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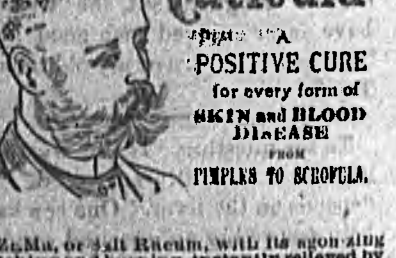

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Our Pulpit.

THE SALT OF THE EARTH.

BY THE EDITOR OF THE BAPTIST BANNER, ILLINOIS.

TEXT: "Ye are the salt of the earth."—Matthew v. 13.

SALT is a mineral whose use has been known for ages, by perhaps all tribes and nations of men. Its use to preserve and properly season food has made it one of the most common articles of consumption in the world.

It preserves flesh from putrefaction, and makes palatable many other things which come to our tables, and could not otherwise be eaten.

In the text the disciples of Christ are compared to it. They are called the salt of the earth. I suppose this is so because they alone are what preserves the world from moral wreck and utter ruin. The whole world as it is, lies in wickedness, and all the elements of fallen human nature tend away from God. The Christians among men are all that save the world from utter destruction. Should the time ever come when the light of Christianity so completely dies that it has no influence, the human race will be swept from the face of the earth.

When none but Noah and his family were left who worshipped the true God, the flood of waters came, and all the rest of mankind were drowned. There was not salt enough in the earth to save it.

Sodom and Gomorrah would have been spared if they had possessed just a few more righteous people. But when the count was made there could not be found enough. So the fire came down from heaven, the proud cities sank, and to-day the Dead Sea with its noisome vapors, lies in stolid stillness, where once these proud cities flourished.

The race of mankind to-day is just as it was in the days of David; wicked, foolish, and gone astray. "The Lord looked down from heaven upon the children of men to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one."—Psalms xiv. 2, 3. Were it not for the disciples of Christ, the whole apostate race would be destroyed. But when curses are sent, and it looks as if no flesh could be saved, for the sake of the elect the days are shortened and so the volume of human history is still kept open.

That the church is the conservator of all that is good and pure in society, may be known by considering nations and communities where Christianity has not been established or where it has little or no influence. Do you find such advantages, such progress, such good laws as you do among Christian people? No, indeed. You find poor colleges and poor institutions of learning of all kinds, if you find them at all. You find no asylums built at public expense for the orphan and the friendless. You find no happy homes, such as everywhere dot the country blessed with the gospel of Christ. You find woman debased, and polygamy practiced. You find many things endorsed by law, and by the customs of society, which are directly contrary to the moral law itself. You do not even find true civilization. Hence, Christian nations have always been in advance of those not Christian. Even the worst forms of Christianity are better than the best forms of any other religion under the sun. Even the mummeries of the Greek and Roman churches do not make them so bad as the philosophy of Confucius, or the Mohammedanism of Turkey.

The triumphs of Christianity in elevating nations, prove its saving power. It has never gotten a foothold in a nation without bettering its condition. Some nations which are to-day rejoicing in its light, were once barbarians and savages. Indeed nations have thus been transformed in modern times; and in no case under the gospel era has a nation made true progress, except under the influence of Christianity. Our nation to-day with its free institutions and its grand achievements owes all to Christianity. So with England. So with Germany. France owes all its miseries for the past hundred years to infidelity. In no other country has bold, bald infidelity had a trial. For a while it there reigned supreme, and it showed itself,

"A monster of so frightful a mien,
That to be hated had but to be seen."

It filled the land, with crime and misery, and horror, and crushed the noblest impulses of the human heart. God forbid that the people of free America should ever listen to its siren voice, and bring to their hearthstones a reign of terror. Whenever you thoroughly convince people that there is no real law, except what they find in their members, you pave the way for all manner of lawlessness and crime, and even a few infidels in a community will soon make their power felt for evil, if they speak their sentiments.

The Christian's individual power to save consists in his influence—the power of his example, and his teaching on others. Of course there is no limit, in the proper sense of the word, to God's omnipotence. Whatever he wills to do, he can do; and did he see fit to convert a whole nation by a miracle he could do so. But that isn't his way. He has seen fit to make his people workers with him, and it is through them that he will accomplish his purposes in the world. He could make a forest of giant oaks in a moment, if he would. But he has seen proper to grow them through the slow process of development from a tiny acorn. So in the work of saving men he operates in harmony with his natural laws.

Christian parents want to understand this, and to act accordingly. I was talking the other day with a lady, who told me that she firmly believed that there were some Christian parents who never prayed for the salvation of their children at all. I differ with her in that; but I think there are many parents who go no further than prayer. They greatly desire their children's salvation; but they never make an effort to secure it. They never say anything to them, nor do they seek to bring any special influence to bear upon them. Such prayer does no good anywhere. We are commanded to pray for bread, but God does not mean by that that he will send it to us from heaven in the loaf. No; we must work for it. It does a man no good to pray for anything he does not work for. We are commanded to pray, "Lead us not into temptation;" but God does not mean by this that if we get up and turn our face toward the temptation, and walk right into it, that he will hold us back by drag-net force. Not at all. We must be "workers together with him." Then something will be done. So parents, while you ask God to save your children you must work with him. When you ask him to make them obedient, and trustful Christians, you must teach them obedience at home. You must let them understand that your will is law, and that it must be obeyed. At the same time you must be careful that your will is in harmony with the rule of right. If you suffer your children to play cards in the parlor at home, you need not expect to see them Christians soon, and if they should so become, you need not expect to see them shining lights in the church of God.

If you suffer your boys and your girls to roam the streets at night, you need not think your prayers will save them; but you may look for the day to come when they will so crush your dearest best hopes by going far astray, that you will feel like saying, as Carlyle did when his wife was taken from him, "The light of my life is clean gone out."

Those boys who go to the fair-ground to play cards on Sunday; those girls who keep late hours, and cultivate everything except their nobler natures, are sowing what will after awhile bring shame to themselves, and sorrow to the hearts of their parents as long as they live. Whatever you do, parents, control your children. If it takes you all your time, control them. Keep them away from bad places; keep bad books and papers out of their hands; keep them out of bad company no matter whom it offends; keep them under your own eye; furnish them good books and papers to read; see that they have proper recreation; talk to them about the good and the true, and teach them to love honor and virtue, and to hate dishonesty and vice; teach them to honor the Bible, and the church, and all good people; fill their minds with the idea that "the Lord is a great God, and a great king above all gods, and that they should honor him above all other beings in the world." Thus laboring you will doubtless see your children all brought, in due time, to Christ; and if you do not you will have a good conscience, and you will at last wear all the brighter crown.

The Sunday-school teacher ought to labor for the salvation of his class. The Sunday-school is sometimes too lightly regarded. Even teachers sometimes come to look upon it as a kind of place of recreation for the children, and instead of trying to instruct, they try to entertain and amuse. This is a grand mistake. The object of a Sunday-school is to teach the truth as it is in Jesus, and the object of that truth is to bring those who learn it to Christ. So ought we to labor when we stand before our classes.

Don't let the half hour given for recitation, be spent in idle talk, but in sowing seed, which should God see fit to give the increase, will at last grow, and ripen into everlasting life

A teacher knows not the good he may do. His children come to him every Sunday to be taught, and it is presumed that what he is to teach is the word of God. Whenever, therefore, he is teaching them of Jesus he is in his line of work, and doing what may tell to their salvation in days to come. Remember, "they that turn many to righteousness shall shine as the stars of heaven forever." There ought to be conversions from every Sunday-school every year. The trouble is we work too superficially. We do not strive as working for God, and in view of eternity.

The Christian minister is another man who especially needs to make his best efforts for the salvation of his people. To do this he must take heed first to himself. He must watch his conduct, and so regulate it as to bring no reproach on the high cause he represents. If his enemies seek to injure him by false insinuation, he must act in such a way as to pursue a straight forward manly course, and live it down. He must be upright, honest, morally pure.

Then he must take heed to all his flock. He ought to know them all, and seek to do them all good. The rich and the poor, the educated and the ignorant, ought equally to be the objects of his solicitude and care. He should reprove, rebuke, and exhort with all long suffering and doctrine, and never allow little things to swerve him from

his purpose. He should take a broad view of things, both in the church and in the community, and as he is the representative of his people, and stands for their honor, and for the honor of their faith, he should labor to bring about whatever will bring most honor to Christ's cause and usefulness to his church. He should strive to preserve the reputation and honor of his church for morals, for purity of faith and for religious intelligence.

Then above all things he should preach the word, —"the truth as it is in Jesus." He should strive to promote the Christian growth of his brethren and sisters, and to bring those who are lost to a saving faith in Jesus.

He should preach Christ from time to time, and glory in nothing except his cross. I do not mean by this that he should preach the same sermon over and over Sunday after Sunday. By no means. Things new as well as old should be found in every sermon the pastor preaches, and he should strive as best he may to keep up with the thought of his age so as to command the respect of those who hear him; and on all questions which bear on public morals he should be keen, and make himself felt in the community. This idea that some people have that a minister should be as weak as a woman, and as indifferent to public matters in general as a child, is a place of folly not to be consented to for a moment. There is no man in the world who needs more manhood, and more public spirit than does the minister of Christ.

He must necessarily, from the nature of his office and position, be a man of wide influence, and all his influence should be exerted for good. He is truly the salt of the earth. "It pleased God by the foolishness of preaching to save them that believe."

Thus all Christians of whatever position in the church or society are to exert an influence for good. No child of God however small should be a cipher in his community. He should be a worker together with God.

But sometimes the Christian loses his saving power. This may be done in various ways, and is the one point to be most jealously and carefully guarded.

Sometimes it is done by idle talk. A man who talks nothing but foolishness is a poor model as a Christian. I do not mean to say a Christian may not be cheerful and pleasant. He ought to be that. But this is quite different from all the time talking foolishness in which there is neither sense nor reason.

This, however is not so bad as an ungodly walk. A bad life will kill out a man's influence to do good, as a cold frost kills the flowers of Autumn. Whatever men may say of Christianity, they believe it ought to produce a good life, and, hence, they regard the man who professes it, and fails to live a good life, as a pretender and a hypocrite.

Many Christians kill their influence by neglecting church. They absent themselves month after month from the convocation of saints, when gatherings or other kinds are always graced by their presence. Unconverted people see this and draw their conclusions. They think, surely these people do not love the church much or they would attend it better.

Some men carry the scent of whisky on their breath. They may talk religion in a man's face all day, when this is so, and the whisky breath will outweigh every argument that can be urged. People have no confidence in whisky drinking Christians.

Another Christian kills himself by betting. The smallest wager is perfectly poisonous to all Christian influence. The most wicked men instinctively feel that the gambling Christian is a hypocrite, and in their hearts they feel for him the utmost scorn and contempt. Even the habit some people have of saying they will bet when they do not intend to do it has a bad influence. It shows a vain mind and a careless habit.

Swindling in trade is another thing most destructive to Christian influence. I speak not here of flat fraud, but of slight misrepresentation. A man will overrate what he has to sell. He will ascribe to it more good qualities than it has, and thus overpersuade a customer to buy it. He will underrate the goods of another—say they are no account, when really he knows nothing about them. When a man comes to be known this way, his influence as a Christian is dead. "The salt has lost its savor."

What is to be done with Christians who thus destroy their influence? The Savior tells us. "If the salt has lost its savor it is thenceforth good for nothing; but to be cast out and trodden under foot of men." This kind of Christian should not be retained in the church. He should be excluded, and turned over to the world where he belongs.

Brethren and sisters, let us live in such a way that our influence shall be good, and many through us be led to Christ.

ARMINIANISM—WHAT IS IT, AND ITS DANGEROUS TENDENCY.

NEW GREAT IRON WHEEL, PART III., CHAPTER XIII.

Its Ruinous Tendency—It Practically Destroys Christianity—It is the Foster Parent of All Forms of Skepticism and Infidelity—The Testimony of Parson Cooke, D. D., as to Its Influence in Lynn, Mass., and that of Others.

BISHOP M'TYEIRE, DEAR SIR:—The following circumstance was related to me for a fact by a responsible party, who had it from the lips of Capt. Quinn:—

The writer had an appointment to preach at Holmesville, Pike county, Miss., about the breaking out of the late war, when the Captain said to an old Methodist who was in his store: "Are you not going out to hear Mr. Graves this morning?" "No indeed, sir, I am not." "Why? you know he is a Baptist, and has reputation for talent, and I propose we go up and hear him." "No, sir, I cannot go to hear a man who wrote that infamous book on my people, in which he so misrepresented my church." "In what respect did he do it, Mr.——? I have read most, if not all, of that book, and it impressed me that it was remarkably truthful." "Does he not say, Captain, that Methodism is calculated to make more infidels than the writings of Tom Paine? Is not this an infamous slander upon our church, and all of us, sir?" "I remember well that statement," said the Captain, "and I was impressed with the truth. Don't leave, Mr.——, for I do not mean to offend you; but let us examine this statement a few minutes, as we are by ourselves?" "Well, sir, how can you examine such a preposterous assertion?" "In this way: I will make you a proposition—I will give you the finest hat on the shelves up there if you can mention the name of an universalist, or skeptic, or avowed infidel, in Pike county, who has not at sometime been a Methodist, or professed religion one or more times at a Methodist meeting. What say you to this?" "I say I need a new hat, and that I shall take one home with me," "Very well." The Captain procured a sheet of paper and pencil and sat down. "As we have lived in Pike county all our lives, and have done business in it," he said, "between us we can call up the name of every recognized and avowed skeptic in the county. Now, you mention the first." "Well, you, yourself are reckoned a hard one." "Yes, sir, and I have three times professed religion at Methodist meetings, and twenty years ago *I was a class-leader.*" "Do you say so?" "Yes, sir, it is a fact, and I suppose I had all the religion there is agoing, for I was told so, and I would not give a fip for it." These men sat there for half-hour, until they had recounted every man in Pike whom either knew to be a universalist or skeptic, and they found they had been converts at Methodist meetings, and had been in a Methodist society one or more times. Just as Mr.—— was rising to go, without the new hat, he saw a man on horseback coming down the road, and recognized him as an obdurate infidel, who lived in the remote part of the county, and not recalling that he had ever made any pretentions to religion, he turned upon the Captain, "I think I shall take that new hat; yonder is Jno. P——, the arch infidel of Pike, and I don't believe he ever was a Methodist or anything else." The Captian studied a while and said, "Well, you may get the hat on him, for I do not remember that he ever was drawn into a meeting. His is passing and I am bound to know." The Captain stopped and accosted Mr. P., and after the usual salutations, said, "Mr. P., I want to know one thing, and you will greatly oblige me by the information. Did you ever make a profession of religion at a Methodist meeting or belong to a Methodist society?" Putting spurs to his horse, and with a heavy curse, "————— you, yes; I was a member and Methodist class-leader for six months in old Alabama, thirty years ago." It is enough to say that Mr.—— went home without that new hat, and, if my memory is not at fault, he came with the the Captain to the preaching that day.

Had it been ascertained that the majority, even, of the skeptics, of that county had once been Methodists, it would have been sufficient to have convinced every thinking person that there is some fatal error in the system of religion.

I submit here the testimony of a distinguished witness, the Rev. P. Cooke, D. D., editor of the *Puritan Recorder*, Boston, and for many years pastor of the Congregational church, Lynn, Mass.

If you should feel disposed to complain of me for representing those "revival (?) meetings," in which *mesmeric influences largely predominate*, and which every calm observer sees are mainly emotional and sympathetic, I refer you to Mr. Wesley's observations on the final results of the great revival in the Kingswood School.

Mr. Wesley, speaking of a great excitement in a school at Kingswood during a religious service of five days, tells us that "the subjects of it were strong in the spirit, full of love and joy in believing." Most of these were admitted to the Lord's supper for the first time the next day. Mr. Wesley inserted the whole account of it in his journal. In a letter written at the same time, he says: "God sent down a shower of grace upon the children," etc. Twelve months after he makes the following entry: "I spent an hour am ong our children at Kingswood. It is strange! How long shall we be constrained to weave Penelope's web? *What has become of the wonderful works of grace which God wrought in them last September. There is scarce any trace of it remaining.*". *Quoted from Life of Wesley, Vol. II., p. 34, by H. Brown.*

How truly can this be said of the work done at camp-meetings, and the great revival meetings in this country. Twelve months after the excitement has died away the converts have vanished! *Scarce a trace* of good remaining! But skeptics and Universalists abounding more and more.

I submit here—

THE TESTIMONY OF PARSON COOKE, D.D.,

editor of the *Boston Recorder*, who carefully watched the influence of Methodism in the city of Lynn, Mass., and its immediate vicinity for a full half century, and you will see he fully sustains the opinion I have advanced above.

"For two grnerations Methodism has had its way in forming the character of the people of Lynn. And that character, with limited exceptions, is very much what Methodism has made it. With inconsiderable exceptions the Methodist doctrines have been taught here a century and a quarter; and it has had a chance to work out its proper results on the common mind here more unmixed with other systems than anywhere else in New England. Here it has done its best, has employed its best ministers, has found its best field, and has had the fewest obstacles. So it becomes a question of great interest to all the friends of Christ. What are the true results of Methodism here, in the place which God has allotted it, for showing its proper fruits? In this laboratory of peculiar elements of human character an experimental process has extended through a century, and now its result has come out for the instruction of the world. Now we have a rare opportunity to inspect the proper work of Methodism, and compare it with that of the gospel, pure and simple.

"We not only see that Methodism has wrought *serious injury* to the religious and moral interest of his people, but the process by which it has done it is clear to our apprehension; that it is the process which *has multiplied spurious conversions.* Some years ago a company of Methodist ministers had been assembled in Lynn, on a public occasion; and at a casual meeting of many of them, where the presence of [illegible] but a Methodist was not known to them, this evil was brought under discussion *as an admitted fact*; and the question was 'Why do so many more Methodist converts backslide than those of Congregationalists?' Various reasons were assigned, including some of what we think to be the true reasons. This shows that they are not ignorant of the evil which they are doing.

"This evil has large manifestations in Lynn—the place of Methodism's longest abode and greatest strength. During my residence here I have made extensive observation on the results of Methodist revivals. Were I disposed to be severe, as I have been represented to be, I should have drawn a lifelike picture of what is said and done at the Methodist altar, or camp-meetings, in Methodist revivals, constituting what may be called a religious comedy, but I spare the description; for it is the effect of these comic operations with which we are specially concerned. And *this is a serious matter.* In whatever way a mind may be wrought upon under the excitements of such scenes, if the person can be made to speak, and shout, "Glory to God!" he is treated as one converted. But after the excitement is gone he finds his mistake. Then he says to himself, 'These ministers and Christians told us that that was conversion.' Of course it is all the vital religion that they have experienced. So all vital religion is a sham. Say no more to us of conversion, for we have tried it, and found it is a cheat.' Now, fearless of contradiction, I may affirm that there are *thousands of people in Lynn* that have taken up this conclusion from these premises.

"I will not take upon me to assert the definite proportion of the Methodist conversions that prove spurious. The impression which I have gathered from laying a variety of facts together is, that about *nine-tenths of the whole are found to be spurious* after a longer or shorter trial. This may be an 'over statement.' If the actual proportion could be made out by statistics, it would be an important item of knowledge; and I hope that some one who has the means of doing it will give us the facts in reliable form. Until this is done, my impression will be, that the proportion is as I have stated it. I will give some of the instances on which I have based my conclusion. A case occurred in Rev. Mr. Rockwood's ministry here, in Saugus village, in which he attended some of the meetings, and took pains to inform himself both of the proceedings and then of the results. In that case there were thirty converts received into the class, and at the end of a year only two of these remained in the church. One of those converts who characterized Mr. Rockwood's remarks in the, meeting as 'milk and water' must have been one of the two, for he became afterwards a Methodist minister, and still later a Universalist minister. I am also informed of another case, in the same village, which occurred later, in which forty persons were said to have been converted, *every one of whom backslid*; and of still another, extending more through the town, in which one hundred and five were counted as converts, *all but two of whom fell away.*

"Of the cases which have come under my own observation, the proportion of those falling away has not been as great; but it has been too great to be believed by those not familiar with Methodist operations. Where numbers have been given I appears that about 'fifty-tenths have fallen away. And this I have been led to think is about the average proportion.

A WORD WITH BRO. M'DONALD OF MISSISSIPPI.

BRO. GRAVES:—In your issue of February 7th, 1885, in reply to several questions, I read as follows: "All who are in the pronoun we, (a) can be learned from the fourth verse, together with Luke and Paul. We are not warranted to suppose that there was another persons present besides Eutychus, mentioned in verse nine, who undoubtedly was there to trim lamps. (b) The primary intent of the coming together of those brethren was to break bread—to eat a last meal together (c) Nor does it say that Paul preached to a promiscuous multitude; but he dialogued, conversed, discoursed with those whose names are given above." (d)

(a) We will notice the pronoun (we) in its proper place. Why you should suppose that the young man, Eutychus, was there for the purpose of trimming lamps, I cannot imagine. This is, it appears to me, a wild guess.

(b) The business, or intent of the coming together of the brethren, is fully set forth in verse seven, i. e., to break bread. Dr. Ripley, in his notes on the Acts, says: "To celebrated the Lord's supper. This was a part of the religious services; for there was also preaching on the occasion."

(c) From verse eight, we learn: "And there were many lights in the upper chamber, where we were gathered together." I would ask, why the many lights, if there were but eight or nine persons present?

(d) From verse nine, we learn: "And as Paul discoursed yet longer, being borne down by his sleep, he (Eutychus) fell down from the third story, and was taken up dead." It does not appear from the reading of copy of the American revised version of the New Testament, that any one took part in the discourse, except Paul, who conducted the whole matter without aid from any one, except from the Holy Spirit.

(*d*) We suppose that the pronoun "we," in verse fourteen, and the two "we's," or tho "we," that occure twice in verse fifteen, has reference to the same persons as the "we" in verse seven. This being the case, there were no need of the coming together for the purpose of eating a "last meal together" at Troas. Why should they want to eat in that ungodly city? No churches, nor so much as one Christian in the place. Why, I ask, should they so much desire to eat a "last meal" together in that God-forsaken place? But we see from verses fourteen and fifteen, that there were ample opportunity for eating together, as they passed several days together. These being facts, as appears from the record given by Dr. Luke, we are bound to conclude that the coming together was for a sacred purpose, and not to gratify a fleshly desire; not to gratify the appetite at one common board.

I will close by saying, that I have not written the foregoing from a desire to appear in the columns of your paper, but to show my opinion.

Praying the Divine guidance, I remain your brother in Christ,

S. E. McDONALD.

Woodville, Feb. 16, 1885.

REMARKS ON THE ABOVE.

(a) We claimed the right of making *one* very probable supposition, as against the several *improbable* and unreasonable ones of those who use this circumstance to establish inter-communion. We say very probable and reasonable, because:—

1. There was an absolute need of a servant to trim the lamps, for there were many of them, since they used a bowl of oil and a wick, and the oil had to be replenished and the wicks often trimmed and drawn up.

2. Eutychus was not called a man, but a "lad," and was the very common name given to a servant lad, as "Sambo" is with us for a colored servant.

(b) All that Dr. Ripley says, *outside of the record*, must pass only for *his opinion*, and *our* opinion, or yours, Bro. McD., is as good as his—only a *human* opinion.

The record expressly says they came together—not on Sunday *morning*, but Sunday *night*—after lamp lighting, not to *preach* the gospel to the people of Troas, but "to break not the loaf," but "to break bread." For its meaning, see Acts ii. 46.

They—the seven traveling companions with Paul and Luke—came to eat a last meal together, and spend the night in religious conversation, which they knew would be the last one, as they were to sail early on the morrow. We know this from what they did do. The supper, or meal, they came to eat together, was not eaten until after midnight, i. e., early Monday morning. We are warranted in believing that all did what it is said Paul did—he ate a *full meal.* See Dean Alford on the eleventh verse.

(c). Your copy of the revised version, says expressly, that Paul *discoursed with them*, i. e., the persons whose very names are given.

Suppose, in our travels, we should write, "On our visit to Woodville, Miss., Bro. McD. invited us to break bread with him, which we did, and *discoursed with* him until after midnight," would not our intelligent readers understand from this, that you did some talking as well as your visitor? This is just what the divine record says Paul did, and to say he *preached* to the church or to the people of Troas that night in a room in the third story of a house, is to add to the word of the living God. The Holy Spirit has the Greek word *dialegomai*, as we use the verb converse, the very word our dialogue is derived from! This word *dialegomai*, is never translated to preach in our version, or that of the revised version.

Can you be said to talk with, or to discourse with—dialogue with a man, and he say not one word? Not much.

(*e*) When you admit, as all scholars must and do, Bro. McD., that the "we" and [illegible] seven, and the "we," in verse eight, you give up the whole claim that this was a public assembly. We say again, with Canon Farrar, there is not a particle of evidence in the New Testament that Paul (and we add, or anyone else) ever preached a gospel sermon in Troas.

When you, Bro. McD., admit, as all scholars must and do admit, that the pronouns "we" and "them," in verse seven, and the "we" in verse eight, refer to the self-same persons, Paul and his traveling companions, you give up the whole question in dispute, i. e., that there was a church or public assembly in that room in the third story of a hotel, doubtless occupied by a part, at least of those travelers.

Now add to this, the assertion of Canon Farrar. There is not a particle of evidence in the New Testament that a gospel sermon was ever preached in Troas by Paul, (and we add by anyone else,) and more than this, not the shadow of evidence that a church existed, or a Christian lived in Troas in the first century; and more than this, not the mention of one in any ecclesiastical history.

We say it with grief, that many Baptists *stickle*, —quibble—over these verses to prove a case of inter-communion as unreasonably as Pedobaptists do over the baptism of the jailor and his family, to prove a case of infant and adult sprinkling.

If Pedobaptists are both *unreasonable* and *unjustifiable* in *their* methods, so are the advocates of inter-communion in their use of the record of Paul's last night at Troas.

TRAINING FOR GIRLS.

IN these days, every middle-class mother ought to train her girls to do something which is of marketable value. As it is, they are often not even trained for marriage. They know nothing,—nothing about housework, servants, buying, ceiling, health of children, economy, method, neatness, order—all is happy-go-lucky with them. I hail the better system of education prevalent at our high schools; but technical training of all kinds for girls is quite left out. If a girl does not marry she ought to be able to turn her hand to something. Our social feeling is quite false on this subject. Everything is *infra dig.* Young ladies with nothing a year may do all sorts of things for their amusement, but they must not do the very same things systematically for money. For instance, a girl will paint her own bedroom doors in panels, will pick out the cornice of her mother's drawing room, or will gild her pictures frames, but suggest to her that she should train herself as a house high-art decorator, and she would no more sit upon a ladder in some one else's house and pick out the cornice or paint a flower wreath on the wall, than she would fly. That would be *infra dig!* Therefore, girls are kept from many industries for which they might qualify themselves, and turn to in an emergency.

MARRIED.

JONES-PARKS.—At the residence of the bride's father, Dr. E. M. Parks, No. 540 Shelby street in this city, [illegible], 1885, Mr. Fisher Jones and Minnie C. Parks. No cards.

For twenty-five cents we will send a package of specimens of imported reward cards.

Missions.

OUR MISSIONS.

THIS is the last month that the Baptists of Tennessee can raise and get their contributions in for foreign missions before the meeting of the Southern Baptist Convention, the first of May proximo. At last report Tennessee is less than $2,000 behind the $5,000 asked of her this year, and which according to her apportionment is what is her *pro rata* of the $100,000 the Foreign Board will expend this year.

If a few dozen of our pastors, bad as "Blue-grass" represents them to be, will only interest themselves and present foreign missions before them some Sunday in this month, and send forward the amount collected to Dr. Tupper, Richmond, Va., the whole amount will be realized this year, and how joyous would all be, and the mouths of gainsayers would be stopped. For the Savior's sake and the sake of the perishing millions in Heathendom let us do this. Tell them what a wide and effectual door God has opened for us in Mexico. How the worship of Mary is giving away to the worship of Christ.

When Mr. Moody was in Richmond, he met hundreds of Baptists of course. One day he said to a colored brother, "Why is it that so many of you colored people are Baptists?" "Because sir," said the colored man, "we are ignorant, and can't explain away the Bible." Mr. Moody was satisfied.—*Baltimore Baptist.*

A correspondent of the *Alabama Baptist* states that during the past year the Presbyterians, Methodists, Congregationalists, Campbellites and Episcopalians combined had 8,728 converts in foreign fields, while the Baptists alone had 11,891. That the whole number of communicants in foreign stations belonging to the aforesaid five denominations, is 78,744, while the Baptists alone have 113,263 communicants. The cost of our missions have not been one half if one third of that of the above five denominations. This means something, and what is that something? Who will venture an answer?

Miscellaneous.

FROM ARKANSAS.

EDITOR BAPTIST:—The statement taken from the *Baptist Flag* of February 27, 1878, affords no little surprise to many in Arkansas, but to my mind this is not the only time Bro. Ray has advocated church-communion.

It will be remembered that in 1882, Bro. Ray held a debate with one Dr. J. R. Lucas, a Campbellite. This debate was held at Lagrange, Mo., in March, 1872, and was published to the world in book form, copy of which I have in my library. In the discussion Dr. Lucas made this argument:—

"The practice of the Baptists in the observance of the Lord's supper is inconsistent and unscriptural." He makes the usual argument, let a man examine himself, etc.

Bro. Ray, page 406, introduces a quotation from the Religious Encyclopedia on baptism and the Lord's supper, that "baptism is prerequisite to the privilege of a church relation; and to the Lord's supper in which the members of the church, by the use of bread and wine are to commemorate together the dying love of Christ." In commenting on the above, Bro. Ray says that, "This is fundamental Baptist doctrine." But the Campbellite kept pressing his argument, "Let a man examine himself, and so let him eat." Supp pages 418 and 419, we have Bro. Ray's answer in these words:—

"It is addressed to the church of God which is at Corinth." And he says: "Suppose in my absence I hear of the congregation where I labor, that they have done likewise, [alluding to disorder at Corinth] I write a letter to them, addressing that congregation at Athens, Ky., and say, 'Let a man examine himself, and so let him eat,' do you suppose that I have given instruction to persons not in that congregation when I addressed that organization?"

Again, on page 444, Bro. Ray says, "We ought to understand what we are doing when we approach the Lord's table; it is to show the Lord's death till he comes, not to show Christian fellowship, not to show even church fellowship," by which I think he meant denominational fellowship, as the sequel will show. "Jesus Christ in that upper room invited no one there except that little band already in fellowship in that primary organization. Then it is unnecessary to waste any more time on the subject." But Dr. Lucas was not satisfied. "You will not invite all Baptists, Regular Baptists, Seventh-day Baptists, and Freewill Baptists. He will not commune with those, and yet they came into it (the church) according to the plan of my friend, he being judge, and even visiting members of the same faith and order."

In Bro. Ray's last speech, pages 482 and 483, we have his final answer:—

"But a word in regard to our communion. I will state, that it is recognized as the right of each congregation to attend to its own discipline. The membership of this church cannot go and call a pastor to another church, or complain if they are not allowed to do it. For instance, in London, where there are one hundred and forty Baptist churches, I believe, and about forty in Philadelphia, suppose they were to invite everybody who claimed to be a Baptist, then those excluded from fellowship might commune, and even the most abandoned could come that do not belong to any church. This would be the result, because, they are not acquainted with everybody, and whether they are or not, it is right that the churches preserve the purity of their fellowship. It is propper that they do that which is in accordance with the practices of the apostles and the word of the living God."

Now give Bro. Ray six years more to study the Bible and then place by the side of the above, his matured convictions published in the *Baptist Flag*, February 27th, 1878: "There is no Bible authority for inviting sister churches to the Lord's table. It should not be done," and I think the case may go to the jury. Bro. Ray was fighting Campbellites in 1872; he is fighting Graves now, perhaps this accounts for the difference.

Beebe, Ark. J. G. DOYLE.

FROM MEDON, TENN.

BRO. GRAVES:—I am just through reading the Old Banner of March the seventh and fourteenth, I am well pleased with their contents, especially the articles of Bro. Frost on the study of the Bible, and that of Aunt Nora. God bless that noble Christian woman, who is wielding the sword of truth so ably and efficiently in the cause of our blessed Master. While reading the appeals of Aunt Nora, in the Young South, for the Little Workers to educate those young ladies of Mexico for mission teachers among the Roman Catholic women of Mexico, my heart was filled with emotion that cannot be expressed; and my eyes were filled with tears when I thought of the perishing millions in a Heathen land, blased by the pernicious doctrines and superstitions of the Romish church, "the mother of harlots." I could only offer a fervent prayer to God to send forth laborers into the harvest, for the harvest truly is plenteous but the laborers are few. We do not need those "milk-and-cider" preachers, but those who preach the truth as it is in Jesus, putting on the whole armor of God, and the word of God, which is the sword of the Spirit, and using it without the fear of all the Satanic hosts which may be gathered in opposition against them; for Christ has promised to "be with you [them] unto the end of the world."

I am a licentiate of Clover-creek church, being liberated in August last. I am endeavoring, by the help of God, to prepare myself for the ministry. But oh how dark seems the way without money! and, I was near saying, without friends. But, thank God, "there is a friend that is ever near, never far;" and the Lord God is a sun and shield. And all the promises thunder in my ears, so I thank God again, and take courage, and press onward to the mark of the high calling as it is in Jesus. Again, like Moses, I feel my littleness and slowness of speech, and also my illiteracy, to deliver messages of grace to the children of men. But when I think on them spiritually I conclude that the same God who creates us "new creatures in Christ Jesus" can also fill my mouth with words to his glorification, to the edification of the church, and to be instrumental in the salvation of sinners.

I have made no effort to preach, but will as soon as I prepare myself better. I shall not take the brazen armor of Goliath, but the shepherd's sling, and, with the help of God, cast the stone at the opposing party, "the mother of harlots," and win, by God's grace, a victory in Israel.

Bro. Graves, pray for me, that I may preach the truth as it is in Jesus; that I may contend earnestly for the faith once delivered to the saints; and that I may "glory in nothing save the cross of Christ."

I will try to send you some subscribers for your paper as soon as I can. W. F. DOBBS.

Make a strong and long effort to do it, Bro. D.

A LETTER FROM PARIS, ARK.

BRO. GRAVES:—I am now serving the Paris and the Union-grove churches, both of Logan county. The Paris church has taken up the march. The attendance is small, but is increasing. We have some true and stalwart Baptists among us. We have had seven additions to date, among them two ministers.

In conference last Saturday the church authorised the building committee to let the contract for the completion of our house. The carpenters resumed work to-day. Eld. T. P. Manning and Bro. James Parker were the life of the enterprise. We anticipate a speedy and tidy completion, and then Bro. Graves to dedicate it. You have many warm friends here. Some love you both for yourself and your work, others for your work's sake. Among these I number myself. Praise be to God that day is dawning upon our cause at this place.

Union-grove church has girded on the whole armor, and is faithfully at work for the Master's cause. The Lord has graciously blessed these brethren. One year ago, last August, I began to serve them. They then numbered thirteen, all told: now they number sixty-seven. They have a Sunday-school of forty pupils and seven teachers, the only Baptist Sunday-school I know of in the county. They have preaching three times a month. I am going to move down close to the church. My post-office will then be Booneville, Ark. The Lord spare and bless you. J. T. WATSON.

BRO. HOLT'S VIEW OF THE EDITOR OF THE JOURNAL AND MESSENGER, OHIO.

BRO. GRAVES:—Please find one dollar and fifty cents for THE TENNESSEE BAPTIST for 1885. I shall soon make an effort to get you some subscribers. We have no paper of our own in West Virginia.

The *Journal and Messenger* tries to occupy the field, and I am sorry to say has the endorsement of our General Association. Dr. Lasher, the editor, is, in my judgment radically unsound. He, like the *Religious Herald*, don't think the Baptists have any ground to claim Baptist succession, which in my judgment is equivalent to saying Christ declared a falsehood, when he said, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." I fear that Dr. Lasher will go the way some of the other editors of the *Journal and Messenger* have gone. Baptists have no right to claim to be the church of Christ, and alien baptism is good with such papers. They are ready to take off their editorial hats, and apologize to all other denominations for being found among Baptists. I see in the last *Journal and Messenger* that the Doctor is still cutting you and your paper. Since you have been sick he has been more ungenerous in his attacks.

May the good Lord spare you yet to give these shaky editors and papers a few more broadsides of truth in love. T. F. HOLT.

Carkin, West Va.

TEXAS LETTER.

BRO. GRAVES:—I am heartily opposed to theaters, balls, circuses, rinks, or foolish plays for church-members, and I have seen the need of something for young members. I meet one night in the week with young men in their prayer-meeting, then once a week to study our Sunday-school lessons, then one night in the week for all the young members, and older ones too, if they choose to meet at my house with my wife, my sons and daughters and myself to read, from our best authors, selections, poetry and prose, instructive, solid and comic, and occasionally a song or hymn, then a pleasant, social conversation, all with a view of mutual improvement, and entertainment, all under the eye of pastor and wife.

Please say what you think of it, or how we can better manage or work our children, and young members? Please answer through your paper and oblige. Yours truly, ISAAC SELLERS.

Luling, Texas.

REMARKS.—We think your plan to mutually and profitably entertain your young members a good and excellent plan, and you could occasionally vary it with civil and ecclesiastical history. Again devote an evening to distinguished Bible characters, etc. Your brother, J. R. G.

A KIND WORD FROM GEORGIA.

BRO. GRAVES:—Inclosed find two dollars, for which you will credit my subscription for the grand Old Banner, THE TENNESSEE BAPTIST. I have been a regular subscriber for thirty-three years, and until there is a change in the Old Banner, which, with the present faithful editor, I never expect to see, I shall continue to subscribe so long as I am able. Have noticed many expressions of sympathy recently, for its afflicted editor, from the true lovers of the truth, and while I have been silent, I have felt none the less anxious, and could only keep silent from the fact that I really believed that God would raise you again, that you might still defend his truth, as in former days. I still have hope and faith to believe he will restore you to your former health and usefulness, and that he may do it speedily, is the prayer of your unworthy brother, S. J. WHATLEY.

Nannie, March 2, 1884

Your words are kind and encouraging, and your deed is timely. We need one thousand new subscribers. Bro. W. can you not obtain two or three of them, or at least one? Try it.

BRO. BORUM.

EDITOR BAPTIST:—Rev. Joseph Borum of Dyersburg, has been for forty years serving churches as pastor, and preaching the gospel all over West Tennessee, asking for his services a bare support only, but now is from long confinement, rendered unable to preach, and having no income he needs what is due him.

Now therefore, brethren, Drs. Alston and Walker have pledged to raised a given proportion of said dues. In addition, I appeal to the churches specially that have so long shared his pastoral services, to pledge, and raise at once, the following amounts, viz: Ripley church, $10, Berea, $10, Covington, $10, Elim, $15, Elon, $15, Dyersburg, $10, Poplar Grove, $10, McCulloch's chapel, $10, Newbern, $15. And may I not say to Brother Borum's many warm friends, help in this worthy cause. Will not the pastors of the above named churches attend to this at once? Brethren, do not fail to do your duty.

I hereby take pleasure in returning my thanks to Bro. Graves for his kindly notices of Foreign missions. J. M. SENTER.

Trenton, Tenn., March 24, 1885.

SOUTH CAROLINA LETTER.

BRO. GRAVES:—My prayers, with many others, have been offered for your recovery. My brother P. prays that God may bless you more and more every day. If it be the will of our heavenly Father, I trust that you may be spared many years to preach the blessed gospel, which you so love, and for which you have suffered so much persecution. I do believe that the time is near at hand when people who claim to be Baptists will have to be Baptists indeed. The time for milk and cider Baptists I believe is fast passing away, and may God hasten the time. The doctrines which you have been advocating for so many years seem to me to be taking stronger hold upon the mind of the people. I believe the time will come when there will be no inter-communion, and no affiliation in our churches. Would that it were so now.

You remember the church at Williamston, S. C., where you preached some twenty-three years ago? I am now settled here and preaching twice a month. The brethren speak well of you, and would be very glad to see you again. Yours in Christ, D. W. HIATT.

Williamston, Feb. 26, 1885.

A WORD FROM NEW BRUNSWICK.

BRO. GRAVES:—Inclosed please find renewal, for which extend my subscription for TENNESSEE BAPTIST. I thank kind Providence that your life is spared to battle for the truth, and expose error. You have a great many warm friends in Canada, and prayer has been made from the pulpit and closet for your recovery. I am watching the Eastern question. It seems to me, we are on the eve of some great event.

Surely, we can begin to lift up our heads, for our redemption draws nigh, even so, come, Lord Jesus, come quickly.

Will you be kind enough to have the address of Rev. J. F. Bartlett, 234 Duke street, St. John, N. B., changed to Rev. W. J. Stewart, Portland, St. John, N. B. Bro. Bartlett has left the city, and I do not know his address. Yours in Christ,

St. John, N. B. J. B. McLEAN.

RESOLUTIONS.

AT a regular conference meeting of Oak Grove Baptist church of Christ, the following preamble and resolutions were unanimously adopted:—

Whereas Eld. M. S. Kirkland, our late paster, has resigned the charge of this church, to enter a wider field of labor, having been elected by the Mission Board of Cold Water Association, general evangelist and colporteur, threfore be it—

Resolved, That while we regret our loss, we rejoice that the Board has succeeded in securing the services of so zealous an evangelist, and warmly commend him to the brethren throughout the bounds of the Association as eminently worthy of their confidence and support.

2. That inasmuch as he professed faith among us was ordained a deacon, learned to preached, and ordained to the full work of the gospel ministry, and finally elected pastor of this church, serving us as such for years, we feel that we know him, and it gives us pleasure to have known him so favorably as also now to be able to commend him so warmly.

3. That we bid him God-speed in his new field of labor, asking the brethren throughout the Association to receive him to their homes and hearts, both because of himself, and the great work in which he is engaged.

4. That this preamble, and resolutions be sent to our State paper, the *Baptist Record*, and THE TENNESSEE BAPTIST, with a request that they be published. W. D. HOWSE, Moderator pro tem.

W. F. KIRLAND, Church Clerk.

OBITUARIES.

Died February third, 1885, Nancy F, wife of Thomas E. Atwood, near Altus, Franklin county, Arkansas.

Another one of the Lord's redeemed has passed on before; a pure mother, and a devoted wife. How the dear ones are missed at our house, but our loss is their eternal gain; two children and wife with Christ in paradise. She said while talking of her departure that she preferred to be with her family longer if it were the Lord's will, but if not, she was ready. She was a member of the Baptist church about twenty-eight years. She did on all occasions, and under all circumstances contend "for the faith once delivered to the saints."

Sacred to the memory of William Reese Quinn, son of Rev. L. Quinn and Sarah A. Quinn, born May second, 1872, died at Star City, March eleventh, 1885, after an illness of eight days with swamp fever. The angel of death claimed him. He was a loving and dutiful son, and an affectionate brother and playmate. The bereaved family have our sincerest sympathies, in their distress, but grieve not for darling Willie is not dead, only gone before—

"There is no death, the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forever more."
"There is no death." J. M. QUARLES.

SAMPLE PAPERS.

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

THE TENNESSEE BAPTIST FOR 50 CENTS.

We will send this paper 4 months from date of subscribing for 50 cents, and all ministers not subscribers 12 months for $1. PUBLISHER.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

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

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

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

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

REV. A. G. JONES.—Alias George Jones.—Reference, *Biblical Recorder*, Raleigh, N. C.

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

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

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woolcotts ville, Ind., for swindling.—Reference, the Clerk of that church.

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

Give us your postoffice, Bro. Thomas.

JOHN H. RAWHOFF, expelled from the Bluff Spring church, Savannah, Tenn., for drunkenness, adultery, and forsaking his wife and children. He is of a very dark skin black hair and beard, black eyes and the whites of a yellow cast, and of a fierce countenance, weight about 140, and some forty years old; a keen, shrewd, bad man. Reference—S. W. Barrett Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. BARRY.—Whereas, this church had charges against Elder J. B. Barry for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and advise the church. The council that was called, after hearing the matter, found the charges sustained, and advised the church to withdraw fellowship from him, and demand his credentials. The church has done so. And whereas, Said J. B. Barry refused to give up his credentials. Therefore, be it resolved, that we, the Oakland Baptist church, publish him, as excluded from this church, and that this preamble and resolution be sent to the *Arkansas Evangel* and THE TENNESSEE BAPTIST with a request to publish the same. Done by order of the church in regular Conference Saturday before the first Sunday in June, 1884.

G. W. BURRUSS, Moderator,
D. A. P. EASTER, Church Clerk.

JOSHUA W. JOHNSON, a small, fair-complected man large mouth and front teeth, was excluded from Sulphur Baptist church for gross disorder and unchristian conduct—stealing. He still holds his credentials, stating that he had lost them, which statement the church refused to accept. Reference, Thomas Neal, Church Clerk.

Peytonsburg, Ky.

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

H. C. MOORE.—The church at Maple Springs on Saturday before the third Lord's day in September excluded H. C. Moore, formerly an ordained minister. He still holds his credentials, stating that he had lost them, which statement the church refuses to accept. He is fair complected, light hair and beard, weight one hundred and fifty pounds, and about forty years of age. When last heard from he was in Arkansas Reference: W. C. Chisum, church clerk. Toon's Station Tenn.

A. T. FITZGERALD.—I have been authorized by the Mount Lebanon Baptist church to publish one Eld. A. T. Fitzgerald, who was a member of said church, and who was legally excluded for preaching heresy, and now refuses to give up his credentials. References: D. M. Haggard, pastor, and M. Harden, church clerk, Gainesville, Cook county, Texas.

ELD. JOSEPH BERWICK.—The Johnsons Bayou church, in Cameron parish, La., in February, 1884, excluded Eld. Joseph Berwick for holding to and preaching unsound and heretical doctrine. His credentials were demanded by the church, but he refused to give them up. Now the church, in conference, requests him to be placed on the detective list. Reference: L. Garner, clerk, Johnsons Bayou, Cameron parish, La.

J. W. PINKERTON.—Expelled from Lick-creek church for defrauding a brother, unchristian conduct and forsaking his family. Done in conference on Saturday before the fourth Sunday in February, 1884. References: L. W. Swint, E. T. Wilkinson. A. F. ROSE, Moderator.

J. W. SKINNER, Church Clerk.

Baptist papers west of the Mississippi river will please copy.

Sugar Grove, Logan county, Ark.

The Tennessee Baptist.

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

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in *number*, in *mode*, in *order*, and in *symbolic meaning*, unchanged and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

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

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

3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

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

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

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

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Silence is the most efficient Accomplice of Error.

PRESBYTERIANS IN TROUBLE.

CERTAIN correspondents of *The Evangelist*, as we noted last week, are in trouble about a question of baptism. One pastor, after a great trouble of mind, and fortified by the advice of leading Presbyterian divines, finally wrought himself up to such a pitch of high resolve as to immerse a good woman who would be satisfied with nothing less than immersion as baptism. He now has the courage to advocate in print the desirability of so doing in these exceptional cases. In the last number of the same paper another pastor takes up the subject, and defends the theory that the "mode" of baptism is within the power and discretion of the individual minister.

It seems to Baptists an almost ludicrous thing that Presbyterian ministers should approach this question with so much fear and trembling, and not only act, but speak with so great caution. The secret of their conduct lies in the fact that there has been an unwritten law in the Presbyterian church against immersion in any case. True, Dr. Talmage has a baptistry in his Tabernacle, and immerses converts who prefer to be baptized after the example of Christ and the apostles; but he is tacitly accepted as an erratic man who is an exception to all rules and a law unto himself. His example has not had any perceptible effect in spreading the practice of immersion among Presbyterians. The unwritten law has remained in full force.

The respect that has been paid to this unwritten law is all the more surprising, when it is considered that the written law of the Presbyterian church not only does not condemn immersion, but is on the whole favorable to it. The Shorter Catechism of the Westminster Assembly defines baptism as "washing with water in the name of the Father and of the Son and of the Holy Ghost,"—a definition obviously including immersion as one mode of washing with water. The Confession of the same body says: "dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person." This is evidently intended to justify sprinkling and pouring, not to prohibit immersion. The Directory for Worship prescribes, "He is to baptize the child with water, by pouring or sprinkling it on the face of the child, without adding any other ceremony"—which certainly does not prohibit immersion in the case of adults. In 1834 the General Assembly was asked, "Is it expedient, in the present state of the Church, for a Presbyterian minister to baptize by immersion in any case?" And its reply was that it saw no cause for adding anything to the doctrine of the Confession on this subject. This was a deliberate refusal to prohibit immersion, though not an encouragement to the practice. Finally, persons who have been immersed are received into Presbyterian churches on profession of faith, their baptism being recognized as valid. Moore's *Presbyterian Digest*, recognized as an authority on all questions of church law, says: "It is also a principle, that as long as any denomination of Christians is acknowledged by us as a church of Christ, we ought to hold the ordinances dispensed by it as valid."

It is surprising, in the face of these facts, that there should be any hesitation among Presbyterian pastors as to their right to immerse if they choose. There has been and still is a party that holds the statement of the Westminster Confession to be a prohibition of immersion—that is, by defining baptism as "rightly administered by pouring or sprinkling water upon the person" it is held to pronounce that in any other way it would not be "rightly administered." This is evidently a straining of the language, and that the Church at large so regards it is proved by the fact that the Assembly refused, as stated above, to ratify by their decision this interpretation of the standards.

Indeed, it would be impossible, without logical suicide, for a church to condemn immersion by its own ministers while receiving to membership without baptism those who have been immersed by ministers of other denominations. The only possible position for Presbyterians is that held by Methodists, that immersion, pouring and sprinkling are equally valid modes of baptism, and that one is to be adopted which will be most convenient or is best suited to the wishes of the candidate. That position is intelligible to a Baptist, though he of course believes it to be erroneous. What is not intelligible to him is, that any Christian minister should admit in theory the validity of immersion and object to the practice of it. It is too much akin to the position of the man who was "in favor of the Maine Law, but agin its enforcement."—*Examiner.*

From the above we can see demonstrated how *inconsistent* and self-contradicting error is with itself, and into what inextricable difficulties it plunges its adherents.

We are also made to see the force of the fact that, if Christ instituted a rite as baptism, commanded its performance, he must have clearly defined the *form* of that rite or act.

We can also see how vital to Baptists is the position of Prof. Whitsitt of our Seminary, in asserting that Pedobaptist and Campbellite (?) societies are true churches of Christ!

Will a reader of this paper deny the self-evident position laid down in Moore's *Presbyterian Digest*, viz: "It is also a principle, that as long as any denomination of Christians is acknowledged by us as a church of Christ, we ought to hold the ordinances dispensed by it as valid"?

If Protestant denominations are churches of Christ, then their sprinklings are Christian baptisms, and their infant sprinklings are as Scriptural as the immersion of adult believers, *i. e.*, then are *two wholly different baptisms* one and the same, which is a logical absurdity, and this is what all our brother popular ministers, who affiliate with Pedobaptists and Campbellites in union religious meetings, teach, and by their *acts*, which speak louder than words. You can use this article with effect on such.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

GENERAL ITEMS.

For twenty-five cents we will send a package to specimens of imported reward cards.

The Baptists of Pullman, Ill., have been put out of their hall to make room for a roller skating rink.

We will send a package of specimens of our imported reward cards to any address for twenty-five cents.

Mrs. Spurgeon has distributed seventy-one thousand two hundred and seventy volumes through her book fund during the last ten years.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

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

The *Western Recorder* says that the refusal of so many of our members to honor the Lord with their substance must be made a *matter of discipline*. The discipline *we* think should begin with the *pulpit*, the failure of pastors to instruct their charges in this duty. The great want of our churches is *missionary* pastors to instruct the churches as to this duty, and to exemplify the spirit of liberty in their work.

The editor of the Arkansas *Evangel* is, we learn, grossly misrepresenting our positions in his columns and that without even offering us the privilege of correcting his misrepresentations. Does the editor regard this as the highest type of Christian journalism? If our brother has stated that we, in our book, teach that Pedobaptist and Campbellite societies are evangelical churches, we say what every man who has read Intercommunion knows to be false. We prove them to be counterfeits of Christ's churches, and organized musters against the kingdom of Christ. Will our brother admit this in his columns?

Important questions concerning the nature of a Christian church—its prerogatives and ordinances and polity, with woman's rights in the churches, are now being discussed in a majority of our Baptist papers, North and South. Christ, we are warranted in believing is more pleased that the pristine *faith* and the *order* of his churches should be preserved, than that they should be multiplied. Some of our brethren in their zeal for missions talk as though the faith and order of the churches were a matter of *no moment*, and to insist upon their observance is inimical to missions. It would prove but a *curse* to the world to multiply *disorderly* churches in China or Italy.

That man is a confessed slanderer at heart who puts forth a false report, and refuses to correct, when the facts are furnished him; to favorably modify or correct the report. We respectfully call the attention of Dr. Lasher, the editor of the *Journal and Messenger*, Ohio, to the *facts* submitted in the last issue of this paper correcting the impression made by that paper, that the advocacy and *practice* of Old Landmark principles have proven a curse to Baptist progress in Tennessee. If the editor will not do this as an act of simple justice to the Baptists of this state we will pay him his regular advertising price for its insertion as an advertisement. Strange, with deep regret we say it, there are Baptist editors in the North and the South also, who will write and admit articles grossly misrepresenting and slandering the state of things in Tennessee, but will not publish statistical facts submitted to them in disproof of those injurious statements. What is the moral quality of such acts? We know that editors often publish what is not in accordance with facts, but if they refuse to correct when the facts are submitted to them, they are guilty of making and loving what is false.

Send twenty-five cents to Graves and Mahaffy and get a package of specimens of their imported reward cards.

EDIGRAMS.

D. D. Swindall, Texas: You are right in your supposition. All correspondence, since August seventeenth, was kept from us, even letters of sympathy, and only lately a few have been read to us, because they excited our emotions. Thank you for this your very kind letter and proof of your friendship. We well remember that day at L., and that cold ride to Dallas. We do rejoice that you are again located in the midst of friends with that church: it greatly needs you. If we come to Texas we will try to visit you, and as many of our old friends as possible. Yes, yes! give any views you have on 1 Peter iv. 6.——Our church [Shreveport, La.] was entertained yesterday by preaching from Dr. Perick of Baltimore. He gave us two good sermons. The church, through its committee, has given him a call. He will give his answer when he reaches home. I trust it will be the Lord's will for him to come.—X. Y. Z.——W. L. Salling: We have never held ourself obliged to answer all or one-tenth or any of the queries sent us, unless it be explanatory of our teaching. All others, if we think the answers will be for the benefit of our readers generally, we notice as we have time. There are uncounted numbers ahead of yours. Yours is on file.——L. C. Coulson: God bless and help you. Your promise is encouraging to us: it will help us.——We have this day received one dollar for our young ministers from Mabel and Clara Flinn, Olive-branch church, Mississippi. They earned this money by catching toads at five cents a piece to put in their father's garden, to eat up the cabbage worms. They will soon clear the garden of worms. We hope one hundred families will send us one to five dollars each for this recipe, and try it.——Thank you, Bro. J. W. Harris, Prescott. Yours is the act of a friend.——There are still five dollars and ninety cents wanted to pay the expenses of our young ministers for March, and two suits of clothes, say twenty-five or thirty dollars each. We appeal to young ladies' sewing societies. Five or ten dollars from a few would do this.——W. C. Wooldrige, Missouri: That book (or books) has not yet been written by man to refute the pernicious doctrines of the Adventists, an *infidel sect*. God's word has been accounted all-sufficient for this. When they become so numerous and formidable that such a book will be in such demand as to warrant its publication it will be written. We are just now endeavoring to influence Dr. Frost of California to publish a tract in refutation of the fundamental doctrine of that sect; i. e., the *annihilation* of the wicked, a doctrine in direct antagonism to our holy Scriptures. Let all who will agree to take a dozen or one hundred copies when out, at fifteen cents per copy, send in their names. The seventh- and first-day Sabbath question has been fully discussed in this paper; and we are not ready, by a year, to re-open it. We expect to publish, this year, a series of articles on Adventism, and the first-day Sabbath will be considered.——If the apostolic churches were wont to assemble on any other day than the first day of the week to transact church business of any kind will A Friend and Brother, who writes from Dardanelle, refer us to a passage that teaches it. He will not deny they met to worship on the first day of the week. And he is intelligent and candid enough to admit that attending to all things necessary for the prosperity of the church of Christ, as its discipline and raising money to support the gospel at home and abroad, is serving God with a true worship. Giving with a proper motive is more acceptable worship than praying without giving.——A minister in Louisiana, when called upon by a prominent member to invite members of other churches present to the communion table, gave the same reply a Baptist minister did to a Pedobaptist mother when she asked him to sprinkle her babe: "Show it to me in the New Testament and I will do it." But this she could not do, and he did not do it. Why Baptists will persist in giving these invitations, when they frankly confess it is not the duty of a church to invite, nor the duty of non-members, when invited, to accept, and that there is no example of or command for it in God's word, is something that is very strange. Any argument as yet brought forward in support of it is equally good for the pernicious practice of infant sprinkling,—*inference*.——F. B. Harris, Kansas: We do not question the received version's translation of Matt. xxv. We accept of it, for it declares that Christ will bring before him all nations, as nations; and the criterion of this judgment is not whether they have or have not believed in Christ, but whether they have well or ill treated his brethren, which is not the criterion of personal judgment. Lay aside your prejudice and read the Seven Dispensations on this. Nothing is plainer shown than that there is not a Christian on this earth at that time, and there are not a Christian among the sheep nations; and therefore this could not be an individual judgment.——M. C. Allen, Mississippi: To answer your doctrinal questions would require a book. We advise you to purchase Christian Doctrines, by J. M. Pendleton ($1 50), or, if you wish our views, the Seven Dispensations ($1 50).——H. R. Emerson, Texas: We are not able to give you the information desired. Suppose you advertise for one, as we have to do to procure agents.——I have read Bro. Ray's flimsy articles on inter-communion till I feel as if I must reply. I have asked permission to review him through the *Flag*, but he makes no reply; hence I send the first article to you. There will be about three articles.—T. MONTGOMERY. Our readers will see Bro. Montgomery's article in our last issue; and they can keep a lookout for what will follow. We cannot deny him the privilege of presenting his conclusions. Free thought, and freedom of expression, on all important religious questions, should be the golden text of every Baptist editor.——"I have now read THE BAPTIST for one year, and am satisfied it is just what a Baptist paper should be. I am fully with you on the communion question, because I find it fully sustained by the New Testament. And therefore it is not a *new* departure, as Bro. Ray says, to prejudice church-communion in the minds of his readers. It is the old landmark on this ordinance." So says a Missouri Baptist. ——We have completed our new house of worship, which cost about twenty-five hundred dollars. Rev. G. W. Dupee of Paducah, Ky., preached the dedication sermon. We are solid on church communion, believing it is an ordinance of the church.—W. H. MCBIDLEY, Cadiz, Ky. We certainly rejoice in your church prosperity, and the Scriptural stand your church has taken on the communion question. Your members will need to possess true moral courage to maintain the position against the sneers, ridicule and the unchristian opposition of their brethren, and a class of ministers in particular. Every week brings us news of churches, in different Southern States, resolving to conform their practice to their articles of faith,—observe the supper as a church ordinance, which can only be done by confining it within its own disciplinary jurisdiction. Jesse Mercer declared this was alone gospel order, and so says Paul.——Bro. W. S. Trice of Kentucky joins Bro. Fuller in his $5 proposition for our young ministers. "It is just like Trice. We have not forgotten the day when we raised the $1,000 for Bethel College. Was it not the father of our present Bro. Trice, who was then president?——"I am now reading, for the first time, the great Graves-Ditzler debate, reading the proposition, 'Infant baptism.' I am well pleased with the masterly way you handle the acknowledged champion of Pedobaptism. Your arguments should be published in a work by themselves. Your teaching on the *communion is meeting with general favor in the Arkansas churches*."—G. W. WILCOX. We have always intended to have published our thirty or forty syllogisms in one completed small book on "The evils of infant baptism," and if we live, and have the use of our brain, D. V., we shall do so. Ditzler did not pretend to notice them, for he saw he could not, nor can any Pedobaptist.——L. A. Coghill, Virginia: We will keep you apprised of our movement. Such attention in New York would be appreciated indeed.——"I am making all possible sacrifices so as to make my expenses as light as possible, but I shall soon need a new suit of clothes for the coming commencement in June, for candidly I have not clothes fit to appear on the stage, or before the public on examination day." So writes one of our promising young ministers; and we know that another is quite as needy, and therefore earnestly appeal to the many young ladies' aid societies. Thirty dollars will purchase a good suit. Send us ten or fifteen or twenty, if you cannot send the whole amount, and we will send you the name of the recipient, and he may one day be your pastor. If we hear no favorable responses by May first we shall then appeal to our liberal brethren. Those amounts must be had.——We have a query from Covington, Tenn., without a name, and it goes into the waste-basket.

"Those who wish well to this paper and the cause it supports should do some real canvassing for it now. And all should lose no time in renewing. What a great good would result if there could be a general effort now."—*Mississippi Baptist Record.*

"This is right. The real friends in a cause will try to aid it. The friends of a paper are those who try to extend its circulation."—*Baptist Flag.*

We are compelled to say that unless one thousand new subscribers are added to our list before this volume closes we will come out one thousand dollars behind actual expenses, and be compelled to go back to the old price, two dollars per annum, or stop publication. We know that among the thousands of our patrons one month of earnest effort will easily add the one thousand; and, for our patrons' sake, for we wish to keep the paper at one dollar and fifty cents, we want it done, and therefore shall urge its accomplishment with unusual persistency.

April and May are the two best months in the year to obtain subscribers; and there are a thousand friends in *deed*, as well as in *word*, who can get one new reader at one dollar and fifty cents each month. Who will head the list to accomplish this? We will publish the list of workers weekly until it is done or ab[illegible].

☞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—50 cents. New Methodism will confront them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemics.
PUBLISHERS.

OUR YOUNG MINISTERS.

Last summer, when in good health, we assured three noble young ministers who were anxious to prepare themselves to preach the gospel of the blessed Christ, and had not the means to do so, that we would be responsible for their expenses, which, at the moderate sum of $14 per month for board, washing and lights, independent of clothing and books and contingent fee, would amount to $420. To raise this we depended upon our lectures, and the assistance of our friends, and the friends of Christ and ministerial education. God saw fit to afflict us, and put it out of our power to make a dollar by extra work, and lay a very heavy burden of expense upon us; so that, if these dear brethren are enabled to go through, our friends must discharge this obligation for us, which has so seriously troubled our mind, that should be free from care. Up to January last we failed by $70 to receive enough to pay their expenses. From the first of January to the first of June we shall need $221, which, with the $70 behind, makes $291 still needed. Bro. E. B. Fuller of Friars Point, Miss., generously comes forward and proposes to be one of twenty to make up the first $100 of this amount. For the $191 we must rely on general contributions of one dollar, fifty cents, etc. The fund now stands thus on E. B. Fuller's proposition:—

E B Fuller, Mississippi, [illegible] J W Cowl, West Virginia, T F Burrows, California, 10 00, Miss Etta Daniel, Ga., C H Ardis, La., H C Lowrey, Miss., A T Smith and friends, Texas, W L Trice, Ky. Total, $45.

GENERAL FUND.

Amount needed for April, $42 00; balance on March, $5 90; total needed for April, $47 90; received since last report, $14 10; still needed, $33 80.

Tennessee.—R Goldsby, 50 cts; Salem church, per B W Simmons, 5 00; J Z Norris, 1 00; Mrs S A Norris, 1 00. Total, $7 50.

Alabama.—A Leverett, 1 00; H M Wolden, 1 10. Total, $2 10.

Arkansas.—Mrs R Warren, 1 00; Mrs M N Harston, 1 00; [illegible] Total, [illegible]

Mississippi.—Mrs N B Jenkins, 50 cts; Mrs C Canfield, 1 10. Total, $1 60.

QUESTIONS AND ANSWERS.

We have a minister in our midst who, in his first marriage, married a woman who had been married, but, at the time when the above minister married her, she was a divorced woman. Now this minister has divorced her and married another. One part of the church says he (the minister) has two Scriptural wives, and the other says not. We want to know of you how many wives he has. If only one, which of the two women is a Scriptural wife? The church has unanimously agreed, by a vote, that your advice shall be final, whatever that may be.

A. NABORS, Church Clerk.

ANSWER 187. That minister committed the act of adultery by marrying the wife of a living man, unless she was divorced by her husband for the one cause specified by Christ. In that case, he married a base woman, which act, of itself, should work the forfeiture of his office and work as a Christian minister, because utterly disqualifying him for the station. No church should call him for her pastor at the expense of her salutary influence in the community as a church of Christ. If he did not base his reason for his divorce from her upon the one cause, adultery, he is to-day a gross adulterer and bigamist, and should be promptly excluded from the church of which he is a member, and, by this act, from the ministry. If the church continues him in membership she should be considered, as she is, in gross disorder, and her letters refused.

PAUL'S CHURCH-MEMBERSHIP.

1. Was Paul ever a member of any local church or churches? and if so, what ones? Or, as an apostle, did he not consider himself equally a member of all?

2. Can we suppose he had to have a letter of dismission from one to join another if he changed his church relationship? J. A. D.

ANSWER 188. Paul was certainly, during his whole ministry, a member of the kingdom of Christ, and if so, he must have been a member of some one of its constituents, — a local church. Into this body, in common with his brethren at Corinth and all modern Christians, he was introduced by the act of Christian immersion.

It was by baptism alone, Christ told Nicodemus, one born of the Spirit could enter his kingdom, which, we repeat, no one can enter without becoming a constituent member of a local church by Christian immersion. Paul so understood Christ; for, in his letter to the church at Corinth, he says: "In one spirit [i. e., of love and obedience to Christ] we were all immersed into one body." (1 Cor. xii. 13.) And the body he refers to was certainly a local church; for of no other body was Paul speaking, and into no other were or are Christians immersed.

We think that it was into the church then at Damascus, and not into the one at Jerusalem, that Paul was immersed by Ananias.

The question then arises, was there a church at Damascus when Paul was baptized? If there was not then the brethren, and Ananias, belonged to the church at Jerusalem, and into that church he was baptized, or else some other.

Why should any one for a moment doubt that a church existed at Damascus, when we find a body of disciples mentioned, and an administrator, and the act of immersion performed? Certainly no one will raise the question who believes, without evidence, that there was a church at Troas!

There certainly must have been no inconsiderable body of disciples at Damascus to have attracted the attention of Saul, and influenced him to undertake a long and perilous journey to apprehend and punish them. That there were disciples there we are not left to *infer*, since we learn the fact from Act ix. 19, 30. And that there were organized churches throughout all Judea, Galilee and Samaria at this time we learn from Acts ix. 31. And if any where in Samaria, in no place is it more probable there would be Christians, and, if Christians, a church, than in Damascus. We therefore conclude that Saul was, for the first three years of his Christian life, a member of the church at Damascus: "Then was Saul certain days [three years] with the disciples who were at Damascus." He openly identified himself with them as one of their number.

The next church Saul joined was the church at Jerusalem. His first application was rejected, but, in his second application, he was "strongly commended by Barnabas, and accepted. The record of this is found in Acts ix. 26, 27.

We think every candid reader will conclude with us that it was quite improbable that Paul would have remained any considerable time in a place where there was a church, an assembly of disciples, without uniting with them. If it is the duty of a disciple in this age to do so, and all admit that it is, it was certainly the duty of all the disciples of that age. And Paul did say to the disciples of that age, and therefore to all in this, "Be ye followers of me, even as I am also of Christ."

The third church of which we find Saul a member was at Antioch, for the mention of which we refer to Acts xiii. 1: "Now there were in the church that was at Antioch certain prophets and teachers; as, Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." He was in this church, and by it, with Barnabas, was set apart as a missionary; and to this church he, from time to time, reported the results of his labors. This was the primitive plan of conducting home missions.

In his first missionary tour he went preaching the word (stopping but a short time, a few days, at a place) as far as Derbe to the westward, from which point he returned to Antioch. His second journey he made with Silas; and, while visiting many places, he made no considerable stay until he reached Corinth, where he organized a church, becoming, we doubt not, a constituent member; for he remained here eighteen months, supporting himself, while he preached to the church, by working with his own hands at tent-making. This was no reproach to him, nor could it be considered as secularizing him. We who are called to preach may do likewise without sin or censure.

It is thought by some that, while still a member of the church at Corinth, he wrote his first letter to that church, either from Philippi or Ephesus; and 1 Cor. x. 17 is referred to in proof: "There is one loaf, because we, the many [i. e., members of the church at Corinth], are one body." (Literal translation.) That is, one complete organic unity. Had he been a member with them at that time this would have been literally true, as it is in every case where the supper is observed as a church ordinance, i. e., by the church as a church. But then would not Paul have said, in 1 Cor. xii. 27, "we," and not "ye," "are a body of Christ"? But we are not compelled to this conclusion, since Paul need the pronoun "we" when speaking of things which were generally done, or should be done, by all churches in common with the one he addressed; e. g., "The cup of blessing which *we* bless [i. e., not the church at Corinth only, but each and every one, in any place, and in all time], is it not the communion of the blood of Christ? The loaf which *we* break [which any Christian church blesses], is it not the communion of the body of Christ?" "In one spirit were *we* all immersed into one body [a local church]." He did not intend to say that he and the brethren addressed were immersed into the one church at Corinth, but that he was baptized into a local church, as they were into some local church in whatever place they may have been baptized; for it is possible some of them may have been baptized at Jerusalem. And so it is true, and may be said of and to the members of all the churches of Christ, "For in one spirit were ye all [including the speaker] immersed into one body, and have all been made to drink into one Spirit. So not the church at Corinth, but every church, should so observe the Lord's supper that its pastor can say, in truth, "there is but one loaf, because we, the many, are one body, for we all partake of the one loaf," which no pastor could say if the recipients were members of various churches.

We think it altogether probable that Paul, with the twelve disciples he found at Ephesus, formed the nucleus of that large and flourishing church. He remained and preached there for more than three years. And for the same reason we doubt not he considered himself a member of the church at Rome, where, in his first visit and imprisonment, he preached for two years in his own hired house. And it is probable that he died a member of this church.

That letters of commendation, which is the correct name for the letters we miscall dismission, which they are not, were known and used in the apostolic age we learn from Paul's allusion to them in his letters to the church at Corinth: "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." (1 Cor. xvi. 3.) But Paul was so well known to all the churches, having planted or preached to most of them, he needed no letters from them to other churches, or from other churches to them, clearly implying that other brethren did, and that the practice was general, as it is among us now.

But no one has a right to say or to suppose that Paul ate the supper with any church of which he was not a member, unless he can prove that Paul was accustomed to teach one thing and practice contrary to it, — establish the symbolism of the supper, and then observe it in violation of that symbolism.

BRO. GRAVES: — A Methodist ex-elder made the bold assertion near here, in February, that "all the great Baptist lights have given up church succession," and then stated that he was told by a Baptist preacher that "J. R. Graves had given up church succession." I want your denial of said charge. I am selling the New Great Iron Wheel, and it is grinding Methodism to powder.

Clinton, Ky. R. W. MAHAN.

Not until we give up our Bible and our Savior shall we give up our belief that there has been an unbroken succession of Christian churches from the day Christ ascended until now. We as firmly believe this as we believe in the unbroken succession of human families from Adam until now. We cannot trace our family, by preceding families, back to Adam, and we need not. We cannot trace the church of which we are a member back, by a succession of churches, to the days of John the Baptist, and we need not; for Christ has said his kingdom shall stand unbroken and unprevailed against: and therefore we no more believe that it has ever, for one day or one hour, been broken in pieces or swept from the earth, and originated again by a man or men, than that our father, or any other man of the race, sprang from a *tadpole*, or was evolved out of an ape or a protoplasm. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." To deny this is to blaspheme God; and what is it when a Baptist flatly contradicts the explicit declarations of Jesus Christ? God has explicitly said that *all men* of all nations, the white, the black and the copper-colored, are of one blood, — one with Adam. If I am a *man* then I know I am a lineal descendant of Adam, although I cannot trace back my descent from son to sire six thousand years, or even one hundred years. To deny that *men* of *all* nations are of one blood is to contradict God's word, and to flatly contradict Christ's words is to make him a liar.

ITEMS.

Send us twenty-five cents for a package of specimens of our imported reward cards.

Every one who will subscribe this month, and send a fifty-cent subscriber, shall have this paper one year for 61 50. PUBLISHERS.

There is no Bible Authority for inviting sister churches to the Lord's table. It should not be done. — D. B. RAY, Editor Baptist Flag, in issue of February 27, 1878.

At a late international Y. M. C. A. Convention in Berlin one thousand Baptist young men of Germany were refused admission on the ground that it would be introducing sectarian element into a non-sectarian body. — PAROR, in *The Standard*. Of course the noble non-sectarians will not want to commune with the bigoted Baptists. — *Central Baptist*. We rejoice that these German Baptists were excluded. We regret that ever a Baptist in Europe or America applied for admission in that organization, which is entire influence is antagonistic to Baptist principles and influence.

We have on hand several hundred copies of Baptist Principles and Practice, being a series of three sermons preached by Pastor Lamar of this city. These sermons have been remarkably fruitful in convincing Pedobaptists, and cannot fail to do much good wherever circulated. An hundred copies distributed in your neighborhood might lead many to learn the way of the Lord more perfectly. Send us one dollar and we will send you a dozen copies. GRAVES & MAHAFFY.

What the Little Workers of the Young South are doing. They are now supporting three converted Mexican ladies at the Madero Baptist Institute, Saltillo, Mexico, who are preparing to be missionaries to the Catholic women of Mexico. They do far more than this. During the last month fifteen have sold ten thousand and eight hundred pages of Baptist tracts, and made fifteen dollars. Ten more tract-sellers can support one young lady at the Institute; and these could be had if Aunt Nora had ten dollars more added to the tract fund. Who will contribute this amount, or five dollars or one dollar, to help this grand work?

Does not Dr. Shedd clearly teach that the Sufferer of Calvary was a divine person, and not a suffering man? "In this vicarious atonement for sin the triune God relinquishes no claims of law, and waves no rights of justice. The sinner's DIVINE SUBSTITUTE *in his hour of voluntary agony and death, drinks the cup of punitive and inexorable justice to the dregs.*" If he does not we cannot understand the force of a plain proposition. It was the sinner's *divine* Substitute who drank the cup of punitive and inexorable justice to the dregs, not a human soul and body suffered *any part* of it. He, the *divine* Savior, "paid it *all*, *all* the debt I owe."

A Methodist paper calls the effort on the part of anxious preachers to learn from the presiding elder where they are to labor next year an "unauthorized dealing in futures," and exhorts the presiding elders not to announce beforehand the bishop's list, and the preachers not to be anxious about their fate. This is part of a system which has well been called an iron wheel. — *Central Baptist*. Christ said to his ministers, call no man master, for one, and only one, is your master, and all ye are brethren, — equals. And Paul said this also: "Know ye not that whomsoever ye obey his slaves ye are, whom ye obey." All Methodist ministers are required to swear, on bended knees, that they will not only obey, but reverently obey, their chief ministers, the bishops and presiding elders.

In an able criticism of Rev. H. J. Van Dyke's argument in favor of infant baptism, which appeared in a recent number of the *Presbyterian Review*, the *Alabama Baptist* says: "We cannot emphasize too strongly the importance of the principle that the Scriptures are the supreme and sufficent standard of faith and rule of practice; and by them all 'traditions of the church,' and the traditions of the fathers, must be faithfully and rigidly tried. All traditions must be sifted by the word of God, and not the word of God interpreted to quadrate with traditions. Appealing to church history, in making a defense of infant baptism, has always seemed to us an unmistakable indication of weakness in the cause, — a want of satisfactory evidence." All Baptists who accept this must admit the lustiness of our demand for a plain Scriptural warrant for the present practice of inviting all visiting Baptists to the table of the celebrating church. If the Scripture cannot be produced then we know it is a tradition; and, though it may have been practiced by Baptists as long as infant sprinkling has been by Pedobaptists, it is still but a *tradition*, like that, and makes the worship that embodies it in vain.

Thousands who have heard our lectures will remember our statements with respect to the alarming influence of Catholics in the politics of our country, — that the Papacy in America, as elsewhere, is a fearful political organization, sugar coated with religion. Here is proof of it from an exchange: "The *Catholic Examiner* of New York rejoices in the prospect that Irish Romanists are fast coming to hold the public offices in many municipalities. It introduces a column with flaming head-lines: 'Changed Boston — The Way Irishmen have Come to the Front — Mayors, Congressmen, Editors Pushing the Puritans to the Rear — An Irish Governor to Come Next.' Yes, that is the reason Boston is not what it once was, — why liquor saloons crowd out school-houses. That is the reason why, a year or so ago, a school was closed long enough for a saloon to be located within four hundred feet of it, and then opened again. The Irish Romanists, with very rare exceptions, all belong to one party; and there are enough others to aid them, for party's sake, to give to them the balance of power. And when once they have it they are sure to use it. The sons of the Puritans have scattered themselves through the great West, and have left Boston largely to the Irish Romanists, so that it may be true, as the *Catholic Examiner* says: 'Hereafter you may expect to see Irishmen and Germans at the head of our once Puritan municipality. . . . The Yankee of the Mayflower has given place to the Irishman of a later amigrant ship.'"

NEWS FROM THE STATES.

We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh.

MEMPHIS. — We hope the pastors, missionaries and Sunday-school superintendents, and the brethren generally, in the city, will furnish us all the items of news of any interest that may come under their observation each week. ——— Service in the Central church every Sunday morning at eleven o'clock; every Sunday evening at a half past seven. Prayer-meeting every Wednesday night at a half past seven. Sunday-school at a half past nine. A. W. Lamar, pastor. ——— Service in the First church just the same as in the Central. R. A. Venable, pastor. R. G. Craig, superintendent of the Sunday-school. ——— City mission, corner Fourth and Jackson streets. Sunday-school at three o'clock p. m. Prayer-meeting at a half past seven o'clock p. m. Friday. ——— Chelsea Sunday-school, Fifth street, near Mill, three o'clock p. m. Prayer-meeting at the same place at a half past seven o'clock Monday night. Walter E. Hughes, city missionary.

A Young Men's Aid Society has been organized under the auspices of the younger members of the First church. The society meets Thursday night of each week at eight o'clock. The meetings are open, and everybody is invited to attend, especially strangers who visit the city, whether they be Baptists or not. The object of the society is, to take in the whole range of useful improvement for boys, young men and older men, whether they be church-members or not. ——— There will be a service of song in the First church to-morrow evening at the usual hour for service.

TENNESSEE. — Bro. D. L. Morris writes from Springdale under date of March the eighteenth: "I closed a meeting at Tazewell the first day of this month of two weeks' duration. There were about thirty professions. The Baptist church at this place has been in a cold condition for some time. They had had no pastor for two years. Before the meeting closed they agreed to elect a pastor. There are eight standing approved for baptism, and others will join soon." ——— Bro. J. W. McDonald writes from Salisbury, March the eighteenth: "Our church has secured your old friend and brother, C. C. McDaniel, to serve her this year. Our brethren love him more and more. He preached a grand sermon for us last Sunday. We are expecting great things from the Lord this year." ——— Bro. E. C. Faulkner of Ripley writes, March the twenty-fourth: "Dr. W. B. Moore of Nutbush, and the good people here, are making arrangements to send me and my family to the New Orleans exposition, hoping that the trip will benefit our health, and especially our little boy, who has been afflicted for months. Such thoughtfulness and kindness is highly appreciated. Dr. W. P. Bonner, your editorial staff spent several days with us last week, and preached two good sermons for us Sunday. The morning sermon was hard to beat." ——— Bro. G. W. Johnston writes from Collierville: "Bro. Canada is now a citizen of Collierville, and pastor of our church, preaching two Sabbaths each month. He also preaches one Sabbath in the month at Galloway. The writer is minister for Fisherville, Grand Junction, Center Hill and Olive-branch churches for the present year, each one Sabbath in the month. The prospects for a favorable year's work are promising." ——— Dr. G. W. Johnston's school in Collierville has a regular average attendance of one hundred and twenty pupils, and the outlook is very hopeful. ——— To-morrow, the first Sunday, is the day for foreign mission collections in Big Hatchie Association, and also throughout the State. Ten thousand dollars are needed immediately to close up the year's expenses. The limit of time for sending in money on this year's account is the fifteenth of April. ——— Missionary-secretary Gates says he has received great encouragement in the beginning of his work.

TEXAS. — Bro. William Harris of Saline Pass writes: "We have recently secured the labors of a young and efficient brother, Eld. W. R. Briscoe of Kentucky, who remembers you kindly as delivering an address before the Reuben Ross Society at one of the commencements of Bethel College, Kentucky, while he was attending that institution."

MISSISSIPPI. — Bro. M. S. Kirkland has resigned Oak-grove church, having been appointed missionary and colporteur of Cold Water Association.

ARKANSAS. — The *Evangel* is now published and edited by Brethren B. R. Womack, M. D. Early and O. M. Lucas. ——— The hauling of stone for the new church-house in Conway was to have been commenced this week. ——— G. C. Harris will not leave Hindsville, as he had contemplated. He has declined a call in Oregon to remain the year in Hindsville. ——— The church at Oak Grove has been reported to be in a cold condition. ——— We want the items of news from every church in the State (and all the States) for these columns. Three or four lines, on a postal-card, will, as often as not, be enough. And mark in one corner, "News Depart." ——— The church in Ozark has called Eld. A. S. Pettie to the office of her pastor. He is from Christiansburg, Ky.

MISCELLANEOUS NEWS.

Fifty-six Baptist Sunday-schools were organized in North Carolina last year.

SECULAR NEWS.

Hon. Jacob Thompson, who was secretary of the interior department of the government under President Buchanan, died in this city last week at the advanced age of seventy-five years.

The war clouds, gathering thick and heavy, seem to be lowering over Europe. England and Russia are menacing each other. The queen sent a message to the house of commons the twenty-sixth of March calling out the reserves and militia for permanent service, which has been received by the country with great enthusiasm. The enthusiasm is especially marked at the various military stations throughout the kingdom. Everywhere active efforts have been exerted to get the barracks ready for the reserves, and have arms and accouterments ready to equip them. Immense stores of arms at the Tower are ready to be distributed when required. A proposal, partaking of the nature of an ultimatum, was also telegraphed by the government to St. Petersburg, requesting an answer by Monday of the present week. Russia is not in the habit of saying anything during the course of her war preparations, but steadily moves up her men all along the beard of military operations, like the skillful chess-player, warmly watching all points, and pressing toward the object in view, until the supreme moment comes, when the fist of the czar of all the Russias goes forth, and the dogs of war bound over the line.

The Young South.

MISS NORA S. GRAVES, EDITOR.

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

POST-OFFICE.

DEAR CHILDREN.—"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me," is our pillow-text this week. It has often been my text in school and at home, and yet never a favorite with me; for that "think" always troubled me. It made the text convey to my mind something of a reproof, and robbed it of all its sweetness to me as a text. It seemed to cast a shadow over the whole text, and make me say not exactly what I wanted to say. I have even tried to leave it out; but then that would not do. But the other day I took up my father's revised edition of the New Testament, and was reading the fifth chapter of John, when I came to that familiar text, and lo, all was light, though my text was gone! I could see my Savior standing in the midst of the murmuring Jews, who were seeking to put him to death, and hear his words, so expressive of love and suffering as well as reproof, as he uttered our pillow-text for this week. The text had new force as well as a new meaning to me. I felt I wanted you to see it too, so I wrote it out as a pillow-text; for guess, children, how it reads from the original, "Ye search the Scriptures, for in them ye think ye have eternal life," etc.

Christ had just cured the impotent man on the Sabbath, and had thus enraged the Jews by both breaking their Sabbath law and declaring God his father, and making himself equal with God. They sought to kill him; but Jesus turned upon them, and lovingly, yet firmly, declared his oneness with his Father, and reproved them bitterly, showing them, by the testimony of his Father, of John, of his works, of the Scriptures, who he is, saying: "Ye search the Scriptures, because in them ye think ye have eternal life; and these are they which testify of me. And ye will not come to me that ye might have life. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. If ye believed Moses ye would believe me; for he wrote of me. But if ye believe not his writings how shall ye believe my words?"

The Scriptures were then our Old Testament; and the Jews were taught them from youth up. It was part of their creed; for they literally believed their eternal life depended upon their knowledge of the Scriptures. Yet they had not the love of God in their hearts, and could not understand them. Every book, every chapter, of their Scriptures, every prophecy, every promise, yea, every type and act of the Jewish worship, told of Christ, "the coming one." Yet he came, and they knew him not, even in the act of fulfilling the words of their Scriptures; and why? Because they had not the love of God in their hearts. And it is even so in our age, dear children. Thousands are reading the Bible to day, and even studying it diligently, who know not Christ. They read the prophecies and promises of the Old Testament, every word pointing to "him who is to come." They turn to the New Testament, and read of him who came, suffered and died that "all things might be fulfilled;" and they remain as blind as the Jews. They reject him, scoff at him, and seek in their hearts to kill him. They search the Scriptures; for in them they think they have eternal life; and they are they which testify of him: and yet they will not come to him that they may have eternal life.

Dear reader, are you among this angry mob, who are seeking to kill Jesus? Are you crying, crucify him, crucify him? God grant you will stop ere you cast one stone, or take one step with the throng that go to crucify him daily, and accept him as your only Savior, God's only Son. God so loved the world that he gave his Son, that whosoever believes on him shall not die, but have everlasting life. Then, with an eye to see, and a heart to understand, you will search the Scriptures with delight; for they are they which testify of him from Genesis to Revelation.
Lovingly, AUNT NORA.

We divide our fund again this week, sixty-five cents being required to make the one dollar I sent our girls for postage, in return for which we have already had one letter. Was it not a nice, sweet letter, that made you already love her as a Christian girl, and feel it a great privilege to work for her? See what friends we have to help us in our work.

And now let me introduce you to a new uncle, who, we sincerely hope, will often let us hear from him.

LETTER FROM UNCLE ABNER.

DEAR CHILDREN:—I have noticed your devotion to missions in the Young South for several years; and I have thought several times of writing you a short letter on simple faith, or, how simple faith is. I have noticed your dimes and nickels pour in for Aunt Nora to send on to their great mission, and I could but notice what great trust, confidence, faith, you had in her fidelity to do what she agreed to do; that is, to send the dimes and nickels to the different fields to which you desired them to go. And it is but reasonable to believe that you will always have this trust in Aunt Nora, if she does not betray that trust, or faith. This is simple faith. Just so with Jesus. You must believe that Jesus is able to do what he agrees to do. You must let him enter your little hearts and reign there; and you must trust him to carry you through all troubles and trials, and he will never betray your trust, neither can he. In your tender years submit to his teaching and ruling, and your faith will strengthen, because he will prove to you, in many ways, that he is doing what you trust him to do.

This work that you are doing in Mexico is a great work, and more so, because it is done by little folks. May God bless your noble efforts.

If this is acceptable I will write you a short letter on repentance, a word which I think is more generally misunderstood than any part of the gospel plan of salvation. Good-bye. UNCLE ABNER.

OTHER TRACT-SELLERS.

MISS NORA GRAVES:—My dear sister, for a long time I have been deeply interested in the great work you have been carrying on in the Young South, and felt like I wanted to join the children in educating those young ladies. I have no money now, but will send some soon, D. V. I want to sell some tracts for you. I think I can do good in more than one way by selling them. I am yours in Christ. C. E. DOYLE.
Alvord, Texas.

AUNT NORA:—I am a little girl ten years old. I have not learned to write very well yet, but will try to write you a short letter, to ask on what terms you send your tracts to the little workers of the Young South. Will I have to pay for them in advance? or do you send them to be sold and return the proceeds? If the latter, please send me one dollar's worth. Papa says I can sell them very easily if I will tell the people what I want with the money. Papa is a reader of THE TENNESSEE BAPTIST. He prizes it very highly. I like to read the little cousins' letters of the Young South. If I see this in print I will write again. Yours affectionately, IDA STEELE.
Tioga, Texas.

I could not find it in my heart to refuse such offers to sell tracts, so have borrowed one dollar and fifty cents from our mission fund, and sent a half dozen tracts to each of the three last named in our tract club, hoping to pay it back with the twenty-five cents received for specimen cards, or the profits of our club. Did I do right, children? I hope so. But hereafter anyone wishing to sell tracts will have to send the money for them.

AUNT NORA:—Here I come after being absent about one year. You all have forgotten me. Please excuse me for not writing before this, for I have no excuse, only I have just been putting it off until now. Father takes THE BAPTIST, and I read the Young South. Tell Cousin Bennie Parker he will find the answer to his question in Psalms cxxxvi. (Forever)

Aunt Nora, I will ask the cousins a question. What book in the Bible has not the name of God in it?

Inclosed please find ten cents for the Heathens.
Friendship, Tenn. FANNIE E. HAWKINS.

AUNT NORA:—I see so many little letters in your paper I thought I would write one too. Pa is taking your paper. I go to school, but I don't like the rest of the little cousins. I teach. I have taught one month and a half. It is my first effort to teach. I will try to help the young lady in Mexico. I will close for fear of the waste-basket. Excuse bad writing. Yours lovingly, BERTIE MANN.
Dean. Ark.

Our Pillow-Text.

[I will give my young readers a text each week, with questions for them to think and read about on the Sabbath, and roll, as a soft pillow, under their heads each night as they go to bed. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our "pillow-texts," answering all the questions, and telling me what it made them think about, etc. Let me hear from you, dear young readers.—AUNT NORA.]

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

Where can our text be found?

Who wrote it, and what was he?

What does Jeremiah mean?

What other book did he write?

Have you read the whole chapter?

What is an Ethiopian?

Did you ever see a leopard?

Can they change?

What, to us, are equal to the leopard's spots and the Ethiopian's skin?

What lesson does our text teach you?

MISS NORA GRAVES:—Dear sister, my little ones, three in number, desire to join the Little Workers in their noble efforts to educate the two young ladies. You may enroll them as the Family Club, beginning in January. They will send one dime a week until their dues are paid. It is funny how they earn their money; and some time I will tell the Young South about it.

A noble work you are doing, my dear sister, in thus leading a benevolent band of little soldiers, and God will bless you.

George Crawford, a boy boarding at my house, desires to answer the pillow-text, but broke his arm last week, and cannot use his pen. I will write as he dictates. "Search the Scriptures, for in them ye think ye have eternal life," etc. John v. 39. Jesus was talking to the Jews and was at Jerusalem to attend a feast. After reading the chapter carefully I find that he had just healed a man that had been diseased for thirty-eight years. The Jews pretended that Jesus had done an unlawful act in healing on the Sabbath, and therefore sought to kill him. George believes Scriptures here mean prophecies, and that Jesus desired to prove by them that he was the Savior. He exhorted them (not commanded) to read or search the prophecies concerning himself. George will probably answer some more of the pillow-texts. Your sister, MRS. VAN EATON.

We are glad to know you and yours, Mrs. Eaton, and to welcome you into our circle. I hope George Crawford will often answer pillow-texts. I have enrolled you as the Eaton Family, and hope to have the pleasure of moving you to the front quite rapidly.

I wonder what has become of our Ivey Family! We have not heard from them in two weeks.

AUNT NORA:—I send answer to pillow-text of March the seventh. It is found in John v. 39. Jesus spoke these words to the Jews. He was at Jerusalem, at the pool of Bethesda. I have. Jesus had healed a man that had been diseased thirty and eight years on the Sabbath, and the Jews found fault with him, and persecuted him for it. He was trying to teach them that he was the promised Messiah. The Scriptures here mean the Old Testament. I do not. I think it means that if they do not believe he is the promised Messiah, if they will search the Scriptures they will find he is the Messiah.

Aunt Nora, I have sold the tracts you send me. You may send me another dollar's worth again.
Galloway, Tenn. LAYTON WALL.

AUNT NORA:—Brother has not sold but three tracts. He sold Origin of Sprinkling to a Presbyterian preacher. We are not going to school now: it is out for three weeks. The measles was so bad we could not have school. I will send answer to the pillow-text, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." This text is in John v. 39. Christ spoke these words to the Jews. He was at Jerusalem. I have read the chapter. Jesus had just told the infirmity man to "rise, take up thy bed, and walk." He was trying to teach them he was the Son of God. The Old Testament is here meant by Scriptures. Search the Scriptures is a command here, I think. It means for us to study the Bible, and learn God's word. This text makes me think we ought to read and study God's word. Your little niece, HATTIE MOODY.

Good for Iddo! But since you wrote, Hattie, he has sold out, and sent for another dozen.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John v. 39. Christ spoke these words to the poor blinded, unbelieving Jews. He was in Jerusalem. We have carefully read the chapter. At the pool of Bethesda. Christ had just healed a man who had been sick thirty-eight years. Christ was trying to convince the Jews that he was the Christ that Moses and the prophets had told them would come into the world. Scriptures means the Bible. While the words of our text may not have been a direct command from Christ, it shows that he wanted them to search diligently all that Moses and all the prophets had written about the coming Messiah, and see for themselves that he was no impostor, but was the very Christ, the Son of God in human form.
PARKER AND THOMAS McGREGOR.

Answered also by Iddo Moody, Mabelle Seay, Maggie Beene, Johnie and Sallie Jackson, Pearl and Flora Longmire, John Kirby, Jessie Herring.

Little Workers for 1888.

We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Saltillo, Mexico, who is fitting herself to become a missionary among her own people.

Parker McGregor, 12 mos.; Thomas McGregor, 12 mos; Fannie Reynolds, 12 mos; Charley Rensley, 12 mos; Hannah Hyatt 12 mos; Flora Canfield 12 mos; Iddo Moody, 12 mos; Waverly Earl Smith, 12 mos; Eddie Pendleton, 12 mos; Lena Finn, 12 mos.

Aunt Mamie, 10 mos.

Annie May Belsher, 8 mos; Minnie Belsher, 8 mos.

Mattie Ayres, 5 mos.

Johnnie Jackson, 4½ mos.

Sallie Jackson, 4 mos; Bettie Osborne, 4 mos; Maudie White 4 mos.

Mabelle Seay, 3½ mos.

Van Farrar, 3 mos; Clarance Wingo, 3 mos; Jessie Canfield 3 mos; Layton Wall, 3 mos; Pearl Longmire, 3 mos; Willie Garig, 3 mos.

Hattie Moody, 2¾ mos; ———————; Susie Borum Nixon, 2½ mos.

Nannie Graves Ball, 2 mos; Maggie Beene, 2 mos; Lillie Graves 2 mos; Fuller Canfield, 2 mos; Robert Wilson, 2 mos; Georgia Wilson, 2 mos; Flora Longmire, 2 mos.

Roberta Quinn, 1 mo; Ada Farmer, 1 mo; Clemm Fawcett, 1 mo; May Johnson, 1 mo; Eaton family, 1 mo.

W E Cornelius, ½ mo.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madero Institute, Mexico, who are fitting themselves to become missionaries among their own people.

Jimmie Graves, 50 cts; Aunt Lou, $1 50; Aunt Matt, 25 cts; Cousin Lou, 25 cts; Sidney Donelson, 20 cts; Mamie Douglass, 15 cts; Ada Ivey, 10 cts; Birdie Ivey, 10 cts; Tommy Buckly, 10 cts; Violette Wann, 10 cts; Volley Wann, 10 cts; Ella Taylor, 10 cts; Annie Seay, 10 cts; Katie Seay 10; Jessie Herring, 10 cts; Mrs M E Atherton, Goose Island, Ill., $1 00; Josie Byers, 50 cts; Willie White, 10 cts; A. Fish, Star City, Ark., $1 00; Eddie Pendleton, $1 10; Mrs J F Parker, 60 cts; Charlie Allen, 10 cts; Mrs Jackson, 60 cts; Charlie Davis, 10 cts; Pauline Russell, 20 cts; Nellie Teague, 10 cts; J H Slade, Oakland, La., $1 50. Total, $[illegible]

Our New Fund.

B Conway, $1 00; Oscar Darby, sister and three brothers, $1; Callie Caine, 10 cts.

Tract Club.

Flora Canfield, Parker McGregor, John Kirby, Waverly Earl Smith, Layton Wall, Robert Wilson, Ella Taylor, Iddo Moody, May Belsher, Nannie G Ball, Alonzo Stanley, C E Doyle, Ida Steele.

Send twenty-five cents to Graves & Mahaffy for a package of specimens of imported reward cards.

Chronic Catarrh.

C. W. Mellier, of 406 South Fourth street, St. Louis, is twenty years of age, and has been a sufferer from chronic catarrh, which had become quite offensive. When he came to Dr. Hartman, two months ago, he was told it would take six months to cure him. But he has progressed beyond all expectations, and nearly all signs of the disease have disappeared. Before being treated he could not breathe out of the nose, and now he has perfect control of the nasal organ. PERUNA did the business.

James Dunn, of 1210 Gay street, St. Louis, has suffered from catarrh since 1870. The gentleman told the reporter the following straightforward story of his case. "I took the disease in Memphis. It commenced in my head and extended to my throat, and a bad cough followed. I went to a number of physicians, and they told me my trouble was liver disease, and one said it was palpitation of the heart that caused the cough. For the last year I have been practically worthless. I could not ascend a flight of stairs without suffering from shortness of breath and fast beating of the heart, and my appetite was very defective. After eating I often coughed so hard that I would throw up everything in my stomach. I could not walk any distance without panting. Five weeks ago I went under the care of Dr. Hartman, and now my cough has disappeared and I feel like a new man." PERUNA was his treatment.

Next came George Sauerbaum, residing at 1929 Carr street, St. Louis, who is an old patient of Dr. Hartman. He stated that he had suffered most intensely from chronic catarrh of the head and lungs, but is now almost cured, his lungs being entirely well and his head greatly improved. The gratitude of this gentleman was almost boundless, and he expressed it to the reporter in the strongest terms, saying "PERUNA will cure any disease."

I. P. Dukehart, of Cumberland, Md., superintendent B. & O. R. R. Co.'s Hotels (conductor on the Baltimore & Ohio Railroad for twenty-eight years, and previously a druggist), writes: "DR. S. B. HARTMAN & Co., Columbus, O. I have used but one bottle of PERUNA between myself and son. He had diphtheretic sore throat, and is now well. As for myself, it has entirely relieved the dullness in my head, which has been of long standing—the result of chronic malaria. I never took anything in my life that gave me such great satisfaction. My wife is now taking it also."

AGENTS COIN MONEY who sell DR. CHASE'S FAMILY PHYSICIAN. Price $2.00. Write for Circular. Address, A. W. HAMILTON & Co., Ann Arbor, Mich.

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MISCELLANEOUS ITEMS.

He who saves, finds.

The blue of heaven is larger than the cloud.

Profound joy has more of severity than gayety in it.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.

Divine confidence can swim upon those seas which feeble reason cannot fathom.

The greatest events of an age are its best thoughts; it is the nature of thought to find its way into action.

I feel as if God had, by giving the Sabbath, given fifty-two springs in the year.

The generous never enjoy their possessions so much as when others are made partakers of them.

There is a gift that is almost a blow, and there is a kind word that is munificence; so much is there in the way of doing things.

Blot out that which has come from the Bible, and you will destroy the best part of the intellectual life of the race.

Resolve to edge in a little reading every day, if it is but a single sentence. If you gain fifteen minutes a day, it will make itself felt at the end of the year.

Are you enriching yourself eagerly with knowledge, experience, influence, wealth, that you may pour all these things out upon a world that calls for you as Macedonia called for Paul?

Would you be safe? Christ must be your sanctuary; would you be holy? Christ must be your pattern; would you be happy? Christ must be your portion.

Many favors which God giveth us ravel out for want of hemming; for though prayer purchases blessings, giving praise doth keep the quiet possession of them.

"Death is beautiful," says Chateaubriand, "it is our friend; nevertheless we are not grateful to it, because it presents itself to us masked, and its mask frightens us."

Men who are continually denouncing human nature as selfish, unreliable and degraded, only exhibit and advertise themselves. They are heartless, or lying or are worn-out—*blase*—men from whom the sunshine is gone. They have become so black that they absorb all and give out nothing.

He that has something to do has less temptation to doubt than the man who has nothing else to do but to doubt. Heresies in the Christian church come never from the city missionary, never from the faithful pastor, never from the intense evangelist, but always from the gentlemen at ease, who take no actual part in our holy war.

Many a man put in the seed who never saw the harvest, just as many another brought home ripe sheaves on which he bestowed no labor save that of the sickle. The worker for Christ, therefore, is to work in faith, expecting the divine hand to secure the result. He has abundant reason to believe that good is done of which he has no knowledge, and will have none until the great day.

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1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole; and these have quoted extensively from the works of no less than one hundred and fifty of the most eminent Biblical writers of the present and past.

2. Its modernness.
New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparitively useless.

3. Its compactness.
The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is literally packed," says Bishop Wiley, "full of good things."

4. Its brevity.
There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time. Dr. Kitchel says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago *Standard*, says: "I have in several instances seen a sermon in a sentence."

5. Its liberal spirit.
It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

6. Its Scripture references.
These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer the purpose of a concordance to a very great extent.

7. Its illustrations and maps.
These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

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No commentary of its size and merit was ever sold for anything like the price. There is as much reading matter in this Commentary as you will find in three volumes of Lange's. The price of this, in cloth, with copious illustrations and maps, is only $8 00, while the same amount of reading matter in Lange's Commentary, not illustrated, is sold at $15 00.

The unqualified commendations of this Commentary from the highest sources, together with its already extensive and rapidly increasing sale, have given it a position in the religious world superior to that of any similar work, and prove conclusively that it will soon be universally adopted by Sabbath-school teachers and Bible readers generally, to whom its use has now become indispensable.

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PARAGRAPHS.

Let friendship creep gently to a hight; if it rushes to it, it may soon run itself out of breath.

Trouble and perplexity drives me to prayer, and prayer drives away perplexity and trouble.

When any calamity has been suffered the first thing to be remembered is how much has been escaped.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.

The Chinese say a large nose indicates shrewdness, but we say a red nose and a barking cough indicates thee need of a bottle of Dr. Bull's Cough Syrup.

When home is ruled according to God's word, angels might be asked to stay at night with us, and they would not find themselves out of their element.

The present moment may be a season of darkness. How shall we find light? "Draw nigh to God and he will draw nigh to you." "Draw nigh," for "God is light, and in him is no darkness at all."

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Though God has promised always to guide his inquiring children in the way that is right, he has nowhere promised to make this way now right to their friends or neighbors, or even to themselves.

WANTS THE FACTS KNOWN.

Mr. Editor:—I and my neighbors have been led so many times into buying different things for the liver, kidney and blood that have done us more harm than good, I feel it due your readers to advise them, when an honest and good medicine like Dr. Harter's Iron Tonic can be had.

Very truly AN OLD SUBSCRIBER.

xvii 41 1m

The notion men have of their own worth, and of claims founded thereon, is amazing; most amazing of all is what a man will set up to himself as the standard for the woman he will marry. What the woman has a right to claim never enteres his thought.

Home is woman's domain and she is entitled to everything that can add to its comfort and spare her annoyance. "The Sternberger Folding Dress Pillow," is one of the many conveniences which materially lighten the labor and burdens of the housewife. An advertisement in another column gives full details in regard to this favorite article which is meeting with such remarkable sale wherever it is introduced.

THE DUTY OF STATE LEGISLATURES.

Legislatures in every State should regulate the sale and use of the many poisons resorted to by women in their desperation to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

xvii 41 1m.

Those Who Doubt

Are cordially invited to read the following authentic and unsolicited Letters. We have many thousands. They come every day. All Ladies, well or ill, should wear these Corsets. They impart no "Shock" whatever, but a really delightful sensation.

NEWARK, N. Y., June 1.
Dr. Scott's Electric Corsets have entirely cured me of muscular rheumatism. It has also cured a severe case of headache and female troubles of eighteen years' standing. MRS. L. C. SPENCER.

BROOKLIN, ME., June 28.
Dr. Scott—The Corsets I ordered six months ago have worn splendidly, and have given satisfaction every way. They are the best Corsets I ever wore, aside from their electric qualities, which are truly marvelous. I suffered greatly from rheumatism in my back and limbs, but your Electric Corsets have entirely cured me. They are better than represented. MRS. J. B. BARSON.

CHAMBERSBURG, PA., October 9.
I found Dr. Scott's Electric Corsets possessed miraculous power in stimulating and invigorating my enfeebled body, and the Hair Brush had a magical effect on my scalp.
MRS. T. E. SNYDER, Fancy Goods Dealer.

BATH BEACH, MICH., September 8.
I cheerfully tender you my heartfelt gratitude for what your Electric Corsets have done for me. I have suffered for over three years with weak back, growing worse all the time. At times I was almost helpless—could not work or walk. I received benefit the second day of wearing it, and have improved ever since. I am now able to work and walk all day without any trouble. My friends are simply astonished. MRS. A. CURREY.

HOLLIS CENTRE, ME., August 29.
I suffered severely from back trouble for years, and found no relief till I wore Dr. Scott's Electric Corsets. They cured me, and I would not be without them.
MRS. H. D. BENSON.

PEORIA, ILLS.
I suffered from kidney, liver and nervous troubles for twelve years. Dr. Scott's Electric Belt entirely cured me, after all other remedies had failed. His Electric Hair Brush has cured my neuralgia. C. W. HORNISH.

POSTPAID

MEMPHIS, TENN., November 29.
Dr. Scott's Electric Corsets have given much relief. I suffered four years with breast trouble without finding any benefit from other remedies. They are invaluable.
MRS. JAS. CAMPBELL.

HENDERSON, TEX., August 17.
I tell my friends gold would not induce me to part with my Electric Corset and Hair Brush unless I could obtain others.
MRS. S. P. FLANAGAN, Wife of Webster Flanagan, Real Estate Operator.

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have established a deserved reputation beyond that of all other Corsets for comfort, elegance, durability and excellence of material. **In addition to all these advantages, they possess more Electro-Magnetism and thorough healing and invigorating power than any other Electric or Magnetic appliances on the market, however high priced.** The adjoining cut represents our No. 2, or $1.50 Corset. Our other prices are $1.00, $2.00 and $3.00; nursing, $1.50, abdominal, $3.00. 25 cents extra for sizes above 30. The $2.00, $3.00 and abdominal Corsets are made of beautiful English sateen. All our Corsets are corded, double stitched, and have tipped steels and lock clasps, combined with our patent solid back spinal steels, through

No. 2. 1.50

which the eyelets are riveted. For weak backs, spinal, kidney and liver troubles, rheumatism, and other weaknesses peculiar to women, our Corsets have no equal. A beautiful silvered compass with which to test their electro-magnetic power accompanies each Corset. **OUR ELECTRIC INSOLES, price 50 cents per pair,** should be worn together with our Corsets; astonishing results follow. Most of the above remarks apply equally to our Electric Belts for ladies and gentlemen. Price $3.00. (In ordering by mail, add 20 cents for postage.) State size of waist and mention this paper. Make all remittances payable to **GEO. A. SCOTT, 842 Broadway, N. Y.** Dr. Scott's Electric Hair Brushes, $1.00, 1.50, 2.00, 2.50, 3.00.

NILES, MICH., January 6, 1883.
Dr. Scott's Electric Corsets have cured me of acute dyspepsia, from which I have suffered for eight years. His Electric Hair Brush cures my headache every time.

BALTIMORE, MD.
Intense nervous debility has been my trouble for years. Physicians and their medicines did not help me. I finally derived great relief from Dr. Scott's Electric Belt. L. H. MILLER.

ON TRIAL.

BELOIT, WIS., November 7.
Dr. Scott — Your Electric Corset has done wonders for me. It has so improved my health that I am now able to attend personally to all my household duties. I am greatly encouraged
M. E. PENNBOCK.

MERIDIAN, MISS., June 24.
Dr. Scott — Your Electric Corsets have given splendid satisfaction. One lady who suffered continually from indigestion, has been greatly benefited by wearing them, and has thrown all medicines aside.
MRS. J. H. DRINKWATER.

EAST PEPPERELL, MASS., June 26.
Here is my experience in wearing Dr. Scott's Electric Corset: I suffered untold pain in my back and sides, so much so that I dreaded lying down at night. I found no relief till wearing your Electric Corset. Since wearing them I have been almost entirely free from those pains. With much gratitude. ELIZA M. HOBART.

PRINCETON, MINN., June 25.
Your Corsets have accomplished wonders in my case. I was, previously, thoroughly incapacitated and could not help myself. I have worn your Corsets now for two weeks, and I am able to be up and around, helping to do housework, etc. My friends are astonished. With many thanks, etc., JULIA J. MCFARLAND.

My sister suffered constantly with back and spinal trouble, so badly at times that she had to be lifted about. She put on one of your Electric Corsets on Monday, on the following Wednesday, much to our surprise, she was able to get around the house and superintend the cooking and domestic labor. She is now feeling well and is full of gratitude. MRS. S. J. HARPER, WESTON, O.

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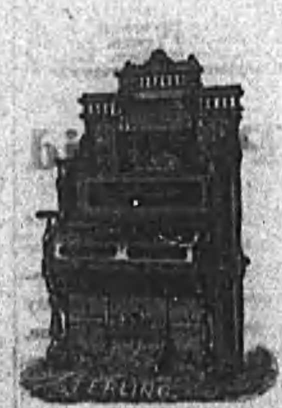

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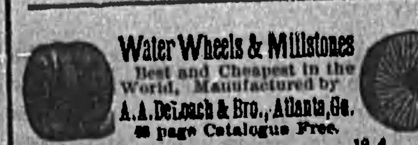

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SOMETHING TO READ.

Reason and faith resemble the two sons of the patriarch; reason is the first born, but faith inherits the blessing.

Live as with God; and, whatever be your calling, pray for the gift that will perfectly qualify you in it.

Sooner walk in the dark and trust to a promise of God than in the light of the brightest day that ever dawned.

Men do things which their fathers would have deprecated, and then draw about themselves a flimsy cordon of sophistry, and talk about the advance of humanity and liberal thought, when it is nothing after all, but a preference for individual license.

No man is fit for God's service who is not willing to do little things. The people who are always waiting for an opportunity to do some great thing never accomplish anything. If you want to be wise in winning souls, you must be ready to do just what the Spirit prompts you to do.

Rhyme and Reason: If you cannot keep quiet, because your cough makes a riot, there's something, pray try it, a quarter will buy it; be quick now about it; don't be without it; your cough, this will route it; I beg you not doubt it; to the world I would shout it. Oh yes, you guess! Dr. Bull's Cough Syrup.

Paul says that Jesus Christ is the only foundation on which we can build for eternal life. This is the foundation that God laid in Zion, and it lies not within the power of man to lay another. Paul laid this foundation in Corinth. He did it by preaching Christ. Thus by presenting the foundation which God has laid, we may lay it in a new place.

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One of the fairest fruits and evidences of divine grace in the soul is a "meek and quiet spirit"—a spirit that deals gently with others, even their faults and provocations—is not swift to take offense, or explode in passionate resentment—refrains from all arrogant interference with its neighbors' rights and duties, and moves contentedly, unobtrusively, in its own allotted sphere.

ART NOTES.

The ideal Easter design is the symbolic one. Charming as figures of dainty children are, there is no question that the meaning breathed by flowers and buds, by the floating butterfly and singing bird, carry the lesson of Easter into a thousand hearts. In such designs it would be hard to find any to excel in significance and beauty the latest publications after Mr. Hamilton Gibson, and Miss Fidelia Bridges. Their names guarantee excellence, and the reproductions are essentially good. Waller Saterlee may be regarded as among the foremost of those who, taking a somewhat lower note, reach the public by more realistic conceptions, and the Easter cards which bear his name form no exception to this rule.

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TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

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City Time.	Leave.	Arrive.
Express, daily	11:10 p.m.	4:40 a.m.
Mail, daily	8:25 a.m.	4:20 p.m.
Brownsville Accommod'n, d'ly (except Sundays)	4:55 p.m.	9:25 a.m.
Pass'r Accom. daily	10:40 a.m.	6:40 p.m.

Memphis and Charleston Railroad.

City Time.	Leave.	Arrive.
Through Express, daily	11:00 p.m.	11:30 a.m.
Local Mail and Express	8:15 a.m.	8:55 p.m.
Somerville Accommod'n, d'ly except Sundays	4:25 p.m.	8:10 a.m.

Memphis and Little Rock Railroad.

	Leave.	Arrive.
Mail train daily	4:40 p.m.	10:50 p.m.
Passenger train daily	[illegible]	8:00 p.m.
Freight	6:00 a.m.	7:00 p.m.

Chesapeake, Ohio & Southwestern R.R.

Leaves.	Arrives.
No. 2 Express 11:30 p.m.	No. 1 Exp. 3:20 a.m.
No. 8 Mail [illegible]	No. 7 Mail 2:05 p.m.
No. 6 Newb'n Accomodt'n (ex Sunday) [illegible]	No. 5 New. bern Accom. (ex Sunday) 10:20 a.m.

Mississippi and Tennessee Railroad.

	Leave	Arrive
New Orleans mail, daily	4:50 p.m.	10:10 a.m.
Exp. F'ght. daily exc't. Sunday	3:45 p.m.	8:00 a.m.
F'ght. train daily exc't. Sundays	6:20 a.m.	7:10 p.m.

Freight trains carry passengers.

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	Leave	Arrive
Brinkley	5:00 a.m.	7:00 p.m.
Clarendon	6:30 p.m.	6:30 a.m.

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Our Pulpit.

GOD THE REST OF THE SOUL.

BY REV. J. M. PENDLETON, UPLAND, PA.

"Return unto thy rest, O my soul."—Psalms cxvi. 7.

THE preceding verses of this Psalm contain the records of a remarkable experience. In the first verse we read, "I love the Lord because he hath heard my voice and my supplications." In the second verse we have the resolution of the Psalmist: "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Verse third tells what had been his state of sorrow and pain: "The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow." What the Psalmist did we see in the fourth verse: "Then called I upon the name of the Lord." This was the only sensible thing he could do. Those in trouble must ever do the same thing. What God is to the troubled, and what he did for the Psalmist, we learn from verses five and six: "Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low and he helped me." Whether the Psalmist refers to himself alone, or to the nation of Israel also, I shall not stop to inquire. I come at once to the text, deducing from it this theme:—

GOD THE REST OF THE SOUL.

I call attention to the following points:—

I. The soul is naturally restless.—When Noah sent forth the dove out of the ark, it found no rest for the sole of its foot. This restless dove, fluttering above the surging waters, may be referred to as a symbol of the restless soul of man. How was it in centuries past? So far as history, sacred and secular, informs us, there was restlessness in the individual soul, and there was restlessness in universal man. Disquiet and anxiety have not been confined to any one land, or to any one age, or to any one form of government. Dissatisfaction was felt before the flood and after, at the time when Babel's tower was projected, during the reigns of the Pharaohs, under the monarchy of Babylon, the democracy of Athens, and the republic of Rome. Look around now everywhere. See the restlessness of nations, and persons. In the hovels of the poor, in the cottages of the middle classes, in the mansions of the rich, and even in the palaces of royalty, there is a desire for something else, something more. The soul of man is not satisfied, but restless. Restless in every place.

II. The soul cannot find rest in separation from God.—There is nothing apart from him that can meet its large desires. Men of the world inquire, "Who will show us good?" No man of the world can answer the question. All worldly good may be summed up in those three forms, which Baxter called the worldly man's trinity:—

1. Pleasure.—There is pleasure in the world, and I may say a variety of pleasures. There are what the Bible calls "the pleasures of sin for a season." But these pleasures soon cloy. the soul is soon satiated with them, and hence the votaries of pleasure go from one thing to another in pursuit of gratification, even as the butterfly flits from flower to flower. There is pleasure in theater-going, in the giddy dance, in the fashionable party, in the excitement of the card table, and in the carousals of the dissipated. Does this pleasure satisfy the restless soul? No, no. Deep depression of spirits often follows the most hilarious mirth. Three words—death, judgment, eternity—scatter worldly pleasure to the four winds, and the soul is left more restless than ever. Truly did the wise man say, "Vanity of vanities: all is vanity."

2. Wealth.—I suppose the general opinion is that riches can do more than anything else in relieving the restlessness of the soul. But whom did wealth ever make happy? Wealth may furnish many conveniences, but there is a vacuum in the restless soul which it has never filled. The possessors of wealth know that one of two things must happen, namely, their wealth will leave them or they must leave their wealth. Often the former occurs; if not, the latter without a doubt. "For we brought nothing into the world, and it is certain we can carry nothing out." "Carry nothing out!" There may be the largest accumulation of wealth, and this wealth may be used in this world, but no particle of it can be carried out. The soul, however, has to go out of the world, when God calls for it, and how can it be happy in the absence of that in which it sought, and vainly sought, satisfaction while in union with the body? It is as true now as in the days of Solomon, that "he who loveth silver shall not be satisfied with silver."

3. Honor.—Some feel a contempt for mere pleasure, and care not for wealth, but are in love with honor.

"O popular applause!
What heart of man is proof against thy sweet seducing charms?"

Some orators and statesmen and philosophers have belonged to this class. They have been enamored of honor, and they have received it, but it has not saved them from restless disquietude of soul. No measure of worldly honor can meet the wants of the immortal spirit. Could we find the man—and it is not difficult to find him—who has received more honors from more nations than any other man of the human race, he would tell us that these honors had been enjoyed to satiety, to weariness, leaving the spirit restless and clamoring for something more to make it happy. The truth is, there is nothing below the sun which can give quiet to the restless soul of man. This leads me to say—

III. God is the rest of the soul.—"Return unto thy rest, O my soul." I am glad that the soul can find rest in God alone. It would change my views of the greatness of the soul, its large capacities, its amazing value, if this were not so. No land of promise is the soul's rest. God is its rest. I may say that a restless soul is a sinful soul, and this is emphatically true of a soul separated from God. The soul then in finding rest in God must find the guilt of sin cancelled, its power broken, and its love crucified. It finds rest in him,—

1. As a pardoning God.—Can you wonder that the soul finds rest in him when he reveals himself as in Exodus xxxiv. 6, 7; Isaiah xliii. 25; lv. 7. "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Pardoning mercy is exercised consistently with justice. The reason is, mercy reaches the guilty through the cross. Jesus was set forth as a propitiation. His atoning death meets the demands of law and justice and opens a channel for the consistent exercise of mercy. The soul finds rest in God as a pardoning God.

2. As the object of its supreme love.—It is so unreasonable for the soul not to love God that it can never be happy while it does not. When it lavishes its affections on him it finds in him its rest. "Thou shalt love the Lord thy God," is not only "the first and great commandment of the law," but it is a recipe for the soul's rest. When the soul enshrines its affections in God, it returns to its rest.

3. As the satisfier of its desires.—There is no aspiration of the soul which is not met in God. His fulness fills the vacuum of the immortal spirit. What did Jesus say? "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John. iv. 14.)

4. As the Giver of all needful grace.—Salvation is of grace from first to last. It is well that it is so, for salvation by works is manifestly impossible. The grace that makes a sinner a saint, and starts him on the journey heavenward, is needed all along that journey. Temptations assail, worldly influences beset, the infirmities of the flesh annoy, but God says, "My grace is sufficient." This is enough. There is no burden which cannot be borne when the soul finds its rest in God as the giver of all needful grace.

5. As the Controller of all things for good.—I know of no passage in the Bible more replete with comfort than that which says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." (Rom. viii. 28). God as the controller of all things makes them work, not in conflict, but together, and the result of the harmonious co-operation is the spiritual welfare of his people. The soul impressed with this fact finds its rest in God—a rest which the storms of life cannot disturb.

6. As the Portion of the soul forever.—The Psalmist says, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The soul being immortal, needs an immortal portion and finds it in God alone. Through all the boundless future its desires will find full gratification in the eternal Jehovah. Its powers ever expanding will ever be filled to overflowing with bliss; for it will then have fully returned to its rest.

IV. It is the part of wisdom to return to God.—There is no rest away from him. O guilty backslider, return to the God you have forsaken. You have no rest. Guilt is on your conscience, and your conscience is condemning you. Return to your forsaken God as your rest.

Impenitent sinner, return to God in whom alone you can find rest. Your soul is like the troubled sea casting up mire and dirt. There is no peace to the wicked. But hear what God says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return to the Lord who will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. lv. 7).

How dangerous to defer those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition increase every day. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle and become fixed in the relentless and eternal ice.

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