, says he has no need of the rupture, and that he has never worn it at all. They have proved perfectly satisfactory; and neither the groin nor the back brace has hurt them, and do without. G. D. STEDMAN, Monticello, Ark.

Mrs. Graves—I have been wearing Haunting's Body and Lung Brace about a day, for extreme weakness of my back, and I feel as my other, and am thankful that I am much benefited, though perhaps clear of my malady. I can ride back to work again, follow my plow, in a day, with far greater ease, than I

I need.
 Horn Lake, Miss., May 19, 1877.
For Horse-back Riding.
 I have traveled across the State of Missis-
 sippi on horseback since winter set in and there-
 in very feeble health, I made the trip
 comparatively no physical fatigue. I believe
 it would have been utterly impossible
 have stood it without the Brac. It is
 eminently the very thing for those who
 to travel much on horseback. Let all
 have it to do get a Brac as soon as possible.
 Camden, Miss., January 8, 1878.

PRICE OF BRACE.

The price of this Brace before war was £20, and £25 when fitted by the medical profession.

The patent having expired I have secured the manufacture of 1000 of the Improved Brace upon such terms that I can furnish them at the following prices:—

Plain Brace, ordinary size		10s
Single Extra Brace, ordinary size		12s
Double		14s

I offer my Improved Brace to any

as a premium for a club of 18 subscribers to THE BAPTIST at \$2 each for seventy-five cents for every subscriber you fail to get of the club. Or one Brace for ten Braces cash, \$10 each.

Belties.—All sizes over 40 inches, have been expressly made for \$2.00 extra. Pad and Hipping dismounted for \$2.00. H. pads (separately) for single or double use \$2.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

Take a tape, if you have not a far measuring tape-line, and add two inches **BELLOW** the tips of the fingers around the abdomen, and send measure in inches. The excess is marked in ones, eighths, and sixteenths enlarged two inches.

In all cases the cash must accompany the order, with the name of nearest Express office, as money sent out on trial to be returned. A perfect fit is guaranteed. We do not Brace by mail, when 25 cents additional is sent to prepay postage and register fee. The Brace will be changed by purchaser paying 50c or mail charges. Address

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

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Our Pulpit.

"MY LORD AND MY GOD."

BY C. H. SPURGEON.

TEXT: "And Thomas answered and said unto him, My Lord and my God."—John xx. 28.

WHEN the apostles met on the first Lord's day after Jesus had risen, Thomas was the only disciple absent out of the eleven. On the second Lord's day Thomas was there, and he was the only disciple doubting out of the eleven. How much the fact of his doubting was occasioned and helped by the fact of his former absence I cannot say; still it looks highly probable that had he been there at the first, he would have enjoyed the same experience as the other ten, and I would have been able to say as they did, "We have seen the Lord." Let us not fail to meet with our fellow-believers. For my part, the assemblies of God's people shall ever be dear to me. Where Jesus pays his frequent visits, there would I be found.

On the second occasion Thomas is present, and he is the only one out of the eleven who is vexed with doubts. He cannot think it possible that the Lord Jesus, who was nailed to the cross, whose side was pierced, could have really risen from the dead. Observe joyfully the Lord's patience with him. All the others had been doubtful too, and the Lord had gently upbraided them for their unbelief and the hardness of their hearts; but Thomas is not convinced by the ten-fold testimony of his brethren, who each one well deserved his implicit confidence. If Thomas will not be convinced except by what I must call the most gross and materialistic evidence, He will give such evidence; if he must put his finger into the print of the nails, he shall put his finger there; if he must thrust his hand into his side, he shall be permitted to take that liberty. Oh, see how Jesus condescends to the weakness, and even to the follies of his people! If we are unbelieving it is not his fault; for he goes out of his way to teach us faith, and sometimes he even gives what we have no right to ask, what we have no reason to expect, what it is even sin in us to have desired.

Further, I conceive that our Lord thus personally dealt with Thomas because he would have us see that he will not lose even one of those whom the Father has given him. The Good Shepherd will leave the ninety and nine to seek the one wanderer. If Thomas is the most unbelieving, Thomas shall have the most care. He is only one, but yet he is one, and the Lord Jesus will not lose one whom he has ordained to save.

I let us consider the exclamation of Thomas, "My Lord and my God." This is a most pithy and hearty confession of the true and proper deity of our Lord Jesus Christ.

It is as much as a man could say if he wished to assert indisputably and dogmatically that Jesus is indeed God and Lord. We find David saying, "O Lord of hosts, my King and my God," and in another place (Psalm xxxiv. 23) he says, "My God and my Lord," terms only applicable to Jehovah. Such expressions were known to Thomas, and he as an Israelite would never have applied them to any person whom he did not believe to be God. We are sure, therefore, that it was the belief of Thomas that the risen Savior was Lord and God. If this had been a mistake, the Lord Jesus would have rebuked him, for he would not have allowed him to be guilty of worshipping a mere man; no good man amongst us would permit a person to

call him God and Lord. The perfect Jesus accepted divine homage, and therefore we are sure that it was rightly and properly given, and we do here at this moment offer him the like adoration.

I regard this cry of Thomas, first, as a devout expression of that holy wonder which came upon him when he made the great discovery that Jesus was assuredly his Lord and his God. It had flashed upon the mind of Thomas that this august person whom he had regarded as the Messiah was also God. He saw that the man at whose feet he had sat was more than man, and was assuredly God, and this amazed him so that he used broken speech. He does not say, "Thou art my Lord and my God," as a man would say who is making a doctrinal statement, but he brings it out in fragments, "My Lord and my God." He is amazed at the discovery which he has made, and probably also at the fact that he had not seen it long before. Why, he might have known it, and ought to have perceived it years before! Had he not been present when Jesus trod the sea? when he hushed the winds, and bade the waters sleep? Had he not seen him open the blind eyes, and unstop the deaf ears? Why did he not cry, "My Lord and my God," then? Thomas had been slow to learn, and the Lord might have said to him, as he did to Paul, "Have I been so long time with you, and yet hast thou not known me?" Now on a sudden he does know his Lord—knows him to such a surprising extent that such knowledge for him is too wonderful for him. He had come to the meeting to prove whether he who appeared to his brethren was the same man who died on Calvary, but now he seems to have forgotten that original question; it is more than answered, it has ceased to be a question; he is carried further by the flood of evidence, he is landed in a full belief in the Godhead of Jesus. He spies out within that wounded body the indwelling Godhead, and at a word he springs beyond the conviction that it is the same man to the firm assurance that Jesus is God; and consequently in broken accents, but with double assurance, he cries, "My Lord and my God." My brethren, how I wish you would all follow Thomas this morning! I will stop a moment that you may do so. Let us wonder and admire! He that had not where to lay his head, he that suffered scourging and spitting, and died on Calvary, is nevertheless God over all, blessed forever. He who was laid in the tomb, liveth and reigneth, King of kings and Lord of Lords. Hallelujah! Behold he cometh in the glory of the Father to judge the quick and the dead. Let your spirits drink in that truth, and be amazed at it. If the fact that Jesus the Son of God, suffered and died, and died for you, never astonishes you, I fear that you do not believe it, or have no intelligent apprehension of the full meaning of it. Angels wonder, should not you? Oh, let us feel a holy surprise to-day, as we realize the truth that he who has redeemed us from our sins by his blood is the Son of the Highest!

Next, I believe that this was an expression of immeasurable delight; for you observe he does not say, "Lord and God," but "My Lord and my God." He seems to take hold of the Lord Jesus with both hands, by those two blessed "mys"—"My Lord and my God." Oh, the joy that flashed from the eyes of Thomas at that moment! How quickly his heart beat! He had never known such joy as at that instant, and though he must have felt deeply humbled, yet in that humiliation there was an excessive, sweetness of intense satisfaction as he looked at his di-

vine Lord, and gazed on him, from the pierced foot up to the head marred with the crown of thorns, and said, "My Lord and my God." There is in these few words a music akin to the sonnet of the spouse in the Canticles when she sang, "My beloved is mine and I am his." The enraptured disciple saw the friend of his heart standing before him, shining upon him, and knitting his heart to him. I pray you follow Thomas in this joy in Christ.

He is altogether lovely, and altogether yours. He loves you with all the infinity of his nature. The tenderness of his humanity and the majesty of his Deity blend in his love to you.

More than this, I believe that the words of Thomas indicate a complete change of mind—in other words, a most hearty repentance. He has no asked of the Lord Jesus to be permitted to put his finger into the print of the nails. No, all that has gone without debate. If you read the Saviour's words as commanding him to do so, then we may conclude that he did so; but if you read them as only permitting him to do it, then I think he did not do it. I put the question to a dear companion of mine. I read the passage, and I then asked, "What think you, did Thomas put his hand into Christ's side?" and the answer from a thoughtful mind and a gentle heart was this—"I do not think he could; after the Master had so spoken to him he would shrink from doing so, and would think it willful unbelief to attempt it." This reply coincided exactly with my own convictions. I feel sure that had it been my case I should have felt so ashamed at ever having proposed such a test, and overwhelmed to find the Lord yielding to it, that I could not have gone an inch further in seeking tokens and proofs, unless I had been absolutely commanded to do so. So judging Thomas to be like ourselves, and indeed much better than any of us, notwithstanding his imperfection, I gather that he completely turned around, and instead of putting his finger into the print of the nails, he cried, "My Lord and my God."

This exclamation is also a brief confession of faith. "My Lord and my God." Whoever will be saved, before all things it is necessary that he be able to unite with Thomas heartily in this creed, "My Lord and my God." This short creed of Thomas, I like, for it is brief, pithy, full, sententious, and it avoids those matters of detail which are the quicksands of faith. Such a belief is needful; but so man