

THE BAPTIST

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

Stand ye in the ways, and see and seek 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 YORK FASHIONS.

Novelties in Millinery, Toilet Accessories and Children's Costumes. A good many flat white and black loghorns are shown by the milliners; the white are trimmed with dotted point d'esprit and white feathers.

Small flower bonnets daily grow more popular. A pretty one worn by a girl with very black hair, was of black tulle with a wreath about the edge of small poppies without foliage, and crushed close together. To the left was a cluster of half-opened poppy buds.

Stockings this summer will be worn of a shade to match the costume, a new fancy for having every thing match being the expansive tendency this season. They come in all shades to match the popular colors, and will be worn with patent-leather shoes which have the uppers of soft kid. Those will be tied with a broad ribbon.

Parasols have very long handles to allow for the height of the hats worn underneath them, and about half way down the handles is tied, invariably, a large ribbon-bow to match the parasol in color. Very handsome ones are shown of deep, rich plants in which blue and red predominate, and these are extremely serviceable, as they can be worn with almost any costume.

From Paris come little handkerchiefs of dark-red silk embroidered with small fine needlework about the edges in white, pale blue or pink. These make pretty bits of color tucked into the belts of white costumes. The linen lawn handkerchiefs have a narrower hemstitched edge than ever before, the favorite width being about half an inch wide. These have two long, slender initials embroidered in the corner in the simplest possible letters.

Purses are growing in size—that is, in length, as they still remain very narrow. The handsomest are of heavily pebbled black leather, with dull silver clasps and the corners of the flap reinforced with a border of silver in egg designs. For summer are shown others in all the light shades of tan and gray, while a few new ones are silver-colored and some a cream white.

For children's wide straw hats, the most inexpensive and effective trimming is a knot of ribbon that may be bought already tied in the hat shops. These are usually made of two kinds of ribbon—as, for example, navy blue with another of Oriental design, but in which the prevailing shade is the same tint of blue. It takes about three yards to the one of these, and requires a skillful hand to acquire just the richly knotted effect so desirable. When properly made they are quite sufficient trimming.

Young girls who have walking dresses opened at the throat for a corset, and sailor hat to match the suit, left over from last season will find them perfectly wearable again this spring. The effect of such costumes was so neat and stylish and altogether comfortable to wear that it is very sensibly decided that they may be resuscitated. The sailor hat is becoming to almost all young faces, and the stiff white collar so liberally displayed and snowy tie is delightfully fresh and clean in appearance, so that their reign begins again.

Little sailor costumes of white duck, with long trousers tucked at the foot in nautical fashion will be very much worn by young men from the age of five to seven. These suits have the sleeves, collar and the front edge of the sailor blouse trimmed with narrow bands of blue with blue anchors embroidered in the corner of the deep collars and on the sleeves. A white or blue sailor hat of cloth is worn with it, made with many rows of stitching and a ribbon with long floating ends about the edge. On the front of the ribbon is the name of the ship in gold letters.



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DIVERSIFIED FARMING.

Why It is More Profitable Than the Old-fashioned System of Agriculture. It is not always a question of present profit that should determine the line of farming we should plan out to follow. Many of us are realizing that on our farms we can not raise grain and sell off every year without gradually selling at the same time the fertility of our soil. One good authority says that when we sell \$200 of wheat at current prices we are parting with \$57 worth of plant food contained in the soil. If we sell a horse worth \$200 that we have raised upon the farm we are selling \$17 worth of plant food; while if we sell \$200 worth of butter, averaging 25 cents per pound, we have sold less than 50 cents' worth of plant food, for the reason that it is composed of fat, and that is made of carbon and water, which are derived from the air and not from the soil.

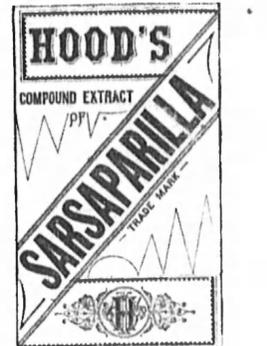
Dr. Lattin, and he is unquestioned authority, says that after the fertility of the soil is exhausted there is no plan as yet by which the fertility can be restored at a cost that would give us profit. When, then, we are selling grain, wheat, corn, oats, rye, barley, or even hay, direct from the farm, we are at the same time selling with each bushel a proportion of the fertility of the farm.

But it will not do to stop raising grain of any kind to sell, any more than it will do for every farmer to commence making and selling butter. Neither of these can, of course be considered best. But we can raise a variety of crops and keep a variety of stock, and sell a variety of farm products. By a systematic combination we can not only increase our profits but slowly build up or increase the fertility of our soil. Keeping stock, if properly managed, increases the amount of manure we can secure. This, if properly applied, increases the yield of the varied crops, and enables us to keep a larger number of stock, still further increasing the amount of manure.

In order to properly feed the stock so that the largest gain shall be secured at the smallest cost, a variety of crops must be raised and this prevents too heavy a drain upon the fertility, as a rotation of crops aids materially in this direction. Keeping a variety of stock enables us to feed out what is raised upon the farm to the best advantage. And the farmer who has a variety of produce for sale certainly has an advantage over the one who has only one or two.

If you can raise grain and sell at a profit to a man who is feeding stock at a profit by buying your grain it certainly looks reasonable to suppose that you could feed your grain to your own stock and realize a much larger profit than by selling and allowing some one else to purchase and feed to his stock. This is leaving out the question of manure entirely. A ton of clover hay is worth \$5.00; of timothy hay, \$4.95; of wheat straw, \$3.71; of corn stalks, \$3.44, and of wheat bran, \$13.08.

If we raise wheat and sell, and buy bran and feed in combination with our hay, straw and fodder, we secure valuable food that will, if fed in sufficient quantities, keep up a steady gain in the stock, and at the same time furnish us with manure worth, on an average, at least one-half the value of the food at current market prices. While with the same good management the feeding of the stock alone will give us a fair profit. If we raise the hay or grain at a profit, and then feed out to stock and increase this profit and in addition secure a good supply of manure that will aid very materially to increase the yield, and thus furnish us with a larger variety of products for market, it must certainly prove more profitable than selling grain and hay.



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Our Pulpit.

TRINE IMMERSION

The Dunkards, who are true immersionists, are making no little stir in parts of Missouri and the Northwest States, and we are in receipt of inquiries as to their immersion, if it was the one of a primitive mode, as sustained by the scriptures, and what about it. We have collected for you four articles from the pen of Robert Roberts, of England, which will interest all we think. THE baptismal question has agitated the religious world for centuries, and still continues to do so. It is evidently a fact that truth lies somewhere, and there certainly are some errors by which it may be detected, but amid the numerous variations, superstitions and perversions of God's word, the monumental truth of baptism has been to a large extent covered up, and when brought to view, is all, is by the great mass of mankind, professing Christians especially, uncharitably considered a consequence of the vast amount of prejudice which has been fostered by inventions, traditions and ignorance, not always willful but nevertheless capable of doing untold damage to the truth. Among the great number of false teachings and practices on this subject of ancient and modern times is to be found the practice of trine immersion, which doctrine we think has been sufficiently refuted by Mr. Robert Robertson, of Birkenhead, England, to satisfy any candid mind, whose arguments we here submit for the prayerful consideration of all who may feel an interest in the subject. He says:— The right mode of baptism is made known in the Scriptures clearly enough to enable the anxious inquirer to know the will of God, without reference to the endless and enormous human varieties of which ecclesiastical history is the record. We shall glance at the Scriptural evidence by and by, meanwhile we must look at, for the sake of meeting the arguments of another sort, by which these partakers with the apostasy are seducing some who were clean escaped from error.

In logical order, their first argument is founded on the word baptize. They contend that ending in zo, baptize is necessarily a frequentative verb, that is a verb expressing a performance that cannot be executed without repeated action, as when we say a man swims, or rows a boat, which cannot be done without repeated movement of the arms. They say baptize means repeated dippings, and that a man who is only dipped once is not baptized. In support of this there is a considerable quotation of learned authorities, with regard to whom it is to be observed that they can no more be accepted as decisive on the point than Webster on the meaning of the word soul. Webster testifies to the current understanding of soul as the immortal part of man, but he leaves it still a matter of inquiry whether that understanding is Scriptural. So the authorities on the question of baptism are mere witnesses to the prevalence of the idea of plurality of action in baptism, but are no authorities on the question of whether that idea is Scriptural. It may be said they are competent witnesses to the grammatical sense and construction of a word. No doubt, but the grammatical sense and construction is a question of usage, and usage is the offspring of tradition, and tradition is the offspring of fancy. It is therefore, insufficient to tell us what is the commonly accepted sense of a given word, which is all that lexicographers can do. We must inquire if the commonly accepted sense is true.

Baptism for ages has been held by a false church to consist of a plurality of actions. This notion is, therefore, refuted in all the ancient literature of that church. When, therefore, lexicographers who merely collect and arrange words as used, come to look in a dictionary, they could do no less than refer to the use of the word as a frequentative verb, but who made it by usage a frequentative verb? This is the question. Investigation will show that the use of the word to be artificial, originating in that corruption of the originalness of God which began in the very lives of the apostles by those chosen for workers and false apostles, whose word Paul foretold would out as doth a canker. There is evidence of the foolishness of the frequentative theory in the arguments employed to uphold it. Thurman's contention is that baptizo means to dip once, and baptize to dip several times. In proof of this, he quotes Hippocrates, the ancient physician, who in a prescription says, "having dipped the patient into the oil of roses, let it be applied to the quantity, but if it should be too painful, baptizo again." Thurman's comment on this, Hippocrates, in speaking of one dip used the word baptizo, but if this is to be repeated, then baptizo is the word baptizo, he employs the word baptizo. This is a specimen of the false reasoning that characterizes the pamphlet, false yet craftily invented so as to appear plausible, and likely to deceive the unwary. The comment on the case of Hippocrates is a pure gloss. The case stands just the other way. Hippocrates uses baptizo for one dip and baptize for one dip, the one verb being a mere variation of the other. As one of Thurman's own authorities states, baptizo and baptizo agree in one common original meaning, viz., that of immersion or plunging. This distinction between them is not the number, but the nature of the dipping signified. Baptizo is to dip simply, while baptize is to dip with the object of producing a result, as in dyeing. But even this distinction is more one of conventional usage than of radical significance. Hippocrates in the very instance quoted uses them synonymously. Baptizo, it again, says he, surely this means dyeing, what you did before, you dipped it once, dip it once again. Baptizo applies to the second dip, but the second dip is only one dip, so that Hippocrates proves baptizo to mean a plurality of dips.

The origin of the frequentative notion is visible in the course of Thurman's own argument. He quotes Prof. Stuart to the following effect: "It would appear that a feeling existed among some of the Latin Fathers, when they rendered baptizo (Greek by merismos (Latin) that baptizo is in its appropriate sense what the grammarians and lexicographers call a frequentative verb; i. e., one which denotes repetition of the action which it indicates. Nor are they alone in this; some of the best Greek scholars of the present and past age have expressed the same opinion in a more definite shape. Some of the Latin fathers—not all—had a feeling that baptizo was a plurality of dips." Why didn't all have this feeling if the verb were intrinsically frequentative in its nature? Some of the Latin fathers were on the other side of the question. They did not share the feeling that the verb was frequentative. So far as argument goes, one set of Latin fathers are as weighty in the scale as another. The Latin fathers who did not think baptizo was a frequentative verb are as much authority against the frequentative theory, as some who had a feeling in favor of it. If it was a matter of fact and judgment, why should it have been a matter of feeling? For a very good reason. The baptism the fathers practiced was true immersion, of the Scripturalness of which we shall presently inquire, and as in their practice baptism was unquestionably a frequentative act, no wonder they should feel that it ought contrary to the usual views of the case, to be classed as a frequentative verb. Then it is laid down as an established principle of the Greek language that a class of verbs (terminating) in zo formed from other verbs, have the signification of frequentatives. Take the established principle for what it is worth, what does it amount to? A class of verbs in zo formed from other verbs, is not every verb in zo formed from other verbs. If there are exceptions (and there are many, such as apolokimazo, to reject; zaphanizo, to put out of sight; anakathizo, to set up—all verbs of a single act), then baptizo may be one so far as the rule goes, but before the quotation of the rule is utterly without effect in the argument. The nature of a verb is not to be determined by the technicalities of grammarians, but by the act of which it is the expression, of which even correct rules are but the witnesses or descriptors. If baptizo is a frequentative verb, it is so not because it ends in zo, but because the act of baptism is frequentative in its nature. And certainly no who man will accept as evidence, on this point, the practices of a system of religion which is a corruption of apostolical Christianity in all particulars. Of the nature of baptism, the Scriptures must be the witness, and not the writings of men, however reputedly learned, who lived in and perpetuated the long age of apostasy and corruption which set in while the apostles were alive, and soon shrouded the world in night. Learnedness in the conventional sense is by no means a guarantee of reliability in divine things. It is a bad indication of the whereabouts of Thurman & Co., that throughout their arguments, they are constantly saluting, so to speak, to the learned this and that, and this authority and that. Let us try this frequentative notion by the Scriptures. Jesus said to his disciples just before he left them, "Ye shall be baptized with the Holy Spirit not many days hence." (Acts 1:5) The promise was fulfilled ten days after wards. The Spirit came on the day of pentecost and "filled all the house where they were sitting," (Acts 2:2) "and they were all filled with the Holy Spirit." (verse 4.) Did the Spirit descend three or any other number of times? Was it not a single effusion in great plenteousness? Jesus, alluding to his approaching death, said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" (Luke xiv. 28.) Did Jesus go through three or four deaths? Is it not so that one "died unto sin once." (Rom. vi. 10) Paul, alluding to the passage of Israel through the Red Sea, and under the cloud (by both of which they were concealed from view), says they were thus "all baptized unto Moses." (Cor. x. 2) Did Israel go several times through the sea and several times under the cloud, as the fictitious frequentative notion requires? These illustrations are sufficient, though others might be quoted. Thurman himself affords several. He admits that John's baptism was not true immersion. He says the triple formula was "never used in baptizing the Jews"—his explanation being that they were already in the Father, and needed not to be baptized in the name of the Father. The Jews, he argues, had only to be baptized into Christ's death. He dates true immersion from the commission, Matt. xxviii. 19, and says it was intended alone for the Gentile nations, who were entirely outside. Without discussing the value of this explanation, the important point to notice is

that the author of the explanation admits that John baptized and Jesus baptized before trine immersion (as he contends) was instituted. The baptism with which they baptized, as his explanation requires, was single immersion—the Jews being according to his contention, already in the Father and in the Spirit. Hence the frequent use of the word "trine immersion" is not a frequentative verb, but has become so only by ecclesiastical corruption.

But, says Mr. Thurman, "Christ has certainly enjoined the use of three names, which" he adds "no man can account for but upon the supposition that he meant three actions." Mr. Thurman should have contented himself with saying that he could not account for the use of three names otherwise than by trine-immersion. He ought not to have spoken for other men. A wise man depending the truth as it is in Jesus, can account for the use of three names without the assumption of trine-immersion. Nay, they go further, and contend that trine-immersion would obscure the reason for Christ's injunction, on the point, and destroy the mystery of godliness of which the three names are the expression.

Paul says there is but one baptism (Eph. vi. 4), which proves that the baptism with which he and other Jews were baptized was the same as that with which all believers were baptized. In view of this, let these facts be considered and reconciled. The Gentiles, as Mr. Thurman contends, were baptized "in the name of the Father, and of the Son, and of the Holy Spirit." But it is testified of the Galatians (and these included converts) that they were baptized into Christ, and that Paul was baptized into Jesus Christ; and they must, if so were baptized in the name of the Lord Jesus Christ (1 Cor. xii. 13; Rom. vi. 3; Acts xiii. 16; xv. 27).

(TO BE CONTINUED.)

EKKLESIA

A. L. DAVIS, SOUTHWESTERN BAPTIST UNIVERSITY. THE great variety of opinions that exist in the minds of men concerning the subject before us to-day makes it not only of deep interest to every lover of truth, but of profound importance to the proper advancement and maintenance of the doctrines of Christianity. The present discussion, however, is not intended to refute all the objections that may be urged against the position set forth in it, but its main object is to present, so far as the writer may be able, a correct idea of a Scriptural or New Testament *ekklesia*. The discussion will be based on this statement of Christ: "I will build my church, and the gates of hades shall not prevail against it." (Matt. xvi. 18.) You will observe that this is the first instance in the Scriptures of the word *ekklesia*, and Christ is the first to use it.

I. The origin of the Christian *ekklesia*. The earliest inception of the Christian religion began with the preaching of John the Baptist, when "he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins," "to make ready a people prepared for the Lord." (Luke iii. 3; i. 17.) who would come in the fullness of his time, having all power "in heaven and on the earth." The coming of Christ, the long-expected Messiah, marked a new era in the world's history. It fell "like a stream of tender light" across the spiritual darkness of the time, and the sounding of his gospel amid all the corruption of sin and unbelief that characterized the time, and its perpetuity through all ages since, but evince the grandeur and importance of his heaven-sent mission. When the proper time came, he submitted to John's baptism, in order, as he himself said, "to fulfill all righteousness." From this time Christ began the work of his public ministry, and, as no great movement, especially one purporting to change the whole fabric of religious sentiment, can succeed without organized effort on the part of its adherents, he began to select from among those who had adhered to John's preaching material out of which he was to establish an or-

ganization to carry on the work which he himself had begun.

To say that this institution which Christ declared that he would establish is but a continuation or modification of the Jewish economy of the Old Testament is to impeach the veracity of the Lord Jesus, and to disregard his own word. An old garment must not be patched with a piece of undressed cloth, nor new wine put into old wine-skins, but new wine must be put into new wine-skins that both may be preserved. Christ was not a mere reformer of the old Jewish dispensation, but he was the originator of a new system of religious doctrines, not destroying the law, for he "came not to destroy the law or the prophets, but to fulfill," and the law is "established" through faith in Christ. His gospel was new, in that it was the outward manifestation of the hidden spirituality of the old dispensation, the middle wall of partition being broken down. "There can be neither Jew nor Greek; there can be neither bond nor free, there can be no male and female; for ye are all one in Christ Jesus." (Gal. iii. 28.) Such is the nature and mission of Christ's gospel, that "it could not live and move in the dry wine skins of Judaism," and therefore it required an altogether new means of propagation. Christ was the Founder of the primordial Christian *ekklesia*, and therein its origin is divine.

II. What is this *ekklesia* which Christ built? It is not possible to get a correct answer to this question from the definitions given of the English word church. It can therefore be attained only by ascertaining the meaning and use of the word *ekklesia*, translated church, as known to the Greeks in whose language Christ and his apostles wrote and spoke. The word is derived from the compound verb *ekkalen*. The simple verb *kaleo* signifies primarily "to call," "of many, to call together," *ek* meaning "out of," the word *ekkalen* signifies "to call out, or to call," "to summon forth," "to call to one's self." *Ekklesia* means "an assembly," said "of the people at Athens," "the regular assembly of the people," "the legislative assembly," "an assembly lawfully convened or ordered by law," "a congregation," "the church," denoting (1) "the body," (2) "the place." These definitions are taken from Grove, Liddell and Scott, and Donnegan. There is quite a list of other derivatives and kindred words, *ekklesiazon*, "to hold an assembly," *ekklesiazos*, "the act of holding an assembly," *ekkletois*, "called forth," "select," "in the Aristocratical States of Greece, a body of citizens to whom appeals were made." You will observe that all these words in their definitions, leaving out the definition "church," pertain directly to a local assembly. There is not the slightest intimation of anything "invisible" or moral in any way connected with them. To the Greek *ekklesia* invariably meant a particular, visible, local assembly. When a Grecian commander called a council of his generals, it was an *ekklesia*, and was always an assembly met together for deliberation. As has been demonstrated, the apostles knew nothing of an indefinite use of the word *ekklesia*, and the very fact that they made no inquiry as to Christ's meaning in his specific statement, "I will build my church, and the gates of hades shall not prevail against it," proves conclusively that they understood him to employ the word in its accepted significance. If Christ did not use the word here to indicate a particular local organization, then he never established a local organization at all, since he nowhere else said he would establish such an organization, and therefore, if Christ never established one, no local organization, great or small, has a right to exist claiming the title, "church of Christ." But there is abundant proof that local organizations have a perfectly Scriptural right to exist, and to be called churches of Christ. There was "the church which was at Jerusalem," "the church at Ephesus," "the churches of Galatia," "the seven churches which are in Asia." Paul visited "the churches," and his letters were addressed to this or that particular church. "So the churches were strengthened in the faith, and increased in number daily." (Acts xvi. 5.) The very fact of the existence of these

separate local churches proves that Christ built just such a church. And again, when giving his disciples directions how to deal with an offending brother, Christ tells them, as a last resort, if he will not be reconciled, then "tell it to the church." The disciples therefore must have understood him to mean a local assembly, the church to which they belonged, the church which Christ had established, for no case in dispute can be referred to an unorganized, "invisible" something. From those considerations it is evident that in accepting the definition "church" as the meaning of *ekklesia*, it must be understood to mean a particular, localized congregation, whether it assembled on the earth or some other place. That the most ancient ecclesiastical writers had this idea of the church is shown from their own writings. Dionysius writing to Stephen, bishop of Rome, says: "All the governors of the churches everywhere are at one." Tertullian says: "We meet in one place, and form an assembly, that we may, as it were, come before God more united body, and so address him in prayer." Irenaeus: "All the churches of Asia."

Just the time when this first Christian church assumed a definite form does not concern here, but that it was fully established before pentecost seems evident from several considerations.

1. "They are all together in one place." "They were all filled with the Holy Spirit." "Peter standing up with the eleven, lifted up his voice, and spake forth unto them," and "they then that received his word were baptized, and there were added unto them in that day about three thousand souls." These eleven were members of the first Christian church, which at pentecost, was assembled "in one place," and to which "were added in that day about three thousand souls."

2. It was fully established before Christ's ascension, for to it he gave the great commission.

3. It was fully established before the directions were given concerning an offending brother, else it incomplete, it had neither the right nor the power to discipline a disorderly member. Therefore, the church which Christ established, was a single congregation, vested with the right and power of determining its own affairs, subject only to Christ, who is head over all things to the church.

III. Its Constitution and Independency. John the Baptist required of those whom he baptized, that they "bring forth fruit worthy of repentance." Faith is a necessary sequence of true repentance, therefore, those whom John baptized were believers. Christ made disciples, and by his directions they were baptized. Those who were added to the church at pentecost, "believed and were baptized." Paul, in his epistles to the churches, addresses them as "sanctified in Christ Jesus." Peter writes to them that have obtained a like precious faith with us in the righteousness of our God and Savior Jesus Christ. Jude writes to them that are called, "beloved in God the Father, and kept for Jesus Christ." From these Scriptures it is evident that the material of which the New Testament churches were constituted was only such as had (1) repented, (2) believed, (3) been baptized.

The constitution of these New Testament churches was strictly congregational. So far as all other churches were concerned, each church was an independent congregation. Its government was not in the hands of priests or bishops, presbyteries or presiding elders, traveling preachers or even local pastors, but it was in the hands of the members composing it.

On this point, in his Commentaries on the Three First Centuries, Mosheim says: "With regard to government and internal economy every individual church considered itself as an independent community, none of them ever looking in these respects beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority." They received, disciplined and excluded disorderly members, and by them only can such be reinstated. See Matt. xviii. 1 Cor. v. and 2 Thess. iii. Each church elected its own officers. The first church at Jerusalem elected Matthias in the traitor's stead. "Men of honest report" were chosen by the church to administer its temporal affairs.

(TO BE CONTINUED.)

BAPTISM GOD'S WITNESS

BY J. D. MURPHY
NO. 1.

THE main object of this article is to show, as in its meaning and design, is of the nature of a witness; whatever else baptism may be for or mean; that its testimony is Godward and for God's truth; that its baptism is as much or more for God than it is for men; that it does for God and speaks for him more than it does for the baptized. "There are three that bear witness in earth, the Spirit, the water and the blood, and these three agree in one." (1 John v. 8.)

Without stopping to discuss the genuineness of this text or settle the question as to whether the water means baptism I shall proceed to show that baptism is one of God's witnesses, and to show wherein and how it bears witness. "Actions speak more than words," and the word which baptism speaks is joined with the voice of the blood and the testimony of the Spirit, and they each and together bear witness, but the witness which they bear is "the witness of God." (Verse 9.)

It is not altogether of myself that I give this first chapter to a brief consideration of the baptism of the Holy Spirit. And let it be remembered that it is to show the baptism in the Spirit as a witness for God; that the witness-bearing work of the Spirit in his baptism is the fact which is to engage our attention.

By way of getting the matter clearly before us I will say that the baptism in the Holy Spirit was not given in order that men might prophesy. Prophets of old had the Spirit for this work. Nor was it that they might be inspired, "for holy men of old spake as they were moved by the Holy Ghost." Nor was it that men might have power to do miracles or to preach the truth, for these had been before. Nor was his baptism in order to regeneration or that men might have a new heart and a right spirit created within them, for these were before pentecost as well as after.

Jesus told his disciples that he would send them his Spirit when he went back to the Father. He told them also for this they must wait at Jerusalem. The last they had seen of him was when the cloud received him out of their sight. When the Holy Spirit came down, "as of a rushing mighty wind," it filled all the house where they were sitting. As soon as they were all filled with the Holy Ghost "they began to speak with other tongues, as the Spirit gave them utterance." Here is a result that had not been before; and the testimony of the Spirit was so manifest that Peter, in his sermon, at once tells the Jews what it meant. In answer to the question "what meaneth this?" Peter tells them that Jesus "being by the right hand of God, exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this which ye now see and hear." (Acts ii. 33.) Putting this with the prophecy from Joel and what God had sworn to David it at once identifies Jesus Christ as the Son of God, and locates him at the right hand of God. There could no longer be any question as to who this Jesus is or where he is.

The baptism of the Holy Spirit had settled both these questions. Jesus told his disciples of the Spirit that "he shall not speak of himself, he shall glorify me; for he shall receive of mine and shall show it unto you." (John xvi. 13, 14.) This the Spirit had now done. I think there is no controversy about this being the baptism referred to by John the Baptist Matt. iii. 11, Mark i. 8, "He shall baptize you with the Holy Ghost."

The next case of baptism in the Spirit is Acts x. 44-48. This was followed by the same result, "for they heard them speak with tongues and magnify God." In the other case, at pentecost, it was the "wonderful works of God." In both cases the Holy Spirit settled every or any doubt. When Peter was afterward called in question by his Jewish brethren for going to these Gentiles with the gospel his answer was, "What was I that I should withstand God?" (Acts xi. 16-17.) But wherein did Peter see God in the matter? In that "the Holy Spirit fell on them as on us at the bo-

ringing." So this baptism of the Holy Spirit, like the other, speaks for God. It bears witness to the truth, as it shows the fulfillment of the Savior's promise, "ye shall be baptized with the Holy Ghost."

These are the only cases of the Holy Spirit's baptism of any in the days of the apostles or since. After these the miraculous gifts of the Holy Spirit were laid on of the apostles' hands. Acts viii. 17. "Then laid they their hands on them, and they received the Holy Ghost" (Acts xix. 6.) But no one upon whom the apostles laid hands and by which the Holy Ghost was given had power to lay hands on somebody else, and give them in turn the Holy Spirit. This prerogative therefore was confined entirely to the apostles, and ceased when the last of them died. There is no evidence whatever that any one save those at pentecost were baptized of the Holy Spirit among the Jews and Gentiles, and those in his household of the Gentiles. Nor is there any evidence that the apostles gave power to any man to lay hands on any others and impart to them the Holy Ghost. This power the apostles had direct from Jesus himself: "He breathed on them, and said unto them, Receive ye the Holy Ghost" (John xx. 22.) As for himself "God gave not the Spirit by measure unto him." (John iii. 34.)

All there is of the Spirit Jesus had. He had power therefore to teach, work miracles, etc., etc. To the apostles he gave the Spirit in such measure as would enable them for their work. The measure of the Spirit given by baptism we have seen, and that it was for a specific purpose.

In the church which was at Corinth the Holy Spirit gave different ones different gifts, "distributing to every man severally as he will." (1 Cor. xii. 11.) To one he gave the gift of tongues to another the gift of interpretation, etc. He did not give a lot of these to any one member, nor were these gifts continued beyond the dispensation of the apostles. Gifts of the Spirit, baptism of the Spirit and miracles were all commensurate with the apostolic times.

Now all of these, be it noted, were God's witnesses. Let those who contend for the baptism of the Spirit to day as well as then show the same results of such baptism.

With a few closing observations we will leave this part of the subject.

1. The baptism of the Spirit was manifest to those who were present: "And there appeared unto them tongues like as of fire," "And they of the circumcision were astonished," etc. Thus we see that the case was plain to the observer. The lookers-on could see and know that it was the work of the Holy Spirit.

2. The immediate results. "Began to speak with tongues." "They heard them speak with tongues." The same cause will always produce the same result. Let those who claim for themselves the baptism of the Spirit show forth his miraculous works now as then.

3. The testimony of the Holy Spirit in these baptisms was to manifest God: "We do hear them speak in our tongues the wonderful works of God." "The work to be accomplished to God there and then was the work done by the Spirit, who endues them with power from on high; and this work of so endowing them is called baptism of the Holy Ghost. The work of the Holy Spirit to-day is accomplished without any of these extraordinary manifestations.

4. We conclude then that those who pray to be baptized with the Holy Ghost will never get what they are praying for, because they are praying for what they do not need. They might as appropriately pray for the gift of prophecy or the office of an apostle. The testimony which this baptism of the Holy Spirit had given had now accomplished its work, a specific work, and was no longer needed, and therefore no longer to be expected. (TO BE CONTINUED.)

ENON ASSOCIATION.

ALL the ministers and brethren interested in the general work of our Association, are hereby requested to meet at Bellewood, Tuesday after the third Sunday in July at 10 a. m. It is expected that the meeting will continue three days. The object of the meeting is to promote zeal and concert of action on the part of our ministers. A good programme will be arranged, and the question box will add to the interest of the occasion. Bro. Moody's presence is very much desired, and if he can possibly be secured. W. H. SMITH, Moderator.

REQUEST AND SUGGESTION.

THE Big Hatchie Association will (D. V.) convene with Germantown church on July twenty-seventh proximo. All parties who desire homes during the session will please send their names to the undersigned by July twentieth. No entertainment need be expected unless this request is complied with. If the church clerks will forward their letters at the same time a careful synopsis will be made, which the Association will accept in lieu of the long, monotonous letter, and hence much valuable time will be saved for Association work.

We desire a grand rally in the afternoon of the first day on prohibition. Let many brethren cut and dry good brief speeches for the occasion.

J. D. ANDERSON, Pastor.

Germantown, Tenn., June 18, 1887.

A MEETING.

THE following is the programme of the ministers and deacons' meeting of Sunflower Association:—

1. Introductory sermon. E. D. Hustler.
 2. Agency of the Holy Spirit. W. L. Slack.
 3. Expulsion of John III. E. B. Fuller.
 4. What is the great need of the churches to-day? W. H. Hartley.
 5. How am I to know I am a Christian? B. B. Milan.
 6. Who is my neighbor. J. Allen.
 7. Design of baptism. R. A. Lee.
 8. Associational missions. E. D. Hustler.
 9. Duty of Christians on the subject of prohibition. J. M. Christian and C. Casfield.
- Meets at Lyons, Miss., Friday before the fifth Sunday in July 1887. E. D. HUSTLER, Secretary.

The brewers keep an attorney employed in their interest at Washington. His name is Louis Schuele, and his name betrayeth his alien origin. He reported to the convention that he had exerted himself successfully against the passage of a high license bill for the District of Columbia and in other matters of interest to the brewing trade. That is to say, he has been lobbying in Congress to prevent legislative action unfavorable to the brewers and has succeeded. Congressmen who can be wheedled by a creature of this sort to obey the behests of the malsters do not represent, but rather misrepresent the people. Such Congressmen should be left at home.

While Rev. T. J. Dunann was delivering a speech on prohibition at Springfield, Tenn., recently the whiskeyites exploded dynamite under one of the windows of the building in which he was speaking. Finding that the outrage damaged their cause they have since tried to fix the responsibility upon some mischievous boys who, it is alleged, did the deed to annoy their local authorities. It is a lame explanation, and adds the sin of falsehood to the crime of violence. A cause which answers argument with force is doomed. These people had as well understand once for all that prohibitionists cannot be intimidated, especially that one who answers to the name of Thomas J. Dunann. Let prohibition workers remember they have to work against twelve thousand dollars of whiskey money, to be spent in Tennessee in buying votes and tilting the State with whiskey-in-die falsehoods.

And so it appears the brewers had a hand in defeating high license in the District of Columbia. These are the men who cry vociferously for high license when prohibition is proposed; but when there is no prohibitory proposition up, they pay lobbyists to defeat it. They are against everything that is against them. They are most opposed to prohibition, because it is most opposed to them. This is proof enough that prohibition prohibits, and is a good reason for our supporting it.

The assumption that any principle of democratic faith denies to a majority of the people of a State the right and power to employ prohibition in the suppression of an evil which, in the judgment of such majority, is destructive of the public welfare, assails the most cherished principle of our theory of government.—D. B. COLKINSON.

Be not overcome by evil, but overcome evil with good.

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BAPTISM GODS WITNESS

BY J. D. MURPHY

BAPTISM is a badge of discipleship. "More over, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, as I said through the sea, and were all baptized unto Moses in the cloud and in the sea." 1 Cor. x. 1, 2. From the sixth and the eleventh verses we learn that Paul would use this case of baptism, along with the other circumstances and incidents of Israel's history, for our admonition.

The relation which they sustained to Moses, as their leader, finds its corresponding illustration in which we sustain to Christ as our Lord and Master. That relation is indicated, and its obligations are fixed by their baptism. Moses was not only their divinely appointed leader, but their chosen leader, when once they were baptized up to this time, but when once they were baptized, they were bound to follow him, as he was bound to lead them, to Egypt, to the Red Sea, to the bondage but are now baptized into Moses, henceforth, to walk obediently under his authority, and to hearken and to do according to his voice. All of the evils from which they were delivered, bondage, cruel masters, slavery, and wrong were on that side the sea. God and Moses and water and Canaan on this side. The bond of obedience, the deliverance, the start, were all on that side; on that side they found Moses, found God, you, God found them. On that side of the sea, them to their most earnest prayer, Rev. x. 10. "Behold he prayeth." Acts. x. 4.

Their baptism signalized and emphasizes all these things and ever afterward would be as a dividing line between them and Egypt, and a memorial of God's amazing goodness to them.

Their baptism in no wise pronounced the things, for Paul tells us: "By faith they passed through the Red Sea as by dry land." Heb. xi. 29.

Their baptism was the attending circumstance of that deliverance procured by faith. When once they have taken this step, they practically put all else behind them.

I have said, or rather Paul has said, this is an example for our admonition. Their faith and their baptism touch each other at the sea. What they did they did by faith.

"He that believeth and is baptized" Mark. xvi. 16. "And many of the Christians, as we have believed, and were baptized." Acts. xviii. 8. Not to mention many other cases, these will show the place which faith occupies in its relation to baptism.

Now, the point we make is, that whatever faith does for the man it does before baptism. The faith which Israel had in Moses as their leader, was that upon which they went through the sea, were baptized unto Moses. To enforce and illustrate this subject as to ourselves, we refer to John iii. 14, 15. Moses, Christ, Serpent lifted up, Christ lifted up, Israel looking, sinner believing, Jew healed, the sinner saved.

The whole matter is very simple. Looking in in one case, believing in the other.

Now, between the act of looking and the fact of healing there was no intervening circumstance. And in the sinner's case between the act of faith and the fact of receiving there is no intervening circumstance. Whosoever believeth on him should not perish but have eternal life.

The believing and the receiving are co-taneous. "But is passed from death unto life." John v. 21. The fact of passing from death transpires upon the act of believing.

The analogy between the brazen serpent and Christ, between looking and believing, cannot be sustained on any other principle. Looking at the brazen serpent, was not a imply one link in a chain of circumstances, any one of which were equally important to the result of healing; it was emphatically the act, upon which the healing occurred. Even so with faith in Christ. Faith does not lead on to something else which procures eter-

nal life, but it is the principle upon which this eternal life occurs.

Between believing and receiving nothing else transpires as in any who contributing to the result. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts. xvii. 31. This is the faith which Paul baptizes; and this is the man whom we baptize. "If thou believest with all thine heart, thou mayest." Acts. viii. 37.

If for a moment, we consider what faith is, it adds great force to this view. Faith is coming to Christ. Matt. xi. 28-30. Faith is eating John vi. 34. Faith is looking John iv. 41. v. 38. Faith is seeing Heb. xi. 27. Faith is understanding Heb. x. 4. Faith is hearing Matt. vii. 21.

Now, the exercise of this faith, the whole heart is moved. Rom. x. 10. A principle as great as ours, and the change which its operation would make in a man, must be shown in some suitable way. The man will not stay where he was before. The man who has faith in Moses is the man who has lost all faith in Egypt. This is the man who is baptized unto Moses.

Even so, and even more so is the sinner who with the heart believes in Christ, like his Master and Leader Christ, he will want to fulfil all righteousness which has begun with his faith, by being baptized.

Moses led the people in the way of their baptism by going that way himself. It was as proper for him as it was for them. Nay, for them to come by this way and then for Moses to come by some other way would not have done. Thus it becometh us.

It was as becoming in Moses as their leader, as it was becoming in them as his followers.

There is a very important sense in which Jesus was baptized for me. In all things to be made like unto his brethren, and in this as well as all else. It gives great force to the command of Christ, "Follow me," for the disciple to know that Jesus went that way himself. And is it not furthermore true that as Jesus was baptized for me that I am baptized for Jesus. As Jesus is seen as my leader in his baptism, so am I made manifest as his disciple in my baptism, the sign of my discipleship.

As Israel was baptized into Moses, so are we baptized into Jesus Christ. It is the grace of God which, by faith in Christ Jesus that makes the disciple, the baptism which shows the disciple. Grace gives character; baptism shows the life. It is to walk in a witness of life that we arise from our baptism. Rom. vi. 4.

The righteousness into which the heart believes and the salvation unto which the mouth confesses is made to stand forth in baptism, and in one single act is this righteousness and this salvation proclaimed. Rom. x. 10. "What shall we say then? Shall we continue in sin, that grace may abound?" Rom. vi. 1. As well might Israel ask: "Shall we go back to Egypt, that we may serve God?" The symbolic import of baptism and its witnessing character, is thus seen and made to appear as we proceed.

One or two observations.

1. While faith fixes the place of baptism in its relation to the believer, baptism shows the relation which said believer sustains to his Lord and Master.

2. Back of baptism is faith, back of faith is repentance, back of repentance is the Holy Spirit.

3. There was only one act, and could be only one act, in the baptism of the Israelites. Two or three modes is out of the question.

(TO BE CONTINUED)

MATTERS AND THINGS.

DEAR BRO. GRAVES:—Ever since the facts were developed concerning the assassination of my young friend and brother R. D. Gambrell, son of Bro. J. B. Gambrell, I have wished to write a few lines for your readers about this and other things, but was let hitherto, and well enough perhaps for now I can write some things that I was fearful could never be written, viz., that Col. Jones S. Hamilton,

slayer (with others) of R. D. Gambrell, on May fifth 1887, after the most patient and impartial hearing of testimony from more than one hundred witnesses by one of Mississippi's best lawyers, and one not for sale, was judged a murderer and incarcerated in the county jail, although a State Senator and a rich man. In this said in honor of Judge Peyton and the prosecuting attorneys. I read all, heard much of the testimony, and there is not a doubt in my mind but one of the foulest assassinations by one of the foulest men abetted by most foul accessories was committed against one of the brightest, bravest, most upright, most chivalrous young men that our country has ever produced, when R. D. Gambrell fell a martyr to moral and political reform, on the night of May fifth, 1887 in the city of Jackson Miss., at the pistol end of Col. Jones S. Hamilton and his helpers. The above sentiments largely prevail throughout this whole State and so far as heard from without the State, and may the Lord so control the prosecution that each one may be rewarded (punished) according to his deeds.

Denominational affairs are encouraging so far as can be seen. The past year has been equal to it has not surpassed any previous year since I came to the State in general work, all things considered. The prospects now are that we shall be able to go up to the convention without any debt over our board, notwithstanding the missionary force was somewhat enlarged this year, and more young ministers than previously have been sustained wholly or in part at college. My own work is doing reasonably well, better may be than we have a right expect.

Personal. If I could have foreseen a disappointment I have suffered respecting a series of meetings I hoped to be holding at this time, I most certainly should have endeavored to have had you to visit us and delivered your chair talks of salvation to my people while you were in the State. Can you not attend our convention at Oxford next month, and come down from there and talk for us a week? Do arrange to come if at all practical, and I will invite brother and sister Gambrell up to spend the week and hear you, and take respite from their great sorrow by thinking exclusively for a time on the great subject you propose to talk about. And certain am I that no one would enjoy the talks more than would Bro. Gambrell, for of all men I ever knew, I never knew one to love the old doctrine of salvation by grace more than he. And besides I have no better friend in Mississippi than Bro. G., and no better friend in Tennessee than contrast, and thus it would be doubly pleasant to me and profitably pleasant to all, help my work and glorify our Lord and Master. Shall I expect this pleasure? God bless Tennessee denominationally and in respect to the prohibition so it as I give great victory through Christ. In this we send greetings to those we would love to see, all Tennessee brethren. J. J. W. MATRUS. Canton, Miss., June 17 1887.

THINGS FROM OUR FOREIGN FIELDS.

CHINA.—Dr Graves's health is improving, but his eyes still give him much trouble. He says: "We have been encouraged at the improvement in the treatment accorded us by the people." New fields are opening in the Canton mission. Men are needed, and can be had if only God's children would supply the means to support them. The Canton Association has adopted as its own the school for the children of Christians, and will support it at least in part. The native Baptists gave more money last year than any other denomination. Dr. Yates, Shanghai, is able to resume work after confinement for six weeks with rheumatism. His physician recommends a rest of a year or two, but, unwilling to leave his work for so long a time, he prefers to try a summer's rest at Chefoo. Miss Lottie Moon, Tungchow, speaks of the very marked change in the people's disposition toward missionaries. God has opened China to our missionaries, and is now opening Chinese hearts to them.

BRASIL.—A genuine revival among foreigners is reported in Rio. Backsliders have been re-

claimed and Christians moved to more thorough consecration. Open fields, very inviting, lie near Rio, into which Bro. Soper wishes to enter soon. In several towns visited Bro Soper found the people willing to hear the truth and less influenced by the priests, who neglect the poorer places.

ITALY.—Bro. J. H. Eager has been on a visit to the island of Sardinia, and is quite encouraged by the prospects of the work there. At Tempio he became good and attentive congregations. Some will soon be baptized there, though immersion after sprinkling is a difficult step for the people. In Cagliari the work moves on. By special invitation an island near Sardinia was visited, and Bro Eager was urged by the leading men to stay a month and preach every day. The people had never heard an evangelical sermon. "I am more and more persuaded that God is doing a great work in Italy and that no created power can stop it." The Papal party is very anxious to get rid of us and would gladly buy us out at a handsome price. I have had two offers for our mission property.

MEXICO.—Bro. Wilson and his wife were recently reported sick, and so was Bro McCormick for Saballo who is the man? and who will support him? Powell ought to be set free to do the work of an evangelist. Bro. Wilson has smallpox.

AN OLD VE. ERAN GONE.

DEAR BRO. GRAVES.—It seems my painful duty to announce that our beloved Bro. W. M. Lea is no more. His death occurred at one o'clock a.m. Sabbath morning June, nineteenth, 1887, at the residence of his brother Abner Lea one and a half miles east Conway. His health had been declining for some time but the immediate cause of death was flux. It was the privilege of the writer to visit him several times during his illness and also to receive from his own lips assurances of his entire reliance upon Christ for salvation. Peacefully and calmly he closed his eyes upon this world to begin that rest, "where congregations never break up and Sabbaths have no end." In conversation with him he expressed himself as sorrowfully regretting that he had not labored more in the ministry than he had past few years but said: "I am consoled with the reflection that no one can charge me with unfaithfulness in dealing with the word of God." Said he, "I have never misled any one but have faithfully and boldly preached the gospel as I understood it. Thus was the servant ready to render an account of his stewardship. In the early part of his sickness he expressed a desire to live long enough to settle up his business affairs, but the Master had said it is enough and so with a glorious immortality in view the veil has parted and he has passed from mortal view. Two sisters a brother and other relatives together with hosts of friends mourn his loss. He was buried in the cemetery at Conway on Monday the twentieth. By his request the writer officiated at the burial service. Thus another good man, a strong preacher and warm friend has passed away. Ah well—

"It is a little matter at what hour of the day The righteous fall asleep. Death cannot come To him untimely who has learned to die. The less of this brief life the more of heaven. The shorter time, the longer immortality." O. M. LUCAS.

FROM TEXAS.

ON SATURDAY before the fifth Sunday in May we had a kind of a district meeting at our church. My subject was Is baptism without church authority Scriptural? My position was the negative. I gave all the Scriptural proof I could find to sustain it. Broth. Watson, Link and Sublett all opposed it, Bro. Link more especially, who claimed a Scriptural right to baptize without church authority under the apostolic commission, etc. Bro. Watson said ordinance was not in the Greek in 1 Cor. xi. 2, as I stated, but that it was tradition, and proved it by Bro. Link. I admitted it, but gave Webster on tradition. It was the same, and Paul was doing just what he taught

when I said enough you say, you said instructors but not many fathers, etc. But the horse was seventeen feet high, and Scriptural church authority must succumb to the mule. My son read his piece on church communion. I wish you could have heard Bro. Link's views. He said if he went into a Presbyterian or a Methodist congregation while engaged in business, and was invited to take a part and accepted the invitation, he became a member of that church or body for the time. He said the one loaf symbolized all Christians. His hearers took him to be an open communionist, and our pastor had to try clear him of the charge after the meeting. Bro. Sublett took the position that there is no church after a church is dismissed till convened again. He said the Greek sustained him. These were the grounds they took to sustain a wrong practice. Our pastor, Bro. Chapman, on the Sunday before preached a church communion sermon. He says he tried for five years to disbelieve in church communion, but was forced at last to believe in the Scriptural teaching, and I practice it.

AUSTIN, TEXAS, June 17, 1887. J. T. HELLIS.

THE TEN COMMANDMENTS.

IN STUDYING our Sunday school lessons on the ten commandments, the question arose in my mind as to what relation exists between the ten commandments and Christianity. Dr. Frost discussed this matter in THE BAPTIST a few years since. I understand him to hold that there is no relation between the two. John Bunyan teaches that the ten commandments fell with the other part of the Mosaic law, all of which was given to the Jews until the time of reformation. The apostle Paul certainly so declares in 2 Cor. iii. and in Heb. viii. x. Bunyan holds that the seventh day Sabbath fell with the ten commandments. It is very plain that the seventh day Sabbath is binding on Christians if the ten commandments per se are binding on them. A principle cannot be divided. We cannot divide God's commands to suit our convenience. I cannot accept the theory that God only requires one seventh of our time, especially if the ten commandments are binding on Christians. Christians are moral and spiritual beings but not in obedience to the ten commandments. The young man who had kept the ten commandment from his youth was wanting in spirituality.

I should be pleased to have Dr. Frost give a summary of his views on this subject in THE BAPTIST.

If any of your readers can see wherein I am wrong I should be pleased to have them explain the chapters referred to. J. M. MORRIS. Grand Junction, Tenn.

ORIGIN OF INTERCOMMUNION.

ALL HAIL to the Old Banner and its grand and veteran editor! I am glad to forward a little note, so that in my old age I may have the pleasure of reading its glowing pages again. Nothing but the direst pecuniary embarrassment has prevented me from being a constant reader of THE BAPTIST, for beyond a doubt it is and always has been the clearest and truest exponent of the uniform faith and practice of the Baptist churches through all the ages of any of the many Baptist papers published.

An aged and highly educated grand-mother, born in 1732, died in 1837, used to tell me that she never saw intercommunion in a Baptist church until after the American Revolution, nor did she ever see pulpit affiliation between Baptist preachers and the ministers of any man-made societies now claiming to be churches of Christ. As for myself I have always held and taught that the membership only of the church celebrating the supper were all that had a Scriptural right to eat and drink it together. Your work and that of many others has gained us the day on baptism; and I confidently look forward to a similar result as to the supper. I have found several churches in Missouri and Arkansas that stand on the Bible platform of church communion. God defend the right, and grace your devoted head with an immortal crown. JOHN H. D. HARRIS. Pochontas, Ark.

THEOLOGICAL DISCUSSION.

AS I have been challenged by the Campbellites, a public debate will be held between Eld. C. M. Wilmoth, of Dallas, Texas, and myself, at Auburn church, sixteen miles southwest of Waxahatchie, Ellis county, Texas, commencing at ten o'clock, a.m. Monday, July the eighteenth and continuing six days, four hours per day. The propositions for discussion—

1. The church with which I. D. D. Swindall, stand identified possesses the Bible characteristics which entitle it to be regarded as the visible church of kingdom of Jesus Christ.

2. The church with which I. D. D. Swindall, stand identified possesses the Bible characteristics which entitle it to be regarded as the visible church of kingdom of Jesus Christ.

These days to be given to each proposition. Everybody invited to attend and give the speakers a fair and open hearing. May the truth prevail. Dallas, Texas, June 17, 1887. D. D. SWINDALL.

OBITUARIES.

Contraries which do not occupy more space than fifty words will receive free insertion. For each word over this limit the advertiser pays five cents. Each word will be counted as four words and cents for the extra words. The advertiser must be careful to use words which are not counted as four words, but as one word. Poetry, with the usual meter of four feet, is charged by the line (fifteen words without regard to the number of words in the line). Resolutions and obituaries should be written in plain, simple, and addressed to Graves & Manly, Memphis, Tenn.

Bro. A. Gross Ainsworth Smith died at his residence in Forkington Prairie, Liberty County, Texas, on the twenty third day of April 1887. His death was caused by cancer on the ear. It began its ravages over two years ago, and in spite of medical skill continued its destroying powers until death, of which he spoke often before it occurred. Never a murmur or complaint passed from his lips, and even in his last moments he spoke words of cheer to those surrounding his bedside, telling them of that Jesus he had found and urging them to be steadfast to the end. The deceased was born in Georgia, March twenty fourth, 1824, but what he was in his infancy, his father Ambrose Smith removed with his family to near Greenview, Ala., where he grew up, married and was converted, joining the Missionary Baptist church near that place. In the year 1857 he came with his family to Fyler County, Texas, and in 1859 to this place, Forkington Prairie, where he afterward died. Ever since his conversion he has ever been an exemplary Christian and citizen. He was a model deacon in Oak Shade church, a model Mason in the lodge, and no one ever filled an office of public trust better than he, as his entire life seemed to be for Christ and his cause first and next the welfare of those dependent on him. He was ever charitable to the poor, and the leader in everything that would advance our Master's kingdom. May God bless the old Bro. Smith sown in life, and comfort his afflicted family and friends, and help them to follow the example he set for them, that they too may be permitted to wear that crown of joy he now wears. A FRIEND.

HELP OFFERED.

To encourage the organization of new Baptist Sunday schools the American Baptist Publication Society makes this offer: We will supply, without charge, our excellent quarterlies and Sunday school papers for three months to each new school that can be formed during the balance of this year.

The quarterlies will be selected from the latest printed, so as to contain the present lessons. The papers may be chosen from recent back numbers, they being as good as new ones for schools that have never had them. B. GRIFFITH, Secretary. 1420 Chestnut St., Philadelphia.

The question now pending before the people of Tennessee is not one of prejudice or of power at the ballot box, but the one and only question is of right and wrong involved in this. Are the evils which attend the manufacture and sale of intoxicating liquors as a beverage so hurtful to the welfare of the public as to authorize the prohibition of both? Keep this one question before the fathers and mothers of this commonwealth until the polls are opened next September. We are confident that the moral and Christian people of this State will, in thunder tones, answer, Yes!

THE BAPTIST.

Issue is the most efficient Acceptance of Error...

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE...

GRAVES & MAHAFFY Publishers

EDITORIAL CORPS. Editor and Proprietor...

THE BAPTIST.

first century but intercommunion not until late years.

That three thousand new readers may enjoy the pleasure and profit of reading the entire series of Dr. Murphy on the ordinances of the churches of Christ we re-commence in this issue his chapters on baptism. They are original, able and Scriptural; and we think every reader will say they alone are worth the price of the paper. Dr. Frost will, after a few more numbers on the unscripturalness and absurdity of conditional immortality, commence his new series on the penalty of sin, what is it? to be followed by a thorough investigation of post-mortem probation, which delusion is spreading in this country. The notorious George Barnes is advocating it in Kentucky, Tennessee and Missouri. All Christians should beware of him.

The sentiments of Breth. Smith and Grimme, found in this issue, fairly represent those of the friends of THE TENNESSEE BAPTIST and the GLEANER. The patrons of both papers will be gainers in the union. The patrons of the former will enjoy the benefits of the intellectual vigor and ability of the editors and contributors that have made the latter a power in the land, while its patrons will still have all that their favorite paper was, with THE TENNESSEE BAPTIST added, at the same price and their subscriptions expire. The union is eminently proper. The two papers advocate the same principles and practice, and look to nearly the same field for support, and they will now enjoy and exert that strength that comes from union, and the Baptists of the Southwest will reap the advantage of it.

EXPLANATION.

AWING to previous engagements of the editors they have not been able to get together to arrange the contemplated improvements in the paper. As they contemplate material improvements, they will ask for more time, so they will be able to do it well, and to the satisfaction and gratification of its friends. Also owing to a misunderstanding the TENNESSEE BAPTIST interrupted a week too soon so that the Baptist Gleaner has not been able to get its list and appointments in stick for this issue. Next week we hope to be ready to apply to its lists with the consolidated paper—THE BAPTIST. Let all friends of the new enterprise give their best help now and they shall have our best appreciation.

SERIOUS ILL.

THE following is from the Knoxville Journal of 1 July second:—

"Dr. C. C. Brown was seized with a severe attack of dysentery the first of the week. It has now developed into a had type of typhoid fever, and unless he takes a turn for the better within a few hours he cannot live. The churches all over the State are praying for his recovery. The people here are exceedingly solicitous, recognizing that his death would be a heavy calamity to the community, to his church, to our educational interest and to the State mission work. Dr. Hale, who began the treatment of the case, was taken ill and was unable to give it his personal attention. Drs. Titt-worth and Brown took charge of it and treated it until the arrival on last night of Dr. Fuller, of Russellville. To-day is one of the utmost anxiety, as the physicians claim that if he can live until twelve o'clock to-night there will be some hope of his recovery. "Since the above was received, a representative of the Journal passed by Mosey Creek, late yesterday evening and learned that there was no hope for Dr. Brown's recovery. We trust we may yet hear better news."

We have just learned that Bro. Brown is dead. Surely this sad intelligence will be received all over the State and everywhere with bowed heads and aching hearts. The loss is great to our cause. Perhaps our readers will see more about Bro. Brown in these columns in the future.

THE NEW MAN.

BY J. H. GRIME.

WRITE this not to give my fullest endorsement to the new move, in the consolidation of the Baptist Gleaner and TENNESSEE BAPTIST. It is true, many who have read the Gleaner for the last

six years will hate to give it up in its present form. And on the other hand many will feel that they are lost without the old TENNESSEE BAPTIST as it now stands. But when the devoted admirers of the beloved Gleaner shall realize that she shall lose none of her luster, but be married to one strong and mighty, and her scope of usefulness enlarged, and her territory for gleanings increased, they will rise up with one voice and shout amen to the union. And then will the Baptist Banner of Tennessee rejoice to see it married to one so pure and chaste—one who bears not a breath of suspicion. How fitting the marriage! To see the old TENNESSEE BAPTIST which has stood over forty years, under the control of that giant among men (Dr. J. R. Graves) take on the push and energy which the Gleaner force will give it! Instead of this noble enterprise dying, when his hand shall fall paralyzed forever, it shall live on to defend the doctrines we so much love.

"The Baptist," how appropriate? How could it be anything else but Baptist—yea THE BAPTIST when it has such a corps of editors and correspondents.

I feel that this new enterprise will be a faithful witness for Christ, which shall be heard in thousands of homes in the South and West.

Brothers, in dedicating this new paper, I feel that, like Haman, we should swear eternal hatred against the devil and all his doctrines, and never to compromise or accept a peace till it shall have been impured by the sword of the spirit.

I feel that the announcement of this consolidation will be received with delight by the readers of both papers. And that they will rally around THE BAPTIST and make it the paper we so much need in this age of apostasy.

May all that could be desired by its friends, be realized by this new paper, be the prayer of your fellow laborer.

THE TWAIN SHALL BE ONE.

THE course taken of the Gleaner and the Tennessee Baptist marks a new era in the history of Baptist progress of the South and West. My soul is thrilled with delight, when I contemplate the inexorable goal that will come of this most desirable union. Separately no power on earth could quell them. No one who opposed sound Baptist views, could meet either in open combat, without one being brought down to the dust. Their combined strength will inevitably be invincible.

During almost half a century the Old Banner has waved triumphantly over our beloved land, continually gathering strength, hurling back most deadly foes, leading the rapidly enlarging armies of the Lord's host onward and upward until the Tennessee Baptist stands in the front rank, a grand glorious monument of truth. While the Gleaner though younger in years has won for itself the well deserved title, Defender of the faith. The combined work, funds, influence and prayers, will most certainly accomplish a far greater amount of good than both of them could have hoped to have accomplished separately. The timorous may now take courage. The new paper will be a veritable tower of strength. A leader for which all true Baptists will send up one united chorus of praise and thanksgiving to God, who in his all-wise providence has accomplished this blessed work.

Ever on the alert, those giant powers will always be prepared to sound the alarm, ere the enemy has approached our out posts, and the large measure of grace and grit possessed by those loving consecrate soldiers for Christ will enable our cause to triumph in all the land. Baptists of every land will gladly welcome THE BAPTIST, the messenger of truth, laden as it will be with the doctrine of Christ, the gospel of grace, the glorious message of life and salvation. Blinded eyes will be opened, deaf ears unstopped, the poor, lame, tenderfooted, fearful, trembling halfhearted Baptists of our land may now lift up their heads, stand erect and fearlessly march forward to victory.

Most heartily do I endorse this union. THE BAPTIST still have all the encouragement my feeble heart, mind and hand can give. I mentioned some time ago, that each Gleaner reader endeavor to

THE BAPTIST.

double the circulation of the Gleaner, in his or her bounds during the next sixty days. At the expiration of the time specified the motion was carried in this country by a large majority. Now let each of us resolve to again double the circulation all over the South and West in the next sixty days. We can easily do this, only a very little effort on our part will carry the gospel to thousands of homes, bring hundreds from darkness to light, from the power of Satan unto God, strengthen thousands of our dear brethren and sisters in faith, build up our churches and lead them forward to every good work, and by and by when the harvest comes, we shall appear laden with the precious sheaves. Let us cheer our faithful armor-bearer, who has battled for the Lord and for so many years, who is now half dead and half alive with paralysis, let us show our hearty appreciation of his consecrated labors for us, by giving THE BAPTIST a rousing boom in his declining years. And as much as our younger brethren of the Gleaner have taken upon their shoulders a great responsibility, let us stand by their sides like true yoke fellows, encourage them by giving them a circulation worthy of their earnest faithful labor. We may rest assured that THE BAPTIST will not worry us with worn-out discussions of any favorite theme, but will sparkle with true Baptist doctrine from first to last, and will be uncompromising in its advocacy of truth. All at it, and always at it will make the new paper the Baptist paper indeed and in truth all over the South and West, if not throughout the English speaking world. Now for a boom all along the line, and eternity alone will reveal the immense amount of good accomplished by our united labors. Yours for Christ's sake, Gibbs Cross Roads, Tenn. W. H. SMITH.

NEWS AND PERSONAL.

BY THE NEWS EDITOR.

Eld. J. H. Miller has changed his address from Derby to Burden, Kan.

Read the news letter of Bro. Marler from Arkansas on the last page. We hope he will send us a short letter often.

Rev. G. S. Kennard of La Crosse, Ark., a recent graduate of the Southern Baptist Theological seminary, a young man of much promise, has accepted the pastorate of the church at Eureka.

The following brethren have been selected by the First church of this city as messengers to the Big Hatchie Association: R. A. Venable, R. G. Dennis, J. R. Graves, R. B. Pegram, L. M. T. Canada, J. M. Steen, R. G. Craig.

Eld. John M. Simpson says three persons were received into the church at Somerville, Ala., last Sunday. Our cause is looking up there. Very good attention is given to preaching. May the Lord bless his people there, giving them great zeal and love.

EDIGRAMS.

"The anti-prohibitionists claim that you are opposed to prohibition. Please give your views in your paper and stop their mouths"—Ira Pickens, Rice, Tex. Why do you not show them our paper. We have for a full year past advocated the prohibition of the manufacture, importation and sale of all alcoholic liquors as a beverage, with all our "might and main." We cannot stop the mouths of those who make, sell and drink whisky. False, lying facts is the most potent factor in their support of the saloons. The presentation of false issues and the falsification of facts are the most potent and staple factors of those who oppose prohibition.—J. M. C. Fair Bluff, N. C.: A woman cannot commit the act you say she was tried for—nor can a bastard be tried for bastardy. Do you mean fornication or adultery?—"What is the matter with Reviewer? He has got his back up about something. Can't you pacify him?"—C. C. McDASHEL. And he adds, "I am glad the Gleaner and THE BAPTIST have consolidated. Now for a long and a strong pull to add 1000 new subscribers to THE BAPTIST in West Tennessee, before the first of January, 1888.—D. D. Swindall, Texas: First, two Jewish families could not eat the passover together in any case. See BAPTIST of last year, Harrah's discussion of this subject. Each family had to eat the passover behind the blood on its own door post. Second, the law governing the passover is in no sense the law governing the Lord's supper. The passover is not a type of Lord's supper. There is an analogy between the two institutions, and that alone we appeal to. See R. Fuller—The Bible, Bro. J. E. Pyle, the Bible is the one book for a young preacher. Make it the man of your counsel. Read it through and through before you presume to preach.—"Times are so hard with me that I think I must let my paper drop until I sell my crop although I think it the best paper I ever read. You may look for me to renew next year." Yes, Bro. Good, that is not the good way to treat a good paper. If all the brethren should do as you have done there would be no religious paper until next year. If the times are so hard with you think how hard they must be with our poor editors. The way for all good Baptists to do is to rally to their religious papers in hard times, and support them,—carry them through. Think it over, and do a good thing by us.—J. W. O'Kelly, Dardanelle, Ark.: You need fear nothing. The editors of the consolidated paper see eye to eye, and

of the continent and England do? Will they sit by and see Germany knocked out? Using a modern phrase. Can England and Austria do this? What is to become of Turkey? Is she to pass from under the influence of England and become a part of the power of her greatest foe? European affairs are a tangled skein. But the trend seems to be in one direction,—that Russia is, for a time at least, to dominate everything. Her course has ever been forward. She is like the grizzly bear, whose face once being set in a direction never turns.

Our reporter from Mount Moriah church, Tenn., writes us June twenty-third: "Last Sunday was a pleasant day for us at Mount Moriah, the occasion being a Sunday-school mass meeting. Three of our neighboring schools took part with us. The exercises in the morning consisted of a study of the lesson, followed by an excellent sermon by our pastor, W. K. Bryant, and in the evening of recitations and short addresses. It is estimated that no less than seven hundred people partook of the sumptuous dinner. Much of the success of the occasion was due to the energy and untiring efforts of our superintendent, Prof. J. R. Winder, brother of Eld. Emch Winder. Being an enthusiastic Sunday-school worker it was to him a labor of love, prompted by a desire to encourage others, less enthused than himself with the work, to become Sunday-school workers. He settled among us a year ago, and has already established one of the best country schools in the State. Being educated morally as well as mentally he is eminently qualified to fill the high position which he holds as a teacher, Sunday-school superintendent, church worker, neighbor and citizen. When we have more such men then with our churches do more and better work, our educational institutions be of a higher standard, and the general welfare of the country be improved." We would like to hear often from Mount Moriah, if not about great things then about small ones.

Bro. T. L. Fulbright writes us that he is engaged in meetings at Millington, Tenn., assisted by Bro. T. W. Young. Some of the most solid men in the town have been converted, and others are inquiring after the way of the Lord. We hope the result of these meetings may be a great ingathering of lost ones into the fold of the Lord.

The time for holding the ministers' and deacons meeting with Holly Springs church, near Fowles Station, Tenn., has been changed to Friday and Saturday before the first Sabbath in August. Churches in Friendship Association will please make a note of this. Be sure to send messengers and some money for missions.

Eld. D. D. Mullins writes to us from Crimille, I. T., as follows: "I have just returned home from a missionary tour up the great Ouachita valley. I found more destitution than a dozen missionaries can fill. Eld. M. H. Hathman was with me on my May visit, and preached several of his Old Landmark sermons, which made the Protestants tremble. If the Baptists would send such a man as Eld. Hathman to the Paul valley I am satisfied the Baptist cause would be built up. I have changed my address from Crimille to Overbrook, I. T." Keep us posted about your work in the Indian country, Bro. Mullins. We pray the Lord to vouchsafe to you his blessing.

The relations between Germany and Russia are becoming incomprehensible according to recent reports. While there is seeming concord between the two courts the war of extermination against everything German is ever increasing in Russia. This action on the part of Russia results in intense bitterness against that country in Berlin, where the leading journals talk of reprisals and self-defense. The first symptom of this feeling has been the outcry against Germans investing in Russian stocks. Is it possible that what seems to human eye impossible shall be the thing that shall be made or become possible,—that Germany shall be crushed by France and Russia as between an upper and nether millstone? What will the rest

Time Again Extended.

MORE advanced orders needed to warrant us in putting the Expositions of our Lord's Parables to press at \$1.00 per copy. To secure these at once we extend time until July twentieth.

All ordering the Expositions of the Parables, with the cash, before the twentieth of July shall have a nicely bound and illustrated copy, containing a fine steel engraving of the author, for \$1.00. Six copies, in one order, \$1.80. Will be sent to separate post-offices if necessary.

Twelve copies, in one order, \$9.00. Will be sent to different post-offices if necessary. After July twentieth the regular price will be \$1.25. Save twenty-five cents, and assist in bringing out the book, by forwarding \$1.00 at once.

There are only 361 more pre-orders needed to warrant us in bringing the book out this month. Four thousand copies are printed, and are only waiting to be bound. Will not each one who has pre-ordered act as an agent to get one more to order, and so save twenty-five cents, or do a helpful act by ordering one or five copies more to sell, and so help bring it out?

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 Episcopians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bickersteth on Prayer, Watt's Guide to Prayer and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts unequalled Guide to Prayer, it contains the richly evangelized Views of Prayer by Mr. Bickersteth, with examples from Scripture and other sources, unaltered to illustrate, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social prayer-meetings, the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo, pp. 320. Cloth, \$1.00. Sent by mail, post-paid, on receipt of price. Address GRAVES & MAHAFFY J. S. M.

The Young South.

MRS. NORA GRAVES HAILLEY, EDITOR, To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., JULY 9, 1887.

POST-OFFICE.

AUNT NORA:—Will you permit a friend and well-wisher to say a few words of praise and encouragement to your little band of noble workers? I come not with words only but inclose one dollar for the chapel in Mexico and wish I could send more; but when we cannot do great things we ought to be willing to do what we can, so come, children and friends, with your nickels and dimes. Remember cents make dollars; so come, one and all, and take Mexico for the Lord.

"Arise, ye slumbering saints, And praise the Lord of hosts, Unshrink your armor bright, And battle for the right."

Now, dear friends, don't think because you can't see but little you won't give anything. The widow's two mites were accepted, and so will yours be now. Think of our own dear land, dotted over with beautiful churches, houses and school houses, and look at the nice books and papers we have scattered around, then look at the poor people of Mexico and all foreign fields destitute of all these great blessings. Now, children, a word about the portraits. You are all doing nobly. Go on with your study of the Bible, and follow your leader. She is leading you in the narrow path and in the way of knowledge. Aunt Nora, ask Mrs. Flinn to tell us all about that missionary quilt. It might be a help to us in getting more mission money. I will close with love to all.

Fall Branch, Tenn. MELISSA FLINN.

AUNT NORA:—I have paid my ten cents for March and February, but do not see my name in the list of contributors. I now inclose one dollar, which pays me up for the year. I do this because I so often forget to send my monthly contribution in time. I have been going to school this spring, my first school, and like it very much. I can now prepare my Sunday-school lesson without help. We have a good Sunday-school. Affectionately, Ripley, Tenn. CURTIS GARDNER FAULKNER.

You do not seem to understand my funds, Curtis. We have no paying monthly dues, as we had last year. For the chapel we have those who pledge five dollars this year and those who pledge one dollar. And then we have a miscellaneous fund for our girls. You did not say your dimes were for the chapel so I put them in the fund for the girls, where your name appeared each time till the fund was dropped. Now tell me what I must do with this dollar. Shall it go to our girls or our chapel?

AUNT NORA:—I will write to pay up my dues for June, though it is some earlier than I usually write, but the sooner the better. I inclose ten cents for the missionary fund and also ten cents for the chapel fund. I am getting along very well at my work, and hope to succeed. Papa said he would raise my wages if I would set twenty thousand per week, and I am going to try to set it. Your nephew, T. H. GRANDBERRY, JR. Memphis, Tenn.

We do not understand type-setters' language, Tommie. Suppose you write us a letter telling us something about it and what you mean by setting twenty thousand per week. I know it will be interesting to us all.

AUNT NORA:—I now take the time to write you once more. I am very sorry that I have not written sooner, but have been going to school, which engages most of my time. My school will not close until the eighteenth of July. I like my teacher very much. She is very strict. We have preaching once a month and Sunday-school every Sunday. We have a very nice garden. Much love to you and all the cousins. As ever your niece, Golden Lake, Ark. LAURA McFADDEN.

AUNT NORA:—Since you heard from us last we have undergone the sad trial of giving up our dear father, which took place the fourth of April one year ago. You must know how sad it is to give up such a kind, good father. My mamma takes THE BAPTIST now, and we have become interested in the Young South; and we wish to do all we can to aid in spreading the gospel in Heathen lands. We pledge ourselves to give ten cents a month for the Mexican girls. We will try each month to answer the portraits. Hoping that the cousins will admit us into their band and that our letter will not find its way into the waste-basket we remain an ever your niece, Crockett Bluff, Ark. HENK AND INEZ GAMBLE.

I do not know what it is to lose a kind father, as I have not lost mine, and I pray God may spare me this great sorrow many more years. I sympathize with you though as much as one can who has never experienced the same

loss, and pray God may be a father to you as he has promised to be to the fatherless. Won't you accept him as your father, dear girls?

AUNT NORA:—If you still have my portrait of May the seventh about the woman of Samaria please look at the last of it and see if I didn't say I was searching for Jesus instead of searching for him. I think I did, but if I did not I meant to; for I'm not searching for him, and would be sorry for you or any one to think I look upon what little I do for him as a sacrifice. The true I make almost all of my missionary money myself, but it is a pleasure not a sacrifice; and I am thankful to be able to do something for him even though it be little. And when I asked you to pray for my success I meant for you to pray that I might find Jesus, and become a truly devoted Christian, and not for my success in making sacrifices. I made a mistake and had to put the word searching above the line, which I suppose so made it unintelligible. Thank you for asking the friends of the Young South to pray for me. I hope they won't forget your request, for I need their prayers. With much love to your self and Uncle Orren I will close. Lovingly, BEULAH GREEN.

I have not the portrait, but I read Beulah's request over more than once, and am quite sure it was written sincerely, but her words of explanation are perfectly satisfactory. I am glad she wrote them; and now let us each and all carry her request upon our hearts to God.

AUNT NORA:—Here I come again with two dimes this time for the chapel. My mamma says that I may send a dime each month for the balance of this year, if I can earn them myself, and I think I can, for I can do many little things for papa and mamma by which I may earn dimes for your missionary box. We are having plenty of rain now, and our drought-stricken country is once more clothed in its carpet of green. The prairie is now a beautiful sight, covered with little flowers of all colors. With much love for you and the cousins I remain your loving little nephew, TOMMY NORWOOD. Seymour, Texas.

We rejoice with you and all our Texas friends of the drought district, Tommy, for this good news. How refreshing must be the sight of those green prairies, decked with little flowers! I wish I could see them. Can we not count on you for one dollar for the chapel this year? I think we may.

AUNT NORA:—It has been some time since I wrote to you, and as I received such a sweet welcome then I feel encouraged in my work, and will write again. We are sadly behind with our portraits, but as our examination is close at hand we do not have much time to work out the portraits. Our school will be out after another week, and then we hope to do better. You asked me to tell you where I live. I live just four miles from Olive Branch, and not so very far from Memphis, as we live close to the Memphis and Birmingham railroad. I hope to meet Aunt Nora and some of the cousins this summer. The Big Hatchie Association meets seven miles from us, and I expect to attend, and hope to meet you there. We have a good Sunday-school and preaching twice a month, but as I live so far away I do not attend regularly. We have not collected our money yet, but hope to do so before very long. Your niece, JULIA HAYNE. Olive Branch, Miss.

We would like to attend the old Big Hatchie this year, Julia, and meet you, but neither Uncle Orren nor Aunt Nora expect to be in West Tennessee this summer. I hope you will collect your money soon. Our girls need it, for we are behind with them.

THE BEST BEAUTY.

I know a little fellow Whose face is fair to see, But still there's nothing pleasant About that face to me; For he's rude and cross and selfish If he cannot have his way; And he is always making trouble I've heard his mother say. I know a little fellow Whose face is plain to see, But that we never think of So kind and brave is he. He carries sunshine with him, And everybody's glad To hear the cheery whistle Of the pleasant little lad. You see it's not the features That others judge us by, But what we do I tell you, And that you can't deny. The plainest face has beauty If it's owner's kind and true, And that's the kind of beauty, My girl and boy, for you.

Our Bible Portraits.

[I will give my young readers a text each week, presenting some Bible character, and will ask questions concerning it. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our

portraits, answering all the questions, and telling me what lesson they draw from the life and character of the one presented. Let the cousins ask me or each other any question or questions they may wish about the portrait before them. — AUNT NORA.]

Then said Martha unto Jesus, Lord, if thou hadst been here my brother had not died; but I know even now what soever thou wilt ask of God God will give it thee."

Tell me all you know of this Martha. Who was this brother of whom she speaks? What did Jesus answer her? Tell me all he said to her. How often is Martha mentioned in the Bible? What think you of this Martha? Did Jesus love her? Would you wish to be like her?

THE DEMONIAK BOY.

ANSWER TO THE PORTRAIT FOR JUNE FOURTH.

"And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit." Mark ix. 17. We find this portrait again in Luke ix. also in Matt. xviii. Jesus had taken Peter, James and John up into a high mountain, and was transfigured before them, and there appeared unto him Moses and Elias who talked with Jesus. And when he came down he took disciples he saw a great multitude about them, and one of the multitude brought to him his son, which had a dumb spirit from childhood. His father was very anxious to have him cured, and took him first to the Pharisees, but they could not cure him. They asked Jesus why they could not cure him, and he told them the reason was that they were not fasting and praying. Jesus said the father that all things were possible to him that believeth. The father said, Lord, I believe, help mine unbelief. And in answer to the father Jesus said the son. We heard that Jesus will answer our prayers when we have faith in him.

THE SISTER AND THE BROTHER.

Julia Daughdrill says: "We have in the first new portraits we have been studying that Jesus always answers the prayers of faith."

Beulah Green says: "I have learned from the portrait that Jesus hears and grants all requests that are for ourselves or those we love, if we ask earnestly and in faith."

Yes, dear girls, and if our requests are in accordance with God's holy will. We often ask, and ask in faith, for things that would do us harm if granted. God can see much further a head than we can, and often refuses to give us what we earnestly ask for because he knows what is best for us, just as your mamma and I hope I, your dear children. They love you, and want to make you happy, but they do not give you every thing you ask for even when they have it within their reach do they? Did you ever stop to think why? It seems to me we should often be very thankful to God for our unanswered prayers."

Layton Wall: "I enclose ten cents to pay for your Sunday school lesson and did not answer your question. He does not understand who you ask when it is so plainly told there."

Portrait answered also by Willie Wain, Lulu Graves, Beulah Green, Julia Daughdrill, James McKimney, Sallie, Johnnie and Jimmie Jackson, Trine and Lulu Haynes, Pearl, Flora and Robbie Longmore, Edith, Hattie and John Moody, Parker, Thomas and Anne L. McCreary.

Our Chapel Fund.

Bro Powell has promised to give his portion 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.

Mrs Mattie Flinn and others, \$8 65. Julia Cabrett, Plaquemine, Texas, \$5 00; Parker and Thomas Tubb, Cabrett, Plaquemine, Texas, \$5 00; Ohio and McGregor and mother and sister, Miami, La., \$5 00; Olla and A. O. Carpenter, Mo., \$5 00; John, Joseph and Sidney Dabney Miss., \$5 00.

We, the undersigned, pledge ourselves to give one dollar during the year 1887 toward building our Young South chapel in Mexico.

ONE DOLLAR.

Ed G W Powtherer and Mrs G W Powtherer, Oregon; Miss Hannah Hyatt, Ark; Floyd Hyatt, Ed Lee Hyatt; Rosa Lawrence, La.; Ada Sherrouse, Liza Sherrouse, Lilla Vann, Texas; Ida Kinard, Ark; Grandin Brantlett, Ala.; Mr Scott Mrs Scott; Willie Wain, Ala; Sallie Jackson, Johnnie Jackson, Jimmie Jackson, Miss; Frank Parker, Tenn.; Abbie Borders, Mary Borders, Ala.; Ollie Ledbetter, Mamie Ledbetter, Willie Ledbetter, Ga.; Mrs Wain, Ala.; Flora Canfield, Jessa Canfield, Fuller Canfield, Corrie Canfield, Alma Canfield, Fannie Canfield, Miss; Mose E. Stone, Ala.; Aunt Mattie Miss.; Mrs Mollie Melroy, Texas; Curtis Faulkner, Tenn; Melissa Flinn, Ark; Zettie Dogier, Oregon; 75 cts Laura McFadden, Ark; 75 cts Mattie Denton, S. C.; 50 cts; Van C Farrar, Ark; 50 cts Frank Estes; Baxter Estes; Lillie Estes, Texas; Hester Wingo, Abner Wingo, Tenn; Beulah McClain, Tenn.; Mrs M J Steadman, Ark; Mary Queen, Ark.; Charlie Smith, Tenn.; Spurgeon Wingo; Tommie Grandberry, Tenn; Julia Daughdrill, Ala; 40 cts; Festus Rhodes, Tenn; 30 cts; Karl Smith, Tenn.; 30 cts.

TWENTY-FIVE CENTS.

Kether Wingo, Tenn; Miss Fanny Hatchett, Tenn; K C Doyle, I. T.; Sister, Tenn.; 25c Beulah Green 20; Tommy Norwood 20; Geoerd Crockett 10; Calvin Graves 10; Congers Norvell, Tenn; 10; Layton Wall, Tenn.; 5.

FIVE CENTS PER WEEK.

Uncle Tom, Jr, 5c; Beulah Green, Tenn., 10.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate two young ladies in Mademoiselle, Mexico, who are fitting themselves to become missionaries among their own people. Jewie Watson 10, John, Joseph and Sidney Dabney 50; Mrs F W Kram 10; Tommie Grandberry 10; Irene Gamble 10; Jessa Gamble 10; Richard Gamble 5.

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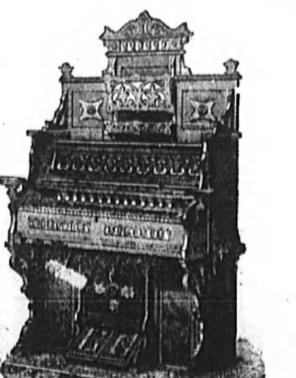
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God makes even a temporary blessing a test of heaven.

If the food is not properly digested it becomes corrupt, and poisons the system. It is intended to nourish. This is indigestion. My wife has suffered for many years with indigestion. After trying everything else recommended, the tried Simmons Liver Regulator in three days after taking it according to directions, she was in perfect health. She does not suffer at all, and can eat anything she wants without any of the previous symptoms. W. C. SIMMONS, Inventor, Boston, Mass.

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Not the house of wood, or brick, or stone, in which you live, but your bodily organism may be in terrible danger from smouldering fire which you make no effort to quench. The great danger is in impure blood. It is that it debilitates the system, and the digestive organs grow weak and inactive. Hood's Sarsaparilla cleanses the best kidney and liver invigorators, with the best alteratives and tonics, all from the vegetable Kingdom, carefully and understandingly prepared in a concentrated form. It purifies, vitalizes, and combats the blood and tones up the system, giving the whole body vitality, and ethically guarding it against the attacks of disease.

I have read somewhere the legend of one who lay dreaming in his chair beheld a vision, which stood before him and beckoned him to follow her to fortune. He waited sluggishly, heeded not her call nor her beckoning, until at last she grew dim and disappeared. Just as the vision faded he sprang to his feet and cried out, "Tell me who thou art!" and received the answer, "I am Opportunity; once neglected she never returns."

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If you are a warm advocate for truth and righteousness, and a living rebuke to all transgressors of God's law, you must not expect to escape the tongue of censure and slander.

We are never more subject to attack from our spiritual enemies than when in the garden of ease. There is less danger for us when out in the conflict of life than when we sit down to rest.

Watch and pray against failures, but take heed of descending under them. Be content to travel as you are able. The oak springs a tree at once, and the mushroom springs up in a night, but what is a mushroom? Do not be satisfied to be a dwarf but remember that there must be time to grow.

The noble mind may be clouded by adversity, but cannot be wholly concealed; for true merit shines by a light of its own, and glimmers through the rents and crannies of indignance, is perceived, respected and honored by the generous and the great.

Certainly, if this pilgrimage were all the way a way of ease, then we should not much desire to hasten on it, or to come to the end of it, or to see God in heaven, too much satisfied with the sweetness of the streams, we stay away from the fountain.

Very often the worst things that happen to us are such as we prepare for ourselves. Sometimes we know it, but in a few moments we do not, and then spend our strength in blaming some other agency. A few moments as we do that, of course, we fail to correct the evil that is within us.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 30c.

No occupation is so holy that the Devil will not tempt us right in the midst of it, and no name is so sacred that he will not endeavor to cover it with filth.

God knows a thousand "may be's" also! he can look at them all patiently, because this is the blessedness—he knows a thousand "may be's" also!

Bradfield's Female Regulator!

It is taken during the MENSTRUATION OF LIFE, great suffering and danger will be avoided.

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THE BEST RESTORATIVE

For the hair, is Ayer's Hair Vigor. It restores the original color to faded and Gray hair, promotes its growth, prevents the accumulation of Dandruff, cures all Scalp Diseases, is always safe and beneficial to use, and is, at the same time, a Superior Dressing for the Hair.

I have used Ayer's Hair Vigor for a number of years, and am more than satisfied with the results obtained. It keeps the hair in fine condition, renders it soft and pliant, and gives it tone and strength. As a hair preparation it is unequalled. Dr. J. Rogers, Lillington, Md.

I have found Ayer's Hair Vigor invaluable for increasing the growth of hair when it had become weak and thin. This preparation in fact from luxurious keeps the hair in fine condition, renders it soft and pliant, and gives it tone and strength. As a hair preparation it is unequalled. Dr. J. Rogers, Lillington, Md.

I have never found anything which gives me such perfect satisfaction as I have received from Ayer's Hair Vigor. It restores the original color to gray hair, imparts a gloss and softness, and removes all dandruff. Mrs. T. S. S. Havens, Eaton Rapids, Mich.

I have found Ayer's Hair Vigor unexcelled as a dressing for the hair. This preparation is free from injurious ingredients, restores natural color to gray hair, invigorates its growth, and is an excellent remedy for humors of the scalp. — J. C. Bayless, Abbeville, Ill.

An attack of brain fever caused my hair to fall out. I applied Ayer's Hair Vigor which stimulated a new growth of hair in a few weeks. I have used eight bottles of the Vigor in two years, much more than was necessary as a restorative, but I liked the article as a dressing, and have since continued to use it for that purpose. — Vincent Jones, Richmond, Ind.

I have used Ayer's Hair Vigor for the last ten years, and take pleasure in pronouncing this preparation all it is recommended to be. I am now 50 years of age, and my hair is as healthy a complexion as when I was 25. — Rev. H. P. Williams, Davidson College, N. C.

Ayer's Hair Vigor,
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

Assist Nature

Nature whenever she appeals for aid. Loss of appetite, Weakness, Sluggishness and Depression, are often indications that the blood is impure, and needs alternative treatment. Ayer's Sarsaparilla is a highly concentrated extract of the best alteratives and blood purifiers.

For months I was afflicted with nervous prostration, Weakness, Languor, General Debility, and Mental Depression.

By Purifying The Blood. A few bottles of Ayer's Sarsaparilla restored my health. — Mary O'Sullivan, 130 Washington St., Boston, Mass.

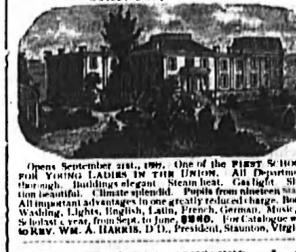
Last spring I suffered from General Debility and Loss of Appetite. I commenced taking Ayer's Sarsaparilla, and have always found it to be an effective blood purifier, and restorer of appetite and strength. For a woman in decline, or at the critical period in life, Ayer's Sarsaparilla has no equal. — Samuel Brown, So. Merrimack, N. H.

Ayer's Sarsaparilla.
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

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ESTABLISHED 1871. It is a nearly sleepless remedy for Worms, and from that time the reputation has steadily increased until it is the most famous remedy for Worms of the world to be the cure of all cases of Worms. It is a safe and reliable remedy for all cases of Worms, and from that time the reputation has steadily increased until it is the most famous remedy for Worms of the world to be the cure of all cases of Worms. It is a safe and reliable remedy for all cases of Worms, and from that time the reputation has steadily increased until it is the most famous remedy for Worms of the world to be the cure of all cases of Worms.

Having used the original "B. A. Farnestock's Vermifuge" in my practice for many years, I have no hesitation in recommending it as a remedy which is safe, reliable and efficient in all cases where a Vermifuge is needed. — J. W. HUBBARD, M. D., Philadelphia, Pa. Sole Proprietor.

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When I say cure I do not mean merely to stop them...

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Incidents Showing That Things Are Not Always What They Seem.

She was a tender, passionate thing, full of all those sweet, emotional charms that lead to sympathy...

It must not have been the same girl. I had never seen her before...

"What?" he asks, never looking at the music, but gazing into her eyes.

"Will you not sing for me?" Could she refuse? If she hadn't been able to sing she wouldn't have thought of refusing...

"Well, what is it, dear?" The little pained face becomes pathetic as the child looks at her.

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Dyspepsia. Variables appetite, faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration.

Rheumatism. Excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism.

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

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at this season it is well earned, and should not be disturbed. It is usual, however, to annoy, in a temporary way, to think and plan what

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PARAGRAPHS.

The soul is the life of the body. Faith is the life of the soul. Christ is the life of faith.

The poorest education that teaches self-control is better than the best that neglects it.

The impossibility of proving that God does not exist, reveals to me his existence.

The Bible does not say, "Woe unto him that putteth the bottle to his neighbors lips unless he has paid a thousand dollars."

THE FOE OF QUACKS AND FRAUDS. AN EDITOR WITH FEELING OF SERVICE WHO CONSTANTLY GETS MORE BY A NEW METHOD.

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"Take care, don't sit down in that chair!" exclaimed Lum Smith.

"What's the matter with it?" "That's my reception chair, with invalid back, for frauds," was the prompt reply.

"You know something of the practical effects of Compound Oxygen treatment, do you not, Mr. Smith?"

"I have been taking it regularly for several months, and have been greatly benefited by its use," replied Mr. Smith.

"Did you take it for any specific malady, or as a general invigorator?" "I had been worn out with overwork and forty odd vexations, and costly, but successful, legal contests with fraud perpetrators."

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"You know it could not possibly harm me, because Oxygen is the life-giving principle of the earth's atmosphere, and I soon discovered that the Compound Oxygen, in which ozone is developed by Dr. Starkey's system of magnetization, built me up rapidly and restored to me the night's rest I so greatly needed."

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OF course the suspension is only partial, no more than the patient can comfortably endure, and the traction is continually varied by the motion of the spring.

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The blood is the life current in the human body, the whole man is strengthened. I never lie down immediately after taking the Compound Oxygen.

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Every fancy that we would substitute for a reality, is, if we saw aright, and saw the whole, not false, but every way less beautiful and excellent than that which we are denied.

OVER-WORKED WOMEN. For "worn-out," "run-down," debilitated school teachers, milliners, seamstresses, housekeepers, and over-worked women generally, Dr. Pierce's Favorite Prescription is the best of all restorative tonics.

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