

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. 11

FROM A CATHOLIC.

EDITORS THE BAPTIST:—I see in your paper of June twenty-fifth an article headed the Christian Ekklesia and its Relations to the Kingdom of Christ, in which the writer tries to prove the Baptist religion to be the original and only one. Now if you can produce a list of popes that have governed your church and religion from the days of St. Peter to the present, and also a list of bishops which are the successors of the other apostles, dating from the time of Christ to the present day, that argument may be reasonable. It is a privilege to say that Christ had taught a religion to St. John that would conflict with that taught to St. Peter or the other apostles.

Protestants say today they recognize no visible head on earth, thereby condemning Jesus in appointing St. Peter chief of the apostles. If Christ thought or saw that it would be necessary to leave his vicar to represent him at that time why is it not just as necessary to have a visible head today? Or has this great age of progress builded a heaven of its own, and therefore is not dependent on God or his precepts?

Please remember what Christ told St. Peter: "Thou art a rock, and upon that rock I will build my church, and the gates of hell will not prevail against it." A ROMAN CATHOLIC.

We publish the letter of a Roman Catholic in full, and shall leave it for the writer of Ekklesia, Bro. Davis, to take such notice of it as he may see proper. In the mean time we wish a Roman Catholic to answer for us one question, Who baptized Peter? His answer shall appear in these columns.

MINISTERIAL HELP.

The following expressions of gratitude for assistance rendered a noble young minister, who was about leaving college, for help needed, which was supplied, we cannot withhold from the friends of ministerial education, trusting it will influence them to help the more generously this coming session. There is no investment that can be made like investing in piety, promising young ministers.

MY DEAR BROTHER:—It has been a long time since I wrote to you, but I have never forgotten you. On looking at your picture yesterday I remarked to the owner of it that I owe much to you.

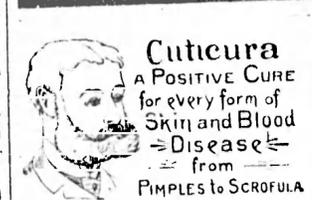
The two years which I spent at Carson College at your expense were profitable to me. I hope that I improved that time, and may I never forget the kind heart by whose beneficence I enjoyed the privilege there afforded me.

I considered it my duty, however, to leave Carson and come to Richmond College. When I did that, I did not have a right to ask or expect of you farther aid, and the change did not make me feel less grateful for that which I had already received. At Richmond College I received assistance from other kind friends, by which aid I was enabled to go through till I graduated, the 23d day of this month, receiving from the faculty the first honors of my class.

Now, that my course at college is finished, while returning thanks to those by whose aid I did it, I wish to thank you profoundly for the large part you shared in that help, and it is my ambition to live such a life of usefulness and consecration to the gospel ministry that I may prove my gratitude.



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itude sinners. I have not beenaltogether idle since I left Tennessee, and while the work which I shall do may not be done in your State, it shall be done for the Master, as I feel that I owe to him the deepest debt of gratitude.

I desire to say, too, that if it is ever in my power to help you, or if you are in helping some good cause, it will be my greatest pleasure to do so. I feel that you made sacrifices for me, and I shall not feel satisfied till I have repaid you in some way.

Gratefully and sincerely, your brother in Christ, H. W. WILLIAMS, Mattoon, Va., July 31, 1887.

VARIOUS AFFAIRS. ELIJAH J. ANDREWS of Texas will preach at Tuntown, Miss., on the third Sunday in this month at eleven o'clock a.m. He wants all of his old friends in that part of the country to turn out, and let there be an old-fashioned hand-shaking.

ELIJAH M. THRASHER of Broken, Choctaw Nation, I. T., says: "I believe I reported my meetings at my mission station last week. I will now say that I have just returned from some very successful meetings with Fellowship, near Oklahoma. This series of services resulted in twelve additions to the church, and I left two to be baptized. I do thank God from the depth of my heart for meeting with me, and granting repentance unto life to those twelve, two being full blood Choctaw women. I will start meetings with Canadian church next Friday night. Bro. Granberry, pray the Lord to meet with me, and save this people unto himself. Broth. York, Edmonson and Hays have just had very successful meetings in Brantown, Cherokee Nation. Up to last Sunday night [July seventeenth] they had baptized forty-four. I do not know how many since. Brantown used to be a Mormon stronghold; but Bro. Hays and I broke them up last October. Now the good Lord is blessing the labors of those brethren above measure." May the Lord bless you in all of your many labors, Bro. Thrasher, and bless you with health. May he also bless your people. We always rejoice to hear good news from the Indian country.

SECULAR. Ohio Republicans have endorsed Mr. John Sherman.

Prince Ferdinand, it is thought, will decline the throne of Bulgaria.

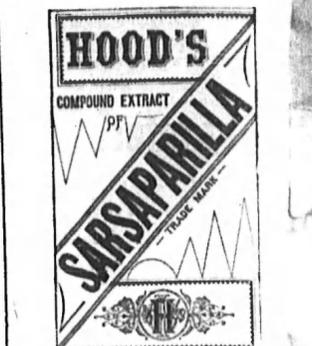
It seems to be thought that President Cleveland's renomination is a foregone conclusion.

The Roman Catholic church has decided that there is no occasion for the church to make a special deliverance regarding the Knights of Labor.

A bill is pending in the Georgia legislature to make it a penal offense to educate whites and blacks in the same schools.

A committee of one hundred has been appointed by the citizens of Memphis to visit Washington and personally invite the president and his wife to honor the city with their presence next October. Such a spirit, manifested by all our citizens irrespective of political affiliations, may well prove to the country of how little consequence are political differences.

Dunk Hill, Miss., July 24.—Slow but steady progress is being made toward the development of the mineral wealth of this section. Besides the fire-brick and tiling enterprises steps are taken by the Mississippi Mineral and Mining Company to erect a furnace. It is an open fact that the company is simply able, and will leave nothing undone to make it a success. Iron ore, fire clay, timber and water are abundant.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens the system, creates an appetite, and tones the digestion, while it eradicates disease. The purifying, continuation, proportion, and preparation of the vegetable remedies used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of cures. If you have made up your mind to buy Hood's Sarsaparilla do not be misled by any other brand. It is a Pure Blood Medicine, and is worthy your confidence. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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Our Pulpit.

THE CORONATION OF THE KING.

BY ALEXANDER MCLAREN, D. D.

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with thoughts which we can but faintly imagine filling his mind. A similar tension of spirit to that which set its mark on his face, and swayed his disciples, as they followed him up the rocky road on his last journey to Jerusalem, urged him on his solitary path from the peaceful seclusion of Nazareth to his public life of conflict, sorrow, and rejection, with the cross closing the view. The baptism was, on his part, the assumption of his messianic office; and on God's, his anointing or coronation as the king. There are three stages in this lesson: The preliminary dialogue, which explains the paradox of baptism of the sinless and with the sinful, the Divine anointing of the King, and the Divine proclamation.

1. The becomingness of the apparently unbecoming baptism. It was a baptism of repentance, in which the subjects confessed their sins. The stern preacher, who lowered his tone of denunciation before no rank, and refused to baptize the most religious Pharisees, not because they were too good, but because they were too bad for the rite, bows in lowliest abatement before his carpenter cousin, and feels that his own character shows black against that lustrous whiteness. The Greek puts emphasis on the pronouns in the sentence, "I have need . . . of thee . . . thou to me." It is like "Dost thou wash my feet?" In its consciousness of unworthiness and sin, while so unlike the saying in its recognition of some cleansing virtue in Jesus, for which the preacher of righteousness yearned. Who would have thought, when John was flashing and thundering against sin, that such sense of his own evil underlay his boldness? He clearly feels that Jesus is his superior, and needs no baptism of repentance. How had he come to this conviction? Difficulties have been raised as to the consistency of those words with his declaration that he "know him not." But, not to dwell on the fact that anticipations and expectations are not knowledge why should this insight into the character of Jesus not have then been granted unto him by prophetic intuition, as he gazed on the gentle face? Why should not the Divine voice have then, sounded in John's heart, "Arise, anoint him for this is he?" It is a pure assumption that John had previous knowledge of Jesus. The city in the hill country of Judea where his boyhood had possibly been passed, was far from Nazareth, and he had very early betaken himself to the desert and its isolation. The circumstances of the nativity may, or may not, have been known to him; but there is no reason to explain this conviction of the inappropriateness of his baptism of Jesus by previous knowledge. The other explanation seems to me both more probable and more accordant

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that seem strange? Is it not natural that his utterances to men should be conditioned by their stage of knowledge, and should attach themselves to previous revelations? Why should he not speak from heaven an illuminating word, which interprets whole regions of the Old Testament? This divine testimony touches first the mystery of our Lord's nature. Son of God is not a mere synonym of Messiah, but it includes the distinct conception of divine origin and of consequent divine nature. The name implies that the relation between him and the Father is unique. It is not exhausted by reference to our Lord's supernatural birth, but goes back to eternal depths, when "in the beginning the Word was with God." His designation to his messianic work, his supernatural entrance into humanity, are consequences of that antetemporal and extra-creatural relation. Jesus is the King of glory because he is the everlasting Son of the Father.

The voice attests the Divine complacency in him. The form of the verb in the Greek implies a definite past delight of the Father in the Son, and carries back our thoughts to that wonderful intercourse of which Jesus lets us catch a momentary glimpse when he says: "Thou lovedst me before the foundation of the world." Science is best in the presence of such words. Science is best when the Father mirrored himself in the eternal Son and rejoiced in the perfect likeness, which was at once the beam from his brightness and the reflection of his beauty. From eternity the mysterious depths of the Divine nature moved in soft waves of love and in its solitude there was society. There are heights where we cannot walk, but on the lower levels, such words teach us the absolute sinlessness of Jesus, and are the Divine attestation of the truth of his own claim, "The Father hath not left me alone; because I do always the things that please him."

Nor can we leave out of view the thought that the Father's delight in the Son is through the Son extended to all who love and trust the Son. In Jesus God is well pleased towards us. That complacent delight embraces us too, if we become sons through faith in the only begotten Son. The dove that rested on his head will come and nestle in our hearts, and brood there, over their chaos, if we have faith in Christ. Sonship, Divine favor, the abiding Spirit, the share in his kingdom, the inheritance of his throne, may all be ours if we listen to that voice which on the Mount of Transfiguration renewed its witness to Jesus with the added exhortation "Hear ye him." If we anoint him king over our hearts, we shall be quickened by his Spirit, and made sharers in his royalty.

CONDITIONAL IMMORTALITY

OBJECTIONS TO NO. XVIII BY T. W. BARTLETT, M. D., OF WEST VIRGINIA.

IN discussing the creation of man, Dr. Frost seems to take the view that man is a quality instead of a trinity. And yet after reading his article carefully through, if it were not for his explicit declaration to the contrary I should almost think he believed man a trinity.

Let us look for a moment at what he says on this point. "But it is important to establish the fact that man is a two-fold being and not a trinity." And claims it is important in order to confute the Annihilationists. He then goes on to say "man is a dichotomy, the account of man's creation proves this. God breathed into man the breath of life and he became a living soul. There are only two elements mentioned, dust of the ground and breath of life, a material body and a living soul." I desire the reader to notice carefully the last clause of the above sentence and see if Dr. Frost does not make the "breath of life" and "living soul" one and the same thing.

The Bible does not teach any such thing, but distinctly states that after man was "formed of the dust of the ground," and God breathed into his nostrils the breath of life, he then and not until then "became a living soul." A living soul was not one of the elements used but resulted from a combination of the elements used. The elements used being a

corporeal body and the breath of life; the combination resulting in man (in his entirety) becoming a "living soul." Two simple physical substances, a "clay atom," united by chemistry, form a new and different substance. So it was when man's body was formed of the dust. It was as inert as a stone until God breathed the breath of life into his nostrils, then he became a living soul, a human being.

In the first chapter of Genesis and twenty-seventh verse we find that man was created in the image of God, and God being a trinity, consisting of three distinct persons, and for aught we know of more grades of substance than one, for if we deny this we would seem to limit him, which we have no right to do; man also should be a trinity. But again the Dr. says: "It is proper to admit that while spirit and soul are often used interchangeably, and always designate one and the same individual substance they are sometimes contrasted with each other." And he refers to passages of Scripture, which will be needed further on. But this is the first time I ever knew an author state a substance to be one and indivisible, and then in the same sentence speak of it as two by declaring that "they are sometimes contrasted with each other." Again he says there are not three distinct substances, body, soul and spirit. Spirit and soul do not differ from each other as they do from the body, they are one and the same indivisible, indistinguishable principle in man with two aspects or ranges of operation. What the Doctor means by saying "two aspects or ranges of operation" I do not know. How do they operate? In conjunction or opposition? And why say they are not of it, if there is only one? But again he says it is possible that a substance which is indivisible, being only one substance, can be contrasted with each other, and become two. Is a proposition I am more puzzled to understand than anything I ever met since my earliest recollection. But Paul in Heb. iii. 12 says: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow."

Now it is well known by anatomists that there is a wide difference between the joints and marrow, and if the soul and spirit are as easily separated as they, then it necessarily follows that the Doctor is mistaken, for they surely are divisible. And again in Thess. v. 23 Paul says: "I pray God your whole spirit and soul and body be preserved blameless."

Now unless these statements of Paul, the one declaring that the soul and spirit are divisible and the other declaring that there is a spirit and a soul and a body, can be met and confuted, or interpreted to mean something else, or it be made to appear that the sacred writer did not mean what he said or wrote, then it necessarily follows that man is trinity. It is not for Dr. Frost to meet what I say, but these passages of Scripture.

I am as well satisfied as Dr. Frost that the body of man was inert, that it possessed no life in itself, and would have remained so had not life been infused into it; but whether the soul or the spirit or neither of them is the life, I shall not attempt to say. But that God is the source of all life I do not doubt. But how denying man's trinity can assist us in meeting Annihilationists I can not see.

But Dr. Frost says that "psuche" and "pneuma" as used in Matthew x. 28, and xxvii. 50, mean the same thing, viz., life. If they mean nothing but life here what do they mean in other situations? May we not easily run into materialism or the Annihilation doctrine by adhering to these views, soul or spirit meaning nothing but life? But evidently in Matt. xxvii. 50, more than a mere human life was given up in his death; giving up the ghost meaning not only the separation of a human life from a human body, but the human body being separated or forsaken by the Divinity as well.

Dr. Frost says: "Annihilationists as a class hold to the trichotomous theory of man's original constitution." But he will find many who are not Annihilationists that hold the trichotomous theory. The Rev. Dr. Schlarke, of Winchester, Tenn., in a letter dated July 3, 1870, says: "After some years of close study I am fully satisfied that the work of God presents man as a trinity being, spirit, soul and body. 1 Thess. v. 23. Soul and spirit are separate and distinct in God's word, one the seat of the appetites and the affections, the other

of the reason or judgment. Animals possessing souls but not spirits."

"This can be plainly shown from God's word, the soul being the connecting link between the spirit and the body." Then on July 25, 1870, he wrote: "1 Thess. v. 23, and Heb. iv. 12 teach the separate character of soul and spirit. Also the distinction between them, the soul is the seat of all affections and appetites.

It loves. 1 Sam. xv. 1, etc.
It hates. 2 Sam. v. 8

It pities. Ezk. xxiv. 21.
It is the seat of the appetite. 1 Sam. i. 1.

It is the seat of the appetites. Luke xii. 19.

The derived meanings grow out of this, hence, appetite, pleasure and desire are used to translate the Hebrew soul. The spirit is the seat of intelligence and judgment. 1 Cor. ii. 11. Hence it is translated (the Hebrew) mind. Ezk. xli. 5 and other places. This distinction runs through the whole Bible; hence it is shown a natural (i. e., a soul-led) body, it is raised a spiritual (i. e., it is a spirit-led) body. Spirit and matter having such opposite properties they cannot, so it seems to me, act together without some connecting link, this I find in the soul, (an entity which touches matter on the one hand and spirit on the other.) Thus man is tri-unity, a trinity."

The Rev. G. H. McKnight, D. D., in a communication entitled "Trichotomy," dated August, 1882, after speaking of man as a trinity, says:

"The question itself I regard of the greatest importance, because by this three-fold division only, as I believe, can the materialist be successfully met and answered. For if man is dual only, if he has only body and soul or physical powers and intellectual which are identical with spiritual, then it seems impossible to show that he is in any wise superior to the brute, except in degree; and hence he may be only the outcome of the brute, or a superior animal merely, as the materialistic evolutionists contend. But if he has a spirit which the brute has not, separate, distinct and independent of both body and soul or mind, capable of appreciating divine things and reaching the divine image and likeness, then he has a nature which the brute has not, and which is infinitely above him. In the first chapter of Genesis we are told that God created man in his own image and likeness. Not first as a moneron or as a germ of the brute species or as a brute in any sense whatever, but as man in his likeness."

"And further on he says: And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

Now in the Hebrew it reads, "the breath of lives" or as a mental philosopher renders it, "the breath of two lives." This then would seem to indicate natural and spiritual life. Living soul may be translated living creature. But this living creature was constituted of body and spirit, or in other words was trinity, and hence was in the image and likeness of God."

Then, after quoting evidence of the trinity of God, he says, "Of course if God is trinity and man was made in his image he also is trinity in his nature. First, it is clear that his body was made of dust, or clay. This then was matter. Secondly, it is clear that something was added to this material form, that in itself it had no life. This was the breath of God, which, as we have seen, includes two lives. This is indicated by two Hebrew words, *nephesh* and *neshamah*, the former meaning, as I believe, the animal soul which man has in common with the brute, and the latter meaning the spirit, which is immortal. This seems clear from the fact that *nephesh* is repeatedly used in the Scripture to denote the life, or soul, of the brute, but *neshamah* is not so used. There is another Hebrew word, *rosach*, which, in our authorized version, is translated spirit, and is found in Eccl. iii. 21, which reads, 'Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward?' The word spirit is the same here (*rosach*) in regard to both man and beast, but it may be well doubted, as another suggests, whether this refers to man's future life. An-

other rendering of the passage is, 'Who knoweth the spirit of man, that goeth erect, and the spirit of the beast, that goeth prone on all fours?' But the word *neshamah* is not used, and hence man's highest nature is not here intended."

And here it is proper to remark that it is not reasonable that man's immortal nature should be meant, for that would make it necessary that the beast should be immortal also, a position which very few theologians would be likely to assume. We find in Gen. iii. 14 an evidence of a very degraded position the serpent, ape or the creature that beguiled the woman should assume after his base act. No doubt he had walked erect or on all fours, but was now degraded to the extent that he must crawl on his belly, or walk low on the ground like a lizard, having legs, but moving in a very humble manner. Then Dr. McKnight, after quoting 1 Thess. v. 23, states, "Here three Greek words are used, all having different significations, the immortal life, or spirit, the animal soul, or mind, identified with the brain, which the brute also has, and the physical powers, or body. But again, it is well to observe that this view of the passage in Thessalonians corresponds to St. Paul's teaching elsewhere. 1 Cor. ii. 14 he says, 'The natural man (*psuchikos anthrospos*) receiveth not the things of the Spirit of God, for they are foolishness to him.' The natural man here might be rendered the soul-man; and this seems to be synonymous in meaning with the carnal mind spoken of elsewhere. The natural, or carnal, mind does not receive the things of God. Why? Because they are spiritually discerned. The carnal mind, as this same apostle says in Rom. viii. 7, is enmity to God, that is, the mind of the flesh, or as we might say, the mind of matter. What is this but the *psucha*, which is the animal soul, or mind, and has no capacity for spiritual conceptions, ideas or aspirations? I am aware that the usual interpretation of the apostle's words is that the carnal mind is the mind, or soul, made gross and vile by sin; but so long as he makes the distinction itself between the soul and spirit (*psucha* and *pneuma*) it seems to be a better interpretation, and one which throws more light upon the whole scope of his teaching, to make the carnal mind identical with the *psucha*, or animal soul. There is one other passage to which I desire to refer before closing this argument for the threefold nature of man. This passage is 1 Cor. xv., in which St. Paul makes his famous argument in favor of the resurrection. No part of this chapter has given rise perhaps to more controversy than what he says in the forty-fourth verse: 'There is a natural body and there is a spiritual body.' The Greek is literally a soul-body and a spirit-body, of body of the *psucha* and body of the *pneuma*. Now then may not the apostle mean this? There is a body or form which the spirit takes on at death, a body ethereal, spiritual, akin to the spirit itself. But there is another body, which perishes with the soul in the grave, yet which shall be restored in the resurrection in the last day. Mark the language of the writer here, the present tense is used, 'There is a natural body.' That body now exists. But so there is, not that there will be, but there is, a spiritual body, a body now existing."

From the foregoing I conclude, if nothing more could be said in favor of the position, that man consists of two immaterial entities, and that Paul does teach the trinity of man. And further, to what else could Paul refer when he spoke of a war of or in himself? when he spoke of his continually falling into error? A war between the spirit essence and the passions and appetites? I can, with my feeble powers of perception, see nothing more than the soul continually leading him astray. But such was not the desire of his higher or spiritual nature but of the carnal mind, or that part of the incorporeal organization which is the seat of the appetites, passions, etc.

One more thought and I am done. Not having the time to inquire into the numerous other quotations of Dr. Frost I venture the opinion that none of them will contradict, if properly interpreted, the positive statements referred to by me and those from whom I have quoted as actual facts; for no truth in nature or the Bible is or ever can be contradicted by any other truth.

ROBERTSON-EDWARDS DEBATE.

A DISCUSSION ON Church Identity between A. A. Edwards of the Hardshell order has just closed at Rhoad's Mill, Ark., fifteen miles west of Fayetteville, resulting in a glorious victory for truth and the cause of Christ.

Mr. Edwards is the Hardshell puglist who has been cavorting all over this country debating and challenging parties to discussion and especially misrepresenting the Baptist church and all their work and agencies in carrying forward the gospel at home and abroad. He can demand a do-or-die contest was arranged for a five days discussion at the above named place, commencing July eighth. Mr. Edwards is almost blind, and depends, however, little on notes or sight, having his power of vision and all of his proof texts and historical references by memory and at his tongue's end. He has come off victorious in two or three discussions with incompetent opponents previous to this, and had high hopes in this one, but in this discussion he had a champion to meet who by chemical and a great deal more than he was.

Bro. Robertson has a collegiate education, fine literary abilities, and he is a clear and logical reasoner and a forcible speaker; and also he has one of the best brains in the State. With all this, and having the truth as it includes victory was sure and certain. In this discussion, Bro. Robertson ministered Hardshellism and showed that the so-called themselves Primitive Baptists are of very modern origin, and that they are without the ordinances, being a sect, and as virulent misrepresenters and opposers to every good work and enterprise, in a stand without a parallel according to members. The fact was clearly brought out that a thing called an anti-mission church was the top piece of Satan's work, set on foot to oppose the progress and spread of the gospel and the salvation of sinners, and that it was fed on ignorance and superstition, and that while Christ works through his church, the devil works through his. Some months since, in a discussion with this same Edwards, Rev. C. P. Tupper surrenders! Not wishing to be a church and man but Bro. Robert an expelled the matter from around this noted subject and showed clearly that it is not a church's ordinance, was not connected with the Lord's supper, was not delivered among the all things to the churches by the apostle, and that it has no place in history through the ages.

One of the main characteristics of the Hardshell puglist was that faith is the gift of God, but the Scriptures set the fact that it is something we can do for ourselves. But the crowning effort of this anti-mission puglist was the fighting of Mission Boards and their work. Every phase of misrepresentation and false charges, cavilling and quibbling was resorted to, but as in every other point, he was driven to the wall. Bro. Robertson eloquently and grandly showed the glorious work of missions and the spread of the gospel by our denomination at home and abroad! The sun never sets on a Baptist church; is one result as a monument to this work. But the so-called Primitive Baptists oppose missions and all their agencies, and the opposing education and Sunday-schools, and the preaching of the gospel to sinners and as legitimate consequences as far as they are concerned the millennium will soon come, and they will rest from their arduous labors, for there will be none of them. So note it be. This discussion will do so in the next months of the allens and stopping their proselytizing, and it will set some who have been a little shaky on some things. I. N. ANDERSON, Prairie Grove, Ark., July 25, 1887.

NOTES FROM THE EAST.

BY O. L. H. I have been some time since I sent any notes. But there have been quite enough to claim attention. Bro. Taylor and the noble First church are moving on nicely. The new house, which is a model of beauty and convenience, is nearing completion, and they are paving as they go. Noble example. Bro. Taylor does not take a regular vacation. Messy Creek College "doctored his divinity," and he is staying at home to keep it from getting sick any more.

Ca'vary church grows more internally than in numbers. They abound in the spirit of work and liberality. The ladies of the congregation, with a little help from the brethren, presented the pastor with an elegant suit of clothes, besides a great variety of other gifts. Two men, not members, presented pastor and wife with a fifty dollar check and a twenty dollar check.

The Sunday-school of two hundred and fifty has contributed some thirty or forty dollars to missions, in addition to all home expenses.

The city has before it two absorbing questions. The new railroads and prohibition. The tax of \$500,000 for a northern and southern outlet will be voted almost unanimously on August thirteenth.

Prohibition. As I speak of this, I should speak of all East Tennessee. Knoxville is thoroughly stirred on the subject. Lectures are provided at the rate of about three a week from the best men, aided by much valuable home talent. I suppose the church members will hardly cast an adverse vote. A large number of the other men, including moderate drinkers and drunkards declare they will vote for it. One of our dailies, the *Evening Sentinel*, has vigorously advocated the bill from the start. The *Journal* has lent good aid. The *Tribune* is not active either way. But the *Sunday Tonic* has vigorously opposed it.

Outside of Knoxville, they tell me, it is favored almost everywhere. And we wish our herald to stand on the Cumberland mountain all day September twenty-ninth, and call it Middle and West Tennessee. The East is sweeping every precinct for prohibition. It'lly, my brethren, and let us be free.

A PLEASANT TRIP WEST.—Your Noter has been down to Memphis to see how you do. A very pleasant ride brought us to your doors. We were met at the depot and driven out to "Areadia," the pleasant home of our editor-in-chief. Here a most delightful day was spent. And in the afternoon, in company with Doctor and Mrs. Graves, and Miss Lola Graves, we ran out to Germantown and the Big Hatchie. At the request of the committee we preached at night. In the audience were our company, Bro. J. H. Burm, one of the presbytery who ordained me, Professor J. R. Man and Dupree, of the Southwestern Baptist University, who helped to educate me. Immixing with what pleasure I spoke to such men. It was a miniature edition of The Teachers' Taught. The Association put on her a regular. And when the old brethren, as Burm, Rogers, Phillips and J. R. Graves, together with those in their prime, as Johnston, Kincaid, Faulkner, Venable and Ande son, and her young men, as Wise, Trotter, Young and Dickinson, and men, as Wise, Trotter, Young and Dickinson, and men, as Wise, Trotter, Young and Dickinson, took their Snow, together with a host of others, took their seats in that big, it was a grand sight. It was enough to make one's spirits glow, and his heart swell with gratitude close akin to pride.

Graves moderator, J. D. Anderson clerk, R. G. Craig treasurer, were soon elected. Then they shouted all aboard! and off she went. And gentle reader, I never saw an Association gather up her strength and get right down to business so quick, nor follow it so closely, nor keep the standard up so high to the close, in all my experience. It was like the ransomed host of God marching on to victory.

The chair had scarcely announced all ready for business before Sacy Lord, the chairman, was on his feet to read the report on temperance. It was a prohibition report. Lord led the discussion in a wise and vigorous address. Venable followed, and far surpassed anything I ever heard him do. The speech ought to be written out for some Review. Except a short intermission, the speaking, which was of a very high order, continued till nine thirty, when a motion was made to adjourn, but p. m., when a motion was made to adjourn, could not find a second. But they did adjourn, with many speeches unaid. That was a sample of their work. Ministerial education was introduced by Eld. T. W. Young, a recent graduate of the University, and before the close nearly five hundred dollars was raised.

State missions even surpassed that, for before any one knew of his election, Bro. J. H. Anderson, State Secretary, was in the house. He captured the Association bodily, and they gave him over five hundred dollars in cash and good pledges to help him on the way. But enough! It was all good, orderly, vigorous, inspiring. The hospitality of Germantown was in keeping with the Association. One scarcely knew whether he was favored or conferring favor by being entertained. I have something else I wish to tell you next time. Let us thank God and take courage. Tennessee for State missions and prohibition.

BAPTISM GODS WITNESS.

BY J. D. MERRITT. NO. IV.—REPRINTED.

IF BAPTISM is not a saving ordinance, was a part of the strange question which we were considering. For a Romanist it would not be a strange matter to hear him ask such a question for his idea of an ordinance is a sacrament, and by grace is conveyed to the soul. If it is not this, then what use is it?

What do the Baptists baptize for? Do they expect to escape by degrees? If it is not a measure of salvation, what use do they gain by it? For a Romanist, on whose system the Savior holds a very subordinate place, he is supposed to lose his salvation by course the first thing he trusts in. "A saving ordinance," says our pastor, "is, however, is not a Romanist."

I meet this whole matter at once, by asking the question: "Is it any part of design to baptize, that it should be saving? If it is not, that an ordinance is for God's service, and not our salvation?" Baptism is not a sacrament, and is an ordinance and a favor, and a service and name.

The ordinance of the Lord's supper was ordained to save us, it was ordained to show the Father and Christ. The loaf testifies of the body of Christ, and the cup testifies of the blood of Christ. It is as often as ye eat this bread and drink this cup, ye show the Lord's death till he come." 1 Cor. x. 26. Thus it is shown, the ordinance is not for me but for my Lord.

The word show in this case, is the same as the original as preach or proclaim.

The testimony of the ordinance speaks for Christ, and such was its design. Those who make use of it for any other purpose, will have to answer to their Master.

The Sabbath is an ordinance of God. It was given as a memorial of creation. The reason given for its observance or why we should keep it holy is "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day." Exod. xx. 2. And there the day is, and there the day stands as an ordinance, witness to testify to the work of creation. The attack of Infidels made upon the Sabbath, as God's ordinance, takes an additional significance when we consider the witnessing character of the Sabbath. The voice of the Sabbath speaks for God and his work.

Now place baptism in this category. Baptism like the Lord's supper, like the Sabbath, is an ordinance, and as such it speaks for God. The strange opposition to baptism is owing to the testimony which it bears.

It is this testimony-bearing character of baptism for which I am contending, as against the use which men would make of it. As against it being a saving ordinance.

If baptism be effective of my salvation then it is an instrument, not an ordinance; it is a means, not an ordinance. Unlike the Sabbath, or the Lord's supper, it speaks for me, not for God.

When the ordinance of the Lord's passover was ordained, God said to Moses: "And it shall come to pass, when your children shall say unto you, what mean ye by this service? That ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." Exod. xii. 26, 27.

Concerning this there are two things to be said. 1. This ordinance is said to be a service, a feast to the Lord v. 14.

It was a memorial, a witness to testify to something done, not the instrument in the doing of it. It is the Lord's passover, it speaks for him rather than for them. It is the sign of an ordinance to do this. What mean ye by this service? Why we mean that the Lord passed over our houses.

2. While it speaks of their deliverance, it was the blood that saved them. And when he seeth the blood; it was this, the blood, which decided the matter. When God saw the blood, he looked no further; all else was contained in this. Whoever goes as far as the blood is not going to stop there, but will set his house in order for the journey. It speaks to God and tells the story for the family within.

That the lamb has been slain the blood testifies; that it was sacrificed for this family is seen by its sprinkling upon the fluted and upon the door posts.

When the departing Israelites start, they will pass between and under the blood. Thus the ordinance always talks, or speaks and tells what God has done for this people, would baptism speak of our salvation? It never is related to salvation, it is only related to the case of the passover, the blood of the lamb.

It is not the blood, but the water, that is the ordinance. It is not the water, but the blood, that is the ordinance. It is not the water, but the blood, that is the ordinance. It is not the water, but the blood, that is the ordinance.

Now, if we have a witness, as these poems, I would not say that I know what it means. I would not say that I know what it means. I would not say that I know what it means. I would not say that I know what it means.

What is the meaning of the ordinance? It is mine. It is mine.

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ward course by insidious degrees ought to know where the road ends which they descend night and day. What if it stops abruptly on the precipice of perdition? Where would one naturally expect that path to end which begins at a distillery? What will the last step be when the first step is planted upon the prostrate forms of conscience, religion and public good? What juggle, what infernal phantasy has possessed the mind, when public prosperity is sought for amid the ruins of Liberty, Industry, morality and religion?—HERRICK WARD BEECHER IN 1846.

AN EMILY'S DENIAL.—The New York Evangelist prints the following letter of one of the most powerful of the Mohammedan emirs, King Malike of Nupe, who writes to a Protestant missionary.

"It is not a long matter, it is about a barasa (from the word barasa, barasa, by God) it has ruined our country, it has ruined our people very much, it has made our people become mad. I have given a law that no one dares to buy or sell, and any one found selling it, his house is to be eaten up (punished); any one found drunk will be killed. I have told all the Christians traders that I agree to everything for trade except barasa. I have told Mr. McIntosh a people to say the barasa remaining with them must be returned down the river. For God and the prophet's sake, he must help us in this matter that of barasa. We all have confidence in him. He must not leave our country to become spoiled by barasa."

The poor man's tax.—It is claimed that the city can't get along without the revenue from the saloons. This revenue comes out of the men who drink the whiskey—mostly poor men without property, who would have little or no tax to pay otherwise. Let the saloons be closed and this tax will have to be raised out of the property owners. It will be so little more that they will hardly feel it, and say they will cheerfully pay it to get rid of whiskey. But the drunk drinkers pay ten times as much to the saloons as they pay to the city. They get too big a commission for collecting a little revenue. The tax collector will do it for a great deal less money and be glad to get the job.

MAN'S RIGHT TO DRINK.—It is frequently said of a drunkard that he harms nobody but himself. The Bible says that God will visit the iniquities of the father's upon the children of the third and fourth generation. In nothing is this more true than in the effects of drunkenness. The thirst for drink is hereditary and is visited upon the children of the third and fourth generation. In this question it is well to inquire why weak minded children are often born to intelligent parents. Is not drunkenness one of the principal causes? What right has a man to punish his own posterity as well as his present family.

Mr. Wolford, the depot agent at Cartersville, Ga., says that now while prohibition is in effect in that county the amount of liquor brought into the town by freight and express is not one fortieth of the amount that was brought in before prohibition began.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS.

- Bech River, Bible Grove church, five miles north of Lone Elm, eight miles northeast of Lexington, Henderson county, September 21th.
- Benah, Palestine church, Obion county, Aug 31st.
- Bi Emory, Union church, Morgan county, near east rail road station Lansing, September 1st.
- Central, Lexington, September 16th.
- Chilhowee, Sugar Loaf church, Sevier county, August 25 th.
- Clinton, Zion Hill church, Anderson county, September 22nd.
- Concord, Santa Fe church, August 4th.
- Cumberland, Orinda church, Robertson county, twelve miles from Springfield, August 18th.
- Cumberland Gap, Cave Springs church, Clatsop county, October 6 th.
- Duck River, Mount Zion church, Giles county, eight miles north of Palaski, August 26th.
- Eastonalee, Rogers Creek church, Macon county, September 15th.
- East Tennessee, Pleasant Grove church, Coke county, September 22nd.
- Knox, Dixon Creek church, October 5th.
- Kronshah, South Fork Union church, Dyer county, September 24th.
- 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.

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 20th. Long Creek, No minute.

Mulberry Gap, Pleasant Hill church, Hawkins county, September 1st.

Nolichucky, Cedar Grove church, Hamden county, near Palber's station, August 18th.

Northern, Big Spring church, Union county, September 13th.

Occo, Clovertown church, twelve miles north-west of Cleveland, September 20th.

Providence, New Providence church, Loudon county, September 29th.

Salem, Hickman's Creek church, Smith county, September 15th.

Sepatchie Valley, Mount Pleasant church, Sepatchie county, September 9 th.

Sevier, Henderson Springs church, Sevier county, October 4 th.

Southwestern District, Liberty church, Carroll county, October 1th.

Stockton's Valley, Mount Air church, Pickett county, five miles east of Byrdtown, September 10th.

Sweetwater, Mouse Creek, M. Mann county, September 8th.

Tennessee, Rocky Valley church, three miles south of New Market, Johnson county, September 29 th.

Union, Hopewell church, Putnam county, September 23 d.

Unity, Fried-hip church, six miles east of Henderson, M. A. O. R. R., September 7th.

Whitcomb Grove, Laurel Hill church, Roanoke county, September 30th.

Watauga, Watauga church, Carter county, September 30th.

Western District, No minute.

West Union, No minute.

Historical.

TRINE IMMERSION.

The Dunkards, who are true immersionists, are making no little stir in parts of Missouri and the Northwestern States, and we are in receipt of inquiries about trine immersion, it was the only primitive mode sustained by the scriptures, and what about it? We therefore publish four articles from the pen of Robert Robinson of England, which will interest us we think.

Now let the evidence that trine immersion was not universal from the beginning, but that single immersion was also practiced. The following are extracted from Robinson's History of Baptism: "Immersion, single or trine, was the ordinary mode of baptizing in the Catholic Church from the beginning till the Reformation; and the Lutheran reformers continued it." [Page 41].

Baptism was universally performed by immersion, single or trine, for the first thirteen hundred years - from thence till after the Reformation it was generally performed by trine immersion. Pouring or sprinkling began only to be allowed for baptism, only in the eighth century, in cases of necessity." [Page 132.] "In the reign of Charlemagne, the law of baptism was excessively severe. It was death for a man to refuse to be baptized. . . . Baptism was defined immersion single or trine. Alvin, the emperor's prime ecclesiastic, contented warmly for trine immersion; but some bishops practiced the Roman mode and dipped only once." [three ancient authorities are referred to by Robinson for this statement.] [Page 125.] "To prevent confusion the hierarchies of Greece and Rome issued directions as to each person's part (in baptism). Father Mabillon has collected the most ancient copies, the first being of the ninth, and supposed to describe the seventh or eighth century; the last, the fourteenth; and he published sixteen. In regard to the mode of baptizing, there is not a trace of sprinkling or pouring; it is dipping, and, in some trine-immersion." [Page 76.] A Catholic commentator upon the mode of baptism, after speaking of sprinkling says: "It is safest, in all possible cases, to immerse the whole body, and most laudable to immerse three times" (showing the alternation of single). [Page 128.] The Spaniards, as a nation, used single immersion, from the sixth century at least. [Page 435.] "The Greek dissenters all baptized, and particularly the Eusebians, who denied the Trinity and rejected the baptism of trine-immersion of the Established

Church, and substituted baptism by single immersion, either in the name of Christ or the death of Christ." [Page 18.] "The rubrics of baptism ordered that the priests should teach their parishioners to get by heart the form of baptism. . . . that they should charge only one of them to utter the words once, clearly and distinctly, word for word. . . . that they should order them dipped three times or once, or sprinkle in cases of extreme danger." [Page 520.]

3. Was single immersion unknown in the early centuries? It is true it was invented in 1522 and that it was "unknown in any age before the year 1522." Mr. Thurmond says (with regard to the Greek Church) "the one universal custom of the world, without a single exception, was the threefold dipping down to the sixth century, and with the exception of a few of the Spanish Catholics, was not known till the year 1522." This is a very extraordinary statement in view of the evidence adduced by Robinson in the last paragraph. It is continued in the following manner: "The trinitarianism by which we are distinguished, is a single immersion so early as A. D. 181. [Page 18, 511.] Mons. Daille, in a dissertation on baptism, states that the apostles were baptized by immersion." [Ibid.] "New writers upon ecclesiastical history are the most ignorant of ecclesiastical rules extant. It is claimed by them that they belong to the earliest apostles, and that the salvation of the apostles. They are the very opposite of what is extant; and they express themselves as being 'single immersion,' showing that single immersion was practiced in the very earliest ages of which we have ecclesiastical records."

4. What was the original trinitarianism, and is the meaning attached to it by the ecclesiastical system of antiquity (viewed as it is being regarded as the truth)? A definite answer cannot be given to the first part of this question as regards fixing a date and stating the circumstances which led to the adoption of trinitarianism, simply because ecclesiastical history does not furnish the means for the other. Robinson says, page 132, "the practice was universal among the fathers of the Catholic kind," that is, among the fathers of the Catholic kind, as evidenced by the extracts already quoted; but he adds it was "single immersion." There are certain cases, however, which are worthy to appear in a general history of baptism, and which are satisfactory to us as regards the present question. The first allusion to baptism by trine immersion, expanded by a number of theologians, was a decree of the Synod of Chalcedon, A. D. 451, which was generally performed by trine immersion. Pouring or sprinkling began only to be allowed for baptism, only in the eighth century, in cases of necessity." [Page 132.] "In the reign of Charlemagne, the law of baptism was excessively severe. It was death for a man to refuse to be baptized. . . . Baptism was defined immersion single or trine. Alvin, the emperor's prime ecclesiastic, contented warmly for trine immersion; but some bishops practiced the Roman mode and dipped only once." [three ancient authorities are referred to by Robinson for this statement.] [Page 125.] "To prevent confusion the hierarchies of Greece and Rome issued directions as to each person's part (in baptism). Father Mabillon has collected the most ancient copies, the first being of the ninth, and supposed to describe the seventh or eighth century; the last, the fourteenth; and he published sixteen. In regard to the mode of baptizing, there is not a trace of sprinkling or pouring; it is dipping, and, in some trine-immersion." [Page 76.] A Catholic commentator upon the mode of baptism, after speaking of sprinkling says: "It is safest, in all possible cases, to immerse the whole body, and most laudable to immerse three times" (showing the alternation of single). [Page 128.] The Spaniards, as a nation, used single immersion, from the sixth century at least. [Page 435.] "The Greek dissenters all baptized, and particularly the Eusebians, who denied the Trinity and rejected the baptism of trine-immersion of the Established

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5. Who were the upholders of trine-immersion; and who were the practitioners of single immersion from the very beginning? These extracts prove that trine immersion was regarded as the symbol of the Trinity. It is but going one step farther to assume it was invented to uphold this doctrine, or adopted from a previous corruption to sanction it. There was invention somewhere. The evidence shows this. Either some discarded trine-immersion for single, or some added to single immersion and made it trine. Even apart from the years of the New Testament, it would not be difficult to raise a theory on which side the innovation took place. The trine-immersionists were men in power, and who did not bid themselves the authority of Scripture, but claimed an equal authority for tradition, and the right of stating and enforcing that tradition, who therefore had the amplest opportunity of adopting and establishing any vagary that might suit their fancy or their convenience. This was the hierarchy of the Catholic Church. There were those, however, who did not accept their traditions, and with whom they held no communion. Thus Robinson says: "The hierarchy was formed long before Constantine established it. . . . There were real Christian churches in the city (of Rome) with whom they held no communion and whom they persecuted as far as they could. Constantine only brought the greater faction into public; they suppressed the rest." [Page 346.] [It is evident that those who were suppressed were single immersionists and the suppressors trine-immersionists. B.]

6. Granted there have been changes in baptism with whom did they originate? With those who claimed official power to enact laws under the assumed guidance of the Spirit of God, or the unpopular, obscure and poor heretics, who in all ages, have rejected tradition and adhered to the word of God? This is in part answered. It remains but to see how stood those persecuted heretics with regard to baptism. Robinson, speaking of the final application of baptism to infants, says: "But this is only to be understood of Catholic hierarchies; for it does not appear that those Christians, whom the domineering parties called 'heretics,' made any such alterations in baptism." [Page 15.]

7. Was single immersion ever practiced by the apostles? It is true it was invented in 1522 and that it was "unknown in any age before the year 1522." Mr. Thurmond says (with regard to the Greek Church) "the one universal custom of the world, without a single exception, was the threefold dipping down to the sixth century, and with the exception of a few of the Spanish Catholics, was not known till the year 1522." This is a very extraordinary statement in view of the evidence adduced by Robinson in the last paragraph. It is continued in the following manner: "The trinitarianism by which we are distinguished, is a single immersion so early as A. D. 181. [Page 18, 511.] Mons. Daille, in a dissertation on baptism, states that the apostles were baptized by immersion." [Ibid.] "New writers upon ecclesiastical history are the most ignorant of ecclesiastical rules extant. It is claimed by them that they belong to the earliest apostles, and that the salvation of the apostles. They are the very opposite of what is extant; and they express themselves as being 'single immersion,' showing that single immersion was practiced in the very earliest ages of which we have ecclesiastical records."

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the practice was associated with the doctrine of the Trinity. . . . "James Sadoleto, who was first secretary to Leo X., and afterwards created a cardinal by Paul III., in the year 1536, says: "Our trine-immersion in water at baptism, and our trine-immersion, denotes that we are buried with Christ in the faith of the true Trinity, and that we rise again with Christ in the same belief." [Robinson, page 411.] Speaking of a picture on an octagon font in Oxford Chapel, Robinson says: "The two Catholic reasons for trine-immersion are represented here—the one by an angel, an executioner in his hand, with a triangle to represent the Trinity; the other a woman sitting and holding a dead corpse in her lap to signify either the dead body of Christ, or a dying and being buried with him in baptism by trine-immersion, which represented the three days burial of Jesus. . . . The Catholics speak of baptizers abroad, which used to flow with water at a rate without the aid of art, to become dry of themselves after the priest had done baptizing. They gave out this for a miracle in proof of the doctrine of the Trinity into which they were baptized." [Page 381.] In A. D. 381, Gregory pronounced the foreordination of Basil, and alluded to baptism as a Trinitarian thing. [Page 253.] "The metropolitan of all Greece. . . . advises the good matrons to lay aside the use of domestic handmaids, and to give them (the children) the trinity, that is baptism as the only great and good gift." [Page 250.] "When the scenery was removed, it was found that the chief secret of the doctrine was of a Trinity. It was the principle of the doctrine. . . . it was that without which all the ceremonies were inefficient and baptism itself invalid." [Page 243.]

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WHAT IS TRUE CULTIVATION?

TRUE cultivation does not consist in education alone. One may be thoroughly educated in all the learning of the schools, and still be uncultivated, so far as grace of heart is concerned. Education is desirable under all circumstances, as it widens our field of knowledge, enables us to use agreeable forms of speech in conversation, smooth our intercourse with each other, and vastly improves our means of communicating our ideas correctly, but of itself, can lift us up to that grandeur of character that marks the truly noble man or woman. Many of the great characters of Greece and Rome were highly educated, as their works prove; but we know by the same means that their legislation was savage, their philosophy wrong, and that they were addicted to great excesses of speech and manner, as well as violence and cruelty of heart. Their vices have stalked along with them in every age, blackening their fame, and showing that they were educated barbarians, delighting in war, blood, and human misery, and human tears. It may be argued and thought that the world in its mightily roll of over three thousand years has improved in that respect, but the facts contradict the argument, and crush the thought. Even in our day, men, eminent for their learning and vast circumference of knowledge, and occupying places in our American Senate, the highest political body in the world, with their hands upon the Holy Bible, and about to take the solemn oath of office, have lowered our national dignity, swept us down to a vulgar level, and insulted our Christian civilization, by their shocking profanity and barbarous behavior. If neither a sense of honor nor shame will drive men so highly educated, and so exalted, into decent propriety, then education alone will not cultivate to a lofty standard of pure excellence. Scenes of personal violence in both houses of our American Congress, and where we heard the most horrid oaths, and witnessed the most degrading coarseness, and drunkenness, where the corrupt votaries of fashion swarmed, and feasted in their midnight debaucheries, and threw out words of honied phraseology from a thousand living lips that are not believed by a single hearer, warn us, that education alone is powerless to civilize the human heart. The men of France who, in the midst of the most terrible divisions and violence within, and the most fearful pressure against their borders by the armed battalions of all the combined powers of Europe, called a nation into existence, erected the fabric of government, organized their forces, repelled their invaders, shook a continent with the giant tread of their armies, and during a struggle of more than twenty years, managed their finances with such skill and wisdom that they came out of it without owing one dollar, — these men were educated men; who can deny that they were not the best educated men in Europe? and yet the tigers and jungles in Asia were not more bloodthirsty than they were. They lapped blood as water. The good, the bad, the noble, the ignoble, the rich, the poor, the ease, and conditions all beneath the executioner's axe, and blood streamed from all the arteries of France. In their madness they declared death an eternal sleep, doth-rimed God Almighty, and enthroned in his sword the goddess of Reason, in the person of a low and nude woman who, in open day, rode on horseback to the place of ceremony, at the head of a procession that numbered, perhaps, half a million of people, and embraced in its ranks the highest learning in the world, and the best culture that education can give. The capital of a nation is said to be its heart, and by its influence to form the national character, and mould its morality, and if this be so, when we look at the brazen infidelity openly preached, the shameless corruptions openly practiced, the drunken debaucheries openly wallowed in, the fearful discount at which female virtue is held in our national capital, are we not warned that the wild frenzy of France might be repeated in this dear land of ours, that has already been baptized in blood? Paul says: "If I speak with the tongues of men and of angels, and if I know all the mysteries and all knowledge, but have not love, I am nothing." I Cor.

xiii. The love of which Paul speaks here, and which is the root from which springs up the truest cultivation known to heaven and earth, does not grow in the natural heart, for that heart is deep, black, bitter malice and enmity, and in such a soil love could not live, and consequently does not grow there. It is right to give to education and to give liberally, but it is fearfully wrong to stear the gospel, without which all your boasted education, according to the divine standard, is nothing. Oh, ye who profess to love Christ, and to know the way of life, now can you escape severe punishment if you shut the hand of avarice against the calls of the dear Savior to give as you are prospered, and neglect the most glorious opportunity that was ever pre-ented to the disciples of the Lord Jesus, in this world, to encourage the coming of his gospel with its new hearts to plant in human beings, and out of which shall grow a cultivation that will turn earth into heaven, and challenge the admiration of angels, by its beauty and sweetness.

"But," say some, "if education is not true cultivation, then fine manners must be. Elegant manners are charming indeed, and without them we are not likely to push our way pleasantly through any circle, and certainly not through the polished circle. Rude, vulgar manners are upon the possibilities of those better trained, and our own owners to be marked out as persons to be pitied, rather than courted, no matter what their station may be; but those of politeness and elegant manners command our admiration by their grace of speech and deportment, and without a glimpse of that even honest rudeness can give. Charming manners are a prize to be won, a goal to be reached, and therefore not to be despised or neglected. But one may be trained in all these worldly refinements, and be polished until they shine not brighter than an icicle, they have no warmth and we recoil from taking liberties into our bosoms. Like ice they repel by their coldness. Their speech is perfect, their manners polite, all the etiquette observed gracefully, but the eyes glitter with the coldness of the iceberg heart underneath, and as their affected warmth is only a painted face, love passed in such a heart would freeze to death. This is a worldly heart, and while it would give seven or five thousand dollars for a grand ball, would perhaps not give one hundred to common charity, which would not be heard of again. Such a heart gives only to buy a cheap name, that it is not willing to earn by noble deeds. What then is true cultivation? The word cultivation means to do something, as in husbandry, to plant, to train, etc. The worldly heart is a field, sown and cultivated by Satan. Would he plant good seed there and cultivate them? Such a thought is not to be entertained a moment, for all experience is against it, and the word of God teaches that Satan sows bad seed wherever he has an opportunity. What does he sow? Wickedness, covetousness, unrighteousness, maliciousness, envy, murder, strife, deceit, malignity, self-sporting, backbiting, hatred to God, invention of evil things, disobedience to parents, unmercifulness, unnatural affection, whys that deceives and makes a lie, and they spring up and Satan cultivates them, and what is the crop they produce? A throat that is an open sepulchre, deceitful tongues, lips with the poison of a ps under them, mouths full of cursing and bitterness, feet swift to shed blood, destruction and misery, the way of violence and no fear of God. What a crop! Is there anything in it that can make the world better, or relieve human suffering? Does God send laborers into such a heart to dig up, cut down or otherwise destroy the natural growth that is in it, and then sow holy seed there? The following Scriptures seem to contradict such a suggestion: "Create in me a clean heart, O God," Psalm 110. Creation means more than reformation, and David does not ask that his heart be reformed, but that a new one be created in him. "I will take away the stony heart, and I will give them a heart of flesh," Ez. xi. 10. The very soil of a natural heart is so poisoned by sin that, like this world, it must be destroyed. God takes away the old heart, and puts a new one in its place, and the Holy Spirit plants in it that

love that suffers long and is always kind, that love that does not envy, that love that does not vaunt itself, and is not puffed up, does not behave itself unseemly, seeks not its own, is not provoked, takes no account of evil, that love that rejoices in righteousness, and with the truth, and never with unrighteousness, that love that bears all things, believes all things, hopes all things, endures all things, and never fails. The Holy Spirit cultivates his planting, and what is the fruit? Peace, joy, long suffering, gentleness, goodness, meekness, faith, temperance, every bough of the holy tree bending under the weight of its own yielding. Here is true cultivation that makes men and women beautiful on earth, beautiful beyond the power of language to describe in the next world, and fits them for the society of angels, and the spirits of just men made perfect. The heart must be cultivated if we are fitted to shine in a pure society, and it must be cultivated by the Holy Spirit, and enriched by the precious blood of Christ. All that human culture can do for a heart of sin is to polish its walls on the outside, for it is a mass of uncleanness within, just as the whitened walls of a sepulchre expose only rottenness and dead men's bones. The less worldly society that ever moved in the highest circles of literature, fashion and wealth, if without true cultivation of heart, carry in and among them, the elements of the most fearful corruptions, and the most shocking indecencies, and have no more heart to feel for, and relieve the distressed and unfortunate, than have the wild beasts of the forest. The highest and truest cultivation in this world, therefore, is the result of being taught and trained in the school of Christ by the Holy Spirit. JOSE HARRALL. Editor, Miss.

THE BAPTIST.

For news see pages fourteen, fifteen, sixteen. The break in the series of Dr. Murphy last week was owing to the neglect of the foreman, which we trust the Doctor and our readers will excuse.

One hundred subscribers are needed to insure the Parkies at one dollar are needed to insure it by bringing them out this month. Send your one dollar now, and save twenty-five cents. We will wait a week for you.

We learn that the trustees of Brownville Female College have secured the services of Rev. J. D. Anderson of Germantown for the presidency this year. We cannot think of a better selection for the position. But how can Bro. A. leave his churches?

The time demanded by this paper to make an interesting an issue as we desired was spent on the bed with a doctor by our side to abort a congestive chill, which he did; but the hardest kind of an old-fashioned ague got in its work. We are, at this writing, as comfortable as could be expected.

MARRIAGE PRESENTS — We count two hundred and sixty three subscribers as marriage presents during the month of July. These are pleasant and substantial proofs of the good will of our friends. We are encouraged to expect five hundred more presents this month; and we assure our friends that they will thereby make us very happy, and furnish the house for good work.

Bro. A. F. Underwood, a lawyer, sends us eight new names and sixteen dollars spot cash from Bolton, Ga. Considering himself an agent, free will and self-appointed, he gets a subscriber or two wherever he can. Being on professional business at Bolton he found that not a copy of THE BAPTIST went to that office, so he told the brethren what they were missing, and the eight names were the result. This is what a friend who has the will can do,

CUT LOOSE.

OUR last left us in the midst of the day's work at Auburn. We had a good day there, one of the best of the days. If we could rightly we have twenty-six papers going to that office. Bro. J. G. Patsy, who has taken charge of Pure Fountain College at Smithville, has kindly consented to represent THE BAPTIST in this field. He helped us much at Prosperity and Auburn, and also drove us to Stateville for our Thursday morning appointment. We soon met Bro. G. W. Luck coming for us, and with whom we divided the time in our journey. Bro. Luck is one of our growing young men, and his youth and vigor will be displayed in behalf of our interest. He is authorized to receive and receipt for THE BAPTIST and Baptist Book House. The Smith Fork church at Stateville gave us a good hearing and a good list of subscribers. During the morning discourse we felt an unmistakable warning against overwork, and were constrained to call in the night appointment. As we had no appointment till next night we suggested to Bro. Luck that we drive to Round Lick, where a temperance basket-meeting was in progress. We got to attend the second day, and heard several good speeches, some good singing, and some temperance jigs that were out of place in the house of God. We also heard the Hon. E. M. Etheridge, who, as usual, made a good speech, but who, as usual, said some very foolish and hurtful things. He said nothing is believed now that was believed three hundred years ago, that the world is rapidly growing better, that persecution had characterized Christianity till of late, that Catholics had done more for the sanctity of the marriage relation than all others, that Baptists and Methodists had presided as judges in the execution of witches, that all the others had been bloody persecutors, etc., etc. He made some pathetic allusions to the Bible, to Christ, to Christianity and to the church; yet the suspicion was aroused that the words of the orator were like the arrows of the warrior dipped in deadly poison. He knew he was in a Baptist house; he knew that it is a boast of Baptists that they never persecuted for conscience' sake; he knew he could not prove the things which he affirmed; or if he knew not he ought to have kept silence on these things. We felt that as we were pastor of the church, overseer of the flock, that we were unfaithful to our trust in letting the matter pass; but another thought, that the Baptist cause could afford to suffer for a season for the sake of the great cause of temperance, decided us to be content with this sort of correction. When Mr. Monroe, the great Infidel, editor of the Ironclad, made use of such an indiscriminate thrust against Christianity we called his attention to the fact that there was a noted exception in the persons of those called Baptists, who, through the ages, had been persecuted, but had never persecuted in turn. That noted Infidel turned at once to history, and magnanimously retracted his charge. Of course Mr. Etheridge would do the same if he would examine the subject. He lives in a town in which there is not and never was a Baptist church, and once his knowledge of Baptists was very limited we hope he will not say that again, especially in a Baptist pulpit. Other speakers showed their want of reciprocity of Baptist courtesy when they omitted sentiments that they ought to have known were anti-Baptistic, such as "church" as the congregation of all denominations, and many other such like things.

Such a use of a house dedicated to the sole worship of God looks to us very much like putting to common use a thing set apart or sanctified to a holy purpose. There are people who do not believe in holy things, times and places. These could furnish their houses without offending their consciences, but it is doubtful if Baptists can or ought. When such a duty devolves on them let them build an arbor, or procure another house than the house of God. We mean where everybody and all are to be the speakers. Let our preachers use the Lord's house on the Lord's day or any other day, and earnestly and frequently discuss the Lord's cause, which is the Lord's cause, but jokes

and fling it by, and use the house of God as a crying evil. Let our churches keep themselves pure.

After three p. m., in a Presbyterian jersey, with four to one horse, over the hills and rocks, we made eleven miles in time for the appointed hour at Greenville. Here is that beautiful house of worship, that faithful little flock, who gave us a good hearing and a good list of subscribers.

Saturday morning, in company with Bro. Grimmett, an old veteran in the gospel ministry, we started to Fall Creek for a morning appointment. Here we spent Sunday also. Bro. J. T. O'Kie seems to reign in the hearts of his people. Our congregations were large, and our services were well attended for the first time. Bro. J. E. Easton came over, and administered to our help and comfort. Sunday night was given to prayer.

Monday morning Bro. Tom Phillips and family, four to one horse, drove with us to Union. Bro. Easton also accompanied us. As this church contains a strong anti-temperance element led by the pastor, and being unwell, we put Bro. E. in front, to open boldly and vigorously on the great subject, while we tried to bring up the necessary and right well did he do his work. We hope that some of our much good will come of the result of our faithful helper in the cause. As this is expressed his approval by putting a dollar in the hands of each of the speakers. The brethren also gave a two dollar subscriber by our speech. Our reply was that the pleasure of speaking on such a subject at such a time and place was worth more than two dollars.

Bro. W. B. Edwards will represent the Old Banner here, Bro. J. N. Grimmett of Greenville, H. A. Phillips and brother at Henderson's Cross Roads, Magness Bass and wife at Shop Springs, Miss Lattie Towny at Cherry Valley, Miss Sallie Smith at Watertown.

If our cause fail in these parts it will fail in the hands of the picked force of God's spiritual Israel. These, mostly backed by the pastors, are going to succeed. They will not only keep up the list, but they will increase it, and will take orders for books. How many churches will appoint their best man or woman for this work, and will have the address sent to our office, and instructions?

At Rocky Valley we had a fine congregation, but they gave us only seven dollars. Bro. Martin will undertake to work in this church. We had only one service, and a poor chance to do the work. Bro. J. E. Oakley is bishop of this church, which has the neatest house of worship we have found among the country churches of Tennessee. Everything indicates wealth and good society, except the paucity of religious papers taken by the members. This ought and we think will improve.

We write these closing lines in the capital of Tennessee, as we journey with Bro. Oakley, Gilliam, Kulkendahl, Martin, Cathart and others to Santa Fe, where we hope to get good tidings from Zion for our further report.

The Lord Jesus did not use unleavened bread in the celebration of his supper, and that article was wine, the fermented juice of the grape. Since the article wine can no more be produced without fermentation than the article vinegar can be, it is as sensible to maintain that the latter can be made from the juice of the grape or apple without fermentation as that the former can be. The two-wine theory, i. e., that there were in common use in the Savior's time an unfermented and a fermented, an intoxicating and an anti-intoxicating wine, is utterly groundless, it has been again and again demonstrated to be without a basis of fact. There is no kind of wine proper mentioned in the Bible but that if used to excess produced drunkenness. Wine with the Jews as with us bore various names indicative of its quality, some sweeter and lighter and some sourer and stronger, but all intoxicating. So we have huck, and claret, port, and madeira and Burgundy, etc., but each fermented and when taken in large

quantities intoxicating. The Savior specified by His example the element his disciples were to use until he should come again, when he selected wine, the wine the Jews were wont to use in celebrating the passover, which no intelligent man can truthfully deny was fermented, and his command to bless church then and for all ages was "this do in remembrance of me." It was not the boiled or soaked out juice of dried raisons he used. They drank too much of it and became drunk. Paul did not tell them they used the wrong kind of wine but he rebuked them for eating to satiety and drinking to drunkenness at the table of the Lord. Now baker's bread is the most objectionable kind of leavened bread. It is a compound of flour, Irish potatoes and alum, which makes it so tough, and bloats the stomach with gas which swells a spoonful of dough into a large loaf. It is unhealthy and most especially for women; your physician will tell you why.

It is a sin for a church to allow such bread and such slop (as raised water which is not wine or the fruit of the vine in any conceivable sense) to be placed upon the Lord's table or to be used. It is evidently not observing the ordinance as it was delivered by Christ. For church members to be ignorant as to what to eat and drink unethically, unlawfully, (See our tract on Eating and Drinking Unlawfully.)

Paul instituted the sacred feast in the churches he organized with wine, he said according to Christ's special directions to him given, with wine, the fermented juice of the grape, which if used to excess would intoxicate. See I Cor. xi., where the Corinthians drank of it to excess and became drunken. Paul in reproving the church did not say they used the wrong kind of wine but they used it to excess. The bread and wine were to be lightly partaken of and not used to satiety.

Now we do not think the Lord's supper can be worthily celebrated by a church unless it uses the elements and that too with the design which Christ designated by His example and teachings. We have not the space in this column to develop the symbolism of the sacred feast and to show that the wine like the bread must of necessity be pure, unfermented, which is accomplished by the process of fermentation. All this can be seen in our fifth book on communion, or in a smaller space the tract What is it to Eat and Drink Unlawfully? We advise those brethren who refuse to drink the "slop" water prepared by their "head deacons" who we fear is another Diotrophes, who is determined to dominate over his church and exercise mystery over the consciences of his brethren.

Bro. GRAVES: I have just read Bro. Bozeman's letter in which he says that lack of means and proper clothing prevented his presence at the Association, and also that he may not be able to return to Jackson in September. It is true that "Bro. Bozeman is a young minister of the first promise," and the Lord-blessed brethren and sisters of Big Hatchie Association cannot afford, nor will they let him remain out of school next session for lack of a few dollars. You have guaranteed the payment of his matriculation fee (\$6.). Come, brethren and sisters of the Big Hatchie, you have assisted me, now let us assist Bro. Bozeman.

If you cannot give your thousands, You can give the widow's mite, And the least you do for Jesus Will be precious in his sight." A. L. Davis.

Bro. Bozeman is a young minister of the first promise. No one of the twenty-three young ministers at the University last year was more promising. The question now is, Will you assist him in returning to the University to finish his course? He has faithfully tried to work during this vacation, but his health forbids. We will guarantee the payment of his board the coming year, one hundred and twenty five dollars, if the brethren of the Big Hatchie will unite to furnish him the money for a suit of clothes and pair of shoes, thirty dollars, and his matriculation fee, six dollars. Answer by sending us one dollar or fifty cents, and, for the honor of our Association, let us not ask a second time for this small sum for so good a cause. "I was naked and ye clothed me. . . . Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

QUESTIONS AND ANSWERS.

QUESTION 12. A Campbellite minister is making a strong raid upon us Baptists, proving to the people that we are not following the Scriptural example in observing the Lord's supper any more than we are in observing baptism. He said it was to be often observed and on each first day of the week, and he thought it should be observed at night in an ill lighted room and around a table, as Christ and the apostles observed it, and as Paul did with the disciples, the church, at Troas, and that all disciples present should be invited, at the very least all who have been immersed and all who conscientiously believe that they have been baptized. He has made a very strong impression on this community in favor of his sect and upon some of our Baptists I regret to say. He says that a large body of English Baptists and pretty much all the Scotch Baptists are with him in the weekly observance of the supper. Now I wish you to come out of your seclusion and to do something to discuss this subject of the weekly observance of the supper, and that at night, and the bearing of the supper, Paul's with the church at Troas has upon the Lord's supper. Was that an example we are to follow? Is there an undoubted instance of the observance of the supper on the first day of the week? Did the church at Troas, for Campbellite doctrine, was any church when Peter preached his first sermon among the fifty days of the pentecost, observed it on the second only? This question, for the quiet of this community and country, should be thoroughly discussed, and these questions answered. AN OTHER BAPTIST.

ANSWER 12. We have, some time since, discussed this subject, and answered these questions, and it is far better to undertake it again even for the quiet of a whole country. We call upon some one of our contributors who has not been heard in these columns to do this work, and to do it so thoroughly that his articles will be wanted in a permanent form, a stereotyped tract. We call for a volunteer, and will give him all the space he wishes, provided he will offer them in a three column serial. Who will volunteer to storm this citadel of weekly communion and at night? We want to announce the name.

While the Christian Brotherhood are insisting on the ancient personal and saving faith in Christ these blind leaders are that the orthodox opinions as though they contained the salvation of the gospel. — A. T. in *Geographic Review*.

The above words contain the concluding sentence of an article reviewing what the writer calls a "new Baptist creed." In contrast with what he calls a Baptist creed he claims that Campbellites have no creed, and require to faith except a personal trust in Christ. Now it seems a little cool to call both these statements in question, but we must do so. It is a fact that Campbellites do not require a personal trust in Christ, but simply a belief in the historical fact that Christ is the Son of God. They do not expect a personal trust in Jesus to save any one, because they expect them to be saved by works which they perform. Hence they teach that baptism is the place where they receive the remission of sins.

As to their creeds we will say that A. Campbell joined the Red Stone Baptist Association on a written creed. He wrote out a Confession of Faith after this, and published it in his Christian System, also articles of discipline in the same book. Isaac Errett, editor of the *Christian Standard* and the ablest Campbellite now living, wrote out a creed with some sixteen articles and appended by-laws, for the government of his church, with some twenty or more articles in them. There is also a book called the *Christian Minister's Manual*, published by John Burns of St. Louis, with items of faith, service for the dead, for baptism, communion, marriage, forms of church letters, directions for proceeding in an ordaining council, etc., etc. All these things are published to the world by their own authors and book publishers without protest, and by many actually endorsed and adopted, and yet they prate about having no creed.

But we are told that none of these confessions, rituals or articles have any binding effect on the people. Just so with Baptist articles of faith. Baptists have the Bible alone as their binding creed, and their articles of faith as a public statement of their belief of some Bible truths.

Baptists teach men to have personal trust in Christ for salvation and not in any creed, human or divine. In this we are apostolate.

WHITE AS SNOW

From morning till evening
He sought for peace and rest,
Rest for a weary spirit,
Peace for a troubled breast.
But vain was all his seeking
From dawn till set of sun
His soul lay heavy on him,
And comfort there was none.
Then in the gathering twilight
He knelt in prayer, and prayed
And the stars shone in the sky,
And small upon the sea,
And while he told his Father
Of sin as black as death,
The Father, white as snow,
And had the Father's seal.
And when, in the morning
He looked into the glass,
Behold the earth shone bright,
Wrapped in the Father's love,
And the promise came to him,
"Your sins are forgiven."
Your sins are forgiven,
They shall be forgiven.

DOES DEATH END ALL?

THAT man is mortal is admitted by all. The body must perish. It returns to the earth whence it came. Disease clogs the mechanism of its machinery, and decays at once begins. Many times the forms we love so dearly become obnoxious to both sight and smell before we can bury them from our sight; and even if we feign we hold them in our grasp forever with sorrowful willingness we hasten to lay them to rest. The grave is our mortal home. How often at death is rapidly tending. The time will soon come in the history of us all that our friends will drop their loving tears of sad bereavement upon the little mound underneath which our mortality shall sleep. The marble slab or the more quickly perishing board may tell to passers-by, in compact brief, the story of sorrowing separation, and those who mourn our absence may long have texts to shed for naught out to the returning absent loved ones, yet in the generalness of a sleep that knows no waking the dead refuse to recognize aught that's said or done. The man is dead. Death came and called. He followed out, and comes no more to answer back to those who, and their sobs, call loud and long for his return.

But does death end all? Has the soul that was the man, gone down to darkness too? The intellect that flashed as a eager spirit within a trait and mortal prison was nothing more than the keen, piercing glances of the gazelle, better, immortal man, as he cast his ken both in a downward and down, looking for the free ben of boundless fields of never ceasing development and eternal life. The soul shall never die. It lives. As the planting of a grain of wheat so the planting of a human body. The outer crust will perish, but the inner life will spring up with a newer and better life.

No, death does not end all. There is a hereafter. This mortal itself shall live again. For a small moment it sleeps in the coldness and darkness of the tomb. But the hour is coming when a trumpet voice from a living Lord shall rend the vaulted prison-houses of humanity, and the glorified bodies of those who sleep in Jesus shall rise to walk in the newness of an ineffable immortality. O glorious hope! Blessed life! It is a triumph that will make infinite amends for the short imprisonment of our bodies in the grave. This mortal shall put on immortality, this corruptible shall put on incorruption, these vile bodies shall be fashioned after the glorious body of our dear Lord. Those who sleep in Jesus will God bring with him. It will be sown a natural body, but it will be raised a spiritual body. It will be sown in weakness, but raised in power. It is sown in dishonor, but raised in glory. With weeping and sorrow inexpressible we laid it away, but with joy that is new known alone in heaven we will see it arise. What happy greetings there will be —

When we shall meet again,
Meet no'er to sever,
When God's life shall wreath its chain
Round us forever!

O blessed day! O glorious hope!
My soul leaps forward in the thought,
When in that holy, happy land
We'll no more take the parting hand.

These reflections have rushed upon the writer as in sorrow he returned from the field of toil in the Master's cause to find a loving, devoted, Christian brother cold in death. The day before our return they laid him in the new-made grave, and not till the Master calls to himself his precious jewels shall I behold him again.

T. P. Hall was a noble Christian man, in the prime of his young life, and with a devotion to religion and to his family that gave him honor among men. He was retired, quiet, unobtrusive, but when duty called he feared no danger, he labored at no sacrifice. He gave his heart to God when but eleven years of age, and his life has shone with a Christian radiance ever since. He died at his home near Arlington, Ky., July twenty-first, leaving a wife and three children with hosts of friends to mourn his absence.

Long for a rest over there. Already my ties are equally divided. A mother, two brothers, a sister and two children are in the land of rest, while another, two brothers, a sister and two children remain. Half the family have crossed over. Oh that I could hear one time the glad chorus they sing! They all died having promises, and I know they are happy. O Father of mercies, keep those of us who are yet amid life's toils till we too shall be made perfect with them. The labor allotted us let us gladly perform, and patiently await the Master's call for the rest on high.

EDIGRAMS.

We have had so much on the subject the past three months, and that which is so good, you must excuse us for delaying your favor a few months. Bro Isaac Reed of Texas. — W. T. Flowers, Texas. We know nothing of the standing of Gay Bros. & Co. of New York, and nothing of their agency book, the Light of the Nations. They evidently do not wish some of our editors to express their opinion of it, or they would send a copy for examination, if they thought it would bear it. Thanks, Eld M. W. Howard, Ukiah, Cal. You are in time to get the Parables for one dollar. One hundred more prepaid orders and the book will be out, and a beautiful one it will be, and we think all will say a valuable one. Eld Howard wants to say that he really thinks the Baptist the best paper he ever read, and that either of two articles in his last paper is worth to him more than two dollars. He alludes to Trine Immersion and Eklesia by Bro Davis, which he says is just up to his idea, and is the very best definition he ever saw in print. Bro Davis should feel greatly encouraged to compete for the next dictionary. — Dr. Murphy would be greatly encouraged to hear all the encomiums his articles are calling forth. — Eld B. T. Jones: We do not think yours would be of the least interest or profit to our readers in this and twenty other States. We are willing to publish the decision of the Association. — Eld C. L. Barton of Jonesboro, Ark., congratulates us upon the marriage, and sends us two new subscribers. Now if every friend of the high contracting parties would only do one half so well how happy the young couple would be, and how nicely helped to commence housekeeping together. — Bro N. A. Williams of Macon, Fla., was liberated, ordained, to preach the gospel on the third Saturday in June by the Hebrew church. He is a staunch Baptist and a zealous worker for the Master. We wish we had a Bro Williams to circulate Baptist literature in every church in Florida. — A sister J. B. Bellbrook, West Va., writes to Bro J. W. Crowl thusly: "I have been carefully reading the *Baptist*, and, though long unwilling to give up my communion, I am at last convinced that the supper should be restricted to the membership of the church celebrating it." — Wm. Mosley, Rose Hill, Ala.: We heartily endorse your position that a Baptist church cannot, as a church, consent and agree to go into a union meeting, nor can she, consistently with Scriptural Baptist principles, ap-

prove of such meetings. Baptists are not allowed, in such meetings, to preach the gospel as John the Baptist, Christ and the apostles preached it, and how can they consent to compromise it?

GLEANINGS AND NOTES.

Don't you think last week's BAPTIST was a good paper? It ought to encourage each reader to try to send one new subscriber, and thus aid us in making needed improvements in type and press-work. — The selection of Eld J. H. Anderson as financial secretary for Tennessee, to fill the place of Secretary Brown, was certainly a fortunate or Providential movement. Bro Anderson is one of the most trust-worthy men in the State; and he will bring to his work vim, grace, grit and love for truth and souls that will make him a power for good. Let every Tennesseean rally to the standard, and help Bro Anderson in his work. — An editor of the *Christian Messenger* actually takes the position that joining the church is unscriptural. It is hard to guess within the neighborhood of the next cranky notion some member of this "special Plea" will put forth. All sorts of doctrines and all sorts of men have been among them from the first. They are among them yet. — The *Issue*, published at Nashville, Tenn., is a splendid prohibition paper, and is doing effective work for the cause in the State. It is having a large circulation, which should be doubled, and much good would result to the temperance cause. — The *Apostolic Guide* twits very effectively his brother of the *Gospel Advocate* for the opposition of the latter to Christians voting for prohibition. The *Guide* very appropriately says in this fight in Tennessee that there is no chance to get out of a vote. If it is not cast for prohibition it will be counted against it; and it depends on the wish of the so-called Christian as to which side it goes on. Let no Baptist be caught with such stale bait, nor fail to show his manhood by voting to throttle the monster saloon traffic. — An Episcopal bishop in New York has made a public call on that city for funds to build a ten-million dollar cathedral. The Vanderbilts responded with one hundred thousand dollars, the Astors with one hundred thousand, and a Presbyterian, Mr. Willis James, gives one hundred thousand. These are liberal gifts, but they fall immensely below the demand if such a house is to be built. Now see how easy it is for a religious potentate to command the contributions and patronage of the rich. No wonder all human churches pander to this episcopal, popish feature in their constitution. It gratifies ambition and gives prestige. — "Bro Settle proved by two learned Baptists, Drs. Willmarth and Hackett, that baptism is for the remission of sins." — in *Christian Messenger*. Does not Peter say the same? (Acts iii. 38) But the question is, in what sense is baptism for the remission of sins? Campbellites say in order to procure. Baptists say as a sign of remission already secured through faith in Christ. In order to acquire their unscriptural and unreasonable theory Campbellites pervert both the Scriptures and the Baptist abolition of the system of salvation by works brings him, we repeat, perfect peace every year, and that is the last of it. — Catholic priest McCreary has been the object of much interest recently. The pope of Rome bestowed upon him because he would not obey his bishop. McCreary deposed pope, bishop and all the rest alike, and in so doing he was the master of a vast assembly of Catholics. The presumption of Papal power is seen in this silly procedure. No doubt if the pope could do so he would make America freedom the playground of his usurpations and idolatry. The Israelites were said to have been "captured under Moses in the cloud and in the sea." But remember the bishop of the case was lamb, was applied to the pope, pope of the church, and he had behind him the millions and billions of Catholics. What a power! — "I have been carefully reading the *Baptist*, and, though long unwilling to give up my communion, I am at last convinced that the supper should be restricted to the membership of the church celebrating it." — Wm. Mosley, Rose Hill, Ala.: We heartily endorse your position that a Baptist church cannot, as a church, consent and agree to go into a union meeting, nor can she, consistently with Scriptural Baptist principles, ap-

prove of such meetings. Baptists are not allowed, in such meetings, to preach the gospel as John the Baptist, Christ and the apostles preached it, and how can they consent to compromise it? — We see Campbellism in error when it requires us to go through baptism in order to reach the blood of Christ, and that which they preach is another gospel, which is not a gospel at all. — "Ye are dead, and your life is hid with Christ in God." Dr. Peters, a Methodist, takes this passage to prove that it is our sinful past life that is hid with Christ, i. e., that is destroyed. Is he not hard pressed to get away from the consoling security of the passage? Does Paul say it is your dead principle of sin that is hid with Christ? No; it is our life. "And when Christ, who is our life, shall appear, then shall we also appear with him in glory." It is our new life, our Christ-life, that is hid in God; and for this reason we shall certainly be in the glory land. — Frome is beginning to move in the great prohibition agitation. A special committee appointed to examine into the state of the rum traffic in that county brought in a report of one thousand and ninety-six pages, in which they show the whole country is going to ruin under the drink curse, and that something must be done to stop it. Fifty thousand additional saloons have been started within the last two years, and there is now an average of one saloon to every thirty-three voters in the country. Prohibition cannot afford to stop in America, but in sunny France its benign influence is needed. All right. Let it be universal. — The church at Morley, Mo., excommunicated Eld I. Dickerson on the charge of unchristian conduct, and specified lying as an item in the charge. The Free-will Baptists received him right into their fellowship, and wrote to their paper that one of the best and purest ministers in all that section had joined them. Such stuff! Are not all of us too anxious to take in preachers from other denominations? This writer knows of an instance of two where the Methodists had the laugh on us when we found we had their trash. Yet some of our best preachers come to us from other people. We can at least be cautious so as to get on the good. — A writer in the *Geographic Review* says he thinks Daniel's Gospel was a dangerous book, and likely to turn many from the faith if it goes unrebuked; and he suggests that Clark Braden review it. It is a dirty job, is what they want then Mr. Braden is the man. If they want ability and candor they had better select some else. — This week settles the question of prohibition or anti-prohibition in Texas. We trust the reports will show the vote cast on the right side, — the side of prohibition.

WITH A COMMENT.

THE battle is fierce and anxious and it is not to be won by short, eternal loyalty and I want to wear a crown of everlasting glory, and I know looking do it unless I am loyal to my King, no matter what it costs. I know I lose for me and friends and the applause of the world, but the prize is worth too much to me to sell it. — V. M. METCALFE, *Gospel Advocate*. — If Bro. Metcalfe would put a little trust in Seventh-day we might be able to relieve himself of this constant anxiety and uneasiness that his system of salvation by works brings him. We repeat, perfect peace every year, and that is the last of it. — Those there are those who are so afraid of death are all their lifetime subject to sorrow. — "I have been carefully reading the *Baptist*, and, though long unwilling to give up my communion, I am at last convinced that the supper should be restricted to the membership of the church celebrating it." — Wm. Mosley, Rose Hill, Ala.: We heartily endorse your position that a Baptist church cannot, as a church, consent and agree to go into a union meeting, nor can she, consistently with Scriptural Baptist principles, ap-

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 in 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 of these pledges call for; and we do entreat each brother and sister to pledge something before the first day of next September. "Whoever 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.

Those young ministers are the disciples of Christ, and who can refuse to give them one meal while they are preparing to walk in the blessed Master's footsteps? — The period of last year graduated into a new one, and have gone into a new work.

Bro. C. L. Barton has charge of the West. Nashville mission, Nashville, Tenn., and Bro. T. W. Young has taken charge of two county churches near Georgetown, and will doubtless accept the patronage of that church when Bro. Wise goes to the Seminary.

Bro. R. Terrell of Hendersonville, Sumner county, Tenn., subscribers OF THE BAPTIST, makes us a handsome personal present, and heads the one dollar a month proposition for the young ministers, and pays his ten dollars in advance. We feel more than pleasant over this kindness, thankful, and encouraged to believe that money will not be lacking to keep our young ministers at Jackson this year. God bless you, Bro. Terrell. It was the great income that was of old tithed.

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 counting the lines they write and sending fifteen cents for each line. A graduate of the Mary-Barth will accept a position as teacher in an established school or governess in a family. Address this Bureau.

I will tell you a proverb. I wish you would remember it. God has given us eyelids as well as eyes. Do you understand it? What are eyelids for? Not to see. Your eyes are to see with; your eyelids not to see. Remember, there are a great many things in life, had things, and God has given us eyelids that we may not see them as well as eyes to look at the good things. Use your eyelids. Do not see bad things. Do not see them.

Never be afraid to speak for Jesus.

The Young South.

MRS. NORA GRAVES HATLEY, Editor.

To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., AUGUST 13, 1887.

POST-OFFICE

DEAR CHILDREN: Vacation has come to-day and of you, a time to do just as you please, and I am wondering this morning what you all are doing...

AUNT NORA.

Our Bible Portraits.

It will give my young readers a chance each week, presenting some Bible characters, and will ask questions concerning it. And I will give a first and second prize-look to the two cousins who will write me the greatest number of letters during the year...

And they gave forth their notes, and the lot fell upon Matthias; and he was numbered with the eleven apostles. Dear children, here is a picture before you. Describe it to me in your own words.

LAZARUS.

ANSWER TO THE PORTAL FOR JULY STATEMENT.

And when he had thus spoken, he said with a loud voice, Lazarus, rise. And he that was dead rose up, and forth he came, and sat up on his seat, and his face was bound with a cloth. Lazarus is the brother of Martha and Mary, Jesus loved Lazarus, and when he heard that he was dead he said to his disciples...

SALLIE, JOHNIE AND JIMMIE JACKSON.

Several of the cousins say that Lazarus was the son of Simon the leper. This is all a mere supposition from the simple statement that there was a supper made for Jesus at Simon's house, at which Lazarus sat and Martha served.

Lola Caldwell says: "This Lazarus is the same as he who sat at the rich man's gate." No, no, Lola. That was merely a parable Jesus told the people to illustrate a truth he was trying to teach them, and the name happened to be Lazarus. They have no connection.

custon of the feast at the house of Simon the leper, when Martha served and Mary anointed the feet of Jesus, and wiped them with her beautiful hair. I think this is correct.

It does no harm to know what tradition says about our Bible characters, dear children and friends, but do not get it mixed with what you find in the Bible. Most of it comes from the highly colored stories found in the literature of the Roman Catholic church.

Portrait answered also by Parker and Thomas Motreg, or Julia Daughdrill, James McKinney, Lillie Graves, Edie, Hattie and John Moody, Tibbie and Lela Caldwell, Pearl, Flora and Robbie Longmire, Julia and Little Hattie, Willie Watts, Irene and Inez Gamble.

MAKING BELIEVE.

Do you ever play at making believe? Is the merriest play I know With the power a magic spell to weave However the wind may blow.

The people who make believe aright Shorten the longest days, Brighten the gloomiest hours with light, And laugh their troubles away.

BEAUTIFUL HANDS.

Oh, dear! exclaimed Kathleen Gray, as she dropped her book, I wish I were like other girls. What a dismal sigh, little daughter, said mother's every voice. And what other girls do you wish you were like, and in what way?

Why the girls you read about, mother. Their hands—they always have such beautiful hands you know. Now here's the girl in this book. It calls her hands tiny or snipe or dumpled or dainty or some such things every time it speaks of them.

Why they are big and brown and scratched, and here's a burn, and there's a cut, and there are needle-pricks, and the nails have no half-moons, and—Why, mother, how can you say they are beautiful?

Beauty is in the eye of the beholder, and in my eyes they are beautiful, daughter. Let us examine them orificially. Big you say. Yes, I am very glad to see that my little girl is framed to grow into a woman of large and noble proportions, and that her hands go symmetrically with such a body.

Kathie began to look a little comforted. But see how brown comes from the kiss of the sun and the oases of the wind. It tells of outdoor life, of botanizing expeditions, of nutting and fishing excursions, of the wise garnering of health.

Lola Caldwell says: "This Lazarus is the same as he who sat at the rich man's gate." No, no, Lola. That was merely a parable Jesus told the people to illustrate a truth he was trying to teach them, and the name happened to be Lazarus. They have no connection.

Well, but see all these scars and things, persisted Kathleen.

Beauty spots in my eyes, dear, said her mother, drawing the hands fondly to her lips. I know that those needle-pricks were put there last night when you hemmed the sails for Jack's new boat, though you did want to finish that splendid book. That burn is the reminder of the night when Nora had her headache, and my helpful daughter got the supper. These scratches—Do I not remember how I lounged for some wild blackberries, and how a dear girl spent all her holiday in plucking them for me?

Kathie looked at her hands soberly and humbly, but with a happy light in her eyes.

You've got tip-top hands, Kate, and you needn't run em down, broke in Jack, who had come in unnoticed. I always say that for a girl commend me to you, because you aren't always afraid of spilling your hands like some girls, that won't go anywhere or do anything. You're a boss girl, Kate, and I don't mind saying so. Come along and help me dig worms.

Just like mother, she smiled. She always finds something to fit in.

And this is what mother had found in a very old paper to fit in.

I saw a pair of hands, beautiful hands the world called them, small and shapely and fair, with nestling dimples and taper fingers, hands too delicate to bear any burden heavier than flashing jewels. Beautiful hands, whispered gentlemen, as they bent over in courtly gallantry. Beautiful hands, pouted ladies, as they envied their possessor.

Bro. Powell has promised to give his notes to any one who will raise five dollars during the year 1887 for building our Young South chapel in Mexico. The following have undertaken to do this.

ONE DOLLAR. Eld G W Pewtherer and Mrs G W Pewtherer, Oregon; Miss Hannah Hyatt, Ark; Floyd Hyatt, Bol Fee Hyatt; Rosa Sherman, La; Ada Sherman, Loua Sherman; Lillie Vann, Texas; Ida Kinoad, Ark; Grand Ma Bryant, Ala; Mr Scott, Mrs Scott; Willie Watts, Ala; Sallie Jackson, Sallie Jackson, Jimmie Jackson, Miss Frank Parker, Tenn; Abbie Borders, Mrs Borders, Al; Willie Ledbetter, Mamie Ledbetter, Willie Ledbetter, Gs. Mrs Watts, Ala; Flora Campbell, Jessie Campbell, Fuller Campbell, Comie Campbell, Alma Campbell, Eunice Campbell, Miss J. Stone, Ala; Aunt Mamie McIntire, Mrs Mollie Matlock, Texas; Curtis Faulkner, Tenn; Melissa Flank, Tenn; Van O Farrar, Ark; Herschel Winsor, Tenn.

THIRTY-FIVE CENTS. Esther Wingo, Tenn; Miss Fanny Hatchett, Tenn; E Doyle, J. T. Maggie Henderson, Fla; Sister, Tenn; J. Beniah Green 20; Tommy Norwood 20; Cicero Cookroft 10; Calvin Graves 10; Congers Norvell, Tenn., 10.

FIVE CENTS PER WEEK. Uncle Tom, Jr, So, Boush Green, Tenn., 10.

Our Misnomer, Tenn.

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

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 West-ern 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.

Each pastor who will, after his sermon on Sabbath, request the congregation to be seated, and will read to it our Introduction to Now and Old Patrons, also the third short article on the seventh page, both of which will be found in No 7, July sixteenth, and kindly offer to receive and forward the names and money of all who will subscribe for three months (fifty cents), six months (one dollar) or one year (two dollars), shall receive the paper for one year for this service; and each one who will do this, and send us five new names and ten dollars, shall receive the paper one year and one copy of the Expositions of the Parables, beautifully illustrated.

Are there not at least five hundred ministers who are now reading THE BAPTIST who will do this service during this month? and those who fail this month will they not do it next month? They will do good and get good by so doing. If you have not saved the paper borrow one of July sixteenth.

Belle F. Earle was born January 22, 1850, professed faith in Christ in her fourteenth year, and was baptized by Bro. J. S. Crawford, into old Cross Creek Church, Kentucky. She died July 20, 1887. Such is the brief record of the life of a noble woman.

Sister Earle was the wife of Dr. E. L. Earle, of Water Valley, Ky., at the time of her death, and was one of the most devoted workers in the struggling church at Water Valley. She was a dear lover of her church; she was prompt in her attendance, always cheerful, full of faith and prayers, and a model Christian woman in every department of life.

In her family the vacancy is painful indeed. She was both a Mary in love and a Martha in good work. She never complained of weariness, but toiled on for the comfort of her loved ones. But she rests. Her sleep is sweet. The Master will not forget the place of her repose. She will live again.

THOSE PLEDGES

I WISH to speak a few words for Brother Snow's benefit. Almost all of the churches and some of the Sunday-schools of Big Hatchie Association made pledges for their churches and schools through their messengers, for various amounts, amounting to five hundred dollars, the amount due and unpaid to Bro. Snow. I pledged for my school, Central Avenue, five dollars, and after school was over last Sunday I stated the fact to my school and raised the money without scarcely an effort, and have no doubt that our church will do the same thing the first meeting we have. I mention this that the other churches may see this and do likewise, and make Bro. Snow happy. Brethren, bring the matter up at your first meeting, and collect part if not all. We owe the debt and let us come up like Christians and pay it at once.

Memphis, Tenn., August 1, 1887.

TEACH US HOW TO PRAY.

During our long connection with the Baptist Book House we have received numerous calls for a Baptist prayer-book, and, after diligent search through the catalogues of the publishers with whom we do business, we have at last found a book which, though not a prayer book like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons.

Prof. ... is valuable for social prayer-meetings, the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo, 320 pp. Cloth \$1.00. Sent by mail, post paid, on receipt of price, by Graves, Mahaffy & Co., Memphis.

GRACE TRUMAN.—After thirty years of trial the public verdict has pronounced this work the most instructive and popular ever issued from a Baptist source in America. Some seventy-five thousand copies have been issued, and it is still in demand. It has five hundred pages besides the supplement, a fine steel engraving of the author, and a view of Aunt Peggy. Some two years after its appearance the following was published in the New York Examiner: "Have you given your daughter a copy of Grace Truman? The sale is still unabated. It has found its way into every State in the union, — has passed into England and Wales, Australia and Burma. One of the most cautious and distinguished ministers in the Baptist denomination says: 'For a story of thrilling interest and an unanswerable argument of wise communion, as it is called, read Grace Truman.'" Dr. Richard Fuller of Baltimore, who himself wrote an able work on baptism and communion, wrote in 1858: "I find Grace Truman the most useful work that I can put into the hands of those troubled on the subject of restricted communion. It is doing great good." Revised edition, with supplement, 50c. I came to write Grace Truman." Price \$1.50. Address Graves, Mahaffy & Co., Memphis, Tenn.

TEACHERS' BIBLES.

LONDON EDITIONS. Containing Index, Twelve Maps, Concordance, Tables of Weights and Measures, Chronological Index, Harmony of the Gospels, Alphabetical Index to the Psalms, and a Variety of other Tables and Information.

We have selected the styles above named, so that we could have a good assortment both as to size, type and price; and we can recommend the Bibles to every Sunday school teacher, Bible student and minister as the most and cheapest.

New Volumes of Spurgeon's Sermons.

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now in the pulpit or by those of other generations.—Standard, Chicago.

SPURGEON'S SERMON NOTES. Discourses, with anecdotes and illustrations, by C. H. Spurgeon. 4 vols 12mo 1. From Genesis to Proverbs \$1 00 2. From Ecclesiastes to Malachi 1 00 3. From Matthew to Acts 1 00 4. From Romans to Revelation. (Shortly) 1 00 "Nothing could be more helpful to the teacher or preacher."—Telegraph. "It is needless to say that they are perfect of their kind."—Bookseller.

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Each copy to my Students 12mo \$1 00 John Ploughman's Talk 16mo 75c 320,000 have been sold in England. John Ploughman's Pictures 16mo 75c 100,000 have been sold in England. John Ploughman's Talk and Pictures in 1 vol 12mo 1 00 "Once in a while a book is published which has world-wide influence. We have lately received such a book, of which Spurgeon is the author. And we advise our readers to hold it in mind, and when a good opportunity comes, buy it, for it is packed full of wit and wisdom. Its title is 'John Ploughman's Talk and Pictures,' and it gives in homely words, more truth and good common sense than we have seen packed into so small a compass for a long time.—Golden Rule. Spurgeon's Gems 12mo \$1 00 Commentaries and Commentaries 12mo 1 00 Gleanings Among the Sparrows 18mo 60c The Saint and his Saviour 12mo 1 00 Sent by order to Graves, Mahaffy & Co., Memphis, Tenn.

Natural Law in the Spiritual World. BY HENRY DRYMOND. Price 10c. DENOMINATIONAL SERMONS—FIRST VOLUME. BY J. R. GRAVES. (Recently bound in cloth.) This first volume contains the six following Denominational Sermons: 1. The Act of Baptism. 2. The Symbolism of Baptism. 3. The Relation of Baptism to Salvation. 4. The Lord's Supper a Church Ordinance. 5. What is it to Eat and Drink Eucharistially? 6. Conscience: What is it? Send for a copy for your libraries. Price 75c. Address Baptist Book House Memphis, Tenn.



This powder is... Absolutely Pure.

BUCKEYE BELL FOUNDRY... VANDUZEN & TIFT, Cincinnati, O.

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What the Scripture forbids, avoid; what it commands, believe; what it reproves, amend.

When nature fails and requires help, recruit her enfeebled energies with Dr. J. H. McLean's Strengthening Cord and Blood Purifier.

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The liver and kidneys must be kept in good condition. Hood's Sarsaparilla is a great remedy for regulating the organs.

When daily life is to do the will of God, disappointment is possible. Step-by-step living is the most quieting, disarming thing in all the world.

Dr. J. H. McLean's "Pillars"—the original "Laid-Layer Pills"—sugar coated—cure all bilious headaches, sour stomach, and bilious attacks. By all means.

However the winds may blow over the rising floor of earth, and whatever tempests may be upon private or public life, let us remember that the Lord is God's hand.

Malaria may be thoroughly eradicated from the system by using Dr. J. H. McLean's Chills and Fever Cure. It is used in action and a curative. 50 cents a bottle.

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should be, and contentedly, because it is the path to the redemption of the body.

All manner of inflammation, external or internal, is controlled by Dr. J. H. McLean's Anodyne.

The world is not dead or dying. There are forces in it and around it which working in reverse order, else how could it be? Dispel not the light which is within us.

As the soul sleep may be improved, every part of the system strengthened, so the mind, spirits begin to glow, and by the use of Dr. J. H. McLean's Strengthening Cord and Blood Purifier.

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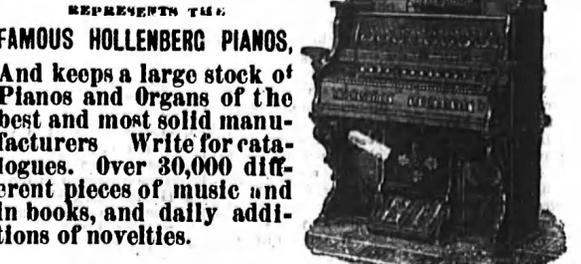
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FOR RICKETS, MARASMUS, AND WASTING DISORDERS OF CHILDREN.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."

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

J. M. MATIN, M. D., New York.

The common mistake in dealing with Malaria is to treat symptoms. The poison may be in the system in large amount with out chills and fever. The evidence of its presence may be diarrhoeal liver or stomachic or both with headache, backache, or to get rid of all the trouble at once take a few doses of Shallenberger's Antidote for Malaria. It cures all the symptoms by destroying the cause. Sold by druggists.

Christ showeth to his disciples after his resurrection, his wounds of their unbelief. As though he would say: "Look upon me and light manfully, without a battle shall no man be crowned."

A soft, velvet texture is imparted to the skin by the use of Glenn's Sulphur Soap. For skin diseases it should be used freely. Never take a bath without it. It is also especially useful as a means of bleaching and purifying woolen, cotton and linen fabrics.

Glenn's Sulphur Soap cleans and beautifies, 25c. German Corn Remover kills corns, Bunions, 25c. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 minute, 25c.

Selfishness is a sin that is not practiced "in a corner." It is widespread. If you could be imprisoned for it, the probability is, that after the jailer had gotten every one else locked up, he would have to go into the prison himself and fasten the door behind him.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East Indian a remedy for the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive, and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, New York.

It is the habitual thought that frames itself to our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.

VIGOR AND VITALITY. Are quickly given to every part of the body by Hood's Sarsaparilla. That tired feeling is entirely overcome. The blood is purified, enriched, and vivified, and carries health instead of disease to every organ. The stomach is toned and strengthened, the appetite restored. The kidneys and liver are roused and invigorated. The brain is re-energized; the mind made clear and ready for work. Try it.

Our religion is the daughter of heaven, the parent of our virtues, and is the only permanent source of happiness. Religion alone gives lasting peace and felicity. She diverts the mind from all corrodling cares, she implants supernatural joy, and sheds a heavenly radiance in the breast.

PROPHYLACTIC IN SICKNESS. "Typhoid fever has broken out here again, but wherever Darby's Prophylactic Fluid has been freely used there has been no fever."—M. B. LANGRISH, P. M., Ed. Central Alabama.

"The Fluid is not merely a deodorizer, but a disinfectant—a destroyer of disease germs in an atmosphere which cannot be breathed without danger."—New York Evening Post.

FAITH ESSENTIAL.

How does Christ get admission into the heart? Paul answers the question—"through faith." That is the aperture; and however slightly the door may be opened, Christ can enter; even as an installment of the noonday sun enters through a hole in the window shutter into an apartment. The Savior will not enter our hearts unless there first be a diseased condition with our evil condition, a sincere desire after him, and a yielding to his claims. These are essential to a practical faith. When we yield to Christ on a single point, for his sake, we refuse a single sin, or attempt honestly a single duty, it is opening a crevice for him, or setting of a door ajar. But we must not stop with partial admission. I once watched a lake steamer as it entered the locks of the Sault St. Marie ship canal. A few small streams of water trickled through the gates into the lock, but did not move the ship very perceptibly; as the gates were swung open, the waters poured in, and the steamer speedily rose to a higher level, and floated off into Lake Superior. So, brethren, if we swing wide our heart door, and give Jesus an abundant admission, we soon rise into a higher life, and begin to be "filled unto the fullness of God." The first move towards a Christian life is the opening of the heart to the knocking Savior; the degree of our holiness depends upon the degree "to which we give him welcome to our house-room."—Dr. CUTLER.

Our readers have doubtless often noticed that Hood's Sarsaparilla is well spoken of in the newspapers. The press is quick to recognize merit, and does not hesitate to give praise where it is due. The following is from the Baptist Weekly, a leading religious paper:

"Advertising may bring an article prominently before the public, but no advertising can long help it if it has not real merit. Hood's Sarsaparilla is well advertised; but the best proof of its value is that so many persons use it on the recommendations of friends who have proved its peculiar virtues."

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

BRADFIELD'S FEMALE REGULATOR!

Most happily meets the demand of the age for woman's peculiar afflictions. It is a remedy for WOMAN ONLY, and for a SPECIAL CLASS of her diseases. It is Specific for certain diseased conditions of the womb, and so controls the Menstrual organs as to regulate all derangements and irregularities of her Monthly Discharge. The proprietors claim for this remedy no other medical property. It is strictly a Vegetable Compound, the studied prescription of a learned physician, whose specialty was Gynaecology, and whose fame became enviable because of his success in the treatment and cure of female complaints. Suffering women, it will relieve you of nearly all complaints peculiar to your sex.

BRADFIELD'S FEMALE REGULATOR!

Cankers

Are so corrosive in their nature, and their course so deep seated in the system, that a powerful alternative is needed to eradicate them. For this purpose, Ayer's Sarsaparilla is the most effective medicine that can be procured. No other remedy can compare with it as a cure for all diseases originating in vitiated blood. **I suffered greatly, for months, from two running

Ulcers

Besides the ulcers I also had a glandular swelling on my neck, which was gathered and stopped about to break. I tried many skillful physicians, and took various remedies, but failed to find relief until I commenced using Ayer's Sarsaparilla. A few bottles of this remedy completely cured me, and I am now in perfect health. Mrs. Jane T. Hopkins, Cambridgeport, Mass.

For what appeared to be a cancer on my lip, I used Ayer's Sarsaparilla with excellent success. I believe the disease to be perfectly cured. Amherst, Whitehall, Brunswick, Maine.

About three years ago, I was troubled with a cancer in my mouth, throat, and stomach. Food of my kind caused the most extreme suffering. After trying a number of remedies, without receiving any benefit, I was finally

Cured by

taking Ayer's Sarsaparilla. I am now perfectly cured, and my skin is now as smooth and fair as ever. Mary C. Amesbury, Rockport, Mass.

For what appeared to be a cancer on my lip, I used Ayer's Sarsaparilla with excellent success. I believe the disease to be perfectly cured. Amherst, Whitehall, Brunswick, Maine.

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Eruptions

of the skin, whether in the form of Erysipelas, Pimples, or Boils, indicate that the blood has become vitiated, and the system diseased, and that prompt treatment is indispensable. Ayer's Sarsaparilla purges the blood of all impurities, and speedily restores health and strength to the system. **For nearly three years I was covered with Scrofulous

Sores

some of which were very offensive, exuding a fetid odor, and I had no appetite, was emaciated, and so reduced in strength, as to be unable to attend to my business. I tried many remedies, but received no relief. With little hope of recovery, I commenced taking Ayer's Sarsaparilla, and, under its healing influence, soon began to improve. After using less than half a dozen bottles of this preparation, I was restored to perfect health. Leonard Brackett, West Haven, Conn.

For forty years I have been troubled with a humor in the blood, appearing in painful eruptions on my skin, and causing great suffering. I have tried all kinds of remedies for my complaint, but found no relief until I commenced using Ayer's Sarsaparilla. By

Taking

ten bottles of this medicine I am completely cured, and my skin is now as smooth and fair as ever. Mary C. Amesbury, Rockport, Mass.

I have been taking Ayer's Sarsaparilla for an impurity of the blood, which manifested itself in troublesome Boils and Eruptions, and can truly say I have never found any medicine so prompt and certain in its curative effects. It has done me great good. R. P. Goodrich, Rockwell, Me. For the radical cure of Pimples, Boils, and humors, and all diseases originating in vitiated blood, I know of no remedy that can compare with Ayer's Sar-

saparilla. This medicine has restored me to health, and has eradicated every trace of Cancer from my system.—Mrs. David Carey, North Salem, Mass. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all druggists. Price \$1, six bottles, \$5.

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1 Premium, \$1,000.00 2 Premiums, \$500.00 each 6 Premiums, \$250.00 " 100 Premiums, \$100.00 " 125 Premiums, \$80.00 " 200 Premiums, \$60.00 " 1,000 Premiums, \$10.00 "

For full particulars and directions see circular in every pound of Arbuckle's Coffee.

ON 30 DAYS' TRIAL. THIS NEW ELASTIC TRUSS

has a pad different from all others, is cup shape, with self-adjusting Ball center, adapts itself to all positions of the body while sitting, standing, or crossing the legs. It is a perfect cure for all cases of Strain, Sprain, or Prolapse of the Rectum, and is a radical cure for all cases of Hemorrhoids, Piles, and all other diseases of the Rectum.

LEWISTON TRUSS CO., LEWISTON, ME.

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MERRELL'S FEMALE TONIC

It is prepared solely for the relief of complaints which afflict all women. It gives tone and strength to the muscular system, and corrects dangerous displacements and irregularities of the menstrual system. It is a powerful and safe remedy for all cases of female weakness, and is a radical cure for all cases of female debility. It is a powerful and safe remedy for all cases of female weakness, and is a radical cure for all cases of female debility.

FOR SALE BY ALL DRUGGISTS. Price, \$1. J.S. MERRELL DRUG CO., Sole Prop., ST. LOUIS.

We talk a great deal and often emphatically about faith in God, but faith in God means the doing just what he enjoins upon us.

Are you weak and weary, over-worked and tired? Hood's Sarsaparilla is just the medicine to purify your blood and give you energy.

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CONSTIPATION.

It is really surprising how few people will read a month after nature and give to a year at least.



A Simple but Effective Vegetable Compound.

Used Stimulant... Indigestion, Sick Headache, Constipation, Inactive Liver.



Indigestion, Sick Headache, Constipation, Inactive Liver.

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 are superior to any other... For gentlemen we have the finest variety of shoes to suit their taste and purse.

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NEWS VARIETY.

U. S. GRANTING NEWS EDITOR. Pastor Venable of the First Church, Memphis, is taking a vacation during August.

We extend to Bro. and Sister C. N. Granberry of the Friendship Church, Jacksonville, Ark., our sympathy in the loss of their infant daughter, Della, who died August 1st.

Bro. W. W. Winder, youngest daughter of Bro. and Sister J. Winder, died August 1st at the residence of her father, aged two years, five months and two days.

The Trustees of the Female College at Raleigh, N. C., have elected Rev. J. D. Anderson, A. M., president of the institution for the year 1887-88.

Ed. W. B. Cotton, of Milan, Tenn., writes: "My meeting at Oak Grove, Gibson county, closed the fourth Sunday in July with good results. The church was tolerably revived, fourteen professed faith in Christ, sixteen accessions. We held our closing service at the river with a good crowd."

Rev. I. M. Wise, our missionary pastor at Covington, Tenn., preached at the Central Baptist Church, this city, last Sunday and night to fine congregations considering the hot season and many of the people are out of the city.

The Sunflower Baptist Association will meet at Mound Bayou church, on Friday before the first Lord's day in September, 1887. All wishing to attend will meet with a kind welcome and are respectfully invited to do so.

Eld. T. F. Moore, of Milan, Tenn., writes: "My meeting at Oak Grove, Gibson county, closed the fourth Sunday in July with good results. The church was tolerably revived, fourteen professed faith in Christ, sixteen accessions. We held our closing service at the river with a good crowd. After a short discourse on the subject, action and design of baptism, the writer let down into the water fourteen willing candidates and buried them with Christ in baptism. Among those baptized was a Methodist household. God be praised for his goodness. May the Old Banner continue to keep unfurled to tell the

BULL'S SARSAPARILLA.

Among a host of complaints, many of which are excellent instruction books, Richardson's New Method for the Pianoforte, still secretly occupies the position of the "winding yachts" in the race for popularity. Its sale has been tremendous. Edition follows edition in rapid succession, and it will not be long before it will be a scarce article.

RICHARDSON.

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Shopping by Mail.

Have made shopping by mail so convenient and simple for those living at a distance that they have the same advantages exactly as the residents of Memphis.

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. These are relieved at once by the use of BULL'S SARSAPARILLA.

THE DAILY & WEEKLY Public Ledger

A live, newswy, Democratic Journal, devoted to the best interests of the South. Its financial and commercial columns have gained an enviable reputation for their accuracy.

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A PERFECT FOOD FOR INFANTS. THE MOTHER'S FAVORITE. FOR INVALID AND DYSPYPTICS.

1887 - BABIES - 1887

To the mother of any baby born this year we will send on application a Cabinet Photo of the "Sweetest, Healthiest Baby in the Country."

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Of Leading Business Firms.

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Agricultural Implements, Wagons, Buggies and Harness.

WOODRUFF & OLIVER

Buggies, Carriages, Wagons, Harness and Saddlery.

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Successors to H. Brooks & Co.

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Dry Goods, Notions, Etc., NEW AND DESIRABLE GOODS AT WIDE-AWAKE PRICES.

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100 POPLAR ST., MEMPHIS, TENN.

NEWS NOTES.

Bro. Stacy Lord of Brownsville, Tenn., and his sister, Miss Willie, are visiting Monticello.

The corn crop in Illinois, Indiana, Michigan and Ohio has suffered much from drought, but west of the Mississippi the outlook is encouraging.

It is reported that the delay in Bismarck's departure for Kissengen is due to the gravity of the situation with France.

The relations of Germany with Russia do not improve. The press of Moscow and St. Petersburg make the late death of M. Katkoff the occasion for fresh outbursts of feeling against Germany.

Washington and Lee University, Lexington, Va., will open its doors for the fall term on September 1st.

Southern Baptist Theological Seminary, Nashville, Tenn., will open its doors for the fall term on September 1st.

Wesleyan Female Institute, Staunton, Va., will open its doors for the fall term on September 1st.

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VARIOUS AFFAIRS

BY T. H. GRANBERRY, NEWS EDITOR, RELIGIOUS.

Brownsville church has granted Pastor Trotter a month's vacation.

The new church house at Springvale is about completed.

Eld. T. D. Ware, pastor at Helena, Ark., is visiting at Newport, Ky.

Eld. Wm. Shelton, formerly of this State, is to be president of the Baptist University, Los Angeles, Cal.

Prof. A. F. Ridd has resigned his position in Howards College, and will be succeeded by Prof. G. W. Mason.

Eld. D. S. Williams of Arkadelphia, Ark., is visiting his daughter in Kentucky.

A church was organized near Redfield, Jefferson county, Ark., on the third Sunday in July. Eld. J. H. Hamilton was chosen as pastor.

Eld. G. D. Woods reports four baptized on profession of regeneration as the fruit of pleasant meetings at Crook, Ark.

Eld. B. E. Brown says "The meetings at Wallace, Desoto parish, La., lasted two weeks, and the brethren say were the best since the church was organized, ten years ago. We had twenty-five accessions, fifteen by baptism. Three were Meth. disc., and one was a Catholic. Bro. James Nelson alternated with the pastor in the preaching. The church now numbers one hundred, seventy-five of whom I have baptized since I have been pastor. The Lord be praised." You have been truly blessed, Bro. Brown. May the Lord continue his favors to you. Write us all the news from your field.

Pastor J. W. Bell of Jonesboro, Ark., writes the following cheering note: "This will inform you of glorious meetings at this place. Elds. M. D. Early of Little Rock and J. P. Eagle of Lonoke, with their wives, and J. B. Perimeter of the Arkansas Baptist, came to our town on the fourth of July, and commenced meetings on the fifth. Bro. Eagle preached two good sermons and Bro. Perimeter two, after which other duties called them away. Bro. Early continued the meetings seven days, his wife contributing largely to the interest of the meetings. The meetings were attended with power, reaching lawyers, doctors and merchants, who were added to the church. Visible results, twenty-three added to the church, seventeen by baptism and six by restoration and letter. Our church was very much strengthened financially and spiritually. To God be all the glory." The Lord has indeed blessed you and the people, Bro. Bell. He blessed you too when he sent those ministering brethren to you. They are faithful and true, and the Lord honors them in their work.

Eld. V. M. Thrasher, our correspondent in the Indian country, writes on July twenty-ninth from Broken, Choctaw Nation: "I am in the midst of glorious meetings here at my home church. I would be very proud if you could be here with us, though I am sure I have your prayers. At my first answer no man stood with me though the Lord was with me. We have had twelve additions to our church, and more will follow. One of



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Dr. Price's Cream Baking Powder contains the most perfect combination of ingredients for making light, tender, and delicious cakes, breads, and pastries.

Prepared by Dr. J. C. Price, Lowell, Mass.



Baby's Skin & Scalp Cleanser is a pure, mild, and effective preparation for keeping the skin of infants and young children soft, smooth, and free from all eruptions and blemishes.

Prepared by Dr. J. C. Price, Lowell, Mass.

Tutt's Pills

will save the dyspeptic from many days of misery, and enable him to eat whatever he wishes. They prevent Sick Headache, cause the food to assimilate and nourish the body, give keen appetite, and Develop Flesh and solid muscles. Elegantly sugar coated. Price, 25cts. per box. SOLD EVERYWHERE.

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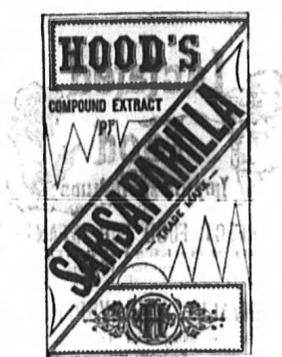
HEAL THYSELF! Do not expend hundreds of dollars for advertised patent medicines at a dollar a bottle, and drain your system with nauseous elixirs that poison the blood, but purchase the Great and Standard Medical Work, entitled SELF-PRESERVATION.

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the twelve was my wife. Now the tie that has bound us for eighteen years has been made sure and steadfast forever. I know you would have enjoyed yourself with us. I have had a good many Choctaws with me all during the meetings. They are very firm friends of mine, and more, they are very zealous for the cause. I have preached until I am so hoarse that I am compelled to send for help. The people are very much interested. We have as many as seventy-five at a service to ask for prayer. Bro. Granberry, I do want you and the brethren to pray for me and this people. Also pray that I may live more humbly and more dependent on Him who is able to help. I am satisfied that is the trouble with most of our ministers. We depend on self more than we do on the Lord. Tell Bro. Graves to fight on, and may the Lord still spare him to us, for I do not see how we could get along without him. Bro. Granberry, I am striving for that crown which the Lord has in reserve for all his servants who await his appearing. And may you attain it, Bro. Thrasher. The Lord has greatly blessed you, is blessing you, and you may be continued to do so; and while we cannot rejoice with you in person we can in spirit, and can be with you in sympathy. We do sympathize with our pioneer brethren. We must believe they are noblemen of the Lord.

Gen. S. B. Buckner was elected governor of Kentucky in the recent election.

The syndicate business, we have a strong notion, is being run into the ground. A most everything is run on the syndicate plan. It is all the rage. In this we American people are peculiar, we like hobbies. The fact is the government should lay hold on all such unholy combinations, and crush them out, else the interests of the honest and industrious young man can evermore be crippled. Western Excelsior. You have the wrong view of the matter. We can never wholly conserve our morals as a people by government and legislation. They are adjuncts to be judiciously used, but may be criminally abused, and are. Governments themselves are syndicates, and may do as much evil influence as any other kind. We will never effect a change in the right direction until we can adopt a method that will reach the individual conscience. We must all readjust our ideas of right and wrong. We must eliminate from ourselves avarice, greed, covetousness, selfishness. We must teach the world that self-interest should always occupy a secondary position, — never be uppermost in mind or action. Such a course furnishes the only hope. History warns us against falling on the breakers of government and legislation. They are necessary evils, but, as a rule, are unnecessarily abused by misuse. The above idea suggests adding fuel to a flame to put it out. Let the people be brought to control themselves, and then they will not need to be governed. The opposite course leads from had to worse. Be honest and true though it cost you all that, earth can yield.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedies used give Hood's Sarsaparilla peculiarly its own curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

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THE JOHN CHURCH CO., Cincinnati, O.

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 oftentimes 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 healing 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 aesthetic beauty, stirred thick with Christian principle of the true brand, and set it to rise.

THE BAPTIST.

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Our Pulpit.

A PECULIAR PEOPLE.

These words are the declaration of a divine truth. They were spoken to the Jewish people at a low point in their history. They had seen their wanderings in the wilderness, had seen Jericho and Jerusalem, had defeated many kings and tribes, and were able by God's blessing to possess the country. They were, however, still vexed with the blindness which kept them forty years in the wilderness. They were prone to forget to tremble before their enemies, and to depend on strategy and diplomacy rather than on the power of the Canaanites and the Philistines, and said: "Let us have treaties with them on either side by side with them." In answer to this, the angel of the Lord repeats the command to make no treaties with the heathen tribes, but to smite them, throw down their altars, and take their land. Afterward the angel speaking for God says: "Ye have not obeyed my word; therefore these tribes shall be as thorns in your sides, and their God shall be as snare unto you."

We notice, first, that the command of God was reasonable. The children of Israel were his people. He had made a covenant or league with them to give them the land. He was able to fulfill his part in this covenant. The land was his and he could drive out the heathen. They were his enemies. Their gods were idols, and their worship was sin. The children of Israel could not be faithful to God while in league with his enemies. Therefore he said unto them, "Ye shall make no league with any of these nations." There must be no compromise. No altar of Baal can be spared. The country promised to Abraham and his seed, and given according to promise, must know no service but that of the God of Abraham.

Again, the policy set forth in the command was safe. No other promised permanent security. The heathen tribes were cunning and crafty, as ready to make leagues and to break them as are the tribes of the Soudan. "They shall be as thorns in your side," said the angel. The Mahdi and his followers are not a worse thorn to the British government than were those Canaanitish tribes afterward to the children of Israel. Obedience to divine direction would have saved them and their children, and their children's children from sore evils.

Again, the divine policy was wise. It was calculated to keep the nation from sin—particularly from the sin of idolatry. To tolerate the Canaanites was to tolerate their altars and groves and idolatrous worship; to expose themselves and their children to the temptations of this worship. "The angel said, 'Their gods shall be a snare unto you.'" This truly came to pass. The people became familiar with the names and services of Baal and Ashtaroth. As people nowadays flock to camp meetings, they flocked to the groves and high places of idolatry. Their children were beguiled. Their sons married heathen women and their daughters heathen men. Association with sin led them to sin, and again and again the whole nation was given over to idolatry.

Turn now to the last chapter of the book of 2 Chronicles and read the result: "Moreover, all the chiefs of the priests and the people transgressed very much, after all the abominations of the

heathen." Therefore he brought up against them the king of the Chaldees, who slew their young men with the sword, and had no compassion on them in the house of God and carried the people captive. The cause of the overthrow of Israel was idolatry, but there are causes behind causes. Tracing the disaster back to its beginning, their les not be forgotten when they made leagues contrary to God's command, with the inhabitants of the land. The effect of the angel's message on the people of Israel was very marked. "All the people lifted up their voice and wept." They also offered sacrifice to the Lord. It would have been much better for them to reform and put away their heathen wives, and break down their heathen altars. Obduracy is better than sacrifice, and it must be weaned; for, as Matthew Henry says, their sin was "too deeply rooted to be wept out."

The divine policy, as to the treatment of sin, is the same in every age. The God of Adam, Abraham, Israel, and the church of our day is one God. He cannot look upon sin with the least degree of allowance. He makes no compromise with it. He says to his Church, as to the chosen nation of old, "Ye shall make no league with the inhabitants of the land." The command is as reasonable as when spoken to the Jews. He had brought them out of the land of Egypt and delivered them from enemies, and made a covenant with them. So he has delivered his church and covenanted with her. He has committed to her his oracles and the ministry, and has promised, and gives his Holy Spirit to instruct and help her. He has testified his love to her by a sacrifice compared to which the older sacrifices are as a dim twilight to the sun in process. He has made her holy, to uphold his worship and honor his name. As the Jews of old were his people, he has chosen and ordained to perpetuate and extend his worship. It is to be a light shining in a dark place. To accomplish its end it must be pure. God's people must be devoted to him, and mindful of the covenant he has established. This covenant cannot be broken unless they break it. God will be faithful. He demands of them an individual allegiance. They cannot be in league with him and his enemies, or even with those who are indifferent to him.

The world receives the church very much as the Canaanites and the Hivites received the children of Israel, sometimes in peace and sometimes in war, sometimes with open candor and sometimes with guile. Men come perhaps as the men of Gibeon came to Joshua. They say, We have heard of the fame of the Lord thy God, now make a league with us. We believe in religion, but you are too strict. We would join you and co-operate, but you must yield a little. These cold doctrines are too severe. An enlightened age demands modification. The doctrines of man's sin, of the incarnation and of the need of regeneration are hard sayings. The church would prosper if it preached the love of God, and bridged these hard places, and made the way of salvation easy. It could gain friends, they tell us, by softening its tone on the Sabbath question or on temperance. I have no doubt of it. There are many who would make a league with the church, and put their names on her rolls, if she would yield a little.

The worshippers of Baal were glad to sign a league which allowed them to keep their altars. So there are worshippers of Mammon, who would be in the church if her requirements were less exacting. But does it follow that the church would gain by compromise? The Bible and history and

common sense say, No. The divine plan is, that the Jews were a peculiar and separate people, so the church should be separate. Come ye out of the midst of heathen people. Be ye clean that bear the vessels of the Lord. What follows ship hath light with darkness? Let us be no longer in league with iniquity. Some in the church, who are anxious for her growth, are ever making the mistake in her way, and in matters making her power. They question whether it would not be better to meet worldly scientists and philosophers on some common ground, to make some things that they can understand. The Bible idea is against this. The world's plan, according to which his people are to be separate, and to maintain their purity.

THE RUM SLOP PHOTOGRAPHED.

The great rum-slop war, and cuts both ways. It is a saving machine for the raising of souls. It teaches our young men and boys before they reach the Sabbath school—what they are on their way, and they never enter its door to be a part of it, as they return, and mark the progress of the blessed lessons there imparted. Between the two there is the old "irrepressible conflict" ever again. It is war to the knife, and knife to the hilt, and only one can win. And in this warfare of Christ's army are outnumbered. There are twelve saloons to every church; twelve bar-keepers to every minister. The church opens its doors two or three days in the week, the saloon grows open and on with its mill of destruction every day of every week, all the more so, because it is open, and we are outnumbered. It is a war, and we must make the most of it. We must make the most of it, not only in our own hearts, but in our lives, and in our homes, and in our churches, and in our communities. They have studied carefully the weaknesses and propensities of boys and young men, their tastes and individualities for variety, and produce for an amusement, preference for young company, and they apply to all these in ways that take hold of a man's heart.

BEER MORE DANGEROUS THAN WHISKY.

ACCORDING to the Scientific American, beer is more dangerous than whisky. The prevalent idea that beer is healthful is a delusion. The use of beer is found to produce a species of degeneration of all the organs; profound and deceptive fatty deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammation of both the liver and the kidneys, are constantly present. Intellectually, a stupor amounting almost to paralysis, arrests the reason, changing all the higher faculties into a morbid dream, sensual, selfish, sluggish, varied only with paroxysms of anger that are senseless and brutal. In appreciation the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury a severe cold or a shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol he is more incurable and more generally diseased. The constant use of beer every day gives the system no recuperation, but steadily lowers the vital force. It is our observation that beer drinking in this country produces the very lowest kind of inebriety, closely allied to a final insanity. The most dangerous class of ruffians in our large cities are beer-drinkers.