

AN ARKANSAS LETTER.

Does natural birth give right to citizenship in a political government any more than spiritual birth (regeneration) does in the kingdom of Christ?

To explain: Some of my brethren say that by spiritual birth one enters the spiritual kingdom in some of its phases or forms. Christ, in John 3:3-5, by analogy, explains the spiritual birth by the natural and by analogy those who support the spiritual kingdom idea sustain the position that one born of the Spirit is truly a citizen of that so-called spiritual kingdom, as one born naturally is thereby a citizen of any political government in which he may be born. Now I demand and oppose the idea of any description given to citizens of any kind. If birth gives citizenship in political governments, why do we insist on exact status in citizenship? why do we insist on exact status in citizenship? why do we insist on exact status in citizenship?

I believe the truth is that neither birth gives anything but imperfection. The natural birth gives birth as one of Adam's fallen race, the spiritual birth gives being as one of the redeemed or second Adam race, and therefore neither gives citizenship. The law of Israel is that every male child shall be a citizen at eight days old, and only then when the law of circumcision was or is executed. I perceive that birth of the Spirit only gives entry as a child of God — by faith we are the children of God — and cannot enter into the kingdom of Christ except upon the execution of the law of entry, baptism. And inasmuch as the law of entry was committed to the churches, members of the kingdom, therefore to enter the kingdom of Christ is and must be, and through one of the members.

I perceive that Christ is a visible kingdom, and spiritual life is a characteristic in all that spiritual means should be. Bro. Graves, I am not an exegete, but have given you this brief of my thoughts, submitting them on the ideas to your criticism, whether they be of any worth as applied to the gist of the subject matter, and also whether my analogical reasoning is logical. F. G. Kimmerton.

REMARKS—No where I could do we find where Christ has two kingdoms, a spiritual as opposed to his visible. Suppose we substitute "Family of God" in lieu of spiritual kingdom. By adoption upon faith in Christ alone we become children of God, and the afore members of his spiritual family, and thereby qualified to enter his kingdom, which can only be done by being added to one of the constituents of it, a Scriptural church. Since we can only be added to one of these by baptism, it is true we can only enter, i. e., become a citizen of Christ's kingdom by baptism. (John 3:5.) This is the way we understand it.

VARIOUS AFFAIRS

France will not acknowledge Prince Ferdinand of Saxe-Coburg-Gotha as ruler of Bulgaria, because Roumelians were for his election.

The full prohibitory vote of Pano's county, Miss., was for sale of liquor; 425; against, 1700; majority for prohibition, 1275.



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The statue of John C. Breckinridge, to be unveiled at Lexington, Ky., in October, represent him in citizen's dress, and in the attitude of speaking.

The London Baptist says of a scene which occurred in parliament a few days ago: "Much of our boasted national righteousness is simply rotten at the core."

Powell, the Cleveland candidate, received the nomination for governor of Ohio on the second ballot. Ohio is considered as thus endorsing President Cleveland's administration.

The Frisco says that Captain Lewis will in October attempt to make a 10,000-mile voyage across the Atlantic to New York. He will start from St. Nazaire.

Rome, July 21—Twenty-five deaths from cholera have occurred in Catania during the past twenty-four hours. The people are panic-stricken. Robbers are pillaging houses whose owners have fled to escape the scourge.

France, despite all fears, passed her national day without any very serious disturbance. The French people are not yet prepared for war. A conflict with Germany is in the air, but it is not inevitable, but the time is not ripe. To force a conflict would probably be worse for France.

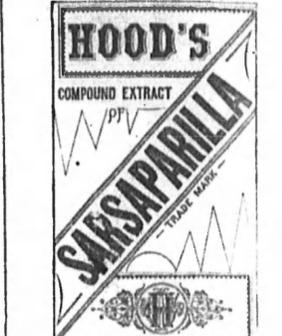
The Sandwich Islands are now on the eve of a revolution. A corrupt and incompetent government has destroyed all personal and property rights. King Kalakaua, notoriously incompetent, has brought ruin and desolation upon his people—and to have kings ever done.

At last the Lee Monument Association, after a long and careful consideration of the merits of the competitors, has awarded to the eminent French sculptor Maillol, of Paris, the task of making the proposed equestrian statue of Gen. R. E. Lee, which is to be placed in Richmond.

At a recent meeting of Friends in Philadelphia the following questions were propounded: "Are Friends living within their income? Are they living with undue and unbefitting display? Are they abstaining from the use of intoxicating drinks and from trafficking in them? Are Friends careful to pay their debts? Are they exemplary in bringing up their children?" Reader, paste these questions in your hat for serious meditation.

Russia has replied to the circular in relation to the Bulgarian question issued by the Porte. The reply states that while there is personally no objection against Prince Ferdinand as ruler of Bulgaria, Russia declines to accept the decision of the present Soubanja, Germany, Austria, and Italy reply that they will accept any solution of the question based on the Berlin treaty.

Peace of Europe rests upon a very insecure basis, and is likely to be interrupted at any moment. In Germany, France and Russia the law of retaliation in kind prevails, and the Sultan having refused to sign the Egyptian convention, the British minister has broken off communications and has taken his departure. It may be presumed that this will be followed by a strengthening of the British fleet in the Mediterranean and the occupation of Cyprus, recently ordered by Turkey to Great Britain, by a very large force of troops.

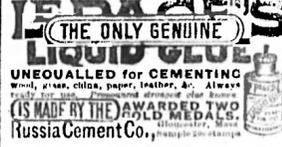


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If we do not want to "speak of him," let us beware of plausibly perverting ourselves that it is because we do not want to speak about ourselves. Let us be honest, and own that the vessel does not overflow because it is not very full of faith and love.

THE BAPTIST.

THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

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

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New Series—Vol. I. No. 10

THE BABE. (LUKE II. 16.) THE LITTLE CHILD. (MATT. II. 11.) THE BOY. (LUKE II. 43.)

It is quite remarkable how far one can miss the truth and yet have the credit of erring on the right side. For example: The Sabbath-school expositor for the Standard says, "It must have been at least forty days after his birth" [that the Magi appeared]. This statement, though on the side of truth, as we say, is very absurd. Why hesitate to say "at least 365 days?" He seems to think the Magi must have come during Joseph's sojourn in Bethlehem for the enrollment; for he says "the home of Joseph and Mary was Nazareth but they were temporarily at Bethlehem for the enrollment." How does he know this? When he says "it must have been at least forty days" he virtually puts the Magi's visit after the presentation in the temple. And yet he says it was during that sojourn. The sojourn therefore must have continued after the presentation. Yes, after that scene with Simon and Anna, the family must have gone back to Bethlehem to continue their stay there, be on hand to welcome the Magi is the idea. This is indeed better than Dr. Talmage teaches, for he puts the Magi's visit on the very night of the Savior's birth, there in the stable too. He tells us how "the cattle snuffed at the myrrh," how too the wise men "wrapped portions of it in the swaddling clothes of the babe!" The great Talmage waxes nothing absurd in this. He says the mother, only the day before, through December mud and sleet had "trudged all the way from Nazareth to be hoisted in a barn." And on the same night he tells us the Savior was born. But if on that very night also it was that the Magi came, what follows? Joseph, in the few moments of sleep allotted to him has a dream. How soon the mother must leave the "bed of straw," the infant too, its rest in the manger, both give up the poor protection of the barn, go out into the night, "a chill December night," in the forlorn necessity of undertaking an escape into Egypt. Somewhere on the way the circumcision must occur. Moreover, to Dr. Talmage, it must seem quite an easy exploit for the family, whilst they waited in Egypt to hazard all the danger they fled from by making a raid-like entrance into Jerusalem so that the presentation in the temple and the interesting events attendant thereon might occur not only at the right time but whilst as yet the wailing of mothers had not died away on the Bethlehem air.

Now the Standard expositor improves upon all this, for virtually he makes it that it was after the presentation in the temple that the Magi appeared. But why say "during that temporary sojourn for enrollment?" Here is his positive and misleading error. Matthew says not one word about any such sojourn. Luke gives all the particulars about it, and closes the account in such a way as to make it certain, we think, that immediately after that presentation in the temple the holy family were on their way to Nazareth. Nothing is more natural than the inference that the termination of their sojourn in Bethlehem was regulated by the time when they must be in Jerusalem for the presentation so that, when they left, they could make the necessary pause in Jerusalem and then keep right on towards Nazareth. Thus the "sojourn" could have ended with no visit of the Magi, which, though kappy in itself, brought with it the first

great sorrow. We believe that sojourn attendant on the enrollment was a very happy period in Mary's life. It ended in no cruel flight into Egypt or the murder of Bethlehem infants. It ended rather, as Luke plainly sets forth, in the successful return of the parents to their home in Nazareth, Mary with the Savior of the world in her arms!

It is certain Luke leaves the holy family in Nazareth before ever that flight into Egypt could have occurred. Those infant eyes opened on Nazareth before they ever looked on Egypt. Matthew introduces his account of the Magi with these words, "When Jesus was born." The Standard expositor well says the literal rendering is "Jesus having been born." Therefore "when Jesus had been born" is just what it ought to be in the translation. This makes the time seem removed further back from the present. But how far back, is the question, for this decides the age of Jesus at the time the Magi arrived. Now Herod knew exactly. He probably knew to a day. He found it out from the Magi themselves, for he was shrewd enough to see that if he knew the precise time when the star appeared he would know the age of the infant king. He privily called the Magi and found out the precise time. This assisted him in the wording of his decree which soon after followed. Why "two years old and younger?" Matthew tells us "according to the time (the star appeared) which he had carefully learned of the wise men." Now the conclusion is obvious, we may not know as precisely as Herod knew how long Jesus had been born, but no one should hesitate to say between one and two years.

Here it is worthy of note, the shepherds did see Jesus whilst the parents were making that sojourn in Bethlehem. They saw the babe, b'rephos is the word. But when Herod found out when the star had first appeared, he does not proceed to say "go search for the babe but go search for the young child, paidion." They do so, and the account, as it proceeds, has in it this term paidion applying to Jesus nine times, the term b'rephos not once. The star stood over where the young child paidion was (not b'rephos a babe). They came into the house, oikos, (not a barn or stable) and saw the young child, paidion, with Mary his mother. (It is not the mother with her child, but the child with his mother.) Thus, all through, the phraseology accords with what Herod has learned as to the age of the new king. We think no one as he reads it is authorized to suppose for a moment that Matthew is speaking of an infant scarce two months old. "And opening their treasures they presented unto him (not his mother) gifts." I think his eyes sparkled. I think he took the gold into his own hand. I think the Magi took much interest in seeing how he walked; more interest still in his succor as in Aramaic speech. Yes, it was when the Savior was in the strictly paidion period that the Magi saw him and presented unto him their gifts.

We have said that Luke, after a full account of the nativity, leaves the holy family in Nazareth. What of it? If afterwards, according to Matthew, the Magi came and found them residing in Bethlehem, there is nothing strange or contradicting in this. It only gives an opportunity for inference which may be taken as fact. The inference (or we may say certainty) is that, having returned to Nazareth as Luke describes, Joseph and Mary soon after planned to give up Nazareth and make their home in Bethlehem. They felt that it was not enough that the divine child should be born there,

he must live in Bethlehem, grow up in his own city. No doubt it was this sentiment that hastened their preparation for a removal to Bethlehem. Hence they were soon in their new home there. The oikos, over which the star hung was probably built by Joseph's own hand. It was certainly the home of Joseph and Mary. Jesus was in his period of wonderful development. With him, his home in Bethlehem, they enjoyed the sweetness of content and all the assurance of hope. Soon, indeed, the sorrow fell. The distinguished gifts of the Magi must be employed in assisting their hasty flight and enabling them to subsist in far off Egypt.

And still, in spite of all this, we think Mary kept in good heart. She could indulge in the sweet prospect of a return to that dear abode in Bethlehem. She was in a very trance of delight when the time came and they set out on their return from Egypt. Jesus was in his third year, or possibly his fourth. What an interesting traveling companion he must have been, and, as it was of this early period that it is said the "child waxed strong, being full of wisdom." I beg pardon of Brother Broadus for suggesting that Jesus may have had his own colt on this journey and showed both his strength and his wisdom in managing it. And when the party halted by some well or spring for their mid day repast, we do not need to tell how the child would make his little rambles by himself and bring back no telling what curiosities, floral and mineral, for his parents to use and admire. But what an unexpected check upon their joys and hopes they met with when they learned that, though Herod was dead, there would be no safety for the child Jesus in his own country, least of all in sacred Bethlehem. That home! The fond mother almost sees it. She seems to be there. It was probably the first time her heart failed her when, outcasts from the city of their love, they turned aside into Galilee with no other resort but as secretly as possible to make their way to Nazareth. What she dreaded she could not avert, her home after all was to be there and her son arriving to manhood to be known as the Nazarene.

But as to all these events portrayed by Matthew Luke is silent just as Matthew himself is silent over the particulars of the nativity as given by Luke. Luke however when he dismissed the account of the nativity added this general but very suggestive remark, "and the child grew and waxed strong, filled with wisdom; and the grace of God was upon him." Having said this he passes over the subsequent events as given by Matthew and which we have been considering to a more advanced period when Jesus, at the age of twelve, is spoken of as the boy, ho para; when, being in Jerusalem he passed his time in the temple in the company of the learned, entertaining them and no doubt being himself entertained.

Thus inspiration presents before us three scenes in the early life of Christ, each clear and distinct from the other; one taken from the period when he was known as the babe, b'rephos, embracing only the first six or eight weeks after his birth, extending to the time when the parents returned from the enrollment to Nazareth.

The second is taken from the period when he was known as a little child, paidion, being in his second year; when the holy family had abandoned Nazareth and Bethlehem had become their home. This scene embraces the visit of the Magi, the flight into Egypt, the massacre of infants and the reluctant exchange of Bethlehem for Nazareth as the future home of this sacred family, Jesus being in his third year or possibly in his fourth.

The third scene is taken from the period when Jesus is no longer the little child but the real boy, making that excursion to Jerusalem when we see the bent of his spirit as by himself he seeks the temple and with no introduction, commendation or prestige he becomes a companion of the most exalted teachers of the nation; sitting in their midst, hearing them and asking them questions.

The sketches that set forth the three scenes end each by bringing Jesus to Nazareth. But the scenes themselves were all enacted and removed from that place. What we see of our Lord in his *brephos* period is in Bethlehem and in Jerusalem of his *paidion* period is in Bethlehem and in Egypt of the *parvulus* period is in Jerusalem. As for Nazareth what he did there or what he felt there, whether as *brephos*, *paidion* or *parvulus*, inspiration has bequeathed us no collateral incident. We know of his future coming to Nazareth, also that he remained there subject to his parents, all of which is silent up to the period of his public ministry. Early he received the most signal marks of honor and worship even, but none that we know of in Nazareth, though he had a steady residence there of twenty-six years, perhaps twenty-seven, but not thirty as is generally supposed.

P. S. WHITMAN.

Toledo, Ga.

CONDITIONAL IMMORTALITY

BY A. E. FROST.

No. XXX.

IN CLOSING this first part of the series upon conditional immortality, it may not be unprofitable to summarize the points discussed and state some of the reasons for the method pursued and the conclusions drawn.

I. We endeavored to show the necessity for a thorough re-examination of the foundations of Annihilationism, or conditional immortality, as it is now generally termed. The heresy was stated to be unscriptural, unphilosophical, unhistorical.

(1) "The signs of the times" call for a new discussion of the subject. (2) The heresy of conditional immortality is rapidly spreading in England and America. (3) History, science and philosophy are throwing a new light upon the subject. (4) The Canterbury revision of the Scriptures has greatly strengthened the orthodox doctrine of future punishment.

We next endeavor to show that (1) Annihilationism is a form of Materialism. (2) Annihilationism is a form of Rationalism. (3) Annihilationism is a form of Universalism. (4) Annihilationism is a feature of Atheism. Before examining the arguments usually relied upon to prove the immortality of the soul, from the light of reason and revelation, we endeavored to show that the soul is neither naturally, inherently nor essentially immortal.

We denied conditional immortality on the one hand and essential immortality on the other, in each of the following arguments for the immortality of the soul. (1) The Analogical. (2) The Biological. (3) The Evolutional. (4) The Theological. (5) The Ontological. (6) The Ethical. (7) The Ecological. (8) Exegetical arguments for immortality. Under the exegetical argument we found man to be essentially a spiritual being, made in the image of God, who is a spirit and not a material being as Annihilationists often affirm. We also found in his original constitution a natural capacity for immortality, on the ground that the natural image of God, viz., personality, self-consciousness and a self-determining will are unchangeable, while the moral image, is subject to the mutations of man's volitions.

We next endeavor to show (1) That the soul has an existence after the death of the body. (2) The soul has a conscious existence after the death of the body. (3) The soul has an eternal conscious existence. In conclusion then we ask, do any of these arguments teach the natural immortality of the soul? Does the word of God unquestionably teach that the soul's immortality or endless existence is conditional upon faith in Christ? We answer emphatically in the negative. There is

no natural immortality. He that believeth and is baptized shall be saved." There is conditional damnation. "He that believeth not shall be damned." There is conditional justification. "Belong justified by faith we have peace with God through our Lord Jesus Christ." There is conditional condemnation. "He that believeth not is condemned already."

There is no conditional existence in the past, present or future. Existence is absolutely unconditional. The kind of existence is conditioned upon man's attitude toward God. In other words, existence in the abstract is unconditional; existence in the concrete, i.e., a happy or miserable existence, is conditioned upon faith in Christ. There is no conditional immortality in the abstract idea of mere existence. Immortality in the concrete, as glorious or inglorious, is conditional.

The resurrection of the body is absolutely unconditional. It is not in the power of men or demons to prevent it. "There shall be a resurrection of the just and of the unjust." "All that are in their graves shall hear his voice and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Men may choose when or they shall have part in the first or second resurrection, but it is not in their power to prevent the resurrection. So men may have an immortality of wax or wood as they choose, but immortality itself they can no more prevent than their resurrection.

A blessed or miserable existence is in their power, but existence itself, and that forever, they can no more prevent than they could have made the universe.

Man can no more put an end to his existence than he could have brought himself into existence. Man's emanation, continuation and endless duration are absolutely unconditional, and immortality, in this sense, is likewise the same.

Another question has arisen in the minds of our readers. What advantage has been gained by conceding that the soul is not naturally, inherently nor essentially immortal? Several advantages follow such a concession.

1. It is always important in a debate to occupy common ground at the outset if possible. We have placed ourself squarely on the Annihilationists' own ground in regard to a denial of the natural immortality of the soul. We are not always able to do this, since our opponent may begin with a false assumption, or he may assume the very question at issue; but when it is possible to occupy the same ground, to grant all that our opponent requires at the outset, and then show his conclusion to be a *non sequitur*, we have him at great advantage. Granting that the soul is not inherently immortal it by no means follows that it will ever cease to exist; for it is one thing to show that the soul is immortal, but quite another to prove that it is naturally or inherently deathless.

Besides in occupying the enemy's ground we carry the war into his own camp, we are on the offensive and are able to put him on the defensive.

2. But there is a still better reason for denying the natural immortality of the soul, for such denial is according to the oracles of God. If the soul is inherently immortal, then the Creator has made what he cannot unmake. He had the power to formulate, but he has no power to annihilate. His omnipotence created the soul, but his omniscience can devise no way to blot it out of being. He spake and it was done; He commanded and it stood fast, but alas, he has no power to speak and it is undone, or to command and it shall stand fast no longer. Man is thus more than a match for his Creator. If the soul is essentially immortal, it is essentially existent, if it is essentially existent it is self-existent. If the soul is inherently immortal, it is inherently indestructible. Does the Bible teach that God has created what he cannot destroy? Nearly all the text books in our colleges and seminaries teach that the soul is naturally immortal. There is not a passage of Scripture to confirm such a doctrine. We are plainly told that by him all things consist, all things are upheld by the word of his power. In him we live and move and have

our being. The sovereign will of God upholds the universe and all intelligent creatures. We have refused to affirm inherent immortality and conditional immortality because the sacred writers nowhere affirm such a doctrine. We have denied both the propositions because the Scriptures deny them. When asked what has been gained by such denial, we answer much every way, chiefly however because it is according to the oracles of God. It is of the first importance to avoid the extremes of essential and conditional immortality.

3. To affirm that the soul is essentially immortal, is to affirm that a finite being possesses an infinite attribute. Essential immortality is an attribute of Deity. A being that is essentially immortal is absolutely eternal.

He who has no beginning nor ending is unchangeable. He who is unchangeable is all-wise. He who is all-wise is all-powerful. He who is all-powerful has the power to be in all places at the same time, hence he is ubiquitous. Such is man's God, if he is essentially immortal, it has no beginning, no ending, hence it never was created. It is unchangeable and has therefore never learned anything. Such are a few of the absurdities from which we have escaped by denying the essential immortality of the soul. For if the Creator has endowed the creature with one of his own essential attributes, then the creature is in that particular equal to the Creator, in other words, finite is equal to infinite. But if God has so endowed the creature with one of his essential attributes, it was possible to bestow all his infinite attributes upon him, it was therefore possible for God to make each man a God, equidistant all his essential attributes to himself. Thus the creature becomes the creator and the creator the creature. But an omnipotent creator, an all-wise man, an omnipotent woman, an essentially immortal child are contradictions in terms, unthinkable, impossible. These inconceivable attributes of God cannot, in the nature of things, be communicated to the creature. They are characteristics of Deity, but if he communicates them to another he has no characteristics left. But while essential immortality is essential to the existence of God, it is not essential to the existence of man. Man is man in all his essential elements, whether he exist a second or a cycle. A creature what it is by virtue of all its essential elements. Take away any one of its essential elements and the thing is no longer what it was, it is something else. But take from man immortality, let him exist a thousand years, yet he remains in his integrity, in all his essential characteristics, hence immortality is not an essential attribute of man. We therefore gain much by denying the essential immortality of the soul. We are saved from the absurdity of turning the creature into the creator and the creator into the creature. We are also saved from another self-contradiction of asking away an essential attribute of man, he meanwhile remaining the same in all essential respects. (4) Another great point gained in denying this essential immortality of the soul, we are saved the humiliation of having our antagonists remind us that our argument proves too much and so proves nothing. The very same arguments used to prove the essential immortality of the soul will likewise prove the inherent immortality of a horse, or an ass or any other animal. If the soul of man is essentially immortal because it is essentially immaterial, as most writers affirm, then the immaterial part of animals is essentially immortal. Animals have the power to see, hear and feel as we do. They think, reason, will and judge to a certain limited extent. None will deny that animals are more or less intelligent.

Now, that which is intelligent, that which reasons, wills, judges, is not matter, nor is it an attribute of matter, it must therefore be immaterial and immortal, if immateriality is an evidence of essential immortality. We do not believe that the soul is immortal because it is immaterial, much less is it essentially immortal because it is essentially immaterial. The human soul is immortal because God holds it in existence by his Immanent will, the animal soul is mortal because God with-

draws his upholding power. For this reason "the spirit of man goeth upward and the spirit of beast goeth downward to the earth." There is no escaping the conclusions that all animals are essentially immortal, if all men are inherently deathless. For we are to remember the Bible speaks of animal souls, as well as of human souls. In Gen. 1:21, we read, "And God said, 'Let the earth bring forth the living creature, *nephesh*, soul' after his kind." Gen. 2:19: "And whatsoever Adam called every living creature (*nephesh*, soul) that was the name thereof." Gen. 9:10, 12, 15, 16, "And with every living creature (*nephesh*, soul) that is with you, of the fowl, of the cattle, and of every beast of the earth with you, etc." And God said, "This is the token of the covenant which I make between me and you, and every living creature (*nephesh*, soul) that is with you, etc." "And I will remember my covenant which is between me and you, and every living creature (*nephesh*, soul) of all flesh."

In Numbers xxxi, 28, beasts and men are associated, and *nephesh* (soul) is used of both together. "And Levi said unto the Lord, of the men of war which went out to battle, one soul of five hundred, both of the persons and of the beasts, and of the asses, and of the sheep." We learn that the word *nephesh*, or soul, is used of men and the whole animal creation. Let us notice how embarrassed are writers of eminence, holding to the essential immortality of the human soul, when they come to read the Scriptures regarding the animal soul. Joseph Cook, in his work on Biology, has a chapter entitled, "Is Instinct Immortal?" pp. 191-215: "What of the immortality of instinct? A great distinction exists between those organisms that are mere automata, or have life, but no free will or consciousness, and the higher animals, which have both the automatic and the intelligent nervous mechanism. The plant and the automaton have life, but not souls in the full sense of the word. But do not facts require us to hold that the immaterial part in animals having higher than automatic endowments is external to the nervous mechanism in them as well as in man? What are we to say if we find that straightforwardness may lead us to the conclusion that Agassiz was not unjustifiable when he affirmed, in the name of science, that instinct may be immortal, and when he expressed in his own name, the ardent hope that it may be?"

Go to Agassiz's grave in Mount Auburn yonder, and at the side of the Swiss boulder which marks the spot, stand alone and read these words of his, and meanwhile send your thoughts onward into the eternities and immensities, whether, no doubt, he sent his, when he wrote in the face of the world this in-judicious inquiry. These are the closing sentences in one of the most remarkable passages in perhaps the most remarkable of his works,—his "Essay on Classification": "Most of the arguments of philosophy in favor of the immortality of man apply equally to the permanency of the immaterial principle in other living beings. May I not add, that a future life in which man should be deprived of that great source of enjoyment, and intellectual and moral improvement which results from the contemplation of the harmonies of an organic world, would involve a lamentable loss? And may we not look to a spiritual concert of the combined worlds and all their inhabitants in the presence of their Creator, as the highest conception of paradise?" (Agassiz, Louis, Contributions to the Nat. Hist. of the U. S. vol. 1, on classification, close of part I, chap. 1, sect. xvii.)

Must not we, remembering the long line of acute souls who have believed in the possibility that instinct is immortal, say that if it be so, it is best that it should be so? Whether it is so or not I care not to assert; what I do affirm is, that the argument for immortality, by striking against the possibility that instinct may be immortal, is not wrecked, but glorified." [applause.] (Joseph Cook, Biology, p. 208.)

Such are the consequences of assuming that the human soul is essentially immortal. We do not propose to be caught in this snare, and would lift

draws his upholding power. For this reason "the spirit of man goeth upward and the spirit of beast goeth downward to the earth." There is no escaping the conclusions that all animals are essentially immortal, if all men are inherently deathless. For we are to remember the Bible speaks of animal souls, as well as of human souls. In Gen. 1:21, we read, "And God said, 'Let the earth bring forth the living creature, *nephesh*, soul' after his kind." Gen. 2:19: "And whatsoever Adam called every living creature (*nephesh*, soul) that was the name thereof." Gen. 9:10, 12, 15, 16, "And with every living creature (*nephesh*, soul) that is with you, of the fowl, of the cattle, and of every beast of the earth with you, etc." And God said, "This is the token of the covenant which I make between me and you, and every living creature (*nephesh*, soul) that is with you, etc." "And I will remember my covenant which is between me and you, and every living creature (*nephesh*, soul) of all flesh."

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KENTUCKY LETTER.

THE union of the *Gleaner* and the Baptist brings into the field a paper with an editorial force and a Baptist constituency that should put the paper in the fore front of Baptist journalism. The alliance is no unimportant. The policy and polity advocated by each paper was substantially the same. Both were landmarks to the core; both were unceasingly aggressive and controversial and both alike were earnest supporters of all our mission and educational enterprises. Why then should there be two separate papers when one would supply the need? For one I am rejoiced at the consolidation. It gives to the denomination one less publishing interest to support and gives to us a paper commanding a larger support and greater editorial ability.

Though not entirely in accord with the policy of the paper on many subjects, yet I love it for what it has been in the past, and wish for it under the new management a career of increased usefulness and power for all the years of its future. Having engaged to contribute for the *Gleaner*, I shall endeavor to fulfill the engagement and will furnish from time to time such contributions as the pressure of pastoral duties will allow.

Our work in this State is moving on prosperously and with many evidences of the divine favor. The meeting of the General Association at Danville was most pleasant and profitable. The annual sermon was preached by Rev. T. F. Eaton, D. D. It was terse, forcible and fruitful of gospel truth. Everybody was delighted with it, and the editors like to have had a quarrel in the minister's meeting as to who should have the honor of publishing it. The report of the State Executive Board showed gratifying progress. More than twenty-six thousand dollars was contributed last year for missions and Sunday schools. The labors of the missionaries on the State work were very fruitful during the past year. The Henderson church which I have the honor to serve received over one hundred by baptism and was made fully self-sustaining. Other points were greatly strengthened and built up.

The discussion of the removal of Georgetown College was full of interest and elicited many able speeches. The town of Shelbyville offers the college \$100,000 and suitable grounds and buildings as an inducement to secure the removal of the college to that place. The people of Georgetown pledged \$25,000 additional endowment to secure it at its present location. The whole matter was referred to the trustees of the institution for decision. Meanwhile a vigorous effort will be made to unite Bethel and Georgetown and locate the consolidated institution at Louisville. A representative of Louisville stated that \$100,000 could be secured from the citizens of Louisville for the location of a university at that place. It would seem a wise thing to unite the schools and build up a university worthy of the Baptists of this State, and not a few of our brethren are hoping and praying that the movement may eventually take that turn.

Our brethren are not yet quite satisfied to let alone our combined plan of work, and at each recurring meeting of the Association, bring on an attack that involves a lengthy discussion and consumes much valuable time. Some of the opponents of the plan amuse its supporters with

always talking "plan," "plan," "plan," but do not reveal the fact that they themselves are the originators of the discussion by persistently opposing, abusing and endeavoring to bring it into disrepute. At the Danville meeting as usual the opposers precipitated a discussion on the merits of the plan by seeking to change a feature which if adopted would have destroyed its efficiency. But their defeat was so overwhelming there, it is hoped that we have conquered a power and that hereafter we will all unite in making the plan effective. The Baptists of this State believe that the plan of missionary and benevolent work, which they have adopted, is the Scriptural one and that it is the most economical, effective and simple that could be devised. It commends itself to the churches and meets with favor wherever it is adopted and worked. It has come to stay and agitation will only serve to strengthen and confirm it.

For two weeks past this section has been willing under the burning heat of more than a tropical sun. But relief came a few nights since in the form of a copious rain. Vegetation is refreshed and the dying crops are revived and give promise of some yield. How dependent are we on our Heavenly Father for all we enjoy. We never realize that dependence so much as during a consuming drought. Henderson, Ky., July 20, 1887. J. M. P.

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TIME AND PLACE OF ASSOCIATIONAL MEETINGS

- Beach River, Bible Grove church, five miles north of Lone Elm, eight miles northeast of Lexington, Henderson county, September 24th.
Benlah, Palestine church, Obion county, Aug. 31st.
Bl Emery, Union church, Morgan county, near east rail road station Lansing, September 1st.
Central, Lexington, September 16th.
Chilhowee, Sugar Loaf church, Sevier county, August 29th.
Clinton, Zion Hill church, Anderson county, September 22nd.
Concord, Santa F church, August 4th.
Cumberland, Orinda church, Robertson county, twelve miles from Springfield, August 18th.
Cumberland Gap, Cave Springs church, Claiborne county, October 6th.
Duck River, Mount Zion church, Giles county, eight miles north of Pikesville, August 26th.
Eastonalee, Rogers Creek church, McMinn county, September 15th.
East Tennessee, Pleasant Grove church, Cocke county, September 22nd.
Enon, Dixon Creek church, October 5th.
Friends in, South Fork Union church, Dyer county, September 21st.
Hiwassee, Shady Grove church, Rhea county, August 25th.
Holston, Fall Branch church, Washington county, five miles from Jonesboro, August 11th.
Holston Valley, Hickory Cove church, Hawkins county, six miles and a half northeast of Rogersville, September 2nd.
Indian Creek, No Minute.
Judson, Carter's Creek church, Maury county, twelve miles north west of Carter Creek station, September 23rd.
Liberty, Ducktown, Liberty church twenty miles west of Murphy, N. C., September 29th.
Long Creek, No minute.
Mulberry Gap, Pleasant Hill church, Hawkins county, September 1st.
Nolachuckey, Cedar Grove church, Hamblen county, near Talsboro station August 15th.
Northon, Big Spring church, Union county, September 13th.
Ocoee, Georgetown church, twelve miles northwest of Cleveland, September 29th.
Providence, New Providence church, Loudon county, September 29th.
Salom, Hickman's Creek church, Smith county, September 15th.
Sequatchie Valley, Mount Pleasant church, Sequatchie county, September 9th.
Sevier, Henderson Springs church, Sevier county, October 4th.
Southwestern District, Liberty church, Carroll county, October 4th.
Stockton's Valley, Mount Ara church, Plekrate county, five miles east of Byrdtown, September 10th.
Sweetwater, Mouse Creek, McMinn county, September 8th.
Tennessee, Rokey Valley church, three miles south of New Market, Jefferson county, September 29th.
Union, Hopewell church, Putnam county, September 23rd.
Unity, Friendship church, six miles east of Henderson, M. & O. R. R., September 7th.
Walnut Grove, Laurel Bluff church, Roan county, September 30th.
Watauga, Watauga church, Carter county, September 9th.
Western District, No minute.
West Union, No minute.

THE BAPTIST.

It is the most efficient Accomplisher of Error

THOU HAST GIVEN A HANDED TO THEM THAT FEAR THEM

THAT IF THEY WERE TO BE HUNG BY THE NECK THEY WOULD NOT

GRAVES & MOODY Publishers

EDITORIAL BOARD

REV. J. B. MOODY, Editor and Proprietor

REV. J. N. HALL, Associate Editor

CUT LOOSE

COOSING from Fulton on Thursday evening the

L. 21st in company with the editor of the Family

Department of the *Gleaner*, we reached Nashville

in time and safety over the famous N. C. &

St. L. R. R. and partook of a good breakfast "up-

stairs over the depot." At 9:30 a. m. we boarded the

Lebanon train for Mt. Juliet, where Bro. O-

ment met us, and entertained us courteously at his

house, and in the face of a threatening cloud wa-

rode to Rutland church, the old charge of J. H.

Auderson, of Nashville. We heard long and full

praises of the old pastor as well as the new, Bro.

S. M. Gupton. Saturday brought us to Round

Lake where the usual large congregations greeted

us both Saturday and Sunday. It was cheering to

have the large list of *Gleaner* subscribers endorse

the combination and pledge their hearty support

of it.

Hiram Neal, a dear brother of Round Lake,

kindly drove us to Liberty where a night appoint-

ment awaited us. Another threatening cloud hin-

dered many, yet a large congregation heard patient-

ly, while we tried to tell them their faults,

and urge them to awake out of sleep, seeing the

day approaching. Here is one of the strongest

country churches in the State, which seems to be

"weak and sickly and sleepy." We tried to dis-

turb their slumbers, and hope they will arouse, and

call a pastor for all his time the coming year. Bro.

J. H. Stark is our agent here and he promises to

help to move the cause.

Bro. H. C. Evans, our agent for Forks of Pike

and the whole region round about, lodged us and

conveyed us to Prosperity, an excellent church

under the pastoral care of our correspondent, Eld.

J. H. Grime. Tuesday morning at ten o'clock the

large house was nearly filled with an audience

that listened patiently while we spoke of the things

pertaining to the kingdom of heaven. Bro. J. H.

Grime refreshed our spirit with his cheering and

efficient presence. He helped us much in the Lord.

A large list was enrolled for *The Baptist*, and

many books and tracts disposed of. At night the

house was well filled with eager hearers who had

come to hear the subject of the morning discussed

at greater length.

Bro. R. L. Rich has undertaken to work this

church thoroughly on the important matter of re-

ligious literature. This is one of the neediest church

houses in the several parts of Tennessee, and with

their new bell and their live pastor, we expect to

"hear of their affairs, that they stand fast in one

spirit, striving together for the faith of the gospel,

and in nothing terrified by their adversaries."

Bro. Johnson volunteered to lodge us and carry

us to Auburn, where by ten and one-half o'clock

the large house was well filled with the eager and

curious. After a long discourse, an invitation

was given for volunteers to enlist in *The Baptist*

army. Not less than seventeen enrolled before we

left the house. This was one ahead of Prosperity.

When it is remembered that we already had a

large list at these places the above figures look

well. The other literature also went freely. Bro.

J. T. Oakley is pastor here and matters look much

revived.

We have undertaken to move the Baptist work

of Tennessee in denominational interests generally,

and with the liveliest man in each church to look

especially after denominational literature, helped

by the pastors and all the other good brethren and

sister, the host will move, and when they move,

they will be as terrible as an army with banners.

Let all who read this, and whose hearts respond

amen to the move, let them at their next church

meeting say, brethren, a great work is undertaken

in our State, a work that ought to be accomplished,

a work that must be accomplished, a work that

deserves and demands the helping hand of every

true Baptist. I move you therefore that we look

out among us the very best member, man or wo-

man, or man and woman, whom we may appoint

over this business, and that we pledge our prompt,

hearty and continued assistance. I therefore nomi-

nate — and move him or her or they be unani-

mously elected to this work, and that they be re-

quested to give themselves wholly to it, and that

we forward a notice of this action of the church to

The Baptist, and they be requested to forward

their list of subscribers, with terms and instruc-

tions to their agents, so that our church may wheel

at once into line with this great movement, for our

greatest need has been, and is, organized work. Who

will make such a speech as this, and effect such a

move as this at their next meeting and report

progress at every meeting? Is there not one true

member in each Baptist church in Tennessee and

the Southwest, and will not that member put his

hands to this plow at once? Our columns will

show what will result from this.

In addition to those already named the following

have been engaged: John Kirby, Trezevant, Tenn.;

Miss Mattie Routen, Henry, Tenn.; Bro. J. H. O-

ment, Mt. Juliet, Tenn.; Miss Maggie Bethel, Alex-

andria, Tenn.; Dr. T. O. Bratton, Squalman, Tenn.;

C. B. Odum, Auburn, Tenn. This list shall be en-

larged to wonderful proportions, and the names

shall be enrolled in a book as the working force of

"*The Baptist*," and "Book House," and they shall

receive instructions, and the list of subscribers at

their offices, and they will look after those who

are behind, and those whose time is nearly out, and

those who are not subscribers, and the poor mem-

bers who need help to take a paper, and they will

receive for moneys and forward same instantly, in

season or out of season, without repro or rebuke,

and they will also urge that every family shall buy

yearly some of our best books, such as *Theologia*

Earnest, *Grace-Truman*, *Three Reasons*, and such

like books and tracts without number.

If this grand move, should move with any those

called Baptists, but whose little souls, by practiced

selfishness have been entangled into practical con-

science because one who is more a dullness than them-

selves will be grieved at the prosperity of the king-

dom of heaven through the effort of others, if such

results should follow this great move, then let the

great movers extend compassion and pity, praying

always with all prayer and supplication in the

spirit, that such may see beyond their contracted

visions, and learn that the world and the work

is large enough for one man, and for one more.

BIG HATCHIE ASSOCIATION.

THE fifty-ninth session of this body closed 5 p. m.

on Friday last. It would seem partial if we

gave this body a much larger notice than we have

space to give other Associations in this State. Let it

be sufficient to say that so far as it respects unity

and oner of purpose, brotherly love, and the

spirit of mission and the grace of liberality we do

not recall a meeting since our connection the equal

of it. This was voted by all we heard speak of it.

Bro. Borum who has attended nearly every meet-

ing since its organization said he had never enjoy-

ed a better one. In proof of it Bro. Phillips, the

chairman of the finance committee, reported some

\$1200 raised in cash and pledges for the various

boards; \$500 were raised for the State mission

board to pay off the indebtedness of the board to

missionaries within our bounds, Eld. Snow in

South Memphis, and Eld. I. M. Wise in Coving-

ton. We have never witnessed a more liberal and

cheerful giving, and those churches most oppressed

with debts and obligations for building gave the

most liberally. The First church of this city with

a building on hand that will cost \$25,000 pledged

\$200 of the \$500 and the Central, with a debt of

\$10,000 dollars, pledged \$100, so that three fifths of

the whole \$500 was paid by the two city churches.

Let every Association in the entire State imitate

the liberality of Big Hatchie and relieve the State

Board of its indebtedness. In the next seventy-five

days before the Convention meets on the 15th of

October next, The now secretary, Rev. J. H. Ander-

son, was with us and made his first speech for

State missions. All were satisfied he is the right

man for the place. He won all hearts. One thing

done at this meeting which will interest all Baptists

in Tennessee and elsewhere was the action of the

body touching prohibition. The following is the

report unanimously and enthusiastically adopted:

"In view of the fact that on the 29th day of Sep-

tember, 1887, the voters of Tennessee are to decide

whether the constitution of this State shall be so

amended as to prohibit the sale and manufacture of

whisky, wine and beer as a beverage within her

boundaries, we, the Big Hatchie Association, hereby

record the sentiment of this body as heartily in fa-

vor of the adoption and enforcement of the said

amendment. And to the end that it may be adopt-

ed, suggest that it is the duty of every Christian

man and good citizen to actively support this

QUESTIONS AND ANSWERS.

QUESTION 641. Last month the deacons set the Lord's table with two loaves of bakers' bread and raisin water. The raisins were boiled or soaked in water, and the slop poured off into a bottle and brought to the table under the name of wine, or fruit of the vine. There has been no little talk and feeling about this act of the head deacon, as he is called. He says there is no kind of bread or wine specified, and one kind is as good as another, and few there be who dare to differ from or oppose him. It is intimated that three or four intelligent members will refuse to participate if this stuff is put on the table, and the head deacon intimates that if they refuse to eat they should be excluded as schismatics. We would like a word from you on this subject.

ANSWER 641. The Lord certainly did specify the elements to be used in the worthy or correct observance of the commemorative feast by his own example, and for a head deacon to set them aside, Cain like, for a way of his own, by using other elements, is to reject the Christ's authority. Christ teaches us by his example as well as by word; and it is an old saying that acts speak louder than words. Christ, by his example, did designate the elements, and he commands us to follow him, to do as he has taught us by his example as well as by his words. He has nowhere in his word commanded us in words to be immersed or buried in water. Then why not immerse in something else or bury the subject in sand where water is inconvenient? We point to his example for our authority, and read his command, "follow me."

Baptist Christians have no trouble about the element required to obey this first ordinance. Christ also selected and used, as all admit, unleavened bread when he instituted the second ordinance, and by his example commanded us to do likewise, and to use a different kind of bread is to reject the authority of his example.

The holy celebrating the feast, all admit, should be unleavened, uncorrupt and pure, as respect to doctrine and godly walking, and this is designed to be symbolized by the unleavened bread, or loaf, partaken of. To use leavened bread is to destroy the sacred symbolism, teaching of the ordinance in this respect, as sprinkling a few drops of water or slightly moistening the forehead of the subject with water destroys the symbolism of baptism; and yet because more convenient thousands will use it, and say one way is as good as another, as that deacon says bakers' bread is as good as the bread that Christ used.

Can it be that there is a Baptist church in Alabama that will allow this to be done even by a head deacon, and the peace and harmony and usefulness of the church to be destroyed?

To celebrate the supper with leavened bread and the slop of soaked raisins is not observing the supper as Christ delivered it to his churches.

You ask, in a private note, what are we who refuse to celebrate with such unscriptural elements to do? Evidently you are to protest in the name of Christ, and refuse, if deacons, to distribute such stuff, and if members refuse to partake of it. You should inform yourselves thoroughly, and bring the matter up in your conference meeting, and ask your church if she can allow such a deprecation of the sacred feast, and discuss the matter prayerfully, and inform the ignorant, and if your church still refuses to observe the ordinance Scripturally carry the question to your Association, and ask it if a church which refuses to observe this ordinance as Christ delivered it to his churches is in order. If it decides it is then you must protest, and suffer the pains and penalties that befall the true witnesses of Christ, be hated, spoken evil of falsely, and even-cast out of the synagogue. Christ needs and has martyrs now as he has in all the ages past.

We advise you to send to the Baptist Book House and purchase one or two dozen of a little tract entitled What is it to Eat and Drink Unworthily? and distribute them among the members for their information. They are one dollar per dozen.

Lectures will begin at the Medical Department of the Southwestern University, located in this city, on the first Monday in October. This is an institution well worthy the support of any reader of this paper. For catalogue address W. B. Rogers, M. D. Dean.

ISRAEL'S BONDAGE AND DELIVERANCE.

BY YKRA. The following were overlooked and left out of the long poem recently published in the Gleaner, but which we have inserted, beginning at the close of the third installment.

- 93. There his stay was long and peaceful, Brighter, stronger grew his mind; But his feelings for his brethren Were all tender, true and kind.
94. He well knew their sad condition, And had heard their bitter cry, And resolved to quit the palace, And with them to live and die.
95. He chose rather their afflictions, So their darkened path he trod, For they were a "chosen people," Worshipping the living God.
96. They had suffered without mercy Near four hundred weary years, Till their cry had reached the heavens, God had seen their falling tears.
97. Their wild wail of woe had risen Toward the throne beyond the sky, Praying heaven to stoop in pity, And not let his people die.
98. Moses then, so full of meekness, Soon was called to lead them out From beneath that yoke of bondage, And to guide them in the route.
99. Though their hopes were faint and feeble, And degraded was their lot, God their freedom had determined, And his promise falseth not.
100. Let the elders come together, Bid their fainting hopes revive, For no longer noth oppression Shall they live and toil and strive.
101. Thou must lead them out in safety From their deep affliction here, To a land where milk and honey Flow, their drooping hearts to cheer.
102. Aaron's rod shall prove to Pharaoh That your mission is divine, Tell him that he must surrender Israel, though he will decline.
103. Moses feared the undertaking Would but still increase their woe, Yet at Pharaoh's court he pleaded God says, Let my people go.
104. Who is God, that I should hearken To his voice or to your cry? He's unknown throughout my kingdom, And his power I now defy.
105. Then he turned and issued orders That their burdens be increased, While their fears and woes and anguish Told they would not be released.
106. But the Lord remembered Abram And the promise to his seed, On whom now he looked in pity In their hour of greatest need.
107. Then King Pharaoh's heart was hardened, And he would not let them go, Till plagues by plague and ruin, Darkness, pestilence and woe.
108. Egypt's streams and rills and rivers Onward bowed with crimson tide Toward the broad expanse of ocean, Where proud ships at anchor ride.
109. Woe and death were on their bosoms, Dark and stormy was the sky; Heaven then frowned in righteous anger, While it seemed the end was nigh.
110. Dread and fear filled every bosom, A wail was that gloomy hour Ere the great destroying angel Came with flaming sword of power.
111. Dire disease had swept their cattle, And they lay in fetid heaps Out upon the plains and valleys, Where the Nile in silence creeps.
112. Grievous plagues had tried them sorely, Lamentations filled the air, While a storm of hail and fire Overwhelmed them in despair.
113. Plagues, moths, in angry billows Flashed with woe, and lurid blaze, While the pelting hail descended, More than e'er had met their gaze.
114. When the howling storm was over, And the fiery blast had fled, There their smiting fields lay desart, And their every firstborn dead.

A WORD.

HAVING cast my lot with this combination movement of the Tennessee Baptist and Baptist Gleaner, I desire first a word of apology. If the reader inquires how came I to this, or this to me, my answer is, not presumptuously for it was not of my seeking. My connection with the Baptist Gleaner resulted from the seeking and calling of those in position. So with this. In both cases I can say, "I obtained that which I sought not after." I was modest enough in both cases to think, and to feel, that the honors and responsibilities were too much for me. Truly, it is "with much fear and trembling" that I appear before the readers of the new paper, THE BAPTIST. To become a co-laborer and partner of so noted an editor as Dr. J. R. Graves, and to appear so prominently among the best writers of the world, tends to increase my modesty and humility to a wonderful degree. I feel that I am insufficient for these things. I can safely promise my brethren to walk in humility before them all the days of my life.

And now a word of exhortation. Brethren and sisters in the truth, who are of the truth, and for the truth, and whom we love for the truth's sake, the perilous times of the last days are upon us. Sound doctrine can not be endured. Men with itching ears are heaping to themselves teachers, who will speak dattering words, and smooth things to guilty consciences. Evil men and seducers are waxing worse and worse. We are living in times like unto the antediluvian and ante-sodom times. This is scouted as pessimism, but the Son of Man is nigh at hand, and the days preceding his coming must be like those other days or Christ is no prophet. "When the Son of Man comes will he find the faithful on earth?" The business of the saints is to know the doctrine of Christ, and to propagate it over the whole earth. This is getting to be a dangerous vocation as in other days. The opposing powers are anti-doctrinal, because the commandments of men are opposed to the commandments of Christ, hence the latter must be made void by the former. And so great is this pressure, and so rigid are their demands that the courage of the Lord's hosts wanes, the witnesses are timid and fearful, and the faith once delivered to the saints has but few to earnestly contend for it. We exhort you, beloved in the Lord, to strengthen yourselves in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast plate of righteousness, and your feet shod with the preparation of the gospel of peace, over all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take also the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the Spirit, and watching these with all perseverance and supplication for all saints, and unto me, that utterance may be given unto me, that I may open my mouth boldly and push my pen fearlessly, to make known the mystery of the gospel; and should this little faithfulness bring me to chains, pray that therein I may speak and write boldly as I ought.

Who in these degenerate times will be found among the faithful few, the remnant, who will not bow the knee? Would you be helpers to the truth? Then help the truth by encouraging and sustaining those who are in the front of battle, and who brook the greatest dangers. We look to you for help, earnest and early. Shall we look in vain? To our Kentucky subscribers we would say, that when we wore of you, and with you, and labored among you in the Lord, that your brethren of Tennessee, with a magnanimity that characterizes more particularly her sister State, Kentucky, stood by us, and reached her helping hand across the worldly

lord, thus ignoring blues in the kingdom of heaven, and not only helped, but took the lead at last in the hat of patrons. And now that we have moved to better quarters across the line, will those of magnanimous Kentucky go away, and follow with us no more? For twenty five years of my Kentucky life did I patronize the old Tennessee Baptist, and that without detriment to my State paper. When you were cast down and oppressed with proscription and intolerance, we met your foes, and by the help of God you are again free to worship God according to the dictates of your own conscience. Will you not help us while we labor in other fields? One or both of the old Gleaner editors come to visit you again. Brethren, renew your subscriptions at least one year, and see if you will not find the true, genuine old gospel ring. Try it. Tennesseeans of course will rally.

NOW A WORD OF PROMISE. We propose to obtain a "new man." Many excellent friends of the two old papers will want of the two, one old man. But there are many more not so ardent who would like to have some changes in both the old papers. I am cognizant of faults in both, and in the correction of these I solemnly promise my industry and assiduity. I regard it as our imperative duty to put the truth before under the most advantageous circumstances. This I earnestly help to principle. They should be and are not made antagonistic. To put forward either at the expense of the other, is both bad policy and principle. We want a denominational paper and not simply an editor's paper. If our readers have a doctrine, let them offer it in becoming style and spirit, and if in the limits of our denominational interests, they shall be heard. I promise to myself for denominational peace and prosperity. All our interests must be fostered. Let us have free thought, free press, and wide scope. The world belongs to the Baptists, and the Baptists belong to Christ. When the whole Baptist brotherhood shall be fully consecrated to Christ, then will they realize their heirship to the world through the righteousness of faith. All things are yours, whether of life, or death, or things, or things, or things to come, all are yours, and ye are Christ's, and Christ is God's. Whatever gifts we have are for your profit. Let us us for the truth, and whether by suffering or by abiding, by life or by death, we promise, and most solemnly pledge our head, heart and hand to the great work into which we have all been called. Will you do this, ye lovers of the truth? May God help us all, and prosper his work in our hands for Jesus' sake. J. B. MOORE.

EDICHRAN. Bro. L. W. Lowe: Bro. Murphy believes, as you do, that the sinner must die to sin and be raised to a new spiritual life before he is qualified to witness for Christ in baptism. If you have read him otherwise you have read between his lines. It is a living spiritual being alone who can witness for Christ in baptism. The word of God does not read "for by one Spirit." King James's version does, but the inspired word reads "for in one spirit [en eui pneumati] we were all baptized into one body [a church of Christ], and were all made to drink one spirit." Read Dr. Murphy's articles again, Bro. Lowe. — The best thing you can do, Bro. Daugherty, is to influence your brethren to take THE BAPTIST. Get them to subscribe for three or six months, and see if it does not wake them up to do something. — Doubly gratifying because so unexpected, Bro. W. S. Quinn. Thank each one for us, and excuse the other. The promise of Dr. Heard we are sure will not be forgotten. — Dr. T. H. Pritchard, North Carolina: We thank you for your notice, and he shall feel the warm hand and hearts of Memphis Baptists. — "I can truthfully say THE BAPTIST is a great help to me. I would not like to be deprived of it in any circumstances. I pray it may long uphold the doctrine of Christ and our distinctive principles, so near and so sacred to every true Baptist." So writes H. B. Cosman of St. John, N. B. — Thanks, Bro. Younger of Roxboro, N. C., for your five additional

orders for Parabes. You are a true patriot. They will soon be delivered to the mails. Accept thanks for prohibition items and news. We will use them. Appoint that mass meeting for Friday, Saturday and Sunday, where you think the crowd will be the largest and be fed, and (D. V.) we will be with you. We say now on the third or fourth Sunday in November. We leave all with you, Bro. Fleetwood, and Bro. Selman. Every Baptist heart will be warmed and cheered with the chair sermons on salvation. Armuchee will suit us exactly, and basket dinners on the ground. But if the Rome brethren desire the meeting in the Tabernacle very well, in Rome let it be, or we will repeat the meeting in Rome.

THE BAPTIST MONTH.

IT IS considered the very right move to have a special day for our special religious interests. The Children's Day for "The Bible." The Western Recorder, Ky., and the Central Baptist, Mo., each propose to have a day on which the churches shall make a special effort to extend the circulation of their papers. We propose as our churches meet on different Sundays in the month that August be THE BAPTIST MONTH, and that each pastor shall present the claims of this paper to each of their churches during the month of August. Save this paper and we will make every pastor favorable to this move a proposition that will delight them.

Should a Dunkard confront very many if not most of our pastors, and assert, as Dunkards do, that trine immersion, dipping three times, once into the name of each Person of the Trinity, "as the commission requires," was the general practice of Baptists for centuries succeeding the apostles, and that the single dip came into practice only about the year 1500, what answer would our pastors be prepared to make? Baptist pastors have to do with this issue in Missouri and Northern Arkansas, and how long before Tennessee pastors will have this statement to meet? A Tennessee pastor some time ago moved to Missouri, and he could not meet their proofs, and so he joined them. Is not this a good reason why all should study and save the articles on trine immersion now passing through this paper? See No. 111 in this issue.

Let every reader glance over THE BAPTIST fund we propose to raise this year from September first to June first, 1888. We want to influence every brother and sister who reads this paper to enlist as a giver this year. Last year the readers of this paper gave \$ towards the board of five young ministers and some hundred and sixty five dollars for repairing and furnishing their Hall, and no one feels to-day poorer for what he or she gave but far happier. This year, by the union of the papers, we have nearly three thousand more readers, and should, we think, give more. If every one will pledge something, if only one meal or one day's board (fifty cents) per month much will be done. You need not pay anything before the twentieth of September next, unless you prefer to send your one dollar or fifty cents, etc., along with your pledge.

We are anxious for the success of the prohibition amendment in Texas. Its success in Texas next month will be worth ten thousand votes for prohibition in our State in September next. Will our Bro. Hayden assure the brethren in Texas that tens of thousands of Baptists in Tennessee are praying for them day and night, and will pray for them until the mighty struggle is over. God help the Christians and friends of morals and humanity in Texas to achieve the victory over Prince Alcohol this month.

There are two important moral questions that should and can be settled by the united action of Tennessee Baptists before the first day of October next. 1. That the obligations of the State Board to its missionaries for their hard labor shall be discharged. 2. That the fires of every still-house and brewery in Tennessee must be extinguished, and the doors of every saloon and doggery in the State must be closed, and the greatest evil that afflicts our land must no longer be legalized.

THE BAPTIST FUND FOR YOUNG MINISTERS FOR 1887.

THE University at Jackson will open the first Monday in September next; and we expect between twenty and thirty young ministers will enter, most of whom will need help to the amount of their board at least. The Board of Ministerial Education is utterly without funds, if not in debt on last year's account. Will not the patrons of this paper, as in the years past, esteem it a privilege to aid in this cause? We feel assured many will, but how many? and to what extent? are the questions we wish decided between this and the first of September next. This paper now enters between five and six thousand families. We want each subscriber to do something this current year for ministerial education, and to indicate by a pledge what per month he or she will give, the payments to commence on or before the first of September. We can then tell how many young ministers we, that is, the editors and patrons of THE BAPTIST, may safely undertake to support, whether five or ten. Will our readers look over the pledges below, and tell us in the next four weeks which one we may put their names under? Let us all do something.

- No. 1. I agree to pay one dollar per month for the next ten months for the support of five or more young ministers at the University at Jackson, Tenn.
J. R. Graves, Mrs. J. R. Graves, T. H. Granberry.
No. 2. I agree to pay fifty cents per month for the next ten months for the support of five or more young ministers at Jackson.
No. 3. I agree to pay twenty-five cents per month for the next ten months for the support of five or more young ministers at Jackson.
No. 4. I agree to give one young minister at Jackson one month's board (\$12.50), or one week's board (\$3.15), or one day's board (50 cents).
There is no friend of ministerial education who reads this but is able to give what some one of these pledges call for; and we do entreat each brother and sister to pledge something before the first day of next September. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple verily I say unto you he shall in no wise lose his reward." (Matt. x. 42.)
These young ministers are the disciples of Christ, and who can refuse to give them one meal at while they are preparing to work for the blessed Master?
Two of the ministers supported last year graduated last June, and have gone into active work. Bro. Cathcart has taken charge of the West Nashville mission, Nashville, Tenn., and Bro. T. W. Young has taken charge of two country churches near Covington, and will doubtless accept the pastorate of that church when Bro. Wise goes to the Seminary.
We introduce to our readers one of our now stated contributors this week, Rev. P. S. Whitman of Toccoa, Ga., who has never written an article for the press, and he has written for several of our leading papers, that was not worth reading twice. Read, on first page, his criticism of the Standard's Sunday-school lesson and Dr. Talmage and the magi visit to the new-born infant Jesus. The reader will observe the keenness of his blade.
A Brother from Nebraska expresses to us his great anxiety for the success of prohibition in this State. He wishes to come to our State to settle on account of its fine climate, but wants the saloons closed before he brings his boys to the State, and we don't blame him. Still, houses and saloons are fearful barriers to the tide of immigration that is waiting to pour into this State.
BUREAU OF WANTS.
We propose to establish one now and here to save ourselves a vast amount of writing and responsibility. Any church wanting a pastor or pastor wanting a church, any president or board wanting a qualified teacher, any qualified teacher wanting a school or a position in a school, any family wishing a governess, can make their wants known through this Bureau by cutting the lines they write and sending fifteen cents for each line.
A graduate of the Mary Sharp will accept a position as teacher in an established school or governess in a family. Address this Bureau.

It is really surprising how people will suffer months after months...

CONSTIPATION.

With a regular habit of body each a day without changing the diet or overburdening the system...



A Simple but Effective Vegetable Compound.

It cures Biliousness, Sick Headache, Constipation, Dyspepsia.



Biliousness, Sick Headache, Constipation, Dyspepsia.

It cools the blood; it gives delight; it sharpens up the appetite...

Save Money AND BUY OR ORDER YOUR BOOTS AND SHOES OF

ZELLNER & CO., 300 MAIN ST., MEMPHIS, TENN.



BEST TANNERY CALF SEAMLESS VAMP.

STITCHED WITH SILK. These shoes support...

For gentlemen we have the finest variety of shoes to suit their taste...

For boys and children we have the very best and most durable shoes...

We make a SPECIALTY of Sending Goods by Mail or Express.

We shall be glad to send you our catalogue free on application to ZELLNER & CO.

W. E. RAFFER, S. C. TOOF.

NEWS VARIETY.

W. K. Bryant, a valuable member of Big Hatchie Baptists Association...

Joseph M. Dreke, the famous New York banker, has written commander in Chief Fairchild a letter...

A resident Cleveland is receiving invitations from numerous places in the Southern States to visit them during the fall months.

BIRMINGHAM, Ala., July 30.—Last night the A. S. in the Presidential Convention appointed by the Baptist State Convention...

The Deutsche Tagblatt says it has information that Gen. Boulanger is concerned in an intrigue with the Russian Ambassador...

The Surviving members of Armstrong's Brigade, composed of the First Mississippi (Col. Pinson's regiment), Second Mississippi Cavalry...

F. A. MONTGOMERY, Chairman. J. L. CAIN, Secretary.

Eld. G. L. Edin, of Martin, Tenn., says: "I have lately closed a meeting assisted by Bro. DuPont with Tiptonville church; thirty-two accessions, twenty-four by baptism and eight by letter."

BULL'S SARSAPARILLA.

Dyspepsia. Variable appetite; faint, gnawing feeling at pit of the stomach...

Rheumatism. Is caused directly by impurities in the blood, usually affecting the joints, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck.

Scrofula. In the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck.

Kidneys. Through the kidneys flow the waste fluid containing poisonous matter...

The Liver. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling.

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RICHARDSON.

Amid a host of emphysemas, many of which are excellent instruction books.

Richardson's New Method for the Pneumonia, and fully occupies the position of a "wonder yield" in the race for popularity.

A HALF MILLION COPIES. As the total number printed and sold.

"Richardson" is a very correct book. For a long time now in a phrase of note has been re-issued.

"Richardson" has been a standard work with a multitude of teachers, who find an ally in giving lessons from a book with which they are familiar.

"Richardson" has advantages in every way of illustration of the position and action of the fingers, and as well as a few pages of advice to parents from the pen of a mother and a physician.

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This most fatal disease of infancy, PREVENTED, CONTROLLED, AND CURED BY

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PARAGRAPH.

Dr. Tichenor's Antiseptic is a "dead shot" on foot evil or parasites.

No school is more necessary to children than patience, because either the will must be broken in childhood, or the heart in old age.

The highest truth will not save me further than as it brings me to the Savior, that he may give, and I may get eternal life.

Try Dr. Tichenor's Antiseptic; you will find it all it is represented to be. For sale by G. W. Jones & Co., and Van Vleet & Co., Memphis, Tenn.

From the days of Martin Luther down to the present hour, every good cause has suffered more from the folly of its friends than from the opposition of its foes.

Kind words produce their own image in men's souls, and a beautiful image it is. They shame him out of his unkind feeling. We have not yet begun to use them in such abundance as they ought to be used.

I find that when the saints are undervalued and well humbled, little sinners raise great cries at the conscience; and in proportion conscience is a pope, that gives dispensations and great latitude of our hearts.

Why did Jesus lead the deaf man aside? His purpose was, that apart from the din and tumult and interruptions of the crowd, in solitude and in silence, the man might be a recipient of deep and lasting impressions; even as the same Lord does now of times lead a soul apart, set it in the solitude of a sick chamber, or in loneliness of spirit, or take away from it earthly companions and friends, when he would speak with it and heal it.

An old-fashioned receipt for a little home comfort. Take of thought for self one part, two parts of thought for family, equal parts of common sense and broad intelligence, a large modicum of the sense of fitness of things, a heaping measure of living above what neighbors think of you, twice the quantity of keeping within your income, a sprinkling of what tends to refinement and esoteric beauty, stirred thick with Christian principle of the purest brand, and set it to rise.

To say that friendship is weak, is to repeat a truism. The saying has grown trite. Yet friends and friendship are choice possessions; and better, says Solomon, with terse brevity, in the day of calamity, is a neighbor that is near, than a brother that is far off. No man can be called poor, who has loyal hearts to love him. No man can be called rich, if he have not so borne himself in his commerce with his kind, that he has drawn around him a cordon of the tender, the steadfast, the devoted, and the unselfish, of those who have touched his hand and heard his voice. There is wealth that is poverty indeed. There is poverty that wears the purple, and would condemn were it to sit in the palaces of kings.

AGENTS WANTED. (Sample sent) Beautiful Electric Corsets, BIRMINGHAM, Tenn. No risk, quick sales. Territory given, satisfaction guaranteed. Dr. SCOTT, 212, Broadway, N. Y.

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