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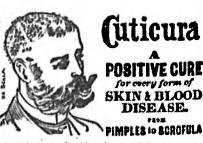
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"MY LORD AND MY GOD."

BY C. H. SPURGEON

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, an I would have been able to say as they did, "We have seen the Lord." Let us not fail to meet with our fellow-bellevers. For my part, the assemblies of God's people shall ever be dear to me. Where Jesus pays his fre-

quent 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. Ail the others had been doubtful too, and the Lord had gently upbraided them for their unbelief and the hardness of their hearts; but Themconfidence. If Thomas will not be convinced except by what I must call the most gross and materialistic evidence, Ho will give such evidence; if he must put his tinger 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 oven gives what we have no right to ask, what we have no reason to expect, what it . was 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, but yet he is one, and the Lord Jesus will not lose glory of the Father to judge the quick and the dead. Thomas shall have the most care. He is only one. one whom he has ordained to save.

'My Lord and my God." This is a most plain and bled, and died for you, never astonishes you, I hearty confession of the true and proper delty of fear that you do not believe it, or have no intelli-

indeed God and Lord. We find David saying, "O he who has redeemed us from our sins by his blood 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. immeasurable delight; for you observe he does not We are sure, therefore, that it was the belief of my God." Oh, the joy that flashed from the eyes to come, even the Lamb that was slain, who is risen, Thomas that the risen Savior was Lord and God. of Thomas at that moment! How quickly his heart and who liveth forever and ever, "My Lord and

this moment offer him the like adoration. I regard this cry of Thomas, first, as a devout

TEXT: "And Thomas answered and said unto Him, My 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 amuzed 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, he makes adoration of it, he cries in ecstacy, "My Lord and my God.' He is amszed 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 whenJesus trod the sea? when he husbed 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 lears. and the Lord might have said to him, as he did to Phillip, "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 wonderbrethren, who each one well deserved his implicit ful 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 floo! 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 brothren, 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 Lord's. Hallelujah! Behold he cometh in the Let your spirits drink in that truth, and be amazed at it. If the fact that Jesus the Son of God, suffered gent apprehension of the full meaning of it. An-It is as much as a man could say if he wished to gels wonder, should not you? Ch, let us feel assert indisputably and dogmatically that Jesus is holy surprise fo-day, as we realize the truth that is the Son of the Highest! Next, I believe that this was an expression of

Such expressions were known to Thomas, and he say, "Lord and God," but "My Lord and my God." as an Israelite would never have applied them to He seems to take hold of the Lord Jesus with both any person whom he did not believe to be God. hands, by those two blessed "mys"\_"My Lord and I this had been a mistake, the Lord Jesus would beat!He had never known such joy as at that instant, my God." good man amongst us would permit a person to ness of intense satisfaction as he looked at his di- that he had his thoughts revealed. The Saviour

call him God and Lord. The perfect Jesus accepted | vine Lord, and gazed on him, from the pierced feet divine homage, and therefore we are sure that it up to the head marred with the crown of thorns, was rightly and properly given, and we do here at | 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 whon she sang, "My beloved is mine and I am his." The enraptured disciple saw the friend ot his heart standing before him, shining upon him, and knitting his heart to him. I pray you follow Thomas in this joy iu

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 repontance. He has no asked of the Lord Jesus to be pormitted to put his iluger 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 ommanded 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 heartly 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 no man can truly hold it unless he be taught of the Holy Ghost. It is therefore a most needful and saving creed that we should cry to the Lord Jesus, "My Lord and my God." I ask you to do this now in your own hearts. Reuew your own faith, and confess that he who died for you is your Lord and God.

Figally, I regard it as a distinct and direct act of adoration. At the feet of the manifested Saviour. Thomas cries, "My Lord and my God." It sounds like a rehearsal of the eternal song, which ascends before that throne where cherubim and scraphim continually do cry, "Holy, holy, holy, Lord, God of Sabaoth." It sounds like a stray note from those choral symphonies which day without night circle the throne of the eternal. Let us in solemn silence now present our souls before the throne, bowing in reverent adoration unto him that was, and is

have rebuked him, for he would not have allowed and though he must have felt deeply numbled, yet IL The first thing, I think, that led Thomas to him to be guilty of worshipping a mere man; no in that humiliation there was an excessive sweet- this confession of his belief in Christ's deity was

came into the room, the doors being shut; without words which Thomas had said to his brethren my God." They had not been reported to the Savior, but the Savior had read Thomas' thoughts at a distance,

that he saw and believed.

thoughts must be God.

III. Finally, let us see how we may come to it. Father from heaven.

Lord and my God." I remember the first time it my God." filled my heart. Burdened with guilt, and full of fears, I was as wretched as a man could be outside of hell-gate, when I heard the voice of the Lord saying, "Look unto me, and be ye saved, all the ends of the earth; for I am God; and there is none in me,

dozen or two in a cottage-poor broken words ination in this country than any man in our make opening the doors he suddenly appeared before were all that we could utter; but the Lord blessed "And," said he, "my God knows I have done my them by his own divine power. There and then it, and we heard a poor woman crying for mercy as heat to serve him faithfully, and I am satisfied that pointing to Thomas he repeated to him the very we came out; and we said inwardly, "My Lord and my brethren believe it, and love me, and I am

when we shall have our last opportunities in this I so love." I know the thousands of his brethren and he was therefore able to bring before him his life to flud this true. How comtorted and refresh- and friends will be glad to know his true condiexact words. Notice that the Savior did not say, ed have I often been when visiting dying salotal tion, and that he is so hopeful of a prelonged life of "Stoop down and put thy fluger isto the nail-prints Truly the Lord has prepared a table for them in neefulness. The great pile of letters from all secin my feet." Why not? Why, because Thomas the presence of the last enemy. I can truly say flows of the country, tender in their spirit, and had not said anything about his feet, and therefore that no scenes that these eyes have ever beheld so beautiful in their composition, assuring him of the Saviour did not mention them. Everything, gladdened me as the sight of my dear brethren and their sympathy, and love, and prayers for him was exact. We, in looking at it, can see the exact sisters when they have been departing out of the attest the wide-spread interest in him, and the hold ness; but Thomas must have felt it much more, world unto the Father. The saddest scene has he has upon the great Baptist heart. Its is now lie was overwhelmed. To have his thoughts put been the happiest. I have known some of them in going to devote his energies and ripe experience to in plain words, and to hear his own words repeat- life as self-distrusting, trembling, lowly-minded his paper, The Tennessee Barrier, and he asks his ed by him whom they concerned, this was truly believers, and when they have come into the valley friends and brethren to assist him by increasing its wonderful. "Oh," saith he, "He who now speaks of death-shade they have displayed no fear, no circulation, and they can increase its circulation to to me is none other than God, and he shall be my doubt, but all has been assurance. Placid, calm, ten thousand by next Christmas if they will. And Lord and my God." This helped him to his as-sured conviction, that one who had read his the last hours of timid believers. As I have heard stead of making his paper a source of revenue to their charming words, I have been certain of the himself, he has made it the means, in a great meas-And then, methicks, the very air, manner, and Godhead of him who giveth us victory while we ure, to educate struggling young ministers, and presence of the Savier converted the trembling die. It is faith in his name that makes men strong even clothe them sometimes, and his liberality has disciple. They say there is a divinity that doth in death. When heart and flesh fait us, only the known no limit except the end of his purse. Now hedge a king; that I am not prepared to believe; living God in our dying moments! In him we re- let his brethren cheer his heart by each one procurbut I am sure there was a majesty about the look joice with joy unspeakable and full of glory, as we ing a new subscriber, and I believe they will do it of our Lord, a more than human dignity in his say unto him in death, "My Lord and my God." as a pleasure to themselves. Let some brother in manner and tone and speech and bearing. Our Come, brothers and sisters, be of good cheer! A every Association bring this matter to the notice of Lord's personal presence convinced Thomas, so little further on we shall come to the narrow the brethren, and they will rejoice to have the opstream. This we shall cross in an instant, and then -It will be short, short time. Twenty years are has been a stormy conflict, fighting the good fight, That is our final point, and the most practical of soon gone. A hundred years even fly on eagles' all. I doubt not that the Spirit of God was at wings, and we shall be forever with the Lord in work with Thomas at that time very mightily, and the glory land. How sweetly we will sing to his life and character, and I believe that God will put that the true cause of his enlightenment was eternal praise, "My Lord and my God." There shall it in the hearts of his brethren to give him their heavenly illumination. If ever any one of us shall be no doubters in heaven; no skeptics shall worry honest, sincere prayers at a throne of grace, and by cry in spirit and in truth, "My Lord and my God!" us there; but this shall be the unanimous voice of the Holy Spirit must teach us. Blessed art thou all the redeemed-"Jesus is our Lord and God." who can call Jesus "Lord and God," for flesh and The united church, freed from every spot as the blood hath not revealed this unto thee, but the bride of Christ, shall be conducted to his throne, and acknowledged as the Lord's beloved, and then Bro. Dodson died all our papers were full of eulo-But I will tell you when believers do cry, "My shall she with full heart exclaim, "My Lord and

#### ELD. J. R. GRAVES.

WM/IIEN Bro. Graves was first stricken down, although he had superior medical skill to watch else." I did look there and then; I gave a faith- over him, there was little hope of his recovery; but are appreciated, and it will gladden a heert that glance to him who suffered in my stead, and in an after some days of painful uncertainty he began to instant my peace was like a river. My heart leaped rally from the shock, and the case to assume a better from dispair to gladness, and I knew my Lord to appearance. I saw him first toward the close of be divine. If any one had told me then, Jesus the first week of his sickness, and, while there was Christ is not of God," I would have laughed him a marked improvement, still no mortal could tell to scorn. He was beyond all question my Lord that the disease would not, like the lightnings, and my God for he had wrought a divine work strike another blow. But he has continued to improve, and now there is but little doubt that he bring them to Jesus. It may not be an argument to anybody else, but will entirely recover, and he shafes the strong hope But can men be brought to him now? Did be forgiveness consciously known in the soul, is a con- of a speedy restoration to health. I saw him again not say, I am no more in the world? How happy clusive argument to the man who has ever felt it. last week, and just before I left him he said: "I do were they who lived when he was on earth! They If the Lord Jesus turns your mourning into danc- not believe my w rk is done. I have always asked could repair to him in every trouble, and tell him ing, brings your feet out of the horrible pit, and God to take me home when my work is finished, every distress. Ye benevolent neighbors! you out of the miry clay, and sets your feet upon a rock and when I stood in the pulpit of the First church, could carry the paralytic, and place him beneath and establishes your goings, he is sure to be your handling the grandest subject in the history of the very eye of Mercy. You anxious father! you Lord and God henceforth and forever. He that this earth, and my falling body was borne away could go to him, and say, "Sir, come down ere my hath saved me is indeed God, and beside him there and laid down, I thought with rapture of my child die." You Martha and Mary, as soon as loving Savior, and asked them to sing, 'On Christ, Lezarus was afflicted, you could send to him, say-I will tell you yet again when Jesus has been the Solid Rock I Stand, and if my work had been ing, "Lord, behold, he whom then lovest is sick." Lord and God both to me and to you, and that is done, I believe he would have let me go up in that And cannot you, my dear readers, cannot you spin times when he has blessed our labors, and laid grand, swelling anthem." As he spoke, his eyes prise him of your desire or your grief? Have not his arm bare in the salvation of men. When our filled with tears, and never did I see them flash report has been believed by those who rejected it with such brightness before; although I have seen dispatch to him in a moment, in the twinkling of before, and the Lord has sent us a happy season of him, like Christian, when he appeared to be look- an eye? "While they call, I will answer; and revival, and we have given to him the glory, and ing through the opening gates at the unfolding when they speak, I will hear." And has he not rejoiced in his omnipotent love. We pray for our glories of the Celestial City. Continuing his re- said, "Lo, I am with you alway, even unto the children, and when to our surprise—it is a shame marks, he spoke of a large church in Texas engaged end of the world, and wherever two or three are to say to our surprise, for it ought not to have sur- in the discussion of church communion, when they gathered together in my name, there am I in the prised us—the Lord heard our prayer, and first one heard of his sudden prostration, instantly they went midst of you"? If these words be true, he can be, and then another came to us and said, "Father, I down in humble, earnest prayer, that God would he must be, he is, with his ministers and people have found the Lord,"then we knew the Lord. He spare him, and when they arose from their knees, now. Though no longer visible, he is accessible. is God, and our God too. We looked up from our speeches were made by some of the brethren who We may apprehend him as to his essential prespoor prayers with tears in our eyes, to think the differed from him on some point, decl ring that they ence, by which he fills heaved and earth. We may Lord Jesus could have heard such weak petitions. ever held him in the highest esteem; loved him with apprehend him also as to his peculiar presence, by And we said in the depths of our hearts, "My Lord their hearts, and believed he had done more work which he is nigh to them that are of a broken

happy in their love, and I believe the Lord will be The time is very soon coming with some of us me work for him still, and do more for the people portunity to help him in that way. His whole life and keeping the tai h of the gospel, and he has emerged from the contest with unstained purity of giving him ten thousand subscribers to his paper. I have not hesitated, nor will I ever hesitate to give my brother the honest praise that is due him, for I am sure it helps him upward and onward. When gies upon his beautiful life, and some dear brother said, "If one-half of them had been said while Bro. Dodson was alive, it would have made him happy, and stimulated him to nobler deeds still, but now it reached not the heart mouldering to dust and ashes." Let the brethren speak out, as a great many are doing, and tell him how he and his paper has throbbed ten thousand times for God and his truth, but may soon be beyond their praise.

#### "HE BROUGHT HIM TO JESUS."

TATHAT Andrew here did with Simon, we are to do with our fellow-creatures,-we are to

you, at your disposal, a messenger, that yo and my God," We went out and tried to teach a for Christ, and more to elevato the Baptist denom- heart, and moveth such as he of a contrite spirit. He is to be found in the Scriptures; in his house; at his table; on his throne; Iu the garden and the ments of his grace while we are not the subjects.

"Where'er we seek him he is found. And overy place is holy ground."

But can we bring souls to him? Not efficiently. This is the work of God only. "No man can come unto sie, except the Father that hath sent me draw him." And the sooner we are convinced of this the better. We shall then make all our attempts thus honoring him, he will honor us. But we he hears prayers for others as well as for ourselves. secaks so loud as the silent elequence of a holy, con- lieve thou shouldst see the glory of God?" sistent and lovely life. By this, wives may win their husbands without the word; and servants may sdorn the doctrine of God our Savior in all things. of introducing souls to Josus.

is always to be found in a real Christian. For saw? disgrace. Yea, failure here is infinitely more hon- unfair. -October Pulpit Tereasury. orable than success in any other enterprise. But wise and good efforts are never in vain. If they I will give thee a crown of life."

Jesus, let us see to it that we have come to him and Sunday.

ourselves. It is awful to think of being the instru

"Great King of grace! my heart subdue! I would be led in triumph too, A willing captive to my Lord, And sing the victories of his Word."

#### CHRISTIANITY A SCIENCE.

BY P. S. HENSON, D.D.

in dependence on the agency of his Spirit; and NOW Christiaulty is a science just as fruly as chemistry. Its great fundamental facts are may do this instrumentally. For God makes use determined by thousands of experiments. It is a of means; and he employs men; and employs thing that may be known; that challenges investithem not only to do good to their fellow-creatures gation, and submits its claims to crucial tests. Here temporally, but spiritually,-not only to telleve are some of its confident utterances: "Prove me and many are the ways in which we thus bring his will, he shall know of the doctrine," "Then men to Jesus. We may do it by intercession; for shall we know, if we follow on to know the Lord," "He that believeth bath the witness in himself," We may do it by the influence of our life. Nothing and "Did I not tell thee that if thou wouldst be

Christlanlty is not a mere theory, but a vital experience, and it challenges the inquirer to make use of its power. Millions have accepted the chal- less than last year, but the results of this year are By this, all may be useful. All cannot be learned; longs and made the experiment in different ages greater than those of last year, as will appear from all cannot be rich; but all may be exemplary. and different lands, many of them of biggest brain the following: Last year, number of weeks of labor We may do it by instruction. Thus Andrew and broadest culture, and coolest judgment. Their 1,367; this year, 1,464; number of sermons last brought Peter. "We have found," says he, "the clear, concurrent testimony is not merely that they year, 4,356; this year, 4 549. This year the drougth Messias." And thus the woman of Samaria have believed in certain principles, and have come brought her neighbors, saying, "Come, see a man to cherish certain sentiments, but that they have yet see what the churches have done. The Lone that told me all that ever I did; is not this the arrived at certain palpable results, that they have Christ"? By a word fitly spoken, a letter, an invi- had personal, inward demonstrations, as conclusive tation to hear the gospel, the commendation of a as any ocular exhibition, and have had personal until the great State of Texas shall be wou to good book, the difinsion of the Bible, the sending experience of a practical power that has transforth missionaries, the supporting of ministers, formed, transfigured, glorified their lives, lifting whose office is to turn men from darkness to light, - | them up to a loftier plane, and giving them a joy by all these, and many more, we may be the means unspeakable and full of glory. Now shall we unhesitatingly receive the testimony of learned sci-But why should we be concerned to bring them? outlists, though they be few and lar between, and Four things should make us alive to this work. do not agree in many things? and shall we reject | effect the 5th inst., and Dr. J. G. Ryals was called First: To feel a concern for it, is an evidence of the concurrent testimony of millions of Christian to the care of the church. I resigned to pursue my grace. There cannot be a better. Indeed, every witnesses, among whom are multitudes of men other evidence is fallacious without this; and this and women, the wisest and purist the world ever

however be may walk in darkness as to a knowl- Is it logical or rational, or decently fair? True the conclusion that he has no part nor lot in the fathomable-but has science any-fewer? Can any- When he glts you on do witness stan an pin you to do matter, he never is insensible and indifferent to the | body tell me why matter attracts all other matter success of the gospel and the salvation of souls. with a force inversely proportioned to the square This makes the eye sparkle upon whose lid hangs of the distance? and why that thing called gravity the shadow of death. Secondly: To attempt it is holds the universe together? Why, as the earth s duty. A duty that cannot be declined, without wheels on its axis with a velocity of a thousand the greatest guilt. A duty arising from the rela- miles an hour, are not all things on its surface Den your eyes'll open wider dan dey ober done befo, tion in which we stand to our fellow-men, as bone | shot off at a tangent? What feeds those subterraneof our hone and flesh of our flesh. A duty enforced an fires that every now and then spout through De angels on de picket-line erlong de milky way by the will of God, clearly made known in the in- volcanic vents? How is it that the sun is ever burn- Keeps a watchin what you're dribin at, an hearin what junction, "As we have opportunity, let us do good | ing and yet never consumed? If any man thinks unto all men;" for what good cau equal this? that he can answer such questions he only demou-Thirdly: To accomplish it is the most g'orious en- strates the density of his ignorance. Is there, then, terprise. What is the rescue of a whele nation no truth in science? Are all its deductions to be from civil bondage compared with the deliverance regarded as incredible, because there are difficulties An offen at de meetin, when you makes a fass an laugh, of one soul from the power of darkness and trans- that no man can master, and because a fool can Den do angel in de oils, what's a settin by de gate, lating it into the kingdom of God's dear Son? Can ask questions that a philosopher cannot answer? Jes reads de message wid a look, an claps it on de slatel a triffe throw heaven into costacy? But there is No same man would so suppose; and yet in the Den you better do your juty well, an keep your conscience Joy in the presence of the angels of God over one matter of religion, if you cannot make everything sinner that repenteth. The work, therefore, is its clear to the cloudiest understanding; if you cannot | An keep a watchin straight ahead, an watchin whar you own motive; its success is its own recompense. explain the incarnation, and einher out the Trinity And so the apostle deemed it: "If a man err from like a sum in arithmetic; if you cannot fathom Cause arter while de time'll come to journey frum de lan, be which converteth a sinuer from the error of his shrug their shoulders in incredulity, and turn away Den you'll hab to listen to de clerk, an answer mighty ways, shall save a soul from death, and shall hide from the Bible with lofty scorn. Now, I solemnly a multitude of sine." Fourthly: To fail in it is no protest that this is allke unscientific, unmanly, and Ef you cher spees to trabble froo do alabaster gutal

## TEXAS BAPIIST STATE CONVENTION.

are useless as to the direct object, they do good collaterally. If they relieve not the beneficiary, they on the 29th of September reached Dallas, Texbless the benefactor. His prayers and endeavors as, at day light Wednesday, October 1st. Wed return not void to his own bosom. We are a sweet nesday afternoon went down to Lancaster, my old eavor of Christ not only in them that are saved, home, and preached the following Friday evening. but in them also that perish. The promise is not Had a good reunion of old brothren, sisters and made to success—for this does not belong to us; friends. We had a glorious and a happy time. but to exertion. "Be thou faithful unto death, and | Saturday morning I left for the State Convention of Texas. Reached the place-Waxahatchie, jus But while we are endeavoring to bring others to as the Convention opened. I remained Saturday

The Coavention is a body of noble, working brethren and sisters. They are doing a great work lu Texas: especially in missions, Revivals were reported from all over the Bister They are pushing their work far west.

The report of the Corresponding Missionary, summarized, gives the following figures and facts: Number of Missionaries, 35; weeks of service, 1,-464; sermons presched, 4,540; baptized, 423; recelved by letter, 804; religious visits, 10.483; churches organized, 10; amount paid for salaries. \$7,683.66; raised by Missionaries on their fields \$10,-000.00; raised by Superintendent of Missions, in

When the Superintendent made out the above report, some of the reports of Missionaries were their bodies, but to save their souls. And various now," "Come taste and see," "If any man will do not in; and the collected some more afterwards, which will swell the above figures.

They paid off all their Missionaries, and had a small balance left in the treasury.

At a temperauce mass-meeting, Sunday afternoon, they raised, by piedges and in cash, for missions for the coming year, \$1,380.

The Convention had this year two Missionaries has cut short the crops of Texas at least one half; Star State leads the van.

May the good work go on with increased velocity Christ, its rightful king. D. D. SWINDALL.

#### Fort Worth, Texas, Oct. 7, 1884.

FROM GEORGIA.

I recently baptized one into South Macon church. My resignation as pastor of that church went into studies at Mercer. P. F. CRAW FORD.

#### THEOLOGY IN THE QUARTERS.

Now I's get a notion in my head dat when you come to die. An' stan de 'zamination in de cote-house in de sky. edge of his own interest in divine things, and draw religion has its difficulties-mysterious and un- You'll be stonished at de questions leangel's gwine to ax

'Cause he'll ax you mighty closely 'bout your doles in do

An' de water-millon question's gwine to bodder you a

When he chats you bout a chicken scrape dat happened

No matter what you want to do, no matter whar you's

Dey's mighty ap to find it out an pass it long de line.

the truth, and one convert him, let him know that the unfathomable, and measure the infinite, men An dey'll take you way up in do ar, an put you on de

straight,

#### THE LORD'S APPOINTMENT.

I say it over and over, and yet again to-day It rests my heart as surely as it ild yesterday,-It is the Lord's appointment, Whatever my work may be, I am sure in my heart of hoarts He has offered it to me.

I must say it over and over, and again to-day, For my work is somwhat different from yesterday. -It is the Lord's appointment; It quiets my restless will Like voice of tender mother, And my heart and will are still.

#### EXEGETICAL.

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TRANSUBSTANTIATION.

BY REV. J. G. WUITE.

TEXT: "There be no Gods which are made with hands,"

THE sacrament of the Lord's suppor as instinted by the Lord Jesus Christ, is a memorial of His true disciples to the end of time. We have an indivine mission as the Son of God. He had taught as one baving authority, and had spoken as never man spake. He had chosen men by whom to introduce the new dispensation. He had fulfilled the precepts of the law in his life. It only remained for him to suffer the penalty in his death, meet the claims of divine justice of all who believe in Him. Before He suffered, He participated for the last time with his disciples in the feast of the passover and then appointed in its stead an ordinance to commemorate his death to the end of time. The Lord Jesus, "The same night (having observed the passover) in which he was betrayed, took bread, and when he had given thanks, he break it and said, take, cat; this my body which is broken for you: this do in rememberance of me. After the same manner also he took the cup, when he had supped, saying this cup is the New Testament in my blood, this do ye, as often as ye drink it, in redeath till he come," I Cor. xi. 23-26.

There was no mystery nor obscurity connected with the nature and design of this simple yet deeply impressive ordinance. The bread, and the wine were appropriate emblems to represent the crucifixion of the Son of God. These emblems were left to the church of Jesus Christ as a memorial of his suffering. "This is my body which is given for you: this do in remembrance of me," Luko xxii. 19.

"Do this (he cried) till time shall end, In memory of your dying Friend; Meet at my table, and record The love of your departed Lord."

The emblems were simply broad and wine, not possessed of intrinsic virtue, or merit, nor of themselves intended to strengthen or purify either soul, shalt die Nothing is here said about the penalty or body. They were to be used as a memento by which to keep in memory the Christians dearest death." Not a word here about the penalty of sin friend-as a ring from the finger of a departed "Death passed upon all men for that all have friend, or a garment which had been worn by a loved one, may be of small intrinsic worth, but greatly estcemed; so the common elements of bread and wine awaken deep emotion in the mind of the friend and lover of Jesus Christ. A stranger may not so a loving friend.

by means of significant emblems to impress deeply | tion of himself and family. These are all conseon the hearts of Christians a remembrance of Him quences of his crime, but not penal consequences. who loved them, and gave himself for them. It is The penal consequence is death by hanging. also intended to show, (or proclaim to others) the While he is enduring these natural consequences, Lord's death till he come." The doctrine of salva- the court is determining whether he shall suffer tion by faith in Jesus Christ is by it proclaimed to the penal consequence, viz: death on the scaffold. is a consequence of sin, but not the penal conseothers, and impressed more deeply in the hearts of Now, suppose he is found "Not guilty." Then the quence. believers. This ordinance proclaims the spiritual penal consequences do not take place, but other unity of the church, and by it Christians declare consequences not penal have already taken place. their allegiance to Christ. When duly appreciated But he has not been punished. He was held in a their anegiance to Christ. When duly appreciated But he has not been punished. He was neight a like the court might this sacrament is simple, yet the most solemn and place of safe keeping in order that the court might PRO. GRAVES:—The Lord has blessed two of impressive sacrament ever appointed for the editi- ascertain if he was worthy of punishment. cation of the church. But, alas for unsanctified human nature! men become "wise above what is then pardoned. Pardon saves him from the penal written, and dare counsel by a multitude of words," cousequences of his crime, but it does not cover that some Romanists when hard pressed by Pro- is not penalty.

than knowledge of Romanism, have doubted whether Romanists hold as an infallible dogma of their creed the blaspinshous, id i trous, God-dis- sin! Does trou pardon, a singer and then allow honoring human and Satanic device. Transubatantiation! Since the heavens were spread abroad, or most for crime against God's hely law. Does God the earth inhabited by intelligent beings, in all the punish every saint just before he admits him to vagueries of imagination, and the aberations of deprayed kuman intellect this doctrine, and its absuffering and death. It was to be observed by all surditles, have no equal. It originated in an age of unprecedented darkness and superstition, and was spired account of the justitution, and the manner hatched in the cell of a supersificus monk, and its of its observance by the Apostles. The Saviour subsequent history is worthy of its paternity. It was finishing the great work for which He came is a medicy of contradictions and biasphemous asinto the world. He had by miracles confirmed his sumptions. It ignores the Word of God, stultides reason, garbles history, dethiones Daity, defles man, lights the flames of persecution, and peoples hell with its deluded victims.

It has ever been used as an instrument of super stition, to magnify the power of the Roman elergy, to sustain a corrupt ecclesiastical despotism, and to extort money under, false pretense, from a deluded people, or more literally to "rob widows houses, and for a pretense make long prayers." In the following communications Transubstantiation will be examined in the light of the Bible, reason, and history. It will be weighed on the balance of truth, and found wanting. It will be exhibited as one of the main pillars of Papacy. without which that system of intolerance and cor ruption would fall in hopeless ruin. It will be exhib ited as a beacon to warm Protestants against the folly of patrontzing Romanish schools, and contributing to their influence, and money to build, and membrance of me. For as often as ye cat this sustain in our midst, a system of gross and bla phe bread and drink this cup, ye do show the Lord's mons idolatry, which threatens the destruction of civil and religious liberty, and the establishment of an ecclesiastical Popish despotism on thier ruins. Stanford, III.

#### THE PENALTY OF SIN.

fallE recent Herald of Truth (Cal.) contained a statement from my friend Dr. Gray, that Death is the result, and more, the ponalty, of sin He gave this as the answer to the question, "Is phy sical death the result of sin?" We believe that physical death is not the penalty of sin, from the following considerations:-

First, the Bible nowhere says that the death o the body is the penalty for sin. It is the result of sin, but not the penal result. "In the day thou eatest thereof thou shalt surely die," or dying thou for sin. "Sin when it was finished bringeth forth sinned." No penalty of sin in this passage. All these passages show that the death of the body is a consequence of sin, but not a penal consequence. Suppose a man be guilty of murder in the flist degree, the penalty of which is death by hanging. look on a memento of affection without emotion; There are other consequences, not penal, such as the arrest of the criminal, the incarceration in fail. The sacrament of the Lord's supper is adapted the shame and disgrace of his trial, the humilia-

Or again, suppose he was found "Guilty" and In no case has Bible truth been more obscured, any of the other consequences, such as his previous He is a precious, good brother, and a fine preacher. and an ordinance more thoroughly-perverted than Incarceration, his lifelong humilation and dis- The meetings resulted in thirty-one baptisms, and has been the Lord's supper by the Roman clergy grace. All these are consequences of tils murder- thirty-three additions to the church. On last Saband their substitution of transubstantiation. This ous act, but none of them pound consequences. The bath we closed a meeting at Alder Branch church doctriue is so at variance with the Word of God, Governor's pardon saved him from the penalty, in Sevier county, Tenn., which resulted in twentywith reason, and the common experience of men, but It did not save him from much suffering which two baptisms, and twenty-four additions to the

some simple minded Protestants with more charity 'against God's moral government,

If the death of the body is the penalty of sin then every saint who dies suffers the benefit of blm to suffer the penalty? Penalty is the punish.

21/19/h

If "Jesus died and paid it all, all the debt wa owe," is there still a penulty left for us to pay in the act of physical death?

Perhaps it is meant that the death of the body is only a part of the penalty. Then pardon is not complete. God must then torgive a sinner in part and punish him in part! God certainly cannot wholly forgive a sinner and then punish him for even a part of his sins. Pardon covers benal consequences, but it does not affect many other consemences which are in no sense penal. A drankard s converted, pardoned, saved; the penal consemences are all removed, but there are other consequences in his body and soul which he must bear all his life. So the death of the body is the natural and inevitable consequence of siu, but the benal consequence lies beyond drath.

The argument of con-clousness proves that the poor sinner when dying is never conscious that physical death is a penalty for his sins-but he is conscious of "a fearful looking for a fiery indiguation which shall devour the adversaries." He is not even thinking of physical death as a satisfac-On for sin-but is thinking of "the wrath of God." if "the worm that never dies," of "the fire that is never quenched," of "the weeping and waiting and usshing of teeth." The death of the body is nothag, absolutely nothing, as compared with these, which go to make up the penalty of sin, in part at east. For the penalty of sin is largely subjective: Remorse of conscience, despair of soul, tearful orebodings. Here lies the awful penalty of sin in the moral faculties largely, and not in the physical, on this side the grave. If the sinner does not regard physical death as the penaity of sin, but ooks forward to its infliction in the future state, much less does the saint so regard it.

No saint in the bour of death ever regards it as punishment for sin. He can say, "Come, welome death, thou end of fears. I am prepared to go." Death to the saint is the gateway to heaven. Death to the sinner is the gateway to hell. It is not penalty in either case. One is on his way to his reward and t e other is going to the place of ounishment. "The sting of death is sin, but thanks be to God who giveth us the victory." Death has no sting for the saint, for sin is taken away. The sting of death is not taken away from the sinner, because his sin remains and foresees the awful penalty just before him. He is on his way to punishment, with all his sins upon him, and no wonder his conscience stings him-but the death of the body is not that sting-if so, the saint must have

Finally, it stands to reason as well as to revelation that a state of probation is not a state of retribution. Our rewards and punishments are all future. Both saint and sinner are conscious of this fact. Hence the death of the body is not the enalty of sin, nor does it form any part of it. It A. J. FROST.

### MOSSY CREEK, TENNESSEE.

my charges with a glorious revival Wo closed a series of meetings at Boyds' Crock, Sevier county, Tenn., on the last Sunday in August. Dr. C. C. Brown, of Mossy creek did all the preaching. testants have disguised their true seutiments, and Now, to apply this illustration to the sinner three converts from the two meetings. To God be church. So you see that I have baptized fiftyall the praise. Fraternally, D. F. MANLY.

#### FROM RIPLEY, TENN.

U county, 23d inst., resulting in eight baptisms., One, an old gentleman 75 years old, who had been Dr. Blakawood, of Louisians—they are so kind and presmble and resolutions were adopted:— Methodist 50 years, came forward asking bap- so encouraging. It does not seem that the adtism, saying from recent reading of the Scriptures verse winds have yet subsided, but it may be that Barrist, it was stated that Eld. Joseph Berwick he was convinced that he never had obeyed the our nosaday has scarcely passed, and there is a had been excluded from the Johnson's Bayou Bap-Master in that ordinance. We "suffered him" to long evening of more quiet and efficient work be- tist church, and that Bro. Berwick retuses to give obey, as we have done in a number of other similar fore us - and we firmly believe there is - and that casts. Bro. Yarbrough, of Woodville, was with God will raise up thousands who, with strong published as an impostor; therefore, be itme in the meeting, and rendered very acceptable hands, will hold up the hands that are outstretched me in the Work is a mission station of Wood- for God's truth and God's people in their murch to arday night before the third Sunday in each mouth | we are confident.- [ED BAPTIST. two years ago last spring. Since that time I have bantzed 53 there, a number of them from the ing some for the ministers, he says: Methodists. We labored under great disadvansick were many of my most efficient members. to-night." The highest and most exposed point is especially by every Baptist church. Had my family with me, and our little boy, our your place-remain there, the Master will protect only child, was taken sick, dangerously sick, with you. The news that the Louisianu Haptist Mescongestive tever. Fortunately, we were stopping senger and been captured by the Mississippi ing and nurse the sick too. Thus I labored for God's word will abide though beaven and earth that when we returned home it would be to bury will error succumb to truth. our boy. But thanks be to God, the temedies ad- In the morning and noonday of life you have

neighborhoods.

Ripley, Tenn., Oct. 1, 1881.

#### A LETTER FROM ALABAMA.

DRO. GRAVES :- I have just returned from the Tennessee River Association. We had a good time generally. It was held with Mr Zion church, on top of the Big Sand mountain. The delegates and visitors were well cared for.

Bro, W. J. B. Padget, of Mt. Chebo church, was The prayer was led by Elder Bailey Bruce of the glory. Cherokee Association. When the delegates arose | Bro. Graves, at the late session of the Red River

down a resolution that recommended that each brother. church have its pastor and meet every Sunday for service at each church. One brother went so far as to say that it would be interfering with the rights of the churches to recommend that each church have its own pastor, and that he pastor that one church. The time may have been when the duty of each church to call a paster from its house complete, and one in course of construction. own body, or if they call from another church, pastors? Please answer. Your brother,

L. C. COULBEN.

Am I thinking that, I will do as well as I can, and that God ought to be satisfied with that?

#### A WORD FROM LOUISIANA.

CHOSED a meeting at New York, Haywood TATE cannot withhold a few paragraphs of a long private letter from our old friend and brother,

After subscribing for the "New Wheel" and send-

ministered by my friend and brother, Dr. W. B. freely and fearlessly sown the precious seeds of Moore, of Nutbush, were blessed, so we are at truth. Some have fallen by the wayside, some home again, and the fittle sufferer is gradually re- upon stony ground, and much upon good ground, gaining his strength. His lower limbs were par-germinating and growing with hixuriant splendor tially paralyzed, and it will be a number of days to the admirate n and astonishment of those who would "render unto Casar the things that are Allow me to state in conclusion that my work at | Casar's, and to God the things that are God's." New York is a labor of love, no church or hoard We til you God speed in the evening of life. The compensating me for my services. So it was at | winds that impede the sower of grain in the morn-Glimpville, until I induced Bro. Yearger to take ing and noon usually subside with the sinking | eighty-five baptisms. Loss over last year, twentycharge and settle there. My churches support me, sun, permitting the sower in the evening to do two. Total membership of two thousand one and I do all the mission work I can in destitute more and better work. Be it so with you, my dear hundred and seventy-one. Gain of eleven. Sunday-E. C. PACLENER. | brother, in the evening of life. May God increase | schools reported, nine. Gain of five. Pupils, three thy knowledge, thy usefulness and trust in his hundred and seventy-one. Gain of one hundred promises in proportion to the approbation of those and thirty-nine. State Missions, \$22.50. Gain of who prefer the favor of God to the applause of \$9.35. Foreign Missions, \$3.40. Gain of \$3.40.

#### BAUGHTON, ARK.

BRO GRAVES: - Will you give me space in the Old Banner to tell your readers of the gracious elected Moderator and the writer clerk of the As- revival at Providence church, near Baughton. sociation. Several brethren were there from the Our meeting commenced on Saturday before the lection of \$40 in was handed me for Foreign Cherokee, Mt. Carmel, North Liberty and Duck third Sunday in August, 1881, and lasted nine Missions. I received a most cordial welcome, and River Associations. After the Association was or- days, with twenty-four additions. Twenty by bapganized, on motion of the writer, the whole body ism, three by letter and one by restoration, and engaged in prayer for the recovery of Bro. Graves. the church graciously revived. To God be all the

from their knees they were bathed in tears, show. Association, the committee on religious literature ing fervently they felt the prostrate condition of would not recommend the Arkansas Evangel, as GEO. A. ROBINSON.

#### JACKSBORO, TENNESSEE.

PRO. GRAVES :- The 32nd annual session of the Clinton Association met at Cool Creek church, circuit riding pastorates might have been tolerated, on the 25th inst. Thirty-one churches represented. than once a month preaching. I notice that the new churches organized during the last year, all 2. is it because of the luconsistences of professtruest churches are those that have a good paster, important points Two of them were received into ing Christians? who gives all his time to one church. I would the Ascelation, and one went to the adjoining like to ask this one question: When there is a Association. The report also shows \$1,000 raised God." sufficiency of preachers in a given field, is it not on the field for building new church houses, one

I have been a member of the Association for world and lose his own soul?" should be not become a member of the church be twenty-three years, and in all that time do not remamber to have ever witnessed such a general good feeling among the delegation at the close of cast out." the session as was manifested at this one. Truly glad to hear of the improvement of the venerable W. C. HALL. perform it uuto the day of Jesua Christ." senior editor.

Saids serrett

## A CORRECTION.

INDITOR BAPTIST :-- At a meeting of the Pecan Island Baptist church of Christ, the following

WHEREAS, In a recent issue of the TENNESSEE up his credentials; and is threatened with being

Resolved, That Bro. Joseph Berwick, being & member of our body, and estcomed by us as an lawn church. I commenced preaching there Sat- the possession of the land. Bro. B. will excuse us, efficient and devoted minister of the Gospel; sound in the faith, and worthy the confidence and support of all Christians.

Resolved, That the action of the Johnson's The Lord continue you upon the watch-tower Bayou Baptlet church in professing to exclude tages in this last meeting. There was a great deal of Zion. At a time of great peril General Wash- Bro. Berwick Is unscriptural and inconsistent, and of sickness in the neighborhood, and among the ington said: "Let none but natives be our guard should be ignored by every lover of justice, and

Resolved, That in justice to Eld. Joseph Berwick, we make the following extract from our church record, he being received into our church. Septem-In a few hundred yards of the meeting house, with Record gave much uncasiness. Upon the subject | ber 24, 1882, by letter of dismissal from the John-Bro. Henry Smith, and I could carry on my meet. of intercommunion you have the inside track. son's Bayou church-being about seventeen months before the pretended exclusion of Bro. more than a week with an aching heart, fearing pass away. As darkness gives place to light, so Berwick, and we request the TENNESSEE BAPTIST to publish the foregoing preamble and resolutions.

Done by order of the church, September 27, 1884. O. P. RANDALL, Moderator.

J. M. VAUGHAN, Clerk.

#### TRENTON, TENN.

THE Western District Association convened its sixty-second session with Ralston church last Friday, and organized by the election of Asa Cox, moderator, and T. F. Moore, clerk. Thirty-five of the thirty-eight churches represented reported Committee report on Foreign Missions asked for \$200 as the quota of Western District to the \$5000 estimate Dr. Tupper makes for Tennessee. The amount each church ought to give was set opposite the name. A call was then made upon the messengers, who there pledged \$125. Sixteen churches came forward, and a small cash colno people can excel Western District for warm J. M. BENTER. Christian hospitality.

#### FROM DALLAS, MISSISSIPPI.

BRO. J. W. POWELL, of Dallas writes us as follows: "Bro, Graves, this will notify you of our brother, and how much they desired his re- the committee did not think it sound in orthodoxy, the death of Bro. Simeon Hughes, of Poplar and the report was unanimously adopted, and the Springs church, Miss. He died of paralysis, Sep-The Association did its work very well. They Old Banner waves at the mast-head of the Red tember 27th, precisely at 12 o'clock. He had been a were not as pronounced Baptistic on some ques- River Association. Praying God to spare you Baptist fifty-one years-an old Landmarker of tions as they ought to have been. They voted many days yet to defend the truth, I remain your the strictest type. He has taken THE TENNESSEE Baptist nearly constantly since the issue of the first number at at Nashville. He died in full triumph of a living faith. Bro. Graves you never lost a better friend on earth than Bro. Hughes."

#### WHY AM I NOT A CHRISTIAN?

IS it because I am afraid of ridicule? 1. "Whosoever shall be ashaned of me and of my The report of the Executive Board showed three words, of him shall the Son of Man be ashamed."

"Every man shall give an account of himself to

3. Am I not willing to give up all to Christ? "What shall it profit a man if he gain the whole

4. Am I afraid that I shall not be accepted? "Him that cometh unto me, I will lu no wise

5. Is it for fear I shall not hold out? "He that" hath begun a good work in you will

"Manigraf

## The Tennessee Maptist.

| GRATES .     | A BAMA    | PPT     |          |         | Pabl     | laber         |
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and money by Post-office Order, Registered Letter, Express, r Draf , at our risk; otherwise at the sender's. If answer is estred by mail, send samp or postal card

#### Distinguishing Principles of Bantists.

1. As Envists, we are to stand for the enpreme authority of the word of tied as the only and sufficient rule of faith and practice. The Rible, and the Sible only, as opposed to sail assass tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our demandation—a doctrine for which we are called earnestly to enabled.

2. As Emptists, we are to stand for the ordinances of Christ 2. As Emptists, we are to stand for the ordinances of Christ

ee he emiolised them upon his followers, the same in number. In sealing, in evider, and in number wearing, unchanged and ancanges be till be some.

As Reptists, we are to stand for a spiritual and regenerated church, and that acme shall be received into Carist's caureb, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving aredicle evidence of regeneration of heart.

#### Church Polity.

The Septists believe that a Christian church is a local con-gregation, and complete in itself. 1. That, nader Christ, each church is absolutely sovereign and independent.

That to each church Christ committed the sole gnardi-

anably and control of the ordinances—preaching the gospei and administering haptism and the Lord's supper. 4. That all church rights and privilegas, se voting and the Lord's supper, should be limited to the discipline of each

inreb.
5. That no semblance of ecclesistical anthority can be rescued save by a local church.
6. That sach local church sens is invested with all ecclesions and depose.

## risation power-power to elect and commission and depose to own officers,—power to receive, discipline and exclude

Distinguishing Peticy of Historical Emptiate. the non-recognition of human eccieties as Scriptural agreese by smillston, ministerial or scelesiastical, or any screenes by smilation, ministerial or scclesisatical, or any siliance or co-operation that is smeaptible of being apparently or logically construed by our members or theirs or the world labe a recognition of scclesiastical or ministerial equality with Baptist churches.

Silenes is the most efficient Accomplice of Error.

#### THE SCRIPTURAL LAW OF DIVORCE.

BY REV. A. J. PROST, D. D.

NO IV.

TYAVING learned the law of divorce from the Great Law-giver and Teacher, we now come to consider the words of the great apostle on this sub-

Persons who desire to bave the Bible teach more than one cause for divorce, generally go to the distinctly asserts in Rom. vii. 2, "For the woman tion of such a theory. Let us therefore examine the statements of Paul ou the "Scriptural Law of Divorce." In the first place it is important to understand that Paul was inspired of God to write to another man, she shall be called an adultoress; ing bas the same divine authority as that of Christ, but if her husband be dead, she is free from the and cannot notably contradict it. Many believe law, or that she is no adulteress though she be and cannot possibly contradict it. Many believe that Paul held willfur desertion to be a legitimate ground for divorce. Let us give Paul's words a "adultery" and "death." Not a word does he say 1 Cor. vii. 10 11, "And unto the married I command, yet not I but the Lord, that a wife depart not from her husband; but and if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." This is precisely the doctrine of Christ; but Paul refers here undoubtedly to the conduct of husband and wife or duration to sever the marriage bond, for the when both are Christians. In such a case Christ's bond is for all time. Instead of time weakening authority, would be acknowledged by botif parties, the bond, it only makes it the stronger.

Lord, if any brother has an unbelieving wife, and | more desortion is a ground for divorce, then the she be pleased to dwell with him, let him not put I deserted party has a ground for divorce the next her away; and a wife who has an unbelleving hua- i moment after desertion! But if prolonged desuband, and he also be pleased to dwell with her, let! tion is the ground for divorce, will some one tell her not put him away." Thus Paul sgrees with us the chapter and the verse which decides how his Master in declaring the marriage relation sa- I long before describen becomes a Scriptural ground cred, even where one of the persons is an | for divorce? It was not separation which Christ unbeliever, and he forbids the believer to disturb | emphasized, but remarriage, unless the diverce that holy relation. "But if the unbelleving depart, was for "cause of fornication." Paul approves of let him dewart; the brother or sister is not en- separation in certain cases, but not of remarriage. slaved in such cases, but God has called us to Hence Christ and Paul agree exactly on this point.

In case of willful desertion by an unbelieving hus- liveth, but if her husband be dead, she is at liberty band or wife. The crime in such a case, it is said, to be married to whom she will, only in the Lord." rests wholly on the deserting party, and nothing | Hence Paul agrees with his Master again, that remains but to recognize the conjugal tie as i death alone can really sever the conjugal bond. completely broken. But does Paul's language de- | While Paul recommends separation of a heathen clare that the deserted party is relieved from all husband from a Christian wife in certain cases, he coningal obligation, and is therefore free to con- does not recommend either party to marry again. tract a second marriage? Or does he refer to tem- but expressly forbids it. She mus remain "unpolary separation? Evidently the latter, as will imarried to be reconciled to her husband." A appear from Chocizestho, "let him depart, and on I single life, or reconciliation is the only aitomative. dedoutotar, "is not enslaved," or is not under Paul recommends separation a mensa et toro, bondage. Christ has laid down the general rule, and not separation a vinculo matrimonii. Hence but did not apply it to particular cases. Christas- when Paul says, in cases of desertion, "a brother or serted the criminality of divoice except for "cause sister is not under bondage in such cases," he does of formeation," but he did not lay down any rule of not mean that they are under bondage of matriconduct for the party divorced. Converted heath- mony, but they are not bound to live together ens might be in doubt if they should remain in wedlock with a heathen partner. It was important to have Paul settle that point, as his Master had said nothing about such cases. Paul says, "If the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases, but God hath called us to peace."

The term "let him depart" does not mean an absolute divorce, for it may cease at the wife's pleasure; 't reconciled, she resumes her place. Hence, "let him depart" signifies a temporary separation, but not divorce. It is a case of desertion; but Paul says not one word in favor of divorce on the ground of desertion, nor of remarriage when the deserter returns, but only of reconciliation. But Paul also says, "A brother or a sister is not under bondage in such cases." True, the wife is not under bondage to live with a husband who has descrited her, for that would be an impossibility. But he is still her husband, and if she becomes "reconciled," she is to live with him on his return. to peace. No one is bound to force the law of Christ on a reluctant heathen. "God has called us to peace." But "let him depart" does not mean be dead, she is loosed from the law of her husband. we offectually nullify the law of marriage and married to another man." Paul here declares that there are two things that break the marriage bond, "adultery" and "death." Not a word does he say of descriton, or cruelty, or incompatibility, or insanity. Death dissolves the relation, and adultory ine threshold of the tomb. is the only other ground of dissolution.

If desertion is a just ground for divorce, will some one tell us how long is the divinely authorized period of descriton? There is nothing in time

ever, goes on to say, "But to the rest say I, not the of descriton that affords a ground for divorce. If Had it been his will to have taken us on that Sab-

Paul says in this very chapter, I Cor, vil. 39, "A This passage has been thought to justify divorce | wife is bound by the law as long as her husband

unless they keep the peace.

Meyer says, "this term 'is not finder bondage." etc., does not deny the obligation to remain unmarried, but the necessity of continuing the married state." Dean Stanley says, "that this is not so much a permission of separation as an assertion that, if on other grounds a separation had taken place, there is no shligation on the Christian partner to insist upon a union." De Wette says, that "the positive side of this notion (i. c. of the notion here is nothing said of remarriage in resuming of separation, viz., remarriage) is certainly not her former position, but only of reconciliation. brought forward by the apostle, although it may be supplied by correct inference." Nearder says. "Protestant exegesis has understood the apostle to he effect that in such cases the Christian party would be authorized to enter a new marriage. But this is not at all contained in these words. The apostle simply means that In things pertaining to religious conviction, no one ought to be the slave of another, that the Christian partner cannot be forced to stay with the heathen, it the latter will not allow to the other the exercise of his religious convictions. In such cases a separation can be al-Paul says not a word about divorce on the ground of lowed, but of an allowance to contract another descrition, nor daes he allude to remarriage after the marriage there is not another word said." Thedesertion is ended, but only to reconcilation. Do luck also says, "the words 'is not in bondage' in not oppose separation it it is desired and conducive | such cases, have a direct reference only to living together, as in verses 10 and 11, chorizesthai is so used that with it reconciliation is thought of as still possible." Tholuck also says, "we cannot find divorce, nor dozs it give grounds for divorce. It in the case of malicious desertion so-called, which means separation for the sake of peace. A temporary the apostle adduces, a justification of remarriage." separation, if "reconciled," is a permanent separation | Or as Dr. Woolsey puts it, "if the heathen is bent if there is no reconciliation and no peace. But on separation, let him take his course. You are Paul does not give the believing wife the liberty to permitted to suffer this in order to preserve your marry again so long as her first husband lives. He peace; you are not bound to stay with him to secure his conversion, for this is an uncertain thing." which hath an husband is bound by the law to her In conclusion we wish to say, that the moment we husband so long as he liveth; but if the husband allow desertion to be a second ground for divorce,

#### A CHAT WITH OUR FRIENDS.

death; and for one whole week with one foot upon

You have all heard of our sudden and severe affliction. And we must believe, had not the Masfor more work for us to do we would not have survived the stroke. The only prayer of our life touching its close has ever been this, that we might not outlive our usofulness, and that we might seal our living testimony to salvation by grace, through the atonement of Christ, by our and nothing further is needed. The apostle, how- There is nothing in descrition, nor in the duration | dying testimony, and so giorify God in our death.

bath morning, when we stood in the pulpit of our dear old church, with which we have been associated for eighteen years, and in the midst of our brethren, with the cross of a world's redemption splitted, we would not have envied Elijah fhis chariot. Who could have desired a more glorious death! Indeed, we have not been conscious that we have thanked God for continued life.

We want to say, although it costs us physical pala to pen these lines, that the one sweet prayer of the last eight weeks has been, "Thy will, O Father, be done in us and by us and with us now and evermore. Amen."

We want to say that, in walking so near as to be under the very shadow of death for these long weeks, we have not experienced the slightest doubt or uneaslness, but a sweet peace, like a gentle-flowing river. And we have fully and sweetly experienced the truth of the twenty-third Pealm of David. We want once more, before the great congregation, to bear our testimony to the glorious reality of the Christian's hope; that it is "sure and stendfast, and reaches to that within the veil." Can we not say it after trying it for upon a Christian's bark?

If it is God's will we want to finish that sermon in death.

1. That the brethren reached us before we fell. and pulled, as we should have done, that heavy pulpit upon us, which would have crushed our know the name of these tine apples.

2. We can but thank God that this stroke was received at home, where we can have the gentle nursing of wife and children, and the sweet sympathy of brethren and friends; and also, that sight and hearing are left us.

3. We do thank God that our mental faculties are not impaired. What a blessing is this!

4. And we thank God that it is our left side that is allected rather than our right. We have the the light. perfect use of our right hand, althought it is feared that our left is hopelessly paralized. The physicians give us little hope that we will ever recover the use of our left arm and hand. Sensation is returning to our left side and leg; but our ability to use it is a question of time and patience. Every waking hour is one of pain, - pain in head In turn from bed to easy-chair, but keep the pain. We spend some hours now, each day, in the carriage, for the fresh air. Could we be relieved from the oppressive heaviness and pains in our head we should feel greatly encouraged.

There are other things we wish to say next

#### ITEMS.

Your answers, Bro. Demont, are highly satisfactory. God bless you.

Every one who will anhacribe this month, and send a fifty-cent subscriber, shall have this paper one year for \$1 50. PUBLISHERS.

Men who speak against the Bible, as a rule, have prayer have never prayed .- Baptist Conrier.

The decline of Infant Baptism among the Cumperland Prosby terlans, is shown by figures recently ceded by Cumberland Prosbyterlans themselves

our Lord's promise, but not enough to defend the and fortunate will be the church that secures him. charge. Well, well; such Baptists!-Gleaner.

acquaintance of thirty-ave years: You have did not know that there was a denomination in exwritten and published great and good works, istence that did not believe in the baptism of inwhich will live, teach and enlighten the world fants, until he was told by Dr. J. Wm. Jones, durwhen you and I are no more. - Elder D. R. Bryant, Grand Junction, Tenn.

Florida Baptists gave nearly as much to State missions last year is the Tennessee Baptists. The former number only 10,000 while the latter number 70,000.—Central Baptist. Why do you seek to make an odious comparison Bro. Central, why do you not tell your readers that Tennessee Baptists are in many respects far ahea l of Missouri Baptists in proportion to their number and wealth?

A good preacher in the interior of Missouri preached every night for a week to a Baptist church, and received thirty-one cents and a pair of socks. Liberal souls shall be made fat .- Western Recorder. That's but a trifle, we have gone several hundred miles to open a new house of eight long weeks, in as fierce a storm as ever beat worship, and never received that much, though we man nature, that their efforts are attended with a paid our own fare both ways.

We received this week a box of the largest red in the old First church before our lips are scaled apples we have seen this season, from Judson and Robert Fitzpatrick, two young boys of Honning. Touching other things, and our present con- Tenn. A more acceptable present could not have dition, we have many things for which to be grate- been sent us-baked apples is the principal part of our diet, and they are hard to obtain. We thank the little men many times for their thoughtfulness of us in our sickness, and would be pleased to

> Rev. J A. O'llara, a young Methodist preacher of considerable ability was baptized at Georgetown. Texas, August 31. He becomes a Baptist minister. -Texas Baptist Herald. We remember delivering a series of Lectures in Georgetown, some four years ago, and the conviction left on our mind is that it is a strong, thorough going church, instructed by a faithful Baptist pastor, and it is no wonder to us that Bro. O'Hara has been brought to

The new subscribers on the fifty-cent proposition are coming in most encouragingly. We are making an experiment, and want five thousand fifty cent subscribers to complete it; and that is, if thi paper can possibly be published at this rate, -\$1 50 per year. We now say that any one who will and back, or from nervous exhaustion. We shift send us a tiftey-cent subscriber stall have his paper for \$1 50 for the year 1885. Now, brethren, one and all, if you want the cheapest paper on the continent try this, and roll up the five thousand new subscribers.

tist weeklies. There is one fault you Herald brothren have that you ought to get rid of. This [The column of "Items" and "Edlgrams" are selected praise of the preachers has done harm. You will and prepared by me and read to and approved by my sales a man who has never been heard of, and write sales and therefore the editorial "we" is used.—Nora S. him up until he gets an important call, and then the church to which he is called often has years of trouble in getting him off upon some other church. And the preacher himself, having once served such a church, is unwilling to take a less prominent pastorate, and continues to aim for the chief places; "Christianity is suffering more from extreme lib-eralism, than from extreme sectarianism."—J. C. them prominence."

Bro. F. H. C. Kenner, who attended the the re. Guide to Prayer, and Select Devotional Exercises." never read it; those who rall against Christ, do not cent discussion in Ripley county, between Bro. Mc- The title of this book explains its character and know him; and those who deny the efficacy of Nutt, Baptist, and Mr. Sewell, of the Disciples, con- design. Besides the whole of Dr. Watte's uncorning the discussion says: "That a grander vic- equaled Guide to Prayer, it contains the richly tory, taking everything into consideration, never evangelical Views of Prayer, by Mr. Bickersteth, was gained. The Campbellites banked heavily on with examples from Scripture and other sources, their man, and challenged the world, but he was a sufficient to illustrate the principles, and aid the published. Adult beptisms 6022, Infant 1743, for very weak man, and had a very weak cause. The young Christian in applying them to practice. the past year.—Texas Baptist Herald. It is conclosing seene was grand and lovely. The Baptist The hints in the Preface are invaluable for social general bore off the trophics. It was good to be Prayer Meetings, the benefits of which are somethe the days of Jufant Baptism among them are there. May the Lord bless Bro. McNutt, and if we times wholly lost for want of observing just such never meet on earth any more, may we meet in things as he points out. 10mo. pp. 320. Cloth, \$1.00 We suppose the Indiana Baptist le too plous lo heaven."-Baptist Flag. Bro. McNutt was one of Sent by mail post-paid on receipt of price undertake to answer our questions on Baptist Sue- our old Tennessee boys, and would be glad to get Address GRAVES & MAHAFFY.

cession, It has space and plety enough to assail back to his "native heath" or to a more western State,

"Dr. Hiden, according to the Religious Herald. "Now Bro. Graves, I have this to say after an is authority for the statement that Gen. R. E. Lee ing the war."-Central Baptist. No, not during, but after the war, when Gen. Lee was President of Washington College at Lexington, Va., and Bro. John Wm. Jones was pastor of the Baptist church in the same town .- Religious Herald. This certainly argues the unfaithfulness of Virginia Baptists, as well as Gen. Lee's ignorance of the history of the United States in general, and Virginia in particular, and corroberates the statement of Bro. Poindexter to us shortly before his death, viz. "You might hear our ministers east of the mountains preach for six months together without being able to tell from their preaching to what denomination they belong."

> The Standard has this to say of Mormons: "It is a melancholy fact, and a sad comment upon hularge measure of success, as evinced by the passage through this city a few days since of a company of five hundred of their wretched proselytes, mostly from Great Britain," And Is this all, they have gathered fully a thousand of converts from our own States this year. Is it not time we should awaken to the evils of this sect?

> Rev. A. W. Lamar, pastor of the Central Baptist church of this city, has returned home from a twoweeks' visit to New York, and filled his pulpit morning and night last Sabbath. He looks refreshed and ready for winter work, concerning which we hope he will keep our readers posted.

Let our girls be educated in a way that will fit them for lite. An education that does not qualify one for better living is useless and worse than useless. Not long since some graduates of a famous college for young ladies in this country, were found to be well posted on the "Correlation af Synthetic Ideas" and "Byological Metempsychosis;" but when privately examined on the "Evolution of Biscuit" and the "Chemical Constituents of Soup," they were utterly deficient. Education is a great thing, an all-important thing, but it should be of the right sort. It must di-cipline and train the mind so as to secure the best practical results, and the "ologics" are valuable only so far as they secure these resuits .- Western Recorder. We seldom find more nonsouse expressed in a single paragraph. "Evolution of Biscuite," and 'Chemical constituents of Soup" are sciences that should be taught at home, and by mothers only, A LL. D. says in the Religious Herald: "I read and we pity a daughter who has to go from home everything in the Religious Herald, and read but to learn them as well as the father who has to pay little in any other paper, though I take all the Bap- her tuition. It is surely not in the provinces of colleges to toach such things.

> A BAPTIST PRAYER BOOK .- During our twelve years connection with the Baptist Book House, we have received numerous calls for a Baptist Prayer Book, and after diligent search through the catalogues of all the publishers with whom we do business, we have at last found a book, which. though not a Prayer Book, like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and tion: Including Bickersteth on Prayer, Watte's

#### QUESTIONS AND ANSWERS.

Q., 133. There is a singular state of things in our church The paster, deacons and paying members of the church are church-communiculate, while the large majority of the members are in favor of the old custom, without being who will eat with them. The fact is, there is a minister llving near, not at all acceptable to the intelligent portion of the church, who is more than willing to get the postorate of the church; and he is influencing the majority to push what to do. Will you advise us, or say a word that may nossibly influence this preacher not to accept, or the majority not to push this question, to the distraction of the

A. We know not what we can say to influence the parties epposed to the pastor and minority to medify their intended course of action, especially if they are unspiritual men and women. They will not be, if euch, susceptible of influences drawn from love of the cause of Christ. If Baptists in principle they must know that it is in direct contravention of our principles to attempt to coorce, by fines and penalties, religious faith and practice. This is the very thing the majority propose to do in rejecting their present pastor, not because he is inefficient. - not because they can get a better one, and one whose pastoral labors will be more blessed to the peace and prosperity of their church, because they know the very opposite is the care or acceptable to the community, or to the congregation, but is unacceptable to a large and better interests, if not destruction, must ensue. The only reason for rejecting the present pastor is, because he conscientiously feels it is not his right or duty to eat or vote with a church of which he is not a member

Has it come to this, that a Baptist church will not respect the conscientious convictions of a clothes, or of being haptized naked, or of taking up minister or member, when those convictions are not in violation of any article of its faith, or any requirement, precept or example of God's word! What would that same Baptist church say if a ministrators, or of deferring the ceremony through Methodist society in its neighborhood should ex- indisposition, or of fearing to be poped under the clude one of its members, or a family, because water by strangers, or of going from home through they did not believe they were authorized by shame of being immersed among their curious God's word to sprinkle their children? The ac- neighbors; or, in a word, of anything of the kind. cused calls for one precept of example to warrant All of which are valid proofs that baptlem in the the practice; and the society and its minister refuse to produce the Scriptural warrant. Baptists of the present day." would unhesitatingly pronornee it an outrage upon the religious liberty of those excluded people. Now, this is just what the Baptist church above is thought to be about to do; viz., to require its partor, on pain of exclusion from the pastorate, to car with it, in violation of his religious convictions, and refuse to show him a warrant in God's word for the act they require. Will they say it is his duty to cat with them? If so, they can show him the command in God's word for it. Will they do this? If so, and he will not comply, then he shou'd be discontinued as paster. But, if they cannot find the command, wid they, by threat of exclusion from the pastorate, seek to compel him to do in the name of God what he has not commanded, and what he believes God has forbidden? Why not carry out the principle, and exclude every member who reluses to commine with churches of which they are not members. Ask the members who are he. And the writer of this has again and again found; and hundreds of the most learned Pedooushing this matter if they can profess to be Baptists, and yet deny to their pastor the boon of religious liberty and freedom of thought, where his thoughts and actions do not conflict with God's baptism might be performed 'decently and in is, the Baptists continually keep this fact before word? Let us hear again from this case.

among others.

#### THE LATEST.

TF any one questions the propriety of re-lesuing "The Great Iron Wheel," because Methodists have ceased their virtient attacks upon the faith able to give any reason, only the church has always been as held, and the ordinances as administered, by accustomed to do it. And they are in favor of a paster Baptists, we wish that one to read the following, copied from a tract recently issued from the Book Comforn, New York; thus endorsed by the whole denomination, and especially by the book editor, as this question to an issue; i.e., that they should have a the best and most telling argument against impaster who will est with them. Our January election is mersion ever seen by him. We take it from the close at hand. We see the coming danger, and know not Journal and Messenger, Cincinnati, with the remarks of the editor, as follows: -

> tract written by Rev. W. Thorn, and published by those specious assailments; and he should let them Messrs. Phillips & Hunt, in New York, and Messrs. have the antidote, and they are safe. Walden & Sowe, Cheinnati, that is, the Methodist Book Concern, under the sanction and authority of the entire denomination, entitled 'Dipping not Baptizing.' Of this truct Rev Daniel Wise, editor of the tract publications of the Book Concern, says: 'It is the best and most telling argument against immersion we remember ever to have read in so smal, a space.' Among the arguments columns of this paper. He is the author of "Deeda adduced against the practice of immersion is this of Darkness Disclosed, which is for sale by the elegant passage, which we quote as a specimen. Speaking of the practice of the early Christians. the author savs : --

"'As soon as people were convinced of the truth since the man in their view is by no means so able of the report, and were rendered willing to be baptized, the rite was invariably performed upon them immediately, and on the spot. Wherever this ocportion of the church, and distraction of its best curred, and whether the converts were two or three thousand, there were no removals or delays; water sufficient was always at hand. No difficulty was over started about second suits of clothes, or the indelicacy of being plunged under water, the coldness of the weather, or the presence of spectators. You never read of persons shifting their the cross of baptism, or of contracting colds, and sore throats, or inducing apoplexy, or of large men and matrons overpowering little, weak adapostles' time differed essentially from the dipping

> "All these are 'difficulties' never raised by Baptists, but are important to such an argument as is here carried on, from which the author finally deduces this conclusion, printed in small capitals; -

"THE PRACTICAL CONCLUSION OF THE WHOLE MATTER IS, THAT SPHINKLING, POURING OR APPLYING THE WATER TO THE PERSON IS NOW THE ONLY PROPER | trine, handed down to us by the prophets and SCRIPTURAL AND VALID MODE OF CHRISTIAN BAP- fathers. The trouble, I apprehend, is this, as TISM; AND THAT DIPPING, IMMERSING OR APPLYING pastors we neglect to instruct, explain and exhort THE PERSON TO THE WATER IS NOT VALID, PHOPER our flocks. Other people, seeing the pastor's neg-OR CHRISTIAN BAPTISM AT ALL.'

a conclusion en lorsed by the editor, and by the large element of immersed mombers, hence antiwhole Methodist church, it is no uncommon thing infant consecration. Pastors yield to this influence, for Methodist ministers to 'pop under the water' and hence are silent upon this subject." The real those who cannot otherwise be induced to unite | trouble is, the passage that warrants the baptism lout to Methodist ministers his clothes, and has baptists freely confess it; while some, like Lange, known a Baptist church to lend its baptistery, declare that the practice is contrary to the very 'cistern' this elegant writer would call it, that gonlus of apostolic Christianity. Another trouble order.' We never heard a Methodist minister, the ever of the people. The fair conclusion of this while administering the rite, call it 'popping under | writer is, that Pedobaptists must quit immersing In order to secure improvement in the proof the water,' and never knew any of the troubles to adults, or sprinkling infants. They are ruined if reading, and make-up of this paper, we Introduce overtake them of which this approved and author- they quit either, and ruined if they continue either. into our office a new foreman and force throughout. ized tract speaks. The act is performed usually - The new mayor of Shanghai is a native Some few blunders occurred in the last paper (as in sober earnest, to be laughed about and travesticd | Christian. - Texas Baptist Herald. - It is imwe expected) in consequence of so doing, but our only afterward, or in denominational publications. possible for two Christians to be exactly likewriters and readers may be assured of a decided It is called baptism when performed; and the minded; it is not the nature of things. But all improvement hereafter, and they need not be afraid administrator says to the candidate, I baptize Christians should be like-hearted, - one in alto write. Will Bro. Slack please continue his thee'; but he is taught in this tract that what he legiance to Christ, one in love, one in hope, one in short sermons? and we are awaiting a sermon from has done was no baptism, and only a trick by motive, and in the purposes of heart and life. neveral brethren, and one from Bro. J. P. Kincald which to entrap the conscientious. We are sorry Baptist Courier. -- The National Baptist is for the occasion to point out such inconsistencies." greatly delighted that colored students have been

The least intelligent reader can see if this poeition, now openly and boldly assumed by American Methodism, be true, then no living Baptist is haptized, or regenerated; since, according to the Discipline and Mr. Wesley, no one can be regenerated without baptism. Consequently there are no Serintural churches, ministers or ordinances among the Baptists. This is only one of a multitude now being issued. "The New Great Iron Wheel" is a sufficient antidote for all these, as it presents the full endorsement of immersion as the only primitive act by Wesley, Clarke and other standard writers. Every Baptist should secure a copy of 'The Great Iron Wheel" for his children's sake: There has been, recently, brought to our notice a for he cannot prevent his children from hearing

#### EDIGRAMS.

We call the attention of our readers to one of he first of a number of articles on transubstantiition and kindred subjects, which the learned author, Kev. J. G. White, will contribute to the Southern Baptist Book House, Memphis, Tenn. We shall endeavor to obtain a few articles from ex-Father Chiniquy, the Catholic priest who has already led one hundred thousand Catholics out of Babylon the Great. He is the author of "The Priest Without the Confessional. - The Baitimore Baptist save that Bishop Keene, Catholic Bishop of R chmond, said in an address on his return from Europe: "The Pope asked after the the schools, churches and church work here, and said: 'There is no country in the world where I am so much Pope as in the United States." Mark these words, and especially those who doubt the position we take in our lecture, The Illstorical Issue between Catholics and Baptists. The Pope can elect every President in this republic from this time hence, if he wishes to do so. And he will soon wish to do so. - A writer in the Cumberland Presbyterian has this to say upon infant baptism, as practiced in his church: "But how is it with the church? The minutes of the Gereral Assembly of 1883 say: 'Infant baptisms, 1453, Total in communion, 113,759.' Say about one child in every seventy-eight of the membership as a denomination. This is bad. But when I come to my own Presbytery, Kirkville, these same minutes say: 'Infant baptisms, 4; membership, 1,581; or about one baptism to every three hundred and nine-five of the membership. This is almost Incredible, yet such is the statement. A little over a fraction of one child to each ordained minister consecrated last year in our church; and yet we are expounders and defenders of this blessed doclect, gather the idea of its being unimportant. "Yel, in the face of all this, - an argument and, Many of our congregations have within them a

THE TENNESSEE BAPTIST. received into the Lowisburg University. The edi- church resulted in thirty accessions. Both these

tox of the Baptist, more than any other Baptist churches are in Webster county." alltor, goes for an intermingling of the races. TEXAS. - Bro. Hatcher has been called for the I at where he would stop, if he would stop anyensuing year at both Abilene and Sweetwater .where, we know not. That the American Baptist They have good Sunday-school service at Terreil Publication Society should have for its organ such - There were even thirty accessions to the First a paper has done more than everything else com- church, Fort Worth, during the first two months blied to damage that Society in the South. In of Pastor Tynes pastorship. — The church at many sections, to this day, one has only to mention Abilene has invited Eld. W. E. Penn to hold a the name of this great Society to be reminded series of meetings there in November. — The tion. that, notwithstanding its broad name, its organ church at Tyler has begun work on a new house was "this extreme and violent partisan sheet." of worship. — Eld J. A. Hackett has entered That is the way they generally put it. -- Religious into his work at San Antonio. -- The church Herald, \_\_\_\_ As a rule those who pay nothing to- at Black Jack has ordained Breth. W. J. Keonce ward church work have no interest in it. We do and G. I. Britain as ministers of the gospel. not mean merely that they pay nothing because Bro. W. R. Selvidge's house was recently destroyed they care nothing. The converse is true also, by fire while he was at church. Nothing was They care nothing because they pay nothing, saved --- Eld. W. B. Combie is dead. -- The One way to get people interested in the congreschurch at Rockwall received more than thirty gation's atlairs is to get them to contribute. It se- members during two meetings. — During a series cares their interest. What costs them something of meetings for sixteen days with Mill Creek concerns them; and if it were only because it costs | church twenty members were received. - A series of nicetings of nineteen days duration with them something. The same is true also of institutions, missions, etc. Those who contribute Turner's Point church resulted in thirty-four adsothing are not likely to inquire about them, and ditions to the church. -- Bro. D. J. Haralson read about them, and talk about them. The writes: "Will you give notice of the death of consciouness that these are our institutious, and Eld. T. J. McCarty, which occurred in Comanche county the eighth of September, 1884. He was that the work done is our work, is awakened adoborn in South Carolina February 4, 1831; emquately only when they have cost us something. braced religion at the age of eighteen, and joined a And when we recognize them as ours, and learn Baptist church; lived a consistent l'fe; was orto rejoice in the prosperity of our work, we give more freely and more liberally and more cheer- dained to the ministry in February, 1881; and was working successfully as missionary for Hamilton fully .- Lutheran Standard .- Rev. G. II. county Association when he died. He leaves a Price \$1.50 per dozen, by mail, post-paid. tf. Appleton, an American Episcopalian minister, was wife and daughter, and many friends, to mourn recently baptized by Dr. M. T. Yates, our missionary at Shanghal, China. Mr. Appleton goes to their loss, and to rejoice in his great gain. An-Japan, and will be a valuable addition to the Bap- other one of your subscribers and fast triends has

#### THE DETECTIVE.

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

BAPTISTS TARE NOTICE.

been gathered home."

tist missionary force there. God started American

Baptist missionary work by converting to Baptist

views Drs. Adoniram Judson and Luther Rice.

And often since he has strengthened our mission

forces by additions from other denominations.

When a man has religion enough to go as a mis-

Bro. West at the late meeting of the Baptist State

Convention of Alabama. Others had done their

best on that paper before it came into his hands,

and hence he found upon its list of subscribers

sixteen hundred names. With that beginning, he

has toiled on for seven years, supporting bimself,

and putting \$7,000 into the enterprise. He adds:

"I have had a hard time, but have done my best."

NEWS FROM THE STATES.

Mississippi. - Bro. Flournoy of Meridian, and

other brethren of the Calvary church, have organ-

or two. - Religious Herald.

sionary to the Heathen, he has religion enough to I C PETERSON, a small, dark completted man, formerly Baptist minister, has been excluded from Bethesda Baptist church. Lattle River county, Ark., for gross unchristian conduct. He still holds his credentiels, having refused to give them to the church—hendemanded. Baptists of other Statech held and the church—hendemanded. obey all Christ's commands, if he can be brought to see just what they are. - Western Recorder .---"I have spent seven years of my life, and seven T. M. HAZLEWOOD, Reference, Ben. McBryan, Church Clerk, Assivino, Ala. thousand dollars, on the Alabama Baptist," said

EDWARD HARRIS Reference, J. W. Wann, Ch Clerk

ELD. ROBE. TOMLIN. Reference, Eld. A. J. Peddy

REV. A. G. JONEN - A tas George Jones. - Reference Biblical Recorder, Ruleigh, N. C. T.C. M. GALLAND - Reference, W. B. Crumpton, Shield'

J. C. LOP, ARK -Reference Eld. A. Lomaz, Hazlehurst,

11. T. G. ODRUM. "uthbert has a visitor, Rev. R. T.

Gendram, a Baptist minister of Tennessee, in quest of health, Georgia Index. He was excluded from the Eaprist church The Alabama Baptist is one of the best of our Southern exchanges, the best indeed, except one

ELD, JAMESC, ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Wooleds, willa led for switching.—Reference, the Clerk of that church J. M. LEE, expelled from Rosebud church for subtery and described this family. Address S. J. Thomas, Clerk of Rose bud church, White county, Ark.

Give us your postofilee, Bro. Thomas.

ized a mission Sunday-school in the western part of the city. — Eld. J. W. Bozeman has been reclected moderator of Chickasaha Association. —

The Southern Baptist of Meridian has procured a job office. — Eld. W. W. Crawford of Louisiana job office. — Eld. W. W. Crawford of Louisiana in the sound part of the sound p

job office. - Eld. W. W. Crawford of Louisiana | copy expects to move to Meridian. — Oktibbeha Association met with Fellowship church, Laudordale county, Saturday before the first Sunday inst. — Solve Association with Fellowship church instance to the church calling a council from sister churches to the church start the matter, and solvies the church. The connecti that the matter, found the charges and supply the church to withdraw fellowship from the church to with the church to withdraw fellowship from the church to withdraw fellowship fellowship from the church to withdraw fellowship fellowship fellowship fe Salem Association meets with Ebenezer church to-day. — Bothlehem Association meets with Stonewall church to-day. — Mississippi Association meets with New Providence church to-day. — Kosciusko Association will meet with Grape Cicok church Friday before the third Sunday in October.

Was called, after nearing the church to withdraw fellowship from tained, and street to with deviced the church is a done so. And where so, said J. B. Barry lofused to give up his credentain. Therefore, said J. B. Barry lofused to give up his credentain. The church gradentain and the church and said to give up his credentain. The church gradentain and the church and said to give up his credentain. The church gradentain and the church grad

Hill church Friday before the fifth Sunday in December. — Choctaw Association will convene in Mount Nelson church-house Friday before the third Sunday in October.

Georgia, — Rec. B. Constant of the Sunday in Content of the Sunday in October.

10. A. P. Eesten, Church Cherk.

JOMETIA W. JOHNSON, a small, fair-complected man, layer mouth and front testa, was expluded from sulpuin Barrier thurch for gross disorder and unchristian conduct—stealing. He still holds his credit risk, stating that he had lost them, which statement the church Clerk.

Prytonsburg, Ky.

#### DENOMINATIONAL SERMONS-FIRST VOLUME.

BY J. R. GRAVES.

This first volume contains the six following Deominational Sermons:

1. The Act of Baptism.

2. The Symbolism of Raptism. 3. The Relation of Baptism to Salva-

4. The Lord's Supper a Church Ord!

5. What is it to Eat, and Drink Un-

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These six sermous are beautifully bound in one volume of 331 pages, and sold at only 75 cents, post-

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ITEMS.

Tell every body about our 50 cents offer.

SEND ten cents to Graves & Mahaffy. Memphis. Tenn., for sample copy of EVERGREEN HYMNS. bound in cloth-just the book for country churches.

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 Bethodism will confront them every where, and constantly, and they should prepare for it. It is a practical work on Polemics PURLIANERS.

Will not some brother at each of the Associations held in Tennessoe this fall, speak a word in favor of the old TENNESSEE BAPTIST, and rally up a list of new subscribers for it? Also in the Report on Baptist Literature have attention called to the Bantist Book House, where every Rantlal and religious book published in America can to ica. by retail or wholeside at publisher's prices, son r books and Sunday school books and helps in full and vario supply, and cheap as the cheapest.

#### SAMPLE PAPERS.

We wilsend THE, TENNESSEE BAPITST for 4 months, from time subscription is received to all non-anbseribers, for 50 cents. We want them to sample it." Ministers not subscribers 12 months PUBLISHERA.

50 CENTS FOR FOUR ! NTS.

We will send this paper for 4 months

THE YOUNG MINISTERS' FUND OF "THE TENN SSEE BAPTIST" FOR 1884-5.

Relying upon the assistance of the patrons of this paper, we have given our personal obligation to be responsibly for the board of three young ministers the present year two at Jackson and one at Carson College. The Jeast sum that will be sufficient to pay the board, lights, and weather of those three will be \$100. The young ministers washing of these three will be \$400. The young ministers have been selected, and they are each devoted plous, and notably promising men. There will be overforty this year applying for help in part, or altogether, and we cany ar applying for help in part, or altogether, and we cannot processe to less than to guaranter the expenses of three believing that among the thousand of our pairons, G d will put it in the hearts of four hundred to help us a little, and divide up the rum. We believe that all the young ministers who have been added by this fand, who are settled pastors, will contribute annually to this fund. Frank becourey, who graduated last June, promises \$5 yearly, and if possible monthly, until he has paid back all and with interest. This is noble, and should encourage all to contribute. In a few years this Baptist fand alone will keep too young ministers at school. ten young ministers at school.

third Sunday In October.

Georgia. — Bro. B. Copoland writes: "I am proud to learn Bro. Graves is better. It would be a great loss to Baptists lo lose him. We had a revival at Richiand church recently, resulting luthirty-four accessions. And a revival at Anticch Mrs. J R Graves, \$1; Miss Nora S Graves, \$1; Miss Lois

## The Young South.

MISS NORA S. GRAVES, EDITOR.

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

#### POST-OFFICE.

EAR CHILDREN; - I hoped till the fast mail to hear from Mrs. Sanford, so that I could give you some deft. long new fund we have already! I have had the \$20 put | the cousins. carefully away in a big iron safe, until we decide to whom we shall send it, as Mrs. Sanford has not sent for it yet; and I do not suppose she will need it, as I see in the papers she has been adopted by the Woman's Home Mission Soclety, North, who will hereafter support her entirely. But I am waiting to hear it from her own pen, as she promised us so faithfully to write us. And in the mean while, I have three fields in view, from which I hope to I must close for this time. I extend nest wishes to you and ad the little consins. Very truly, Lula Spangler. select some good and worthy object for your care; viz. China, Africa and Brazil or Mexico. And I hope we will make up our minds to be united on whatever we may so

And new I will say no more, so as to give you some letters that will tell you something of the history of this new fund. Lovingly, AUNT NO :A.

AUNT NORA: - Please find inclosed \$3 00 for Mrs. San ford. Yours in love. Mrs. 1. M. NEW.

If I understand rightly, this three dollars is from the "Janle L. Sanford Society of Corinth," Mrs. New, and 1 have ac oredited it. Am I right? This is six dollars that this Scolety has sent us this year; and I can but say, "well done." I hope they will join us in our new work AUNT NORA; —I have a missionary hen. She has set three times this year, and has raised eight chickens twice, and only four the last time. I sold them for ten cents a p soc. I lease and increased two dollars for Mrs. Sanford. Your nicee.

KATIE LEATHERBERY.

Your niece. Fairley's, Miss. Would all the missionary hens had done as well

yours, Katle. Be sure to keep her for next year. AUNT NORA: — Inclosed please tind one dollar and ilf-teen cents for Mrs. Sanford from "Earnest Workers." We have done but little work this summer. Since whool We have done but little work this summer. Since chool closed our "Little Workers" have been so much scatt and that we could not do much. We finished our quilt however, and have tried to sell it, but have not succeeded yet. Hope wo will be able to dispose of it this fall. Some of the boys have gathered their crops of pap-corn, and hope to realize some money from it soon. We are anxious to hear from Mrs. Sanford, and to know what she will do. We have learned to love her very much, and will regret to give her up to stransers; for sho is our own dear Mrs. Sanford, for whom we have been working so long. Long and happily may Could Carin, now Mrs. A ims. live; and may she not forget the Young South. Lovingly

Brooksville, Miss. Brooksville, Miss.
P. S. — Since writing the above I have attended the Columbus Association, where I had the pleasure of scoing Mr. David and his wife, our missionaries to Africa.

I have a "well done" reserved for the "Earne-Workers" also; for they have done well, and give promise of doing more this (all

I, too, hope Cousin Lydia wilt not forget the Young South. I think she owes us one more letter anyhow, telling us about her new home, etc. And then, if she is going to say farewell, we claim her sister, Nora Carla, i: her place, do we not?

MISS NORA GRAVES, DEAR SISTER: - I have never met

MISS NORA GRAVES, DEAR SISTER:—I have never met you, or addressed you before, but feel that I know you from seeing your writings in Tur Barrist.

I am a teacher in the Baptist Sunday-school at this place, and have been talking to my pupils about the good work your "little folks" were doing in the missionary cause, and have them very much interested; so they have been giving me a nickle at a time, some one of them, or some ilmes all, every Sabbath since they agreed to work some times all, every Sabbath since they agreed to work with you. So now, as the collection has amounted to two dollars and ten cents, I send it to you. It is very little, but hope, as it is given in a good spirit, it will be acceptable to the control of th

ble to God, and you also.

The pure a have given in the order of their names:

and did not get a chance to send them. But I will try to work all the rest. I will send the answers for August

Praying the Lord to bless you in your soble work I recovington, Tenn,

You have credit for all you have sont, Samuel; but August 6th were the last I have received. What can the malter boy I fear you are fick; for I feel nothing but sickness would keep you from work. Let us hear from

AUNT NOR4:—As you were so kind as to publish my last letter, I will write again. I am a little boy, nearly fourteen years of age. I will send twent cents, and my brother, Oma, ton cents, to use is any way that you think nits idea as to what future course to take, and that we might know how to head our new fund; for you see we had "total \$20 00" attached to the end of our fund last I am not going to school now. I will sak the consins a question: What did King Herod will John the Baptist week, which fund we have dropped; and only see what a for? I will close, with much love to Annt Nora and all Little Oak, Ala.

AUNT NORA: - As I have not written to the Young South he a long while I will try to write a few lines, that the cousins may not forget me. I have been attending a ptotructed meeting, which closed last sunday night there were several who joined by letter, and some by restoration. Aunt Nora, I wish you could have been here: it was a good meeting, indeed. Hro, Sherrill is one preacher. I send in this lett r ten cents for Mrs. Sanford.

You, indeed, write us glad news, Lula; and we welcome ou, as a Christian worker, in our circle. Write us often, and send us some enigmas. We need them sadly,

#### YOUNG ATHEIST.

SUGGESTIVE scene took place lately in A railroad car that was crossing the Rocky Mountains. A quiet business man, who had been slowly warrhing the vast range of snow-clad peaks cen for the first time, said to his companion.

"No man, it seems to me, could look at that scone without feeling himself nearer to his Creator." A dapper lad of eighteen, who had been chiefly

secupied in caressing his moustache, portly interupted. "If you are sure there is a Creator." "You are an atheist?" said the stranger, turning

"I am an Agnostic," raising his voice. "I am investigating the subject. I take nothing for granted I see the mountains, I smell the rose, I hear the wind; therefore I believe that mountains, rose and wind exist. But I cannot see, smell or hear God. Therefore-

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try o smell with your eyes?" he said, quietly.

"Or to hear with your tongue, or to taste with your cars?" "Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?

"With what should I apprehend him?" said the youth, with a conceiled giggle. "With your intellect and soul; but-I beg your pardon!" here he baused; "some men haven't breadth and depth enough of intellect and soul to do this. That is probably the reason you are an Agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this a question which cannot be laughed and joked away. Every thinking mac in his youth, must face for himseif that terrible problem of life: "What is God?" and "What is he to me?" As a man decides that question his future life takes you can do for them. shapo. - Exchange.

The putils have even in the order of their names:

Nawton MoFadden, iventy-live cents: John McCullough, twenty-live cents: Will Street, twenty-live cents; and the subject of the subject. In the subject of the subject of the subject of the subject. In the subject of the subject of the subject of the subject. In the year 1427 a band of 127 strangers arrived in Sanda 1427 a band of 127 strangers arrived in Sanda 1427 a band of 127 strangers arrived in Sanda 1427 a band of 127 strangers arrived in the year 1427 a band of 127 strangers arrived in Sanda 1427 a band of 127 strangers arrived in Sanda 1427 a band of 127 strang thorities is so great with regard to their origin on McFadden, iwenty-nve cents: John McCulthat it is now extensively believed that nothing

GROWN-UP LAND.

Good-merrow, tair maid, with lashes brown, Can you tell me the way to Womanfood Town?

Oh, this way and that, - never a stop; Tis picking up stiches grandma will drop, Tis kissing the baby's troubles away, Tis learning that cross words never will pay, Tis helping mother, the sewing up rente, Tis reading and playing, tis saving the cents, Tis loving and smiling, forgetting to from, -Oh that is the way to Womanhood Town.

Just wait, my brave lad, one moment, I pray, Manhood Town fles where, can you tell the way?

Oh, by toiling and trying we reach that land, A bit with the head, a bit with the hand, Tis by climbing up the steep hill work, Tis by keeping out of the wide street, - whirk, The by always taking the weak one's part, Tis by giving mother a happy heart, Tis by keeping bad thoughts and actions down, -Oh that is the way to Munhood Town,

And the lad and the maid ran hand in hand To their fair estates in Grown-up Land.

#### LOVEST THOU ME?

TF Christ, the Lord, should come to-day. As once to Peter by the sea, And low and tenderly should say, "Oh, my disciple! lovost thou me"? To thee and me-What would our answer be?

"Yea, Lord, then knowest," if we should cry. With ready lips and beaming glance, 'We'd stand for thee 'neath any sky, With flag unfurled and lifted lance," For thee and me Would this the answer be.

And if he showed his hands and feet. Sore wounded on the cruel cross. And asked us still in accents aweet, "Nay? lovest thou me in pain and loss"? From thee and me-What could the answer be?

Just this: "We surely love thee, Lord: Our wills are weak, our hearts are poor, But clinging to thee, in the word We trust, and we shall aye ondure;" For thee and me--This would the answer he.

#### 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 icathen Chinese in San Francisco. Try, children, and see what

"Earnest Workers," Brookville, Miss., \$1 15; Janie Sanford Society. Corlinth, Miss., \$3 00; Katte Leatherbury \$2 00; Newton Mcl'adden, \$6 cts; John McCallough, 25 cts; Will Street, 26 cts; Removant Smith. 15 cts; Nattie McCallough, 16 cts; Saiph McFadden, 16 cts; Charlie Gurtin 15 cts; Saiph McFadden, 16 cts; Charlie Gurtin 15 cts; Saiph McFadden, 16 cts; Hayr McFadden, 10 cts; Hayr McFa

FIVE RULES FOR THE FARMER

I am not a newspaper scribbler, but after forty year's experience as a farmer, I claim the right to teach what I know about it to those wanting Information. A few rules cover the whole case.

1. Cultivate less ground and culti vate it better.

2. To make crops a wet or dry year it is necessary to break land as deep with turning plow and subsoil plow as you can; go deeper every year. The benefits derived from this practice are two fold. a. Your land will yield better; b. And will never wash.

3. Cultivate the ground as near level as possible.

4. Never break the roots of any crop in cultivating it. Many farmers annually rob themselves in the last plowing of corn by cutting the roots.

5. Select good help at a good price. rather than a triffing, careless fellow J. A. C.

One of the sublimest things in this world is plain truth.

If you cannot be great, be willing to terve God in things that are small.

The messure of our success is in proportion as we satisfy God.

See to it that each hour's thoughts and actions are pure and true; then will your life be such.

Every man's life lies within the present; the past is spent, and the future is uncertain.

Our character is but the stamp or our souls of the free choice of good and evil we have made through life Christ, and Christ only, has revealed that he who has erred may be restored, and made pure and clean and whole

Because Christ loves us he c'aims us and desires to have us wholly yielded to his will, so that the operations of love in and for us may find no hindrance.

God is a sun. He is the infinite good. Nothing but a living, sensible communion with him can displace heaviness from the heart, and shed happiness over the life.

So-called natural religion, the apoonly in books. Religions which have honest article. vital force and infinence are positive religions.

It is concoded that nothing contrary to reason can be true, but it is no less contrary to our moral nature can be

I would sooner walk in the dark and hold hard to a promise of my God, than trust in the light of the brightest day that over dayned .-C. H. Spurgeon.

Duliness is, after all, a relative term; it expresses only a want of correspondence between the mind of the writer and that of the reader.

If we could read the secret history

# MONUMENTAL EVIDENCE.

## The Royal Baking Powder Is "Absolutely Pure."

The following certificates from well known chemists and scientists form as strong an array of evidence as was ever given in behalf of any article of human food:

#### GOVERNMENT CHEMIST'S REPORTS.

Prof. Edward G. Love, the Government chemist, says.

"I have tested a package of Royal Baking Powder which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phos-"E. G. LOVE, Ph. D." phales or other mjurious substances.

Prof. II. A. Mott. Government chemist, says

"It is a scientific fact, that Royal Baking Powder is absolutely pure. " H. A. MOTT, Ph. D."

W. M. McMurtrie, Prof. of Chemistry, Illinois Industrial University, late Gov. rnment chemist. Dep t of Agriculture, says

"The Royal Baking Powder has been used in my family for many years, and this practical test, as well as the chemical tests to which I have submitted it, prove it perfectly healthful, or uniform excellent quality, and free from any deleterious sub-WM McMURTRIE, E. M., Ph. D."

#### Rush Medical College, Chicago.

Dr. Walter S. Haines, Professor of Chemistry, Rush Medical College, Chicago,

"I have recently examined a package of Royal Baking Powder, purchased by myself in the open market, and have found it entirely free from adulteration and injurious substances of all kinds. I have several times before tested the Royal Powder, and have always found it, just as in my present examination, skillfully compounded WALTER S. HAINES, M. D." and composed of the purest materials

Dr. H. D. Garrison, Professor of Materia Medica and Toxicology, Chicago

"I have examined a package of Royal Baking Powder obtained from my grocer and find it to be composed of our, and wholesome materials in correct proportion. It contains no alum or other inclineds substance. The purity of the cream of tartar employed in this possible is worth of special mention, since it does not contain the tartrate of lime usually present in baking powders in which cream of tartar of inferior H. D. GARRISON, M. D." quality is used

## College of Physicians and Surgeons, Chicago.

Prof C B Cobson, Chemist, College Physicians and Surgeons, Chicago, says "I recently procured a simple of your Royal) baking powder from the kitchen of a private family in this cate, and subjected it to an examination. I found it so different from many of the baking powders advertised as 'strictly' and 'absolutely pure,' and 'so far superior,' that I thought you would be pleased to know it, and might find use for the certificate.

"In view of the vast difference and stupendous frauds that are offered to the theosis of moral abstractions, exists most 'gullible' people on the face of the earth, it pleases me occasionally to strike an C. B. GIBSON."

#### Kentucky State College.

Dr. A. E. Menke, Professor of Chemistry, Kentucky State College, says: "I have very carefully examined a package of Royal Baking Powder, and find important to remember that nothing it to be a cream of tartar powder of high strength, not containing any terra alba, Freehes and Rings emission of tartar powder of high strength, not containing any terra alba, Freehes and Rings emission of tartar powder of high strength, not containing any terra alba, Freehes and Rings emission of tartar powder of high strength, not containing any terra alba, alum, or other deleterious ingredient, everything being pure and wholesome. "ALBERT E. MENKE."

> Prof. Henry Morton, president of Stevens Institute of Technology, says: "I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or other injurious substance. "HENRY MORTON."

Dr. J. H. Wright and Dr. Albert Merrell, analytical chemists, late the firm of Wright & Merrell, St. Louis, each says:

"I have made a careful analytical test of Royal Baking Powder, purchased by myself in the open market here, and in the original package. I find it to be a cream of tartar powder of the highest grade of strength, containing nothing but pure JUAN II. WRIGHT, M. D. wholesome, and useful ingredients. "ALBERT MERRELL, M. D."

of our onemies, we should find in oach man's life sorrow and suffering enough to disarm all hostility.

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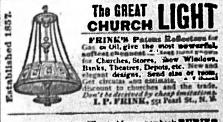
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## THE YOUNG MISSIUNAKY

A SEMI-MONTHLY MISSIONARY PAPER DEVOTED EXCLUSIVELY TO MIS-. SIONS, AND ESPECIALLY

> ADAPTED TO YOUNG CHRISTIANS.

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All young converts should start with reading their religious paper, so that they may become lutelligent members of the churches and the denomination. - Standard.

If every child who goes to the Sunday School would bring another one with him to the house of God, who can tell the amount of good that might be done to hundreds who are now neglectors of both! - Child's Pa-

An Irishman was asked for his norriage certificate. He slowly lifted his bat, revealing a large scar on the bend, evidently done by a flat fron. This evidence was to the point. Our cortificates are the praises of 'hose who have experimed wonderful cures by the use of Dr Bull's Cough

Send tencer's to Graves & Mahafly Maniphis, Tene for sample copy of EVERGREEN HYMNE, bound in clothjust the book for country churches, Price \$1.50 per dezen, by mail, post

Perhaps I am not very excusable, but really there is much less gratifica tion to me now in reading revival news than previously. There is such ompetition among the various sects in gathering members, that too little care is observed in regard to the fitness of candidates. Baptists ought never to have grown-lax in a matter of such vitat importance, but evil example has so affected them that great numbers of unregenerated persons are invited into their churches .- Cor American Baptist Reflector.

A Christian Editor's Opinion. Mr. G. R. Lynch, publisher of the Alabama bristian Advocate," at Birmingham, writes "I trivel all over the Biate, and my friends say they flid your Lemon Flixir a most excel-lent medicine. My book k-reperand foreman both use it in piece of culomel, pitts, etc.

and the past seven vests I have suffered con-tinually from lodigestion, and broughttes of a most were type. I was front d by two promost sweer type. I was truited by two promi-nent physicians, and had taken all the patent modicines recommended for these discases. I got no rollef, and constanted to grow worse mill I commenced the use of Dr. Mozley's Lemon Ellyir. One dozen bottles has made a final cure of both thesess.

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T. P. Grasty, Law office, 1107 Clark avenue,
Capit J. A. K. Stotts, of the St. Louis fleef

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cases of pulmonary diseases, and
offend to the portion is lest and the
it breaks up a cold, and stops a cough
more speedily, certainly, and thoroughit prevents the growth, to serious filein prevents the growth, to serious filemore speedily, certainly, and thoroughits prevents the growth, to serious filein prevents the growth file
in prevents the growth are too apt to be neglected as such.
It alleviates even the most desperate eases of pulmonary diseases, and affords to the patient a last and the only chance for restoration to health.

It spares mothers much bainful anxiety about their children, and saves theiltheonis lives.
It cures all lung and throat diseases that can be reached by human aid.

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t soothes to natural and refreshing slumber, during which Nature regains strength to combat disease.
It clears out and heals diseased air cells in the lungs, and helps Nature to repair the waste made by the corrosion of pul-

monary disease.
It puts a stop to the cankerous decay of Catarch.

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Because it is prepared from the pures forms of the drugs cuiployed in it, chemically combined by a process of such perfection and accuracy as would be unattainable, even by the most skillful pharmacist, dealing with small

Because it is not only the most effective medicine for the uses to which it is designed, but, owing to the enormous quantities in which it is made, is sold at so low a price that it is placed within the reach of every household.

because it is an nettre curative agent, that must be taken by drops, as pre-scribed in the directions accompanying each bottle, and not a mere pulliative syrup that may be swallowed by mouthfuls.

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"Each one had a word to speak for Jesus, and the oldest member of the body led in fervent prayer."

"Each one had a word to speak for Jesus, and the oldest member of the body led in fervent prayer."

"Each one had a word to speak for the learning the author than the oldest member of the body led in fervent prayer."

"Each one had a word to speak for the learning the author than the oldest member of the body led in fervent prayer."

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INCOMPARABLE IN SICK HEADACHE. Dr. Fred Horner, jr., Balem, Va says: "To relieve the indigestion and so-called sick headache, and men tal depression incident to certain stages of rheumafism, it is meom parable."

Truth is the shortest and neares way to our end, carrying us thither in a straight line. - Tillotson.

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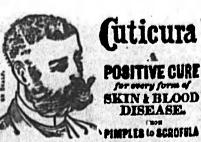
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thand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—/mmbl.

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MEMPHIS, TENN., OCTOBER 18, 1884.

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## Our Pulpit.

ECCLESIASTICAL AMUSEMENTS AND MONEY-MAKING.

BY REV. E. P. MARVIN, PASTOR OF A PRESBYTERIA CHURCH, LOCKPORT, NEW YORK.

"Then the church est down at her ease and sald, 'I am rich and in goods increased;

I have need of nothing and nought to do, But to laugh and dance and feast;' And the sly World heard her, and faughed in his sleeve. And mockingly said soide:

The church has fallen, the beautiful church. And her shame is her boast and pride."

A S we come to the annual period of multiplied concerts, tableaux, and amatuer theatricals, I wish sent to preach his word. The commissioned mes- twenty five cents or more. Can you help us this to utter some words of testimony to God's profess songers of Almighty God, sent to warn a slumber morning?" Pastor: "Thore is that scattereth and sed people, concerning these methods of winning ing world of approaching judgment, will not be de- yet increaseth." Deacon (to the father of a family):

1. These methods of raising money for the Lord Word, and therefore they cannot please him.

The simple method of free-will offerings alone is demned. (Study Ex. xxxv. 5, 21, 29; 2 Cor. chap- aort of "backsheesh" benead from the vocames of ters vill and ix; Luke vi. 35; and Matt, x. 8.) the world, the fiesh, and the devil, is a disgrace to What if Moses had instituted a grand carnival or the gospel which it professes to proclaim." bazar to draw the surrounding heathen into his camp, and get meaus to build the Tabernacle? money for the poor saints at Jerusalem; or an ex- gent parstor, says:hortation to Lydia to stir up the godly women of will procure the greater blessing.

2. These unblest devices are belittling, con-

temptible, and sometimes positvely dishonest. temptible in the eyes of the world!

Said an infidel to me: "I think your God must the end no congregation gains by having them." pieus grieve over these things and hang their heads age to the world. the Christian :-

of a strictly religious character was enjoyed by the | Lnke vl. 35; 2 Cor. ix. 7; Matt. x. 8. disciples of the Lord. Instead of these ancient and of social gatherings of an entirely different charac- day-school drama and church fair :them a writer remarks as follows: 'At almost in keen satire on the church-fair plan, when this promote its interests.

pocket-deep, there will be no need of calling in the your church debt is paid." flirts and fops and foafers of the town to dicker If that is the way of getting all hands to con-

When the blood-bought church of God, with all her store of wealth, resorts to such miserable shifts How would it comport with the character of the to get help from the world, what must worldlings, early Christians to read in one of Paul's epistics a with their lavish out lay for the pleasures of sin, all things? suggestion that the saints at Corinth get up some think of the value of salvation? Rev. R. M. Pat amatuer theatricals or Isthmian games, to raise terson, D.D., of Philadelphia, a remarkably intelli-

Phillippi, to get up a grand fair, festival, or baby eral inconsistency of the Christian life which is so on all institutions they help to support. We should they did not want? What of the many devices like and world, which cannot be destroyed without degrab-bag, fish-pond, ring-cake and raffle, involving basing the one and affording rare comfort to the God peddling out small wares, and fun to the world which tolerate such things has lost the high old methods of supporting these extravagances. church, how dishonoring to God, and how con- itching cars and sensual stomachs, who measure a cration of our places of worship. church by its amusement-producing capacity. In

be in great need of money by the tricks the 3. These methods abate the spirit of gospel be- and importance of hallowed associations. But churches practice to get it for him." Many of the nevoleuce in the church, and bring it under bond- what undevotional associations must linger on Sun-

for shame. Even those who aid and attend these They foster the worldly spirit of self-indulgence, "neck-tle and apron social," or saw the Sundayperformances cannot well approve them. Why instead of the Christian spirit of self-denial as de-school children play "cock-robin." After a interarhave they not conscience and courage enough to signed by the institution of alms-giving. They are entertainment in one of our churches I saked a witness against them? No intelligent Christian tricks of traffic with the Lord, and devices by friend, to what the church was dedicated? He recan ask God's blessing upon such practices, nor which to give him "what costs us nothing." If plied, "We dedicated it at first to the Lord, but last expect it to rest upon money so procured. Says men cannot be persuaded to give to the Lord," night we dedicate it to Shakespeare, Dickens, and "hoping for nothing again," in the spirit of willing | Bret Harte." The law to tax churches that are "The primitive churches had their 'agapm,' or and cheerful benevelence, we have the best reason | used as play and pay houses is just and equal. Our feasts of charity,' or love, where social intercourse to believe that he does not want them to give at all. solemn ceremony of dedicating or conscerating

The Sunday School Times waxes satirical and pious festivals, we are now accustomed to a class with good cause, in speaking of the modern San- play-houses or club rooms.

every street corner for the last few days we are church was proposing indirect methods of raising halled with "Don't you want a ticket to the \_\_\_\_ mough for new and necessary expenditures. "Buy festival?" When church members are truly con- your food, he said; then give it to the church. verted to God, and have a religion that goes Then go buy it back again. Then eat it up, and

over rag dolls and India rubber babics, and other tribute to a good cause, by all means let it be intomfooleries, to raise money "for the support of the troduced into the churches for every Sunday sergospel." If churches cannot live without dishonor- vice. Just think of it! The deacous or vestry men ing the Lord, then let them die decently and speedi- passing around the boxes on Sanday morning; at ly, and when such cumberers of the ground are cut the same time they offer to serve refrashments to down, there may be room for other trues that will all who give liberally. The pastor at his deak rebear good fruit. And if ministers of the gospel peats appropriate sentences meantime. For excannot be supported without resorting to such ample: Pastor: "Give, and it shall be given unto means to obtain a livelihood, let them go into you." Descon (reaching out the contribution box worldly business with their backsliden churches, to a stranger in the congregation): "A plate of church entertainments, such as fairs, festivals, and leave their room for men whom God has really ice-cream goes to every person who contributes pendent on such sources for support. This whole "A bag of peanuts goes to each child who contribsystem of supporting religious worship by the sale intes not less than five cents; lemonade to the father. are all contrary to the precepts and examples of his of gimeracks and the giving of entertainments is Let all take hold to-day. We need the money. a fraud. A religion that cannot be sustained with- That is the church-fair idea! If it works well in out such devices is not worth sustaining, and the one place, why not in another? If it is the way of approved, and all other methods are virtually con- ministry which is dependent for its support on this promoting God's cause on week-day evenings, why

> Can there be any doubt as to the folly of this double-faced, indirect method of trying to raise money for the Lord's cause, in contrast with the straightforward, honest appeal to mon to give of their substance to him on whom they depend for

These methods are especially designed to draw money from the purses of "outsiders," and thus spare "insiders;" but we should remember that the "One particularly disgraceful phase of that gen- world, the flesh, and the devil, claim a mortgage show, with all our latest modern devices? Man's harmful to the progress of Christ's cause, may to not expect Satan to help pay for the weapons with method may procure more money, but God's way noted—the growing disposition to administer which we assaul him, nor allow the house of God churches as if it was a part of their mission to pro to be divided against itself. The world expects its vide entertainment for the people. Fairs, concerts, stock to vote in a church as well as in a railroad comical lectures, oyster suppers, turning the dedi- corporation. If we beg of the world to help sup-It is almost a shame even to speak of them in de- cated house of worship into a place of hilarious port the church, we must allow the world a tail. What shall we say, what would the Master amusement, are fearfully demoralizing to the reli- measure of control in it. Besides, it would greatly say, of a bevy of vain and bedizened young ladies, glous life. They dispiritualize the people; merge promote the spirituality and usefulness of many sfacinating and cornering susceptible young men, the high sense of obligation into pleasure seeking; churches it their vain and showy extravagances to sell them commodities above value, and which blot out that line of demarkation between the church were curtailed. Better be without silver or gold, with apostolic power, than as we are. If the Mastor were here we might well expect him to cut the gambling principle? What of the church of other in its sins. The plety of congregations short with a whip of small cords some of our

to replenish her treasury? How belittling to the Puritan type. They are full of weaklings, with 4. Many of these practices are evil in their desc-

Even if we do not regard places now as consecrated, like the temple, all agree in the expediency day in the sanctuary where we lately attended a buildings to religious instruction and worship, is manifestly a sacred farce if they are to be used as

5. Amatuor dramatics, to please the world and ter, which are inaugurated and perpetuated for the "And now, brethren, let us get up a supper, and put money in the purse of the church, silence the special object of obtaining money. Concerning ont ourselves rich, said a witty Presbyterian elder, testimony of the pulpit against the stage, and even