

may run deep and pure, and clear and peaceful; its only banks being God's will, its only channel the love of Christ and desire to honor him.

But one single sentence, and we have done. Some of your hearts are not worth keeping. The sooner you get rid of them the better. They are hearts of stone. Do you feel to-day that you have a stony heart? (to home, and I pray the Lord to hear my desire that thy polluted heart may be removed. Cry unto God and say, "Take away my heart of stone, and give me a heart of flesh;" for a stony heart is an impure heart, a divided heart, an unpeaceful heart. It is a heart that is poor and poverty-stricken, a heart that is void of all goodness, and that cannot neither bless itself nor others, if they hear be such. O Lord Jesus! wilt thou be pleased this day to renew many hearts? Wilt thou break the rock in pieces, and put flesh instead of stone, and thou shalt have the glory, world without end?

THE COMING OF CHRIST.

A CRITICISM AND REPLY.

We have received criticisms from several persons on a suggested funeral sermon (Hon. Mos. Sept.) from the text. "The Son of man cometh in an hour when ye think not." The topic suggested was "Death a Surprise." As the points made are substantially the same it is sufficient to give the substance of one of the criticisms:

"What does the Scripture mean by the 'Coming of Christ?' The Old Testament is full of predictions about Christ's coming, which have been literally fulfilled. Christ said to His disciples, 'I go to prepare a place, and He meant His literal departure from the world. He added, 'I will come again.' What could He mean but that literally He would return to the world? Is the departure literal, while the return means the coming of death? On the contrary, we assert, according to Scripture, that death is not the coming of Christ. There never has been a coming of Christ since the 'cloud received him out of their sights.' And there never will be a coming of Christ till He appears the second time.' And it is wide of the 'meaning' of any text to speak of death which Christ is to abolish as being, in any sense, the coming of Christ. Indeed, according to the thought of the apostle, just the opposite to this is death. He had a desire to depart and be with Christ. And it is impossible to conceive of the departure of a saint and the coming of the Savior as being identical. The point of my criticism is not against anything that is said in the plan criticized, but simply against assuming that such is the 'meaning' of the text. JNO. F. KENDALL.

To which we reply: The meaning of the text turns mainly upon the interpretation given to the word "cometh." Ours is the common interpretation.

The warning loses its point if we restrict the meaning at the end of all things. The burden of His teaching in many parallel passages is individual responsibility to God, to whom each must "render an account for himself, and he may be called in God's providence to do this at any hour." Now, if this "hour" means some time in the unrevealed future, thousands of years hence, where would be the point to the exhortation "therefore watch"? Would it not seem trifling for the Son of God to urge as a motive for watchfulness the imminence of an event which he know would not take place for some thousands of years. Thou this view is superficial—Christ is always present, "Lo I am with you always." He is not confined to the heavenly state, is not in seclusion waiting for the time of His "second coming," but sits on the throne of the universe subordinating all things on earth and in heaven.

Christiality is not merely a doctrine, a faith, an ecclesiastical organization; behind all there is a vital Omnipotent force—a living, ever present divine personality, the already crowned and reigning Son of God, reigning on earth and in heaven.—Pulpit Treasury.

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

DR. MUNHALL AND THE Y. M. C. A. THIS MR. MUNHALL is a fair representative of the ministers, or missionaries, of the Young Men's Christian Association, a professedly non-denominational religious organization. Mr. Munhall has recently operated in Washington Territory, and involgled Baptists, in some places, to cooperate with him in union meetings, contrary to the express command of Paul, as well as every principle of consistency. We trust not only will our readers consider well Dr. Dobbs's article, but use their influence to have it as extensively read as possible by their brethren. The whole influence of that unscriptural organization is against Baptists. The following article by Dr. Dobbs is from the Indiana Baptist.—EDITOR BARTNER.

"Dr. L. W. Munhall has been holding a union protracted meeting in Madison. In the report of a quiz-meeting, published in the Courier of that city, we find the following question and answer:—

"Question. What does the Bible teach about the mode of baptism?" "Answer. Nothing. It teaches the duty of baptism, but is absolutely silent about the mode; that is man's invention."

"It strikes us that this is not just the exact kind of talk in a union meeting, conducted by the representative of the Y. M. C. Association, a professedly un-denominational organization. Will Dr. Dobbs be kind enough to explain the situation to our readers?"—Indiana Baptist, January 1.

EDITOR INDIANA BAPTIST:—I very cheerfully respond to your request, and all the more so because it furnishes a favorable opportunity for making some needed remarks concerning Dr. Munhall and the work of the Y. M. C. Association. It is true that Dr. Munhall has been conducting a union revival meeting in our city. For reasons perfectly satisfactory to our conscience and judgment the Baptist church and its pastor did not officially co-operate in the meeting. Only the Presbyterian and Methodist churches went into the arrangement. I very seriously question whether loyalty to Christ's truth will permit the co-operation of Baptists in such efforts. Besides this general hindrance to my co-operation there was a personal estrangement between Dr. Munhall and myself, which would have prevented my working with him. I am happy to say that, while in the city, he met me in the presence of friends, and, after mutual explanations, we gave each other the hand of fellowship. An article of mine in the Indiana Baptist of April twenty-fourth last was, on his part, the ground of our alienation. He was grieved at certain expressions in that article, and I have felt aggrieved at what I regarded a rude and unbrotherly private letter from him in reply thereto. In that article I used only one word which a calm re-reading satisfies me was unworthy of my pen: it was the ugly word "slandorous." Dr. Munhall, in the interview above referred to, objected also to the following sentences in reference to the Y. M. C. Association: "But perhaps the Y. M. C. A. folks do not know or care much about our Baptist Zion. Their thoughts and efforts run in other denominational grooves. I sometimes wish Baptists had as little to do with them as they seem to care for us." Upon the most careful and prayerful study of the subject I am constrained to stand by this utterance; and Dr. Munhall must not consider my remark personally offensive when I deliberately reiterated the sentences. And this brings me to what I started out to say. I did not hear Dr. Munhall in the quiz-meeting, and cannot answer for the verbal accuracy of the answer above quoted. The reporter was a very zealous Presbyterian, and it may be slightly colored. In the same meeting, Dr. Munhall tells me, he was asked: "Does the Bible teach infant baptism?" His answer was a simple "no." It so chanced that I was present at his last afternoon service, and heard part of an explanation of his answer to the question concerning infant baptism. Of that explanation the Courier reporter had this to say: "Others had objected to his answers in regard to the mode of baptism, and also in regard to infant baptism. In regard to that matter, while he believed it was an ordinance of the church, and ought

to be observed, yet there was no direct or positive command in regard to it in the Bible. The duty and mode was taught by inference; and each must decide for himself as to the mode, and also to whom it should be administered."

Now I respectfully submit that Dr. Munhall was running these meetings in other denominational grooves. Certainly every Baptist who respects the ordinance of baptism must protest against such utterances. Mind you, I do not ask that he shall, in a Y. M. C. A. revival meeting, teach immersion; but I do insist that, as a public representative of a professedly un-denominational organization, he had no right to touch that question at all. Still further, he was certainly violating the spirit as well as the letter of his organization when he spoke as he did concerning infant baptism. Surely there is no place for the presence and co-operation of intelligent and sincere Baptists where such teaching is thrust upon them.

Dr. Munhall thinks I wronged him when I said he "persistently opposed the Baptists." I do not know that he consciously so intends, but every thoughtful Baptist regards such teaching as that herein excepted to as hostile to what we conscientiously believe to be the word and will of our Lord. To affirm that the "Bible is silent concerning the mode of baptism," and that "that is man's invention," while true in the real sense of the words is not true in the sense in which they were spoken. Of course the Bible gives no special mode of baptism, for it matters not how or where the immersion is accomplished. It is also true that the discussion of the mode is man's invention to prevent honest inquirers from being immersed. But Dr. Munhall used the expressions in the usual Pedobaptist sense, and meant that immersion or situation were indifferent. Indeed, he said that the word baptizo covered either action. On the contrary, we affirm that the Greek word baptizo, of which our baptize is merely an Anglicization, is specific in its meaning, and commands immersion. In support of this position we appeal to the Greek lexicons and the candid scholarship of the world. No intelligent and unprejudiced man will venture to give sprinkle as a possible meaning. If it were not for the supposed great names behind it would be a ridiculous assumption which says baptizo ever had in Scripture any peculiar "sacred sense" differing from its common meaning in classic Greek literature. Nothing but the exigencies of an otherwise indefensible practice can have led candid and scholarly men to adopt and defend it. When Jesus said, "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," he specifically commanded immersion in water. It is no "man's invention," then, when we insist that he who refuses immersion is unbaptized. Dr. Munhall's own baptism in the Jordan stands as his honest confession that insistence upon mode is not "man's invention."

Yet further, let it be noted that I said "in water." I am told that Dr. Munhall said in the meeting that it "mattered not whether one was baptized in water or with water," and he frequently prayed that all might be "baptized with the Spirit." For such language the ordinary reader of the Scripture may believe he has a warrant in the texts Matt. iii. 11; John i. 33; Acts i. 5. It is, however, amazing and humiliating that any well informed person should so quote those passages. Every one who can read his Greek testament knows that the inspired utterance says "in water—in the Holy Spirit." And to show how utterly at variance with the truth is the common use of the words, let me cite this fact: The early English translations of the New Testament uniformly rendered "in water," until the Presbyterian Scottish exiles, who fled from the cruelty of Bloody Mary, produced in 1567 what is known as the Geneva version. They were under John Calvin's influence. Though he said "the word baptizo means immersion, and it is certain immersion was the practice of the ancient church," yet he enunciated the principle that the form of baptism should be regulated by the church in accordance with the climate. Scotland was a cold country and a bath would be uncomfortable at some seasons of

the year. If the version was like the early translations, in water, the conscience of the subject might lead him to be immersed. Therefore a hum in hand must be laid upon the translation, and the force of the plain and positive is of the original must be broken by the substitution of the ambiguous with.

It may be that Dr. Munhall has never known these facts, or he has not allowed them their just weight in determining his conclusions. I trust he honestly desires to know and do the will of his Master, and that he would not knowingly mislead his hearers. I beg him to ponder them prayerfully. It is a fearful thing to teach contrary to God's inspired Word.

What I have written has been penned in no spirit of captious criticism, or unreasoning antagonism to the legitimate work of the Y. M. C. Association. Still less has any personal feeling towards Dr. Munhall given birth to my words. He impressed me as a sincere and bold man—rather dogmatic and sometimes not very choice or conciliatory in his language,—yet desiring to know and speak the whole truth of God. Like his prototype, Mr. Moody, he is unduly sensitive to criticism, but he must not be offended because, as a Baptist, I am constrained to thus publicly and earnestly upon his utterances and the organization of which he is so earnest and successful a leader. C. E. W. DOWNS, Madison, Ind., January 2, 1885.

"BIGOTRY" AND "CHARITY."

J. C. RIDEN, D. D., EXAMINER

IN his "Memoir of the Rev. Thomas Toller," Robert Hall has the following thoughtful and suggestive paragraph:—

"It was his delight to narrow the grounds of debate among sincere Christians, to multiply the points of contact, and to detect the indications of spiritual consanguinity and of common origin, amid the discrepancies which arise from real diversity of sentiment in some instances, and a diversity of language in more. Who has this benevolent solicitude to comprehend within the pale of salvation as many as possible may not sometimes have led him to extenuate the danger of speculative error too much, may be fairly questioned. Since the charity which the Scriptures so earnestly inculcate consists in a real solicitude for the welfare of others, not in thinking well of their state, he cannot be justly accused of a violation of its dictates who contends that those doctrines are essential to salvation on which his own hopes of it are exclusively founded."

In this last sentence we have one of the finest examples of keen and discriminating analysis that we have seen in the works of the great Robert Hall. It furnishes an excellent text for the discussion of the subjects that compose our title.

We are firmly persuaded that most people look upon bigotry as necessarily connected with the "creed" of the supposed bigot. A man who holds a strict creed is called a "bigot," while he of the loose creed is a "liberal." It would be difficult to persuade many Protestants that any thorough-going Roman Catholic can be other than a bigot. His creed is so strict that he must be supposed to entertain, at least, exceedingly grave doubts of the salvation of any who live and die outside of the pale of "the Church."

A great many excellent Methodists, and not a few good Presbyterians, find it hard to think that a man can sincerely believe and consistently practice what is called "closed communion" and not be a bigot. I have heard an educated gentleman, who ought to have known better, say in a private conversation: "Of course, the intelligent people among the Baptists do not believe in close communion. Only the ignorant hold it." My friend did not intend to call me ignorant; he took it for granted that I did not believe in close communion. Indeed, he had made up his mind for had got it made up for him, that no intelligent, broad-minded Christian could believe in and practice "close communion"—that it was the badge of ignorance and bigotry.

When an intelligent Pedobaptist learns that such men as John A. Broadus and James P. Boyce really do believe in restricted communion, and

stand ready to contend for it on Bible ground, he is apt to look upon such a fact in the same wondering frame of mind with which he notes the fact that such a man as Chief-Justice Roger T. Taney, of the United States Supreme Bench, could be a Roman Catholic.

We bear much of the "uncharitable" views of the "close communionists"—much of the "uncharitable" creeds of the High Church Episcopalians, and of the "Landmark" Baptists; as if charity were a constituent of one's speculative belief, or an element of one's "creed."

Let any fair minded Protestant read any authentic life of Fenelon, the great French Bishop and author, and ask himself if Fenelon was lacking in Christian charity, or if he ought to be regarded as a bigot. And yet Fenelon was a straight-cut Baptist, and held and acted upon the infallibility of the Pope. Who can for a moment imagine that Pascal was a narrow bigot? But he was a Roman Catholic.

It seems pretty evident that a clear apprehension of the principle laid down in the paragraph which we have quoted from Robert Hall would do much in the way of clearing up the perplexity and confusion of thought which very generally prevail in the popular views upon this subject. That principle is that bigotry lies in the heart, not in the head—that charity is a moral, not an intellectual quality.

One of the most liberal, broad-minded men I have ever had the privilege of ranking on my list of friends was the late Prof. J. L. Reynolds, of Furman University, Greenville, S. C. He was a splendid scholar, widely and deeply read in the best classics, ancient and modern. He was a polished gentleman. He was one of the most admirable writers of English that I have ever personally known. He was full of warm and brotherly feeling towards his brethren of other denominations, and was thoroughly courteous in all his dealings with them. And yet he was a staunch "Landmark" Baptist.

Some of the greatest scholars and most heavenly-minded Christians that England has ever produced were (or are) High Church Episcopalians. What sane man can charge such men as Baile and Ellicott with bigotry? The author of the "Analogy" was not a narrow-minded man. The most scholarly of English commentators is surely a broad-minded Christian gentleman.

A man may sincerely hold a very strict creed, and may at the same time have a heart full of kindness and Christian love towards all those who sincerely differ from him; and a man may protest vigorously against all formulated "creeds," and yet have a heart full of bitter animosity towards all those whom he chooses to call "creed-mongers."

The Baptists are a stiff-necked people as to their beliefs. For some centuries they have borne a vast deal of obloquy on account of their "narrow" views of baptism and the Lord's supper. They have with remarkable unanimity held fast by their strict and unpopular views of the ordinances and of church order. In several respects they hold stricter creed than does any large body of Christians outside of the Church of Rome. And yet their strict creed has not made them bigots. No body of Christians has ever contended so persistently and consistently for freedom of conscience. They have never oppressed or persecuted any human being for differing from them in matters of faith. I do not hesitate to say that I have never known an intelligent Baptist who could be fairly charged with bigotry. Their very principles, strict as they are, lead them to protest against any ill-feeling towards a man because of his religious belief; and ill-feeling towards a man because of his religious belief is the essence of bigotry.

I may honestly entertain the opinion that you are wrong in your creed; I may even believe that your creed is pernicious; I may feel called to do all that reason and argument and warning can do to prevail upon you to relinquish that creed, and adopt a different one. But so long as I have no unkind feeling towards you on account of your creed; so long as my "intentions" are not "wicked," but "charitable," no one has a right to charge me with bigotry.

There are in this country and in England a good many people who are brooding at foolish notions on the ground that it will do the heathen no good to make them Christians. These people are so "liberal" in their views that they do not think the heathen are in any danger of damnation. Confucius is "good enough." Christ is "an improvement upon natural religion." Of course such "liberal" people give nothing and do nothing for the heathen. It is "bigotry" to suppose that the heathen are in any danger from their creeds. But there are some thousands of Christians, in this country and in England, who are so "narrow" and "uncharitable" as to believe that the heathen are in serious danger of spiritual and moral ruin on account of their false creeds. And these Christians are sending thousands of their best men and women, and spending millions of dollars to convert the heathen to a purer faith. Now on which side lies real charity?

We are not at all sure that the "Good Samaritan" ever saw the leper when he had gathered objections to the creed of the Jews; that he had when he poured out his oil and wine, and emptied his purse to relieve the necessities, and d a reason of a Jew whom he found in need of help. Was he not charitable? a Lexington, Ky., December, 1884.

OBITUARY OF BRO. J. C. GILLIS

The subject of this notice was born in North Carolina, May 21 1819, and died in Bradley county, Arkansas, April 12th, 1885. He had been afflicted for several years, with lung disease, and for seven weeks before his death, his suffering was very great. About 1844 or 45, he moved to Arkansas and settled in what is now known as Dark corner, Bradley county, where he engaged in farming, he was a successful farmer. In 1870 he professed faith in Christ, and was baptized into the fellowship of Concord, Baptist Church, by Brother J. D. Esbury, from which time until his death, he lived a consistent christian life, he was a noble citizen, a kind husband and father. A friend to the widow and orphan, a cheerful contributor to his church and pastor. He loved to read sound Baptist literature, especially that written by Brother Graves. He had been a subscriber to THE BAPTIST, for a number of years. He leaves an aged wife, one granddaughter and a host of friends to mourn his loss, but our loss is his gain. He died in the triumph of a living faith. Farewell, dear brother, for a while we can truthfully say of you, blessed are the dead that die in the Lord. You rest from your labors, and your works do follow you. A brother friend. N. C. DEXSON.

Warren, Bradley county, Ark., May 13, 1885.

FROM BRO. KINCAID.

THE BAPTIST:—It may be that I was in better condition than usual for reading and receiving the contents of THE TENNESSEE BAPTIST of May sixth. But I do think that the issue of that date is, in its contents, most instructive and precious. It was a treat to both mind and spirit with me.

Benjamin Harrison of Columbia, Tenn., expressed my opinion of THE TENNESSEE BAPTIST exactly. I do feel to thank God that he allows some of his servants to live to a good ripe old age. My experience or observation is that their ripe mellow experience is full of peculiar richness. I love their company, and conversation. I very much prize their good practical advice. A. J. KINCAID, Searcy, Ark. May 9, 1885.

THE SACRED TENT.

"HOW much for missions?" The person addressed was a young man only twenty years old. His pastor was the questioner. The young man held up both his hands, as much as to say, "You do not mean ten dollars," said the pastor. "It is too much for you." "Yes, I do," said he. "I mean ten dollars." And so his arms were abandoned. The next day the pastor went over to see his mother about it, and said to her, "I think Frank gave too much yesterday." "Let him alone," said the mother. "Let him alone. Before he was converted and joined the church, many a time we did not know where our next meal was to come from, and now we have all we need. He provides for us. He gives one-tenth of his income to God's cause. He has vowed to do that. Let him alone." Boys who give to missions do not neglect widowed mothers.

Dr. Burrows read a letter from the Baptists of Montgomery, Ala., inviting the Convention to meet there next year. Referred to the committee on time and place, when it should be appointed.

President Mell then announced that thirty minutes would be devoted to religious exercises, to be conducted by Rev. Rodding Andrews of Texas, Vice-President of the Baylor University in that State.

Dr. Andrews read some selections from the Scripture, and prayer was offered by Rev. T. H. Stout of Alabama.

Dr. Andrews said the Convention would be pleased to hear from any brother who felt like speaking and hoped that the time would be occupied.

Rev. Reuben Jones arose and talked eloquently for a short time on the duties and joys of the present and the promise of the future. He referred touchingly to his advanced age, and said that he was already entering on that border land between earth and heaven.

At the conclusion of his remarks the Convention sang with much feeling, the "Sweet-by-and-by."

Rev. T. C. Teasdale of Mississippi said he was not present at the meeting of the Convention forty years ago, but was present at the meeting at Providence, Ala., from which the Southern members withdrew to organize the Southern Baptist Convention. He gave some pleasing personal reminiscences of that meeting, and thought it would be a matter of interest to the Convention to know how many of those members were present to-day.

He moved that those old members present stand up and give their names that they might be seen by the Convention. These gentlemen arose and their names are as follows: Revs. P. H. Mell, E. H. Caswell, S. G. Hillier, S. D. Durham, W. H. McIntosh, and C. M. Fr. Ing. of Georgia; T. P. Smith, Jonathan Miller, S. P. Gorton, J. A. Lawton, and W. B. Watson of South Carolina; Reuben Jones, and J. L. Burrows of Virginia; J. S. Bledsoe of Texas, and T. L. Talbert of Florida, fifteen in all.

Dr. Eaton of Kentucky said he was requested by the ladies to say that while they did not care to speak, they did desire to hear. They had been denied admission to seats among the delegates, hoped they would speak for them to-day.

Upon motion Rev. Wm. Buchner of Philadelphia, addressed the Convention. He thanked the members for the honor paid him, and was very complimentary to the order and dignity of the Southern Baptist Convention. He made a practical talk on the duties of life. He made a plea for the co-operation of the women. He desired the use of the terms lady and female. He believed in the good old word, woman. He was an advocate of common sense. He thought it his duty to do whatever he was able to do. He thought it was the duty of old men like himself to give way for the younger men. He thanked the Convention for their patient attention, and closed by repeating the Lord's prayer.

By request Rev. Dr. C. C. Bitting of Philadelphia, Secretary of the Bible department of the American Baptist Publication Society, addressed the Convention on Bible work. He pleaded that the brethren should be more interested in the distribution of Bibles among the people. He made a ringing address reviewing the work of the Bible department of the Baptist Publishing Company. The eloquence of the preacher availed nothing without a Bible that was read and studied. He urged a larger dissemination of the word of God. He alluded to the addresses made in Spanish from the stand interpreted by Rev. W. C. Powell. The burden of those addresses was a plea for the word of life that is denied to the people of Mexico. He gave a thrilling account of the Bible, in bringing the people of Asia Minor to the knowledge of the truth. He said that by common consent all the Baptist Bible work of the North will be transferred to the Bible department of the American Baptist Publication Society.

They had never refused a call for Bibles, it mattered not if it came from North, South, East or West. Dr. Bitting is an earnest, captivating speaker, and his talk was much enjoyed.

Dr. J. B. Link of Texas offered a resolution to instruct the committee on time and place for holding the next Convention to name Friday as the day for beginning the next session, in order to prevent the necessity of travelling on Sunday by those who lived in Texas and other distant States, they being obliged to do so to get here by Wednesday.

Adopted.

Rev. George E. Brewer again offered his resolution in reference to consolidating the Home and Foreign Boards. The motion did not receive a second.

Dr. J. Burrows stated that it was the urgent desire of a worthy citizen to take a picture of their Convention, grouped before the church, and appointed ten minutes before 9 o'clock this morning for the time.

Adjourned with prayer by Rev. S. S. Hillier, D. D., of Georgia.

AFTERNOON SESSION.

The afternoon session was called to order at 3:30 o'clock p. m. President Mell in the Chair. After singing and prayer the Convention proceeded at once to business.

The chairman of the committee to which was referred the report of the Treasurer of the Foreign Mission Board, reported that the committee found the report duly certified to by the auditor and correct. Though it showed some falling off in the amount collected during the year, when the stringency of the times was taken into consideration, the report which showed a cash surplus on hand was very satisfactory. The committee congratulates the Convention on the faithfulness of the officers of the Board, and invoke the blessing of God on their work.

The committee on the future work of the Board, made its report. The report said, the history of this Board is one of expansion. From small beginnings in men and means its missionaries now are numbered by hundreds and its converts by thousands. Twenty men and women are now applying for appointments to foreign missions. The committee would urge that no efforts be spared to bring the treasury of the Board in direct communication with the churches.

Rev. J. H. Kilpatrick of Georgia said he preferred to speak when there were not a great many present, and when nobody else cared to speak. The question was, What shall we do to increase the contributions to the mission? Said he had seen where some Christian gentlemen had given \$5,000 for a calf, but did not feel able to give but \$5 to the cause of Christ. Why was this? Because there was a lack of sympathy between him and the cause of Christ. There was more sympathy between him and the calf. The purer and the more Scriptural the cause the purer must be the men to carry it on, and the more Scriptural the means employed to carry it on. We need more religion; we need more sympathy with the Master. The grand fundamental trouble is a lack of devotion to Christ and a consecration to his cause.

Dr. Whitfield of North Carolina, took the platform to speak upon the subject of Foreign Missions. He spoke in a low tone, and Dr. Furness of South Carolina, said he had been requested by the ladies to ask that the speakers elevate their voices sufficiently to be heard in the gallery and back part of the church. He was sure Bro. Whitfield would be pleased to speak so that the ladies could hear.

President Mell: And the Chair rules that it is always in order to address the ladies.

Mr. Whitfield resumed with the statement that the ladies did more for missions than anybody else, and he had no doubt they would take much interest in the discussion. He spoke earnestly in behalf of renewed efforts to expand the Foreign Missions.

Dr. Froman of Georgia, followed urging greater efforts and enlarged work.

Dr. Charles Manly of South Carolina, thought that when all the obstacles were considered, the amount of work was very gratifying. He believed the reports from South Carolina would show a larger number of personal subscriptions than any other State even though the contributions were not so large. He thought that the ladies were the most active workers. There were twenty ladies in his congregations who gave more to missions than all the men together.

Mr. R. S. Henderson of Kentucky said twenty-five cents from every Baptist in the South would put money enough at the disposal of the Board. There was not a lack of money among the members; it was a lack of opportunity and spirit to give.

He wanted the preachers to go home so enthusiastic that they will work their congregations up on this subject. He was a woman's rights man. They did more for the mission work than all the churches. He advised the young Baptist ministers to get married, and to marry Baptist women. He advised the young ladies to marry, and to marry Baptist men.

Mr. Henderson is a layman and a prominent planter of the blue-grass region. He is a salt-marsh man of much native ability, and considerable oratorical force. His utterances are those of a practical man, and are sound common sense, enlivened with a fund of good humor. His speech was much enjoyed by the Convention.

Dr. S. Landrum from the Committee on Foreign Missions made a report. The report said, missions like light-houses, were scattered all over the country, at considerable distances. It referred hopefully to the Mexican mission, which was very promising, and which should be carefully fostered by the Convention. In Africa the force had been increased by four new missions. It was thought laborers in Africa should be people of that country. China was the oldest of the missions. War and rumors of war had seriously embarrassed the work. The building of churches and mission houses was needed in all foreign fields. They could not impress too strongly upon the Convention the necessity for building in those fields.

Missionary W. P. Powell from Mexico spoke on the work of that country. He thought the result of the work there so far showed that the blessing of God was upon it. Though the mission had only been established four months at Pato, there were more than one hundred that attended regularly upon the meetings. He gave a number of interesting incidents of personal conversions in that country. "Told of the missionary work in Zacatecas, to which they had to travel with rifles in their hands to prevent violence and robbery by the bandits. He recounted the severe opposition they had encountered at Saltillo in building a church in that place. Said that wealthy men in some places were ready to put houses at his disposal, and wanted missionaries to come among them. But they had not the money to send to the missionaries. It is an inviting field and ought to be worked. The field is open and the harvest is white. He had received eighty-seven people into the church during the past year, and that there were numbers more who had written to him, but whom he had not had the time to minister to. He did not have time to come to this Convention, but could not stay away. They needed more help there and he came to lay the case before the Convention.

He wanted men to come and work. It was not necessary that they be sent by the Mission Boards. Let them volunteer, and come with hearts full of love for their work, and they would not be allowed to suffer want. He could say in the presence of the Convention that the man who founded the first Baptist church in Mexico could never have gotten an appointment from the Foreign Mission Board. But he went on his own responsibility and did the work himself. We want more such men out there. We want men to go for the love of Christ. To go there as our preachers had gone to Arkansas and Texas to work, and support themselves. Work during the week, and preach on Sundays. This was done in Texas and Arkansas. Are all such men dead? Are there no ministers ready to go to Mexico, and carry on that work with me? We want more preachers, we want your prayers, we want your assistance.

Dr. Bailey: Well, here is a dollar to start the work, and he then handed over his contribution. In a moment offerings were rattling on the table from all sides, when Dr. Hatcher of Virginia said, Mr. President let us sing a song, and while it is being sung the members can come up and give in their contributions. This was done and a generous sum lay piled upon the table a voluntary heart offering of the Convention to the work, which was being so zealously prosecuted by the devout man entrusted with it.

When Dr. Powell had concluded his remarks, which had, in response to a unanimous resolution of the Convention and repeated cries from the members of "Go on," "Tell us more," had been extended long past the hour for adjournment, a request was made by a number of members that the Mexican preachers be again presented to the Convention, as many were not present when they spoke in the morning. The request was cheerfully complied with, and Dr. Powell again introduced to the Convention Senor Rodriguez and Senor Martinez. The former he said was his assistant and associate pastor, a man learned in the word of God, and able to defend it at any time against all comers. Senor Martinez was a native missionary, who had been converted to the Baptist religion, and was a faithful and zealous man.

A number requested that those gentlemen should again address the Convention, and Senor Rodriguez said: "I was fifteen years old when I was baptized, and not quite eighteen when I went out to sell Bibles. In 1869, when we had purchased twelve boxes of Bibles, we received offers from some of the people to buy them. They wanted to make a fire of them. The Governor gave us protection, and directed us not to eat at restaurants, the people might poison us. There is much danger in advancing the cause of Christ in Mexico, unless accompanied by the Holy Spirit. But throughout the entire State there are believers, and there is a grand field for those who will come to work. Our hope is in the Bible. We have received from you, brethren, the word of God, and a few to preach the gospel, but there is much country yet unoccupied. We hope that the day will come when we shall know but one God, one church, one hope and one baptism. He called upon the Lord to bless the officers and members of this Convention."

At the conclusion of Senor Rodriguez's remarks the Convention joined in singing, "Blest be the tie that binds our hearts in kindred love."

Calls were made for Senor Martinez, but Dr. Powell called attention to the lateness of the hour, and suggested that no further time be taken up. The Convention insisted on hearing him, and in deference to their wish Senor Martinez said he would add but a word to what had been said. He had given up everything, his business and his means to preach the gospel. He thought the missionary work should be directed towards the women of Mexico. So that they could instruct

their children as they grew up. It afforded him pleasure to tell the members of the love he bore them, because the word of God made them one. He prayed God's blessing upon the Convention, and its missionaries.

Senor Rodriguez and Senor Martinez are both impressive and pleasant speakers, and go at once to the point in hand. Their words, as interpreted by Dr. Powell, were eagerly listened to by the Convention. They are the first converts who ever came to this country to attend the Convention on their own motion and at their own expense.

Dr. Lansing Barrows said the offering just made to the Mexican Mission by the members had been counted, and that it might be a matter of interest to the Convention to know that it amounted to \$255.93.

On motion, after the benediction was pronounced by Dr. T. A. Reid of Virginia, the Convention was adjourned.

EVENING SESSION.

At eight o'clock the Convention was again called to order. The church was crowded from the steps of the pulpit to the doors, and a row of chairs was placed down each aisle, many ladies occupying seats all over the house. The special order for the evening was the address on the African Mission, by Dr. T. D. Anderson, Jr., of Baltimore, and the address on the Chinese Mission by Dr. F. M. Ellis of the same city.

The address of Dr. Anderson was a geographical review of the country, and an outline of the great possibilities which it presented for mission work. The speech was listened to with pleasure and profound attention by the Convention.

The address of Dr. Ellis was one of great power, and contained much useful information. It was a carefully prepared, analytical review of the work of missions, and disclosed the rather startling fact that the converts in China contributed to the cause in proportion to their number eighty cents to every one cent subscribed by the Baptists of this country. He gave an interesting history of the Chinese mission, and referred in tender eulogy to the highly honored Dr. Yates at Shanghai, the oldest missionary sent out by the Convention, and now in feeble health.

At the conclusion of Dr. Ellis' able address Rev. W. E. Hatcher of Virginia offered a resolution of sympathy with Dr. Yates, and proposed that a collection be taken up for the work in China. For a long time Dr. Yates had been appealing for means to build a chapel, and they could not furnish it. He wanted the Convention to come to the rescue and to subscribe liberally for this work. He wanted the delegates to merge their churches and missionary societies, and give him \$2,000 to-night. He is a shrewd and accomplished speaker, and kept audience in laughter and good humor during the whole time he was relieving them of their money. When the cash and pledges were footed up the substantial sum of \$2,450.50 was found.

The resolution of sympathy for Dr. Yates was amended by adding: "he be authorized to build the chapel," and it was authorized that the resolution be carried to Dr. Yates.

After the benediction the Convention adjourned till nine a. m., to-day.

Lookout for the blue cross on your paper. This is the last number of volume xviii, and all names that are not paid up will be dropped without further notice, unless renewed.

AN ATONEMENT NECESSARY.

PROF. SHEDD in his recent lectures on the atonement unquestionably bases the whole efficacy of the atonement upon the suffering of both the deity and humanity of the Substitute. We give a full section that the reader may see there is no misstatement of his views:—

"Now, if this be a correct statement of the necessary nature and the capital position of divine justice, it is plain that any plan or method that has to do with sin and guilt must have primary reference to it, and must give plenary satisfaction to it as it exists in God himself. Inasmuch as justice, not mercy, is the limiting and conditioning attribute, its demands must be acknowledged and met in order that mercy may make even the first advances towards the transgressor. Compassion cannot by mere arbitrary will and might, stride forward to reach its own private ends, and trample down justice by sheer force; but must come forth, as she does in the bleeding Lamb of God, as the voluntary servant and victim of law, doing all its behests, and bearing all its burdens, and enduring all its sharp inexorable pains, in the place of (vice, vicarie) the helpless object whom vengeance suffereth not to live. The one must be patient to the

lips of him who has volunteered to be the atoner and he must drink it to the bottom, for the guilty transgressor whose law-place he has taken. The God-man having, out of his own free will and affection become the sinner's substitute, must now receive a sinner's treatment, and be "numbered with the transgressors." (Isaiah liii. 12.) He cannot therefore escape the agony and passion, the hour and the power of darkness. He may give expression to his spontaneous shrinking from the awful self-oblation, as the hour darkens and draws on, in the utterances: 'O my Father, if it be possible, let this cup pass from me;' but having taken the place of the guilty, it is not possible, and he must sweat the bloody sweat, he must cry: 'My God, my God, why hast thou forsaken me?' that his voice may then ring through the universe, and down the ages: 'It is finished—the atonement is made.'

"For the deity cannot, by an arbitrary and unprincipled procedure, release the transgressor's substitute from the penal suffering, and inflict a wound upon that holy judicial nature, which is vital in every part with the breath of law, and the life of justice. By reason of an imminent necessity he cannot disturb his own eternal sense of righteousness and ethical tranquility, by doing damage to one whole side of his Godhead.

"He did not. In the voluntary, the cordially offered sacrifice of the incarnate Son, the judicial nature of God, which by a constitutional necessity requires the punishment of sin, finds its righteous requirement fully met. Plenary punishment is inflicted upon one who is infinite, and therefore competent upon one who is finite, and therefore passable; upon one who is innocent, and therefore can suffer for others; upon one who is voluntary, and therefore uncompelled. By this the anthropic obligation the ethical feeling, the organic emotion of displeasure in the deity is, in the Scriptural phrase made "propitious" towards the guilty, because it has been placated by it. Thus God is immutably just while he justifies (Romans iii. 26), and his mercy is, in the last analysis, one with his truth and his law."

REMARKS.—We ask our Bro. Hillman what being "volunteered" to be the atoner? Was it not the Second Person in the Godhead, and was it not when the covenant of redemption was made between the trinity, that he volunteered? Who but one of the persons of the Godhead was then to volunteer, since neither man nor angels had been created? Who but the deity could fill the office of atoner? Our atoner, as great high priest in his official robes, should stand before the mercy seat in the presence of God for us to-day. Is he a perfect man, body and soul, as well as perfect God, who is our intercessor by whom we come to God? Then to man are we as much indebted for our atonement as to God! Then to man equally with God do we address our worship and prayer!

This issue closes volume xviii. Appreciating the support we have received in the past we solicit a continuation of the same, and in an increased degree. If you see a blue cross on your paper renew at once or your name will be dropped.

A REQUEST.

THIS paper circulates in every Southern State, and doubtless has one or more patrons in every county of every State. Our request is that some one in each county will from his own observation and careful inquiry answer these questions:—

- 1. Are there more or less colored people in your county than before the war?
2. What per cent more or less in your judgment?
3. What do you think is the prevailing cause or causes of that gain or loss?

Dr. Hooper's statement is denied, and the rapid per cent of increase of the Negroes in every Southern State over the whites, declared to be a most serious question, threatening to turn this sunny South at an early day into a St. Domingo or Hayti.

Let us know if the worst of this is so? In three months we will report the results of these reports. You, who read this resolve to insure

tu inquiries, and make a report. Will our exchanges, and the secular papers of the South copy this and aid us?

"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 need, as well as in need, 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 abandoned.

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

AN EXPLANATION.

We place the blue X upon the papers of all whose time will expire within the following four weeks, giving all names time to renew without making a special effort. We give all our workers that a reporter we shall drop all names the exact week their time expires.

OUR YOUNG MINISTERS.

Last summer, when in good health, we secured 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 Ft. Pines Point, Miss., generously comes forward and proposes to be one of twenty to make up the first \$100 of this amount. For the \$101 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'S PROPOSITION.

I will be one of twenty to raise \$100. E. B. Fuller, Mississippi, J. W. Cowell, West Virginia, T. F. Burrows, California, 10 00. Miss. Edna Daniel, Ga., C. H. Ards, La., H. C. Lowrey, Miss., A. T. Smith and friends, Texas, W. L. Trice, Ky., W. L. Stanton, etc. Total, \$80.

GENERAL FUND.

Amount needed for May, \$42 00. Balance on April, \$14 50. Total needed for May, \$56 50. Received since last report, \$14 85. Still needed, \$24 50. Texas.—J. G. Milner, 1 00; Mrs. O. Z. Bloodworth, 1 00; Mrs. Lizzie Chancy, 1 00; Mrs. Louie, 25 cts.; Mrs. Budge 50 cts.; M. A. Spruick, 50 cts.; Mr. D. Spruick, 1 00; Walter Chamberlain, 25 cts.; Minnie Chamberlain, 50 cts.; Mr. Chamberlain, 50 cts.; Mrs. Chamberlain, 50 cts.; Total, 7 00. Tennessee.—G. M. Bowe, 1 00; Mary Bowen, 1 00; A. O. Montague, 1 00; Mrs. E. C. Hinson, 1 00; M. A. Bagon, 50 cts.; Mrs. V. T. Cox, 2 00; T. H. Reeves, 1 00; Matt Peoples, 50 cts.; H. Jones, 40 cts.; Miss M. L. Kitzmiller, 1 50; Mrs. Ellen Todd, 1 00. Total, \$9 45. Arkansas.—M. L. McFadden, 3 50; Mrs. W. H. Hamby, 1 00; Mrs. Mary A. H. Corbett, 1 00. Total, 5 50. Louisiana.—G. W. Wilson, 50 cts. Missouri.—Unknown friend, 1 00; Mrs. Hattie Hamby, 1 00; Mrs. E. Ellis, 50 cts. Total, 3 40. Miscellaneous.—J. B. McLean, New Brunswick, 50 cts.; C. W. Barrow, Georgia, 1 00; A. G. Perry, Mississippi, 50 cts.; Mrs. L. K. Bramlett, Florida, 2 00. Total, 4 15. Alabama.—Mrs. E. B. Flournoy, 1 00; D. A. Flournoy, 1 00. Total, 2 00.

SAMPLE PAPERS.

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

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.

Bond twenty-five cents to Graves and Mahaffy and get a package of specimens of our Imported row and cards.

QUESTIONS AND ANSWERS

QUESTION 221. Some brethren who live in a thickly settled neighborhood, some four or five miles from our church, have applied to have an arm of our church extended to that point, that persons may be received and baptized there when applications are made.

ANSWER 222. We have never found any warrant, or even mention, in the New Testament of such a member, or limb, of a church. A Scriptural church is not a representative body in any conceivable sense of the word.

EXTENDING AN ARM

My attention has lately been directed to a curious custom which, it seems, prevails in some of the Indiana Baptist churches, and so far as I know, in churches in adjoining States, called 'extending an arm' by a church to an out-station, or to some neighborhood near or remote, by which certain ecclesiastical privileges are supposed to be granted.

I have learned of not a few peculiar local usages of churches of our own and of other denominations, but this seemed so illogical, so subversive of a healthful church order, and so contrary to the well established customs of our denomination as to the reception of members, that I marveled it could ever get a foothold in Indiana or elsewhere.

represent it in hearing the experience of such converts, and report to the church, which, if all were satisfactory, would vote said converts members on being baptized, the same as if the persons themselves had been present.

The editorial remarks on this subject in a recent issue of the Indiana Baptist I consider correct, judicious and timely. Certainly timely when such a practice prevails.

I may add that the custom of 'extending an arm' is likely to introduce an inharmonious element into the church, which may weaken more than strengthen the body.

EDIGRAMS

Blue Grass, with the Campbellites, has made a truce with the Pedobaptists of Nashville for a union revival, Sam Jones of Georgia being the preacher.

note him, and he asked if any of the house of Saul still lived, that he might show them kindness. If he had thought of Jonathan during all those years would it have been necessary to inquire after his family?

Bro. W. L. Stanton of Atlanta, Ga., one of the first of the noblest Baptists of Georgia, adds his name to the twenty to make up one hundred dollars for our young ministers.

Bro. H. H. Barrall, our Mississippi associate, thus criticizes one illustration in Dr. Frost's splendid sermon: "Well, I read Bro. Frost's sermon on David and Jonathan. While he is right about Jonathan's love for David being exceptional in the world's history, yet it shows David in a bad light."

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

The Southern Churchman can "see no reason why there should be Baptists at all." Well, there is only one reason why, and that is the New Testament.

To FARMERS AND FRUIT-GROWERS.—We will send this paper and the Southern Cultivator and Dixie Farmer for one year for \$2.00.

Bro. C. D. Alverson of Eden, Ala., writes: "Indeed here with I send you six dollars in payment for the Annotated Paragraph Bible."

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.

Ill-natured deeds are very rare when compared with ill-natured words. It would be a shrewdly good bargain for the world to agree that ill-natured deeds should be multiplied by ten, if only the ill-natured words were to be diminished by one-half.

Dr. Wayland Hoyt preaches a good sermon from Paul's declaration, "I bear in my body the marks of the Lord Jesus."

A Russian of high position has confessed that the ulterior motive of the czar in the threatened war is the possession of Constantinople as the key to the Black sea.

constitutes the principle obstacle thereto, we must commence by weakening her in every manner possible. This is the secret of our working against English interests in Egypt, Abyssinia, Central Asia and elsewhere."

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.

TENNESSEE.—Bro. E. C. Gatos writes us from Knoxville on the eleventh: "Toll the brethren Knoxville church came yesterday with five hundred dollars for State missions, and may give more."

CALIFORNIA.—Bro. W. F. Green, Big Valley, May four: "We have been in this place since last September, holding meetings, and doing what we could for the Master's cause."

MISCELLANEOUS NEWS

The revised Old Testament was issued from the press in England last week. It will be issued in this country in about two weeks.

SECULAR NEWS

It is thought a terrible battle is imminent in Egypt between El Mahdi and his rival.

The national commercial convention was in session in Atlanta, Ga., May 19-21.

It is the opinion of many that Russia will seize Herat sooner or later under any circumstances.

The Mississippi Press Association met in Water Valley last week, and thence visited the University at Oxford and the New Orleans exposition.

Advices from Paris May the fifteenth state that dispatches from St. Petersburg are to the effect that Russia has entirely rejected England's proposals.

Immediately. We feel that we have got the right man. We pray Heaven's help and blessings upon his work. We would bespeak for him a hearty co-operation upon the part of the entire brotherhood of the State.

ALABAMA.—Recently profitable meetings were in progress in St. Francis-street church, Mobile. Twenty-six persons were gathered into the fold.

TEXAS.—We received your hidden-name card, Bro. J. R. G. Wilson, Georgia, and a beautiful thing it is.

MISSOURI.—We appreciate the work you are doing, and feel complimented with your views of the Seven Dispensations.

ARKANSAS.—Bro. A. J. Kincaid, Searoy, May nine: "Eld. G. W. Reeves of Fort Smith has accepted the missionary secretaryship of the Baptist State Convention, and will enter upon the work immediately."

MISSISSIPPI.—The Mississippi Press Association met in Water Valley last week, and thence visited the University at Oxford and the New Orleans exposition.

THE EASTERN QUESTION.—The Eastern question, as we close this column, seems to be unchanged.

AFGHANISTAN.—The whole question is thrown back to where it began in February; and England has sustained great disadvantages.

RUSSIA.—Russia will seize Herat sooner or later under any circumstances.

ENGLAND.—England has sustained great disadvantages. War seems to be imminent.

The Young South.

MISS NORA S. GRAVES, EDITOR.

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

POST-OFFICE.

DEAR CHILDREN:—As a mother once sat reading to her three children she came to the story of a naughty boy who had stolen apples and pears from an orchard near his father's cottage.

"William," she said, "why ought we not to do as this naughty boy did? Why ought we not to steal apples and pears?"

"Oh!" replied William, "because they do not belong to us."

"And what do you say, Robert?"

"I say, because if they caught us they would be sure to send us to prison."

"And now, Mary, it is your turn to give a reason. Say, dear, why ought we not to steal apples and pears, or anything else?"

"Because," said little Mary, looking meekly up at her mother, "because God says we mustn't."

"Right, love," said her mother; "that is the true reason, and the best reason that can be given. What God commands we are bound to do, and what he forbids we are bound to leave undone."

"You shall not steal" are his own words. If ever you are asked by any one you know why you should not do wrong let your answer be the same as the one you have given me,—"because God says we mustn't."

And, children, has not little Mary got the true insight into the pillow-text before us this week?

Robert's and William's answers were well enough; for God's commands are always founded on truth and justice, even though we may not see them as clearly as we see them in this command. But you know your father and mother love you, and seek to do all things for your good, do you not? Yet they often tell you not to do things that you fall to see why you cannot; but if you are good children, I know you don't fuss and fret because they will not explain why, or because you cannot see it as they do; but you say, "I will not do it because mama says I mustn't."

That is all good children's chief reason for obeying their parents. And I really do not see much obedience in doing what our parents tell us to do simply because we see why, do you? Tell me in your next letter. And just as it is with our heavenly Father; and I tell God such, because I never forget, in writing you, that the majority of those who read our page have learned to know God as a loving father rather than the dreadful judge and law-giver they once thought him.

And now let us see in how many ways we may steal. To steal, you any, means to take from others what does not belong to us. Exactly so. But in how many ways do we do this? First, we may take money, clothes, and all things we could desire, from others with our hands. You all say that is stealing. But what say you of those people who stand outside of a door to hear what was not intended for them to know? or who will read any part of a letter that may fall in their way? or look over a person's shoulder to see what he is putting in his letter? or perhaps you do not see how wrong this is; but what did you say "to steal" means? Then is it not just as much stealing to take other people's secrets as to take their things? Ah yes! And often that person would rather you had stolen all his money than that secret. So do you not see, children, that it may be just as sinful to steal with your ears and eyes as to steal with your hands? Many little boys and girls, and big folks too, have great curiosity, and do these things not realizing it a sin to follow the strong impulse they feel to know everything going on about them. Beware! Take care!

But you can also steal with your tongue. Did you ever think of it? Sallie and Johnnie Jackson have; for they say we steal when we injure the reputation of another; for we steal his character. And you know Solomon says "a good name is rather to be chosen than great riches," etc.; and we all feel to exclaim with Shakespeare,—

"Who steals my purse steals trash;—tis something,—nothing, 'Twas mine, 'tis his, and has been slave to thousands. But he that filches from me my good name, Robs me of that which no thief can steal. And makes me poor indeed."

Is not this stealing? Yet we do it with that little member, the tongue. And yet may we not steal by keeping that little member silent when we should use it?

And how many thoughtless people steal the time of others, when it is worth more to them than silver and gold, and feel they do no harm!

Think of it, young readers. Think again of what a wide field of action "thou shalt not steal" covers, and tell me how many of us (is there one of us?) can say as did the rich young man, "All these have I kept from my youth up."

AUNT NORA.

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 hold, as a soft pillow, under their heads each night, as they go to bed. And I will give, first and second prize, 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.]

"Thou shalt not steal." This text is found in Ex. xx. 15. They were spoken when Moses was on the mount of Sinai. The text is also found in Matt. xix. 18; Mark x. 19; Luke xviii. 20. Taking that which belongs to another, because we are commanded not to do it; and it is injuring on the rights of others. A person steals when he withholds that which belongs to another; when he uses the writings of another as his own; when he injures the reputation of another by stealing character; and in various other ways.

Aunt Nora, we enjoy your explanations of the pillow-texts so much. SALLIE AND JOHNNIE JACKSON.

Our text this week is found in Ex. xx. 15. They were spoken by God to Moses on mount Sinai. They can be found in Lev. xix. 11; Matt. xix. 18; Rom. xiii. 10. To steal is to take anything that does not belong to you. It is wrong to steal because God has forbidden it. You can steal in many ways. As soon as we take things that do not belong to us. We steal when we charge more than the worth of things, and when we copy problems at school.

HATTIE MOODY.

The text for April the twenty-fifth is found in Ex. xx. 15. These words were spoken B. C. 1491 at the foot of mount Sinai. These words are mentioned but once in the Bible. We can find many places where stealing is mentioned, but not in these exact words. To steal is to take that which does not belong to you. We can steal in a great many ways. We can steal without taking with our hands. You nephew, JOHN M. KIRBY.

Trerevant, Tenn.

"Thou shalt not steal." I can find these words in Ex. xx. 15. They were spoken by God to Moses on mount Sinai. They can be found in Lev. xix. 11; Deut. v. 19; Matt. xix. 18; Rom. xiii. 10. To steal is to take what does not belong to us. It is wrong to steal because it is sinful. You can steal in several ways; by false dealing with each other; by charging big prices for what you sell to those who are in your power. We can steal many other ways besides with our hands.

Aunt Nora, I have sold four dozen tracts. Please send me another dozen.

Aunt Nora, I want to ask the tract club a question: What tract in the Devil's character should we imitate? Pleasant Hill Miss. IDO MOODY.

Pillow-text answered also by Otis and Hattie Garrett, Robert and Georgia Wilson.

FROM OUR LITTLE MISSIONARY.

AUNT NORA:—I am just up from an attack of pneumonia, the second attack since Christmas. The good old BAPTIST has not been coming lately, but papa will renew his subscription. Aunt Nora, I did not like to have my name taken out of the paper, and told papa that I was going to send Aunt Nora another dollar, and have my name put back in the paper; not that I want to make a show, but because I feel more like I am doing something when my name is read out to me every week. I enclosed eleven and one dollar in currency and a draft on Graves & Mahaffy for twenty cents, for which please enter my name for twelve months among the little workers for 1885. I am just the turn of two and a half years. Yours lovingly, Hernando, Miss. JOHN OVERTON DARNLEY.

We are sorry you have been so sick, but glad you have recovered. You shall see your name among the front rank of the Little Workers from now till Christmas, and hope you will let us have several letters in the mean time.

AUNT NORA:—I am a little boy twelve years old, and wish to join the little band of cousins, and help to work for the young ladies in Mexico. I will send you a dime. For fear of the waste-basket I will close. Your nephew, Harrison, Miss. TOMAS A. TUCKER.

AUNT NORA:—I will write to you again after a lapse of three years. I suppose you have forgotten me, but I have not forgotten you. I am a little boy eight years old. I go to school every day, and work on Saturdays for money. You will find twenty cents from me in this letter for the Little Workers. I made my money knocking down cotton stalks. Your nephew, J. FULLER CAMPFIELD.

Be sure not to wait another three years, Fuller. We want you as well as need you to help in our work.

AUNT NORA:—I have been reading letters from the little cousins for some time, and have concluded to join them this happy new year. I am ten years old. My dear old father was a Baptist minister. He took your paper for thirty years before he died. Mama still takes it. I send ten cents for the young ladies in Mexico. Palmyra, Ark. RUVIN MORAN.

AUNT NORA:—I am a little boy four years old, and a namesake of our own. Mama and papa wishes me to be as good and noble a man as he is. I have two little brothers younger than myself. Mama wishes you and the cousins to pray for us, that we may, when older, be the servants of God. I cannot write yet; mama has to write for me. Send ten cents for Mexico. Yours lovingly, Edith, Tenn. LOFTON GRAY & KELTNER.

AUNT NORA:—I want to join the band of little workers. I am seven years old, and think I am old enough to help work for Mexico. Grandma has read so much to me from the Young South that I feel anxious to help. I can help mama. As I was sweeping mama's room this morning I found ten cents. Mama says that papa lost it there for the little girl that helps mama, and that is me. Accept this dime for Mexico; and I will try to send another dime soon. I have one brother thirteen years old. I hope he will help too. I hope your father will soon be well. I remain lovingly, Spring Place, Ga. MAY JOHNSON.

AUNT NORA:—I have long been a reader of the nice little letters in the Young South, and would like to write one too. I am only eleven years old, and am going to school, so of course you must not expect to hear from me often. I will try to answer the pillow-texts, but do not think I will get the prize among so many smart cousins. On last Thursday we had a deep snow, but none it did not extend to our Southern exposition, as we want all things here to be bright and beautiful. Yesterday was St. Valentine's Day. I received a lovely valentine. I hope your father will soon be well. I send ten cents for Mexico. I will close with my best love to you and the cousins. Your loving niece, MARY C. LILK. Okolona, Miss., February 15, 1885.

AUNT NORA:—I am ten years old, but have never been to school but three months. I want to join the workers for Mexico, but have never written to you before, and am not acquainted with you, but know your father and Cousin Willie. They have been at our house. They stayed here when the Unity Association met with Pleasant-grove church; and I slept in the fiddle-loft with Cousin Willie. We did it for fun. I will never forget our night in the fiddle-loft. Please find enclosed twenty-five cents for the Mexican ladies. I made it working for mama. Give my love to your father and Cousin Willie. Your little nephew, SAULSBURY, TENN.

Yes indeed, Willie has often told us of the fun you boys had sleeping in the fiddle-loft, Frank. Willie well remembers you, and sends his love. He is such a big boy now, and has so much farming to do, that he is becoming quite a stranger among us, as is Clarence Wingo and several other boys we had learned to claim and love. I am sorry.

"Father, did you ever have another wife besides mother?" "No, my boy. What makes you ask such a question?" "Because I saw in the old family Bible where you married Anno Domini in 1865, and that isn't mother, for her name was Sallie Smith."

John's mother was reading to him about cleanliness. "In Africa," she said, "it is dreadful to think there are heathen tribes who do not know what soap is, and do not wash from one year's end to another." "Wish I was heathen tribe," said Johnny.

It is related of three children that, during a thunderstorm, they were asked each to choose a favorite text. One selected, "The Lord of glory thundereth," and, being asked her reason said, "I once heard a great noise when I thought I was all alone in the house; and I was so frightened I screamed, and father's voice called out, 'Don't be afraid, little Maggie, it's only father.' And now when it thunders very loud it always seems as if I heard God say, 'Don't be afraid, little Maggie, it's only father; and I don't feel a bit frightened.'"

Little Workers for 1885. We, the undersigned, pledge ourselves to give ten cents a month toward educating a young Mexican lady in the Madero Institute, Sautillo, Mexico, who is fitting herself to become a missionary among her own people.

Parker McGregor, 13 mos.; Thomas McGregor, 12 mos.; Fannie Haywood, 12 mos.; Charley Romley, 12 mos.; Hannah Hysell, 12 mos.; Elora Canfield, 12 mos.; Idio Moody, 12 mos.; Waverly Earl Smith, 12 mos.; Eddie Poulleton, 12 mos.; Lena Finn, 12 mos.

Aunt Mamie, 10 mos.; Mary Irene Owens, 7 mos.; Annie May Belcher, 4 mos.; Minnie Belcher, 4 mos.; Van Farrar, 4 mos.; Feltner Wingo, 4 mos.; Mattie Ayres, 5 mos.; Nettie Osborne, 5 mos.; Maudio White, 5 mos.

Johnnie Jackson, 4 1/2 mos.; Hattie Moore, 4 1/2 mos.; Sallie Jackson, 4 mos.; Robert Wilson, 4 mos.; Georgia Wilson, 4 mos.; Nannie Graves Ball, 4 mos.; Pearl Longmire, 4 mos.; Beema, 4 mos.; Maudio B. W., 4 1/2 mos.

Clarence Wingo, 3 mos.; Jessie Canfield, 3 mos.; Layton Wall, 3 mos.; Willie Garris, 3 mos.; Flora Longmire, 3 mos.; Annie Borman Nixon, 2 1/2 mos.; Cora Canfield, 3 1/2 mos.

Lillie Graves, 2 mos.; Fuller Canfield, 2 mos.; Flora Longmire, 2 mos.; Robert Quinn, 1 mo.; Ella Farmer, 1 mo.; Clamm Fawcett, 1 mo.; May Johnson, 1 mo.; Eaton family, 1 mo.; W. E. Corbillion, 1/2 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.

Mr. Ellen Moody, 20 cts.; Isaac Toquist, 10 cts.; Ola Prym, 10 cts.; Mamie Caux, 1 cts.; Spurgeon Wingo, 10 cts.; An unknown friend in Missouri, 1 D.; James Martin, 10 cts.; Ella Taylor 10 cts.; Carrie Byrd 10 cts.

Tract Club. Elora Canfield, 1 1/2 dozen. Parker McGregor, 3 dozen. John Kirby, 3 dozen. Waverly Earl Smith, 1 dozen. Layton Wall, 1 dozen. Robert Wilson, 3 dozen. Ella Taylor, 1 dozen. Idio Moody, 4 dozen. May Belcher, 4 dozen. Beema, 1 dozen. Alonzo Shanley, 1 dozen. O. E. Dovie, 1 dozen. Ella Steele, 4 dozen. Thomas McGregor, 1 dozen.

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