

ARKANSAS NEWS LETTER.

Bro. Graves:—As a few items from my pen may not be amiss, I send you the following:—

New Home church, of which I am pastor, seems to be in a prosperous condition. They have a Sunday school, and in connection therewith, a weekly prayer-meeting, which every church should have. At their last meeting, Bro. Wesley Wood, son of Eld. Wood, (both members) of this church, was ordained to the deaconship. Myself, his father and Deacon Sims, of the same church, acting as presbytery. On Saturday, in conference, Bro. Wood's wife presented herself to the church for membership and was received as a candidate for baptism, which is to be administered at their August meeting. That is designed to be a protracted service when others, if the Lord wills, may find it their duty to follow their Lord in this, his holy ordinance, which can only be received (Scripturally, I mean), through a gospel church, at the hands of her qualified administrator, the right performance of which the church is responsible to her head. This sister comes from the Methodist society.

The church has restored two since my pastorate there, to membership that had formerly been excluded by them. They do not entirely forget the support of their pastor, nor the cause of missions, when properly brought before them. Financially, are weak, numerically, they number between forty and fifty strong. I have ordered a dozen copies of Kind Words Advanced Quarterly, per quarter, for their use of, had in Sunday-school.

On last Sabbath I visited Pleasant Valley church, in this association (Little Red,) about six miles distant from above church. It was their communion occasion, and they extended the invitation of courtesy to others of our faith and order, which it is needless to say, was not accepted by the writer, as he has not for seven or seven years celebrated this rite, except where his membership was. And it had not been for this usage, custom, rendered plea of courtesy, I never would, and that too, without any claim of Scripture authority for it. However, I preached for them the doctrine of salvation by grace through faith, in the morning, and in the evening on the support of the ministry, and again at a private house, a couple of miles away.

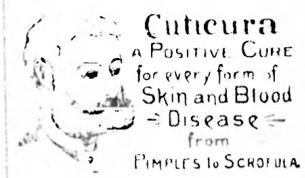
The preaching at night was at Bro. Yancey's, (recently licensed, together with a Bro. Magee, by this church to preach,) whose wife is afflicted, and has been for the past ten months. This church holds her meetings twice per month at two different houses, about four miles apart, with Elder Hutto pastor, and is in the midst of a strong antinomianism element; they having organized there. After preaching, I received in the evening a dollar, twenty-five cents of which was presented me by a colored preacher present to hear me. "Straws show which way the wind blows," is an old adage, applicable in this instance.

Monday, on the way home, I called on an aged couple, Bro. and Sister Grant, of this church, some three miles from it, who are so afflicted



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they do not get to his out often with brethren. Bro. G. would have no read a chap or and comment some on it to his comfort. Brethren pray for such and visit them, you will feel bettered by it.

Having I have already transcended the limits of a newspaper article, I close for this time.

A 1 MARLAR Outman, June 26 1887 FROM KANSAS.

A word from Kansas may not be amiss to your readers. I have just closed a two weeks' meeting; and closed so soon on account of falling health. Every influence possible, and from almost every source, was brought to bear against us. Human religious societies did what they could. Unconverted professors did their worst. Finally a comedy was thrown into the scale. Although the meetings were held in the midst of the hottest working summer season, which is very unfashionable in this part of the country, the Lord could and did work. Four happy converts were baptized, while others are looking for it they never come. Eld. J. P. Way is doing a good work in a quiet way in Elk county, of which Howard is the county seat.

I want to say to the church communists, that while acting as missionary I preach strict church observance of the Lord's supper who ever I go; both publicly and privately. The doctrine is well received by the more intelligent and better scholars. Frequently after giving a discourse on the symbolic teaching of the one unleavened loaf of the wheat flour, deacons leading members and pastors have told me that it is new to them but every word of it Bible doctrine. I find by inquiry, that about three out of every four of our preachers believe in strict church observance, though they have not given a thorough investigation, sufficient to at any rate, as to prepare them to teach, and defend it. It is my confirmed opinion that not many years will pass till throughout the land, we as a people will have become unanimous as we now have but one brand.

FROM OREGON.

Although a new man in this field I was appointed by our Association as reporter to your paper. I give a short synopsis of our work, not desiring to burden your columns. I was called to this State from Texas, and felt so powerfully impressed to come that I was afraid not to heed the call; and now that I am here I find a great field before me, especially in West Oregon, as there are many so-called Baptists who believe in alien immersion, pulpito affiliation, etc., while there are but few of us that have the courage to come out boldly for the whole truth. The Methodist preacher in this town preached my funeral after my first meetings of days, because I would not invite him into my pulpit, and because I preached against apostasy, and baptized some of his members into the Baptist church upon a credible profession of faith in Christ. He did not attempt to answer my arguments at all, but personally vilified and abused me, and called it a sermon. Well, I expect to live over it; and I am going to put THE BAPTIST and your publications into the hands of every family possible just as soon and as fast as I can. May the Lord make Oregon a strong Landmark Baptist State.

G. B. DOUGLASS, Prineville, Oregon.



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THE BAPTIST.

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

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

Old Series—Vol. XLII.

MEMPHIS, TENN., JULY 16, 1887.

New Series—Vol. XX. No. 7

Our Pulpit.

EKKLESIA A. L. DAVIS, SOUTHWESTERN BAPTIST UNIVERSITY, NO. 1.

THE great variety of opinions that exist in the minds of men concerning the subject before us today 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.

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 a did 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 organization 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 now, 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 was 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 primogenital Christian ekklesia, and therefore 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 ekkalein. The simple verb kaleo signifies primarily "to call," "of many, to call together or." Ek meaning "out of," the word ekkaleo signifies "to call out, or forth," "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 Gove, 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," ekkletos, "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 unreal 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 signification. 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 these 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 resembled 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, also if 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.

In a word, as before stated, each church is a company of baptized believers in Christ, commissioned to "go" and make disciples of all nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, and then "teach them to observe all things" Christ has commanded. It enacts no laws, but is subject only to the law of Christ, the "one lawgiver and judge," and to him only is it responsible for its administration.

CONDITIONAL IMMORTALITY.

BY A. J. FROST, NO. XXVII.

HAVING proved from both natural and revealed religion the existence of the soul after death, in a variety of ways and from many passages of Scripture; we now take up our second proposition and undertake to show the conscious existence of the soul after death. White, Pottingell, Moncrief, and other Spiritualistic Annihilationists admit the existence of the soul after death but they deny its conscious existence. We now join issue with them and proceed to show that the exegetical argument for conscious existence is just as irrefragable as for post mortem existence which they been forced to admit. From the fatal concession of existence after death, we draw the inevitable conclusion of eternal existence, from conscious existence after death we propose to prove eternal conscious existence. Hence the importance of the demonstration. The first passage to which we call attention is Luke xvi. 17-31. "Now there was a certain rich man and he was clothed in purple and fine linen, eating sumptuously every day, and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea even the dogs came and licked his sores," etc. Several important facts are brought to light by these remarkable words of Christ. (1) It is a fact that this narrative is either a history or a parable. If it is history, it is natural. If it is a parable it must be true to nature. So far as our argument is concerned it matters not whether it is history or parable. It is either a fact or matter of fact, and it is thus true to life. It is unthinkable that Christ should relate this narrative to show that Abraham, Lazarus and Dives had no conscious existence after death. It is impossible for even an Annihilationist to believe that Christ intended to represent a scene of unconscious existence, with Abraham and Dives conversing, with Lazarus comforted, and the rich man tormented. Or were they both talking in their sleep, and was the rich man dreaming of his five brethren on earth? But alas! in dream we are conscious. To call this narrative a parable is to make Christ assume that the righteous and wicked are conscious after death and that his hearers believed.

If the righteous and wicked are unconscious immediately after death, why did he construct a parable to misrepresent the case? A fable is a narrative founded on fiction, a parable is a narrative founded on facts. A fable assumes both what is unreal and impossible to be actual, a parable assumes that to be true which is in its nature possible. History assumes that to be true which is in its nature certain. We believe Christ narrated a historic fact.

The names of persons, Abraham, Lazarus, etc. prove beyond question that the narrative was an actual historic fact. In none of Christ's parables do we ever find a proper name. (2) This scene is in the intermediate or the eternal state; it belongs to the pre or post resurrection condition of souls after death. But it cannot refer to the eternal state of the dead, for several reasons: (a) It is represented as taking place immediately after death. The beggar died and was carried by angels into Abraham's bosom. The rich man also died and was buried. And in hades he lifted up his eyes being in torment. (b) The rich man still had five brethren on earth, which is proof positive that the resurrection had not taken place and consequently those persons must have been in the state intermediate between death and the resurrection. (c) In hades he lifted up his eyes being in torment.

Hades never means hell or the grave, it always refers to the unseen place of departed spirits. This one word, hades or sheol settles the whole question as to the scene being laid in the intermediate state, because there is no such place as hades in the eternal state. Death and hades are cast into the lake of fire immediately after the judgment of the great white throne. In other words, death will no longer hold the bodies of the wicked in the graves, and hades will no longer hold their souls, and thus the dominion of death and hades will end forever, their subjects having been cast into the lake of fire which is the second death. It is therefore absolutely certain that this scene of the rich man and Lazarus is in the intermediate place of the dead. (3) It is a fact that if this scene represents the eternal state, it is nevertheless a conscious state of existence. While the narrative teaches us many important lessons, we have referred to it for a single purpose, to prove the conscious existence of the soul after death. Whether it is history or parable, whether in the intermediate or eternal state, no exegetical torture, no rhetorical jugglery can make this passage teach that Abraham, Lazarus and Dives were unconscious. It is not a little curious to see the interpretations which Annihilationists of all classes put upon this stalwart passage. There is no passage in the Bible that has given them more trouble to explain away. Constable says: "The rich man represents the Jews, the beggar represents sinners who came begging a few crumbs of the bread of life." The death of the beggar represents sinners dying to sin, and he lives again in Abraham's bosom, that is, becomes an heir to the promise through faith. The great gulf fixed, which no one can pass over, is the gulf between the Jew and the Gentile! Ham readily admits that we have here some apparent countenance of the popular doctrine, viz., of conscious happiness or misery after death. Gray says: "It must be admitted that a part of our Lord's representation of the state of the rich man and Lazarus seems to favor the opinion of conscious happiness or misery immediately after death, especially the request of the former, that Lazarus should be sent to his father's house. The entire representation, however, is far from sustaining such an opinion."

Ellis makes the rich man represent not the Jewish nation, but the priesthood, and Lazarus the Gentiles, while Biala makes the rich man denote the Jewish nation or the priesthood, or both combined. The death of Dives according to this writer represents the destruction of the political and ecclesiastical state, torment in flames, the misery they endured as a nation, look to Abraham for relief, is their relying on the law instead of Christ. Lazarus symbolized the Gentiles and the Publicans, who were looked on as dogs by the Jews. (Query, did the Gentile dogs lick their own sores?) Abraham's bosom is the gospel church, into which Peter and Paul were special agents to transport them. Pottingell also makes the passage refer to the Jews and the Gentiles as it were. The following is his elaborate representation of the case:—

"What then, did he mean to teach by this parable? This should be very evident in view of the circumstances under which it was spoken, and the person to whom it was addressed, and doubtless would be if it were not for the special efforts made to make it teach something else. It was addressed to the proud, hypocritical Pharisees, who claimed to be the children of the kingdom through their father Abraham, and heirs of the promise in preference—if not even to the exclusion—of all other people. Indeed they looked upon the people of other nations with contempt, and regarded them as hardly worthy to eat of the crumbs that fell from their well supplied tables. They had been signally favored of heaven. They might well be spoken of in this respect, as rich in all their privileges, and clothed in purple and fine linen and eating sumptuously every day in comparison with the poor Gentiles, who were famishing for the bread of life. They supposed that these rich blessings were insured to them as the special favorites of heaven, and that this distinction between them-

selves and others would always exist. No prophecy of Scripture has been more exactly fulfilled than this. They have died as a nation, and lost all their high privileges and possessions. The very land they once possessed has been taken from them. They have no country on earth they can call their own. They are despoiled and deprived of their rights as citizens in other countries. They have been persecuted and oppressed, as no other people not even the Africans have been. The Gentiles, on the other hand have taken possession of their country, and have entered into their high privileges, and have come to inherit, very largely, the promises made to the children of Abraham. They are this day, as it were, in Abraham's bosom, and in the enjoyment of ten thousand temporal and spiritual blessings. There is, as it were, a great gulf fixed between the Jews and the Gentiles, — not a gulf of space, for they are also within speaking distance of them. But they are distinctly a separate people in whatever part of the world they go to reside. They do not intermarry or intermingle with them. This line of separation has been wonderfully and miraculously preserved for these eighteen hundred years. They are still obstinate in their unbelief. Missionary labors have been less successful among them hitherto, than among any other people. Indeed it may be well said, indeed they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. For they still have Moses and the prophets, and, what is more, Jesus Christ, one of their own nation, and of whom Moses and the prophets testified, has risen from the dead and they will not hear him." (The Unspokable Gift pp 262, 265, by Rev. J. H. Pottingell, D. D.)

Did ever one read a more ridiculous and fanciful exegesis of a most fearfully solemn passage of Scripture? You have only to introduce the Jewish nation into the narration in place of the rich man and Gentile nation in the place of Lazarus to make the absurdity of such interpretation apparent. For example: There was a certain Jewish nation, which was clothed in purple and fine linen and ate sumptuously every day, and there was a certain Gentile nation, named Lazarus, which was laid at its gate, full of sores and desiring to be fed with the crumbs which fell from the Jewish nation's table; moreover the dogs came and licked the Gentile nation's sores; and it came to pass that the Gentile nation died, and was carried by angels into Abraham's bosom; and the Jewish nation also died and was buried, and in hell the Jewish nation lifted up their eyes, being in torment, and saw Abraham afar off and the Gentile nation in his bosom. And the Jewish nation cried and said, father Abraham, have mercy on me, and send the Gentile nation that it may dip the tip of its finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, son, remember that thou in thy life time received thy good things and likewise the Gentile nation evil things, but now the Gentile nation is comforted, and thou art tormented. And, besides all this, between us and you there is a great gulf fixed, so that they who would pass from hence to you cannot, neither can they pass to us that would come thence. Then the Jewish nation said, I pray thee, therefore father, that thou wouldst send the Gentile nation to my father's house, for I have five brethren (Jewish nations) that the Gentile nation may testify unto the Jewish nations lest they also come into this place of torment. Abraham saith unto the Jewish nation, The five Jewish nations have Moses and the prophets let them hear them. And the Jewish nation said, Nay, father Abraham, but if one went unto the five Jewish nations from the dead, they would repent. And he said unto the Jewish nation, If the five Jewish nations hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Let us indulge in a little cross examination of these witnesses.

- 1. If the rich man represents the Jewish nation, and Lazarus the Gentile nation, then who are the dogs that licked the sores of the Gentile nation?
2. Who are the angels that carried the Gentile nation into Abraham's bosom?

3. If the death of the Jewish nation was literal, how were they unconsciously tormented after death?

4. If the death of Lazarus (the Gentile nation) was also literal how was the Gentile unconsciously comforted?

5. If the Jewish nation died a political death, wherein consists the death of the Gentile nation?

6. Are not all the nations of the earth to-day Gentile nations? If the Gentile nation died and was carried by angels into Abraham's bosom, how is it they have so suddenly reappeared in resurrection?

7. If the rich man represents the Jewish nation and Lazarus the Gentile nation then what was the impassable gulf that separates them? Did not Paul the apostle pass that impassable gulf and preach to the Gentiles? Are not Gentiles to-day crossing the same chasm and preaching the gospel to the Jews?

8. If the Jewish nation died politically who are the other five brethren, or Jewish nations, that remain alive?

9. One more question: What confidence can we have in the exegetical scholarship of such men as Pottingell, Ham, Constable and Ellis after treating a passage of Scripture in such a fanciful manner? Witnesses have often been known to break down on cross examination whose direct testimony was very plausible; but the witnesses named above have not made even a plausible case, and as for their indirect testimony it is a series of contradictions.

We have no doubt whatever that Abraham, Lazarus and Dives represent Abraham, Lazarus and Dives in the intermediate state of the dead. He who had the keys of hades and of the grave threw open to our view the gates of death, and bade us look into the future world and see the righteous and the wicked in conscious happiness or misery. The devout scholarship of the world to-day and in all ages past has so interpreted the passage under consideration. So strong does this narrative favor conscious existence immediately after death that Dr. Ives, another Annihilationist, admits the whole representation to be as if immediately after death. He says the dead men, though non-existent, are pictured as alive and anticipating the realities of the eternal state. He says—

1. "It is most natural these dead Israelites should be found where the parable locates them, in hades, the grave, the house of the dead." To which we reply first, hades is not the grave, and secondly, that even if it were true, and the rich man is located there, Lazarus is said to have been carried directly to Abraham's bosom.

2. This view, he says, unlike the other is in full accord with the Scriptures, which while they declare that the dead know not anything, also is high wrought parabolic imagery. Isa. xiv. 9-11 represents the dead actually in their graves rising up to rejoice over the mighty conqueror who had put them to death. In other words he gives us to understand that while it would be incongruous to represent disembodied souls as having bodies, it is quite natural to conceive of non-existent souls as having ideal. He does not find it incongruous to suppose that if hades means the grave two men, each in his own separate grave, should be considered as seeing one another.

3. Still more fatal is the objection, that there is no conceivable reason in Dr. Ives' theory why the scene of the parable be laid in hades instead of being a direct description of the final state of the dead. If Christ meant as he certainly did, to warn men against trusting riches, then all he would do and all he did do in any view, was to reveal what was ultimately to follow a life of wickedness. But in Dr. Ives' theory not only are the non-existent imagined to be alive, but the non-existent imagine themselves to be alive, and to be where they are not, namely, in the grave. Christ says that the rich man went to hades and was in torment. Dr. Ives says that he went to the grave and became non-existent! Christ says that Lazarus was carried to Abraham's bosom. Dr. Ives says that Abraham and Lazarus were both non-existent. Dr. Ives affirms the non-existence of the

dead, but in spite of himself declares that in some sense they still exist. Speaking of the rich man and Lazarus he says, (p. 61) "What means this chasm fixed between those lying dead? It is that irrevocable division which the Bible tells us, death fixes between the good and the bad at the close of their earthly probation." There is therefore an irrevocable division fixed between two kinds of nonentities. The good nonentities are carefully distinguished from the bad nonentities. In spite of himself our author shows that he conceives the dead to be still existent beings. (See Soul Here and Hereafter by Mead, pp. 103-108) Mr. Hudson a prominent Annihilationist admits that the torment of the rich man here described is not that of Gehenna but that of hades. (Doubt and Grace, p. 119) This is a frank admission of conscious existence after death. It is not only in the intermediate state but in the immediate state of death. Mr. Hudson admits all that we could desire concerning conscious existence after death. He concludes that the transaction takes place in the intermediate state and is a retribution to the rich man is there in torment. Dr. Pottingell admits twice over that it is a description as it were of conscious existence after death. Ham admits that this narrative gives some apparent countenance to the popular doctrine, of conscious existence after death! Gray says it seems to favor the opinion of conscious happiness or misery after death. The objection by some that disembodied spirits have no eyes, ears, tongues nor fingers is no more evidence against the conscious existence of the soul than it is against the conscious existence of God. He is often represented anthropomorphically as having hands, arms, eyes, ears, feet, etc., when we know God is a spirit having in reality none of these members.

A CARD.

THOSE desiring to attend the Concord Association which meets at Santa Fe, Maury County, Tenn., on August the fourth, 1887, at ten o'clock a.m. by railroad will please note the following: Those coming to Nashville on the Lebanon road will come on the morning train which arrives in Nashville at eight-twenty a.m. on Wednesday, August third. The evening train gets in five minutes after the Columbia train leaves. Those on the Chattanooga road will get to Nashville at eleven-twenty five a.m. on the third. From Nashville messengers will purchase tickets to Columbia, and at the same time call for certificates for reduced fare and come down on the Columbia Accommodation which leaves Nashville at three-thirty p.m. Full fare will be charged from Nashville to Columbia which will be one dollar and forty cents and on presentation of certificate reduced fare one third rate will be charged for return. When you get to Duck River which is three miles above Columbia get off. This is three miles nearer to Santa Fe than Columbia, but it is necessary to purchase tickets to Columbia to get reduced fare. Conveyance will be on hand for all persons to Santa Fe from this train free of charge. Any train the next day will get in too late for the opening of the Association. Be sure to come on the evening of the third of August. A daily hack runs from Columbia to Santa Fe by which parties can come any day. Let us have a full delegation. We will return you to the railroad and we want you to see Bro. Graves' new church house at Columbia and know how your money contributed to that cause has been used. Respectfully, J. W. PATTON, Pastor. Santa Fe, Maury County, Tenn., July 7, 1887.

NEWS AND PERSONAL.

BY THE NEWS EDITOR. An advertisement of Ouachita College, Arkadelphia, Ark., appears in this issue. This is a good school, well managed, and we are confident our Arkansas people will give it the support it deserves. The First church of this city raised one hundred dollars for State missions last Sunday, and will doubtless increase the amount. The churches of the State should bestir themselves in mission matters. Now that the secretary is dead more will depend upon the churches individually.

HOURS WITH THE BIBLE.

DEAR BRO. MAHAFFY:—I noticed when last in your book department that you have in stock Hours With the Bible. You were not in, so I said to myself, Well, he will do the ministry of this Southern land a real benefit if he will sell every one of them this work. I have had it in my library for some time, and am free to say no work has ever done me more service. It is an encyclopedia of the most valuable kind of knowledge. The author makes the Old Testament a new work to the reader. It makes many a dark passage luminous, setting in their historical relationships the various books of the Old Testament, and so reduces what seems to many chaos to the most perfect order. I see the work as you have it is now embraced in three volumes, and the price is correspondingly reduced. It formerly appeared in six volumes, and was sold rapidly at nine dollars a set. I hope you will advertise the work extensively, and sell it promiscuously over this country. You need not fear to recommend it to anybody, for no work has appeared of late years which has been more highly commended than this one. It is used in the seminaries of this country and England. It is standard in our ministry over the country. The crying need of our ministry over the country is good books. They have meager libraries at best, and they are, as a rule, made up of books which are of small value. I shall take pleasure in helping you to sell as many sets of these volumes as possible. The price of the work in the form you have is quite reasonable indeed, and will be in the reach of all our ministers. Yours, etc.

R. A. VENABLE, Pastor First Baptist Church. Three volumes, cloth, over 1000 pages each, \$4.50 per set, postpaid. Sold only in sets. Address Graves, Mahaffy & Co., Memphis.

THE GLEANER'S REMOVAL.

IT was with regret that I learned of the intended removal of the Gleaner to Memphis, Tenn. The Gleaner has supplied a place that no other paper has ever done, or perhaps ever will. It has been read with interest and delight by thousands. It stood second to no paper among the people where it was circulated. It has done more to build up and indoctrinate the Baptists of Western Kentucky and West Tennessee than almost any other medium. Eternity will only reveal the good accomplished through the Gleaner.

Since the editors deem it wise and best to remove to Memphis, Tenn., and form a consolidation with THE TENNESSEE BAPTIST, I most heartily endorse the consolidation of the two papers. From the previous character of the two papers, and the editors, we may look for a grand paper, a paper that will give no uncertain sound as to "the faith once delivered to the saints." It doubtless will be a better paper in many respects than the Gleaner. It will be a much larger paper, and will contain much more reading matter. The same contributors will be continued, and others no doubt. We most heartily recommend the new paper, THE BAPTIST, to the many readers of the Gleaner in Western Kentucky, and also of West Tennessee.

Dear brethren, we cannot afford to do without some paper. We can do no better than to continue our subscription. Brethren, will you do this? While the Gleaner is gone from our midst, and this we regret, yet it will come to your door, only in a new dress, every week, if you will just say come on. May God over-rule all things to his glory and to the good of his people. Your brother in Christ, W. F. Lowe.

Lowe, Ky., June 20, 1887

A WORD FROM TEXAS.

BRO. GRAVES:—I am in the midst of a glorious revival. The church at this place, (Avon), commenced a meeting on Wednesday night after the fourth Sunday in June, and has continued until now. Nine additions up to this writing. Five conversions last night, baptisms to-day. Bro. J. L. Simpson, from Greenville, did all the preaching. I will give a full account and result, when the meeting closes. J. J. ANDREWS. Ennis, July 6, 1887.

BAPTISM GOD'S WITNESS.

BY J. D. MURPHY.

THE main object of this article is to show, according to the word of God, that baptism, in its meaning and design, is of the nature of a witness; whatever else baptism may be for or mean that its testimony is God's and in God's truth; that 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. Various speak more than words; and the word which baptism speaks is joined with the voice of the Lord and the testimony of the Spirit, and they evened together bear witness, but the witness which bears 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 which 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 that 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 those 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 be-

gining." 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 was by the laying 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 Corellus and those of 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 him, "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 gives 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 to different men different gifts, "dividing 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 all 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 cloven tongues like as of fire." "And they of the circumcision were astounded," etc. Thus we see that the case was plain to the observer. The looker-in could see and know that it was the work of the Holy Spirit.

2. The immediate results, "Began to speak with other 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 marvelous works now as then.

3. The testimony of the Holy Spirit in those baptisms was to manifest God: "We do hear them speak in our tongues the wonderful works of God." The work to be accomplished for 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 include 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.)

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. GRAYSON, Secretary.

1420 Chestnut St., Philadelphia

THE CHURCH TREASURER.

BUT I must not dwell longer on this office, for I wanted to speak at least of another important office in this interview. Since money is indispensably necessary to successful operation of a church, it is necessary also to have a receiving and disbursing agent, or in the usual phrase a treasurer. In many of our churches, especially those in the cities, where there is a well arranged financial system, the work of the treasurer is that only of a receiving and disbursing agent, who has to give account of his receipts and disbursements. For such work a Christian gentleman who is a good accountant is all that is needed. But in other churches the treasurer has a large share of the responsibility of the entire finances of the church, must solicit subscription, collect money, bear the mortification and pain of frequent duns for money which he has not in hand, and, added to all this, must endure the harsh, cold treatment of many mean, stingy, unfeeling people. Often, too, he is criticised by his brethren with painful severity when the close of the year finds a debt and an empty treasury. It is not strange that in many of our churches brethren who are fitted for the work persist in refusing to accept the position, and men are put in who are not at all suitable. I sympathize with the treasurer; and yet it ought to be said that many of our treasurers are so remiss in their duties as to throw the finances of the church into inextricable confusion. It is an important office, and its duties should be attended to in such a manner as to enable the treasurer to tell in a few moments the true financial status.

"One qualification should always be required in the make up of the man who is to be made treasurer. He should be a gentleman, and should know how to receive and to approach gentlemen as such. So many men, even in small public places, forget (if they ever know how to) be gentlemen. "Now I want to make a plea in behalf of our treasurer. If he is importunate for money, remember that he is an earnest Christian gentleman and will appreciate your kindly treatment as well as your liberal contribution. "My sympathies were very much aroused, recently, in behalf of a good brother who is treasurer of his church, when he told me how his pastor had treated him. He said he had worked hard to collect some money (in a country church) for his pastor by the time he would come again; but his efforts had been almost a failure and he had only a small amount. After the sermon, he sought the pastor, and, explaining the circumstances, offered him what he had. The pastor looked angry, spoke sharply, and refused to accept the amount. If I could get the ear of the pastors, I would beg them to treat brethren who bear such burdens with more kindly consideration." - Religious Herald.

Let the treasurer of each church in the whole land send to the Baptist Book House, Memphis, Tenn. for the new treatise or a book, with which he will be delighted, and not fail to secure it.

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.

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. CULANSON.

NEW BAPTIST PERIODICAL.

Messrs. Wells & Company have issued a prospectus for a new monthly Magazine to be published in Cleburne, Texas, devoted to Christianity, and particularly to the interest of the Baptist church. The Magazine will contain 16 quarto pages of reading matter, printed on fine book paper and attached, covered and trimmed. Mr. Wells is a strong and forcible writer and he proposes to secure some of the best writers of the day as contributors - Tribune, Cleburne.

The Magazine will be enlarged as its increased circulation shall justify. Send for prospectus.

Historical.

TRINE-IMMERSION.

No 1.

The Dunkards, who are true immersionists, are making no little stir in parts of Missouri and the North-western States, and we are in receipt of inquiries about trine immersion, if it was the original mode, if sustained by the Scriptures, and what about it. We therefore publish four articles from the pen of Robert Robertson 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 means by which it may be detected, but amid the numerous inventions, 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 at all, is by the great mass of mankind, professing Christians especially, uncharitably considered in 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 Birmingham, 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 recourse to the endless and enormous human vagaries 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 argument 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 baptizo. 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 baptizo 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 more 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 the common acceptation sense is true.

Baptism for ages has been held by a false church to consist of a plurality of actions. This notion is, therefore, reflected in all the ancient literature of that church. When, therefore, lexicographers, who merely collect and arrange words as used, come to look into the literature, they could do no less than testify 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 this classification of the word to be artificial, originating in that corruption of the ordinances of God which began in the very lives of the apostles by those deceitful workers and false apostles, whose words Paul foretold would cut as doth a canker.

There is evidence of the tooliness 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 (bapto) it into the oil of roses, let it be applied during the day, but if it should be too painful, baptize it again." Thurman's comment on this is, "Hippocrates in speaking of one dip used the word bapto, but if this is to be repeated, then dropping the word bapto, he employs the word baptizo." This is a specimen of the false reasoning that characterizes his pamphlet; false, yet craftily involved 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 bapto for one dip and baptizo for one dip—the one word being a mere variation of the other. As one of Thurman's own authorities states, bapto 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 dippings signified. Bapto is to dip simply, while baptize is to dip with the object of producing a result, as in dying. But even this distinction is more one of conventional usage than of radical significance. Hippocrates in the very instance quoted uses the synonymously. "Baptize it again," says he, surely this means do again what you did before, you dipped it once, dip it once again. Baptizo applies to the second dip, but the word dip is only one dip, so that Hippocrates proves baptizo to mean one dip, though quoted to prove that it means 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 merizo (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 authorities 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 trine 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 frequentative. 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

therefore, reflected in all the ancient literature of that church. When, therefore, lexicographers, who merely collect and arrange words as used, come to look into the literature, they could do no less than testify 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 this classification of the word to be artificial, originating in that corruption of the ordinances of God which began in the very lives of the apostles by those deceitful workers and false apostles, whose words Paul foretold would cut as doth a canker.

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other verbs. If there are exceptions (and there are many, such as *apodokmaso*, to reject *saphaniso*, 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 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 description. 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 wise 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 ago 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. I do not read 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 i. 5.) The promise was fulfilled ten days afterwards. The Spirit came on the day of pentecost and filled all the house where they were sitting." (Acts ii. 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 xii. 50.) Did Jesus go through three or four deaths? Is it not so that we "shed 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 trine-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 trine-immersion from the commission, Matt. xxviii. 19, and says it was introduced 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 frequentative notion is upset by its own advocates, for if John could baptize by a single act of immersion, obviously baptizo 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. Any one comprehending 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. (TO BE CONTINUED.)

THE BAPTIST.

No voice is the most efficient accomplice of error...

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Send for a copy for your libraries. Price 75 cts. Address Baptist Book House, Memphis, Tenn.

Weekly receipts for young ministers' fund: Mrs. Mary A. Casey, Mo.; R. W. Cole, Texas, \$3.

We shall, the Lord willing, notice our visit to Camp-creek church, Miss., next week, and Eld. Crum's (Campbellite) famous sermon.

Bro. Doyle of Boobe, Ark., has announced a meeting for us at that place on the third Sunday. We have written him to recall it, as we cannot resume our chair sermons until the cooler weather of the fall month.

THE BAPTIST MONTH.

IT IS considered the very right move to have a special day for our special religious interest. The Children's Day for "The Bible." The Western Recorder, Ky., and the Central Baptist, Mo., each propose to have a day on which the churches shall make a special effort to extend the circulation of their papers.

OUR INTRODUCTION TO NEW AND OLD PATRONS.

THIS paper comes to you to-day as the two in one—a Double Star. As has been stated, it is not the result of the absorption of one paper by the other but the consolidation of the two papers and interests (Book Houses) into one paper and interest, and the concentration of the intellectual force of the two papers upon one paper, is now offered to the Baptists of Tennessee and America.

Remember that this paper will receive subscribers for three months (fifty cents) and six months (one dollar) as cheerfully as for one year. Try it for three months if you have not the two dollars to spare just now.

Lectures will begin at the Medical Department of the Southwestern University, located in this city, on the first Monday in October.

We can but believe that the Baptists of Tennessee, Kentucky, and those of the South and West, will read by The River now offered, supported as it is by an editorial staff not inferior to it equaled by any Baptist weekly between the two oceans.

Much as we desire to do so we do not think our health will justify us in filling the appointments that we authorize Bro. Price of Wildersville to make out for us. We now expect to spend the month of October at our springs in Tennessee or Virginia.

Wells & Co., Cleburne, Texas, will soon issue the first number of the Baptist Monthly, a sixteen-page quarto, price one dollar and a half.

The Baptists of Waco, Texas, are planning to relieve Dr. Carroll of his pastorate a few months to speak for prohibition. That's what should be done. He will be equal to twenty or thirty thousand votes for prohibition.

This is what Bro. E. A. Hall of Texas says he does with his tobacco money: "Three Baptists of this town, I among the number, quit the use of tobacco, and all are still abstaining from the use of the weed. I promised myself that I would spend the amount that tobacco cost me for books. This I have done until this year, and now have quite a

has been built up chiefly under his untiring labors. In the South and Southwest The Baptist is an undisputed power in the advocacy of the most pronounced Baptist principles and practice.

We present our readers with the essay of our young Bro. Davis, which was read at the commencement of the Southwestern Baptist University. It will be continued through two or three issues.

Remember that this paper will receive subscribers for three months (fifty cents) and six months (one dollar) as cheerfully as for one year. Try it for three months if you have not the two dollars to spare just now.

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little library of nice books, investing seventy-five dollars in the last three years, and hope to add twenty-five dollars for this year.

One of the oldest readers of THE TENNESSEE BAPTIST gives it as his opinion that with the editorial and writing force of the Gleaner added to its force THE BAPTIST will have the strongest writing force of any Baptist paper on the continent.

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.

We specially call the attention of ministers to the several serial articles now being published and completed in this volume. Ekkelesia is by a young ministerial student of our University.

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GLEANINGS AND NOTES.

A most hearty greeting does the Gleaner extend to the readers of the old Tennessee Baptist, while on our lips trembles the pledge of fidelity to the time-honored principles and practices of our common faith.

Remember that all private correspondence for Eld. J. N. Hall must be addressed to him at Fulton, Ky. which will continue to be his post-office.

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tant city of some 12,000 souls, and needs a good man. Address J. D. Ladd, Cairo, Ills.—"How repentant sinners come into Christ—into the one body—into the church—into the kingdom (which are all equivalent terms) is the next question."

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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 twelfth.

QUESTIONS AND ANSWERS.

QUESTION 628. Does Luke xxii. 29, 30 have relation to the Lord's supper, or is it to be fulfilled when Jesus comes?

ANSWER 626. The eating and drinking will not be fulfilled until the twelve apostles sit on thrones judging the twelve tribes of Israel, which cannot take place until the twelve tribes of Israel are gathered out of all nations and re-nationalized into one kingdom, which will not take place until after the second advent: so the prophecy can have no possible reference to the Lord's supper.

QUESTION 627. Has a church the right to rescind a legal act passed and placed upon record at a former meeting, the word legal being understood in the sense of Scriptural? Should she rescind or reconsider?

ANSWER 627. We understand that a church can reconsider any decision she may have made when she is satisfied that there are good and substantial reasons for it. Her decisions are not like the laws of the Medes and Persians.

QUESTION 628. Is it not right to talk about, ask questions and discuss the Scripture lessons in the Sunday-school with a view to understand their meaning? Our teacher says it is not. How are we to obtain information unless we ask questions and seek explanations?

ANSWER 628. We have always been under the impression that this was the very end for which Sunday-schools and Bible classes were originated and are conducted and teachers provided, viz, for the impartation of Scriptural information and instruction. It is the duty of the Sunday-school teacher to thoroughly study the lessons, and be prepared to impart all the instruction needed and sought by the scholars; and all those who do so prepare themselves delight to have their scholars ask questions on the lessons, delight to see them interested to know all the Scriptures teach connected with the lesson of the day.

QUESTION 629. To what denomination, or church, do Moody and Sankey belong? Some say they do not belong to any church. If not by what authority do they preach?

ANSWER 629. The only church or religious organization that Moody, Sankey and Sayford belong to is the Young Men's Christian Association, which is no church but an anti-church organization. They have no shadow of any ecclesiastical authority to preach. They do not pretend to baptize any one if they believe in it. The mission of the Young Men's Christian Association is to undermine, demoralize, and therefore we regard it as an anti-church organization. We believe that the Lord Jesus Christ intended that Baptist churches should exist and be multiplied in the earth until he comes, else he would not have established one, nor would the apostles have organized all their converts into Baptist churches under his direction as they did. Christ evidently never intended for a Young Men's Christian Association to be organized to antagonize his churches. He certainly left no work for it to do in his name or he would have organized such a body, and specified its work. But by Paul he declares that all the work that is to be done and all the money that is to be given and all the Christian influence that is to be exerted on earth for his glory should be done through his churches in all ages world without end.

QUESTION 630. Where can we get a book telling us of the origin of the sect called Primitive Baptists? The origin of the United Baptists? Last but not least, where can we get the minutes of the Philadelphia Association?

ANSWER 630. The Trilemma (sixty cents) will give you the origin of the sect known as the Antimissionary Baptists, or Antibaptists, for more virulent antagonists and enemies of Baptists do not exist on earth. They are our most shameless misrepresentors and calumniators on earth. The account of their origin as found in the Trilemma is gathered from their own histories and the minutes of their Associations. The ministers who gathered the first Antimissionary Baptist churches (not of Christ) were formerly Missionary Baptists, and received their baptisms and ordinations from Missionary Baptist churches. If then Missionary

Baptist churches are not true churches of Christ the Antimissionary Baptists are neither baptized nor ordained.

The first Antimissionary Baptist the word of God or history gives us any account of was one Diotrophes.

There was not an Antimissionary Baptist church on the continent of America when we were born or baptized.

The minutes of the old Philadelphia Association from 1707 to 1807, the first Association of America, embracing every Baptist church in America, can be had by sending two dollars to the Baptist Book House, Memphis, Tenn. This Association was a thorough missionary body, and gave more for ministerial education, according to the measure of the churches composing it, than do the Missionary Baptists of the present time.

QUESTION 631. When a presbytery of preachers and deacons is called to ordain a person to the gospel ministry, should the deacons participate in laying on of hands or the presbytery only?

ANSWER 631. If a church calls deacons to act with ministers as a presbytery when the presbytery lays on hands the deacons do so of course. The hands of the presbytery are laid on after the prayer, for it was not until after the disciples prayed that they laid on their hands. The apostles had the power to confer spiritual gifts by the laying on of their hands, but not so with presbyteries of this age. In ordination it is only the formal declaration on behalf of the church, adding that she authorizes the candidate to officially preach the gospel wherever God, in his providence, opens a door of utility, and to administer the ordinances for any orderly church when called upon to do so, but not to baptize any person anywhere whom he may deem worthy of the iv baptism.

LIGHT AND NIGHT.

Mysterious night, when our first dawn knew thee From report divine, and heard thy name, Did he not tremble for this lovely frame? This glorious canopy of light and blue? Yet neath a curtain of settling dew, Bathed in the great setting flame, Hesperus with all the host of heaven came, And in creation widened in man's view. Who could have thought such darkness lay concealed Within thy beams, O sun. Oh who could find Whilst fruit and leaf and insect blood revealed That to such countless worlds thou madest us blind? Why do we then shun death with anxious strife? If light conceal so much, wherefore not life?

THERE ARE MANY.

There are plenty to care for the misery and pain Safe sheltered within the fold, But who will seek for the one that is lost On the mountain bleak and cold?

There are many to join in the song of joy When life to the dead is given, But who will lead from the slums of earth A soul to the gate of heaven?

There are plenty to echo the welcome shout That heralds the victory won, But who when the frowning phalanx press Will gird his armor on?

There are many to covet the seats of light By the side of the crowned King, But who in the garden of woe will drain His chalice of suffering?

Lord, do we whisper among thy friends Of love that is pure and true, And say when the rabble and cross pass by It is one whom I never knew?

EDIGRAMS.

We will listen with a most favorable ear to a mass meeting at Annichee church, Georgia, this fall (in November), at which we will deliver the chair sermons or the five doctrinal lectures on the church and its ordinances. Friday, Saturday and a Sabbath would well suffice for either series. You can see the brethren and correspond with us, Bro J W Selman. — Queries from non-subscribers or without the name of the writer will go to the waste-basket as having no claim to our attention. — It is not true, Bro R A Rhodes, that Bro Mahaffy and myself are related by blood or marriage.

but only as business partners in the Baptist Book House. — J O G: We think that pastor acted very inconsistently, violating, as he did, the very principle he professes and enforced with respect to others, refusing to give any invitation to visitors and yet partaking himself, who was himself an alien so far as his relationship to that church was concerned. — "I was agreeably surprised to note the union of the Gleaner and THE BAPTIST, and believe that it is a union that God will bless and prosper. I have often said that those brethren (Moody and Hall) could best fill your place after your work was done. Oh what a power this paper will be! God grant that it may very soon visit every Southern home." So writes J W McDonald of Hope, Ark. This is the common sentiment so far as we can learn it.

NEWS AND PERSONAL. BY THE NEWS EDITOR.

We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh. Please mark it to T. H. Granberry when inclosed with other matter. If sent alone address it to T. H. Granberry.

Eld A J Holt says the Baptists of Texas are unanimous for prohibition.

The Baptist missionary force in Texas number one hundred and two.

The first convert Missionary Judson was permitted to baptize was won to Christ by a tract.

Some twenty-one churches in Texas paid their pastors' expenses to the Southern Baptist Convention.

Dr. John A Broadus and F H Keorfoot have been engaged temporarily to occupy the pulpit of the First church, St. Louis.

It is said a Christian Japanese woman keeps a cake-shop, and into every sack of wakan she sells a tract is dropped.

Died on the eighteenth day of June, 1887, near E. Iowa, Miss, Dr. Richard Fowler, from general paralysis.

Eld. A. J. Holt is trying to find one hundred brethren in Texas who will give one hundred dollars each annually to State missions. He wants it as a kind of basis of operations.

Baptists are given privileges in Russia that no other religious people are simply because they are not and never have been a State church, and have no tendency to become such.

The Lord is continuing his blessings unto our brethren in Sweden. Revivals are reported from many of the churches with large ingatherings of converts.

Following are remarks of the Starkville Times of Starkville, Miss., as to the visit of our senior to that place and his talks there: "Rev. J R Graves's chair talks on salvation have been well attended, and are highly appreciated. Mr. Graves, although one half paralyzed (from head to foot) is a very forcible speaker, and can beat, we believe, nine tenths of the preachers on a Bible discussion now."

A missionary among the Karens, speaking of a recent trip he had made, says: "Instead of climbing great hills and following the rocky beds of streams in order to reach this village, as we had to do five years ago, we now have an excellent road. This road was made at the time of the French-Tonquin trouble in order that England could march troops into Siam should occasion arise." And the Foreign Mission Journal says: "Rome of old made roads for the messengers of the cross to travel on, and England is doing the same thing to day." Yes, the Lord is able to make the follies of the nations serve him.

A writer in the Loudon Baptist says "Fifty years ago men who reckoned themselves gentlemen thought it no disgrace to be helped to their beds in the small hours of the morning hopelessly intoxicated. Now we are assured by Archbishop Farrar that drunkenness has almost disappeared from good society." We rejoice to hear of the decadence of intemperance among any class of people. But evil is multiform, We know of a social evil in this

country before which intemperance pales and we would refuse to indicate he. e. We do not praise the world, because it is no better now than it ever has been. Evil subsides here to spring up there.

A prominent judge, whose wife is a Presbyterian, made a profession of faith in the meeting just closed in Frankfort, and applied to Pastor G. E. Bagby to immerse him with the understanding that he would join the Presbyterians. Bro Bagby very consistently declined his request, and now there is very considerable commotion in Pedobaptist circles in the capital, and even some weak-kneed Baptists think Bro. Bagby did wrong; but his manly course in this matter will have the approval of ninety nine in every hundred of the Baptists of the South. — Western Recorder. Yes, he is a man of conscience and honor. Let other people do their own work, and let Baptists do theirs.

Mr. Richard Hale, who left this world for the Father's house on Sunday week last, was born at the end of the eighteenth century, and he may be said to have passed eighty eight years in the Baptist connection. Speaking of his death in the course of his sermon Rev. C H Spurgeon said: "Since I entered this house I have been informed of the death of one whom I remember when I first came to London for his earnest prayers. Having fought the good fight he has entered into the rest which remaineth for the people of God." His memory, fresh to the last, enabled him to recall several items of interest in connection with the middle of George III. — London Baptist.

The Jewish Spectator of this city says: "The indications are not few that the era of fellowship among men is approaching, of a fellowship that will be based on the natural rights of man and on the natural unity of human intelligence and conscience. It will be as broad as humanity itself. We may call it fellowship of spiritual freedom, a unity not of belief but of general aims and purposes in the common universal substance of religious and ethical perception." Such is the world's idea of fellowship or unity; but Christ has a better idea, which he purposes working out in his own way. About the only difference between the two ideas is, Christ proposes to be the author and finisier of the unity of his people, while the world proposes to leave him out of its idea of unity.

A missionary on the Congo writes of the recent converts: "Bro. Richards has given an account of the great religious interest, which still continues. I find most all the converts in the condition of early infancy. They are only just weaned from their former customs, and are still hovering around the grandeur and wonderment of salvation. A deeper work of divine renewing is needed; and their spiritual life must be built and supported by the means of grace. . . . Christ is believed, worshiped, loved and honored by these souls just struggling out of the darkness of Heathenism, and although their faith is small and their ignorance, extreme, I believe they are trusting Christ and are saved." Why not? Ignorance from the world's standpoint does not condemn anyone before the Lord.

Eld. D. W. White of Evant, Coryell county, Texas, writes us the following: "The prospect for a general revival with my churches is still brightening. I baptized three the first of May into the fellowship of Sims creek church. Last Sabbath I baptized three into Shiloh church. Last meeting five were received into Sweethome church by letter. The last named is the church where my membership is. When I wrote last everyone seemed to be distressed on account of the drouth, but, thank God, we can now report differently. An abundance of rain has fallen, and oh what a wonderful change it has made! Corn that looked to be so near dead that nothing could revive it now looks promising. Oats that were thought to be entirely gone are coming out so remarkably that we are hopeful of yet making a third of a crop. Cotton is doing finely. Our prayer is that the drouth may teach us to render to God the things that are His and to God the things that are his. And the Lord bless the Old Banner with its able

corps of editors." We shall be glad to hear from you often, Bro. White.

The Baptist Reflector, speaking about pastors' vacations, says: "While writing on this subject we want to whisper that we have actually heard of a man, a deacon at that, who is mean enough to think and loud enough to be heard that pastors' salaries ought not to run during their vacations, and that they ought to pay their own expenses too. Whew! We are glad we don't know him." That deacon has a just mind, and does not deserve rebuke or ridicule. A man is entitled only to what he earns. A pastor is paid what he is worth by the churches he is able to pay, and the time he permits is justly his own loss. Why should a pastor be paid while idle and supported besides? That's doing more for him than when in service. The law is, "They that preach the gospel shall live of the gospel." Pastors salaries cover their living while in service, and the Lord's law is obeyed. The theory that pastors should have more than the law of our Lord allows them assails the principles of justice, and we most earnestly protest against Baptist churches being brought into slavery to such an unjust practice. We oppose all sentimentalism about pastors or by them. Of course what is said on this subject only has bearing on town and city pastors. Country pastors are strangers to vacations.

We make the following extract from a communication which appeared in the Standard of Chicago from a Northern correspondent who had visited the South: "The religious tone of Southern society is decidedly higher, I should say, than in the North, and this is due, I take it, to two or three causes. As a rule the world over the dwellers in southern lands are more inclined by temperament to the emotional, the poetical, the contemplative and the serious. Beyond this the South has been scarcely affected by imported infidelity. Inasmuch they have undergone chastening that to our mind has yielded manifestly the true appropriate character. If the writer has reference to the war he is mistaken. The religious and moral tone of the South was better before than it has been since that time. I found indeed plenty of moral decay in the North, but vastly less of contempt for religion. There appears to me a more reverent regard for a certain sense of obligation to the claims of Christianity, less of flippancy and independence of manner when approached by the representatives of the gospel, with more courtesy and deference and responsiveness on the part of unconverted men to pastoral influence. A large proportion of the population attend upon church services, and the attendance of the congregations is more devout as a rule, than among the congregations in Northern towns and cities. The responsiveness of the people to the appeals of the gospel is delightful to the earnest preacher. There is less of a disposition to captious and speculative objections to the truth, more of an inclination on the part of the ungodly to acknowledge at least the authority of the Bible over men's hearts and lives, and to confess their sinful neglect of religious duty."

A Mossy Creek correspondent of the Nashville Banner says of our late Bro. C. C. Brown: "Mr. Brown was born January twenty ninth, 1841, was married to Miss Mary C. Baker February tenth, 1867, made a profession of the Christian religion in 1866, and joined the Presbyterian church. After a year's connection with that church he joined the Baptist church at Bethel, four miles south of Morristown, and soon entered upon the work of the ministry, to which he was ordained in 1870. In 1871 he removed to Missouri, preached with success in that State for two years, returned to his native State in 1873, entered Carson College in 1875, and received his degree June sixth, 1877. During the remaining ten years of his life he consecrated all his energies to preaching, served as pastor of Morristown, Dumplin, Mount of Olives, Maryville, Mossy Creek and other churches, and proved himself an efficient pastor as well as a soul stirring preacher. Nearly two years ago he was elected to the responsible position of secretary of the Board of the Baptist State Convention of Tennessee. During this brief period he had gone up

and down the State from Bristol to Memphis, and had restored confidence in the efficiency of the Board, had infused new life into the churches, and was successfully prosecuting a missionary work in the State unparalleled in the history of Tennessee Baptists. His gigantic intellect, his broad wisdom and judgment, his adaptability to all classes of people, his financial ability, his sympathetic nature, and, above all, his big soul, made him the man among Tennessee Baptists." We desire to sympathize with all the bereaved ones in their great loss. A good man and dear brother has left us; but we feel that he has gone up to his rest full of works.

SECULAR AFFAIRS.

The survivors of Gen. Pickett's command were invited by the people of Pennsylvania to meet them on the field of Gettysburg on the twenty second anniversary of that sanguinary conflict. Quite a number of the brave heroes who fought and charged upon that fateful field as never men did before or since attended, and were given a cordial and brotherly greeting by the foe that formerly had repelled their march. Mrs. Gen. Pickett was present, and was given the most specially marked attention by our Northern friends and brothers.

A correspondent of the Standard of Chicago, writing about the South after visiting it, says: "A homogeneous people are the Southerners, genuinely American, and to day as patriotic a people, as full of enthusiasm for the national honor and prestige and traditions as any on the continent. And it was something of a luxury to me, whose ancestors for generations were born on this soil, to find myself surrounded almost exclusively by men and women of similar ancestry. No one could help noticing the change in this respect as contrasted with the conglomerate and heterogeneous populations of Chicago and New York, where the foreign elements were so superabundant and saturating that the distinctive features of old-fashioned American character, such as I was familiar with in my boyhood in the Quaker City, have largely faded out." Yes, when foreigners come to the South they become southerners, and so also do those who come from the North. Their records prove it. Some adventures have failed in the South, because they found the people too brave, intelligent and honorable to be dominated by men of their mental calibre and moral power. Real life in the South will make a good deal of you of any boy if he has the will.

Our Premium Offers.

To any one sending us a club of five yearly subscribers and ten dollars we will send one extra copy for twelve months to any address he may direct as a premium for his trouble.

To any one sending us a club of six half yearly or six months subscribers and six dollars we will send one copy free for six months to any address he may direct.

EXPOSITIONS PARABLES PREMIUM.

To any one sending us orders for six copies of the Expositions of the Parables and six dollars we will send one extra copy of the book as a premium.

To any one sending us orders for twelve copies of the Expositions of the Parables and twelve dollars we will send three copies of the book free as a premium for his trouble.

The orders for Parables may be for as many different addresses as there are books, but must all be sent in at one time.

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!

