

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.—Jerem. 6

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AN EARNEST REQUEST.

How the Governor of Arkansas Made a Devoted Friend and Supporter.

The Governor of Arkansas is sometimes forced to entertain peculiar visitors. The other day an old fellow from Gray Bayou called on him, and although he at once began to speak of the great prospects of the State, his actions showed so clearly that he had not touched upon the subject which prompted the visit, that the Governor asked:

"Can I do any thing for you?" "Well, now, you talk so much like a clever man that I want to do the square thing that I will tell you; didn't think I would airtir I got up here, but I will now of it takes ever' bit of the hair off. Now, even if you kaint do what I ax, I want you to promise that you'll be sorter tender with me."

"All right; state your case." "I am most afeard to, knowin' in reason that you won't do what I ax you, but as you have promised to be sorter tender with me, I'll spit out of it do take ever' bit of the hair off. I come to town yistday an' wall, got drunk an' hit a feller an' knocked down a stove an' choked a hold man an' skered a boss. I was tuck an' backed up an' I paid my way out this mornin'."

"But what do you want me to do?" the Governor asked.

"I want you to keep it out. That, now, if you kaint do it, be sorter tender with me."

"Keep what out?"

"The transgression, Gov'nor. Bein' tuck up for cuttin' such capers."

"Keep it out of what?"

"That, now, recollect what you promised. Keep an account of it outen your message."

"Merciful heavens!" exclaimed the Chief Executive.

"That, now, I know I've dun went too far, but be sorter tender."

"Is it possible that you thought I would mention such an affair in a message?"

"Why, the boys round at the wagin yard 'lowed that you would sock it in your message an' read it befo' the Legislature, an' that would ruin me everlastin'ly, out at the bayou. Ligo Bold he 'lowed that he knowed a feller that you writ up in a message, an' 'cordin' to Ligo, he ain't been with nothin' sense. Says that his wife left him, an' I tell you what's a fact: If my wife was to leave me, I wouldn't be no manner 'count on the face of the yeth. That woman ken stand at one end of a cross-out saw an' make most any man squeal. Now, jest keep it out of your message, Gov'nor, an' when you run for office ag'in, thar ain't men enough in my neighborhood to hold me away from the polls. Good-bye," seizing the Governor's hand, "good-bye, an' recollect that I never will forget you." Make ole Ligo open his eyes when I ashore him that I won't be in the message."

Arkansas Traveler.

Litlor Obediencie.

Mistress—Bridget, I can't get into the parlor.

Bridget—Sure it's meself knows that; an' ye won't fur I have the keys in me pocket!

Mistress—Open the door immediately!

Bridget—Will ye go in if I do?

Mistress—Certainly I will!

Bridget—Then ye don't got the key.

Mistress—Open the door immediately. What do you mean?

Bridget—Sure it's by your orders!

Mistress—My orders?

Bridget—Yis. Ye said yesterday, "Don't let me come down-stairs in the mornin' an' see any dust on the parlor furniture." So I jest puts the key in me pocket, an' says I: "Thon she won't!"—Montreal Witness.



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WITH AND POINT.

—Formerly the foolish virgins had no oil; now the foolish virgins are too true with the keroweno.—Hacksack Republican.

—True happiness, my son, consists in finding that you have paid \$3 for an article exactly like that for which your friend had to pay three and a quarter the day before.

—It is but a step from the sublime to the ridiculous; and the Sunday night young man is apt to take it when her father comes in impatiently at half-past eleven o'clock.—Journal of Education.

—Smith—"That cough will get you into trouble if you don't get rid of it." Jones—"How so?" Smith—"You bark so much the police will arrest you for not having a dog license."—Texas Siftings.

—Disgruntled people should hesitate before they go in with a club to hit the editor. The man who is all the time putting heads on copy may possibly have learned how to put a head on an unwelcome visitor.—Somerville Journal.

—First Saleswoman—"Of all the arrogant, disagreeable people I ever waited on that woman is the worst. I wonder who she is?" Second Saleswoman—"Why, that's Mrs. Clapp. She used to tend at the same counter with me before she was married."—Tal-Bits.

—Old Lawyer (to young partner)—"Did you draw up old Moneybags' will?" Young Partner—"Yes, sir, and so tight that all the relatives in the world can not find a flaw in it." Old Lawyer (with some disgust)—"The next time there is a will to be drawn I'll do it myself."—Providence Telegram.

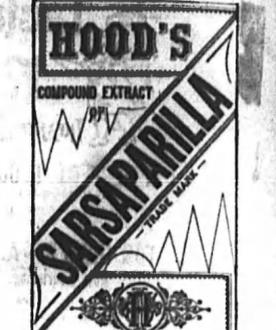
—Omaha Dame—"Of all things! Mr. Blank, the dry goods man, has bought that beautiful horse across the way." Omaha Man—"He can well afford to. He is worth a million." "Why, who left it to him?" "Nobody. He made it in his business." "I don't see how. He's always selling goods below cost."—Omaha World.

—Omaha Druggist—"That was a strange blunder in Washington, wasn't it?" Kansas Druggist—"I didn't hear of it." "You didn't? Why, a prominent druggist there killed himself by taking a drink of acetic in mistake for whisky." "Well, he ought to have known better than to keep drugs in his stock."—Omaha World.

—It Wasn't Her Fault.—Daughter, why don't you get married? Don't get beyond your day. And grow old and thin, with a pointed chin—While the sun is out make hay. Why, pa, I'm perfectly willing; But what is a girl to do? How was it when you got married.—Did ma pop the question to you?—Boston Record.

—It was at a dinner table. His father was saying something to his mother about dynamite. "Oh," exclaimed Jack, looking across to Eloise, with an evident desire to impress her with his acquirements. "I know what dynamite is." "What is it?" inquired Eloise. "It's something that you blaspheme rocks with," Jack explained.—Philadelphia Call.

—A New Haven jeweler has brought suit for \$10,000 damages against a local paper for charging him with using bad grammar. If he wins his case, we may expect to hear of all the amateur poets and other newspaper writers, who have their contributions rejected because of loose grammar and bad spelling, bringing suit against editors for \$10,000 damages. If the editor has a large circulation, it would be cheaper to pay the \$10,000 than to insert some of the articles sent him for publication.—Norritown Herald.



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ure, this popular and pleasing notion must be entirely false and subversive of the truth, and all these organizations claiming to be churches which differ from the pattern given by Christ in the church at Jerusalem and preserved in the New Testament, must be false churches and calculated to pull down the Master's cause rather than build it up. In saying this, however, all intention of making any reflections on the personal Christian character of those who compose these organizations is earnestly disclaimed, for there are many, very many sincere, and active Christians in all of them. It is to those organizations, originating and upholding monstrous forms of error, and not the people who compose them, the principles and not the persons, that objection is made.

(TO BE CONTINUED)

CONDITIONAL IMMORTALITY.

BY A. J. FROST. NO. XXV.

THERE is another very effective method of showing that the soul survives the death of the body, and thus overthrow Materialistic Annihilationism. The use of the terms life and death in the Scriptures does not favor Materialism or Annihilationism. The writers whom we oppose, are never weary of assuming that life means existence, and death non-existence. Once grant their premise, and you cannot avoid their conclusion. Even so great a writer as Joseph Parker says: "When God creates, he gives existence; when God destroys, he takes away existence."

But the Bible is its own interpreter, its own best lexicon and commentary. If life and existence, or death and non-existence are synonymous terms, each may be substituted for the other in the Scriptures, and the meaning of any passage will remain unchanged. Let us substitute existence for life, and non-existence for death in the following passages, and we shall readily discover the false assumption: "I am come that they might have life, and that they might have it more abundantly." I am come that they might have existence, and that they might have it more abundantly. "She that liveth in pleasure is dead while she liveth." She that existeth in pleasure is non-existent while she existeth. "He that hath the Son hath life, and he that hath not the Son hath not life." He that hath the Son hath existence, and he that hath not the Son hath not existence. "We know that we have passed from death unto life, because we love the brethren." We know that we have passed from non-existence unto existence, because we love the brethren. "Whoso findeth me findeth life." Whoso findeth me findeth existence. "Let the dead bury their dead." Let the non-existent bury their non-existent. "For as the body without the spirit is dead, even so faith without works is dead." For as the body without the spirit is non-existent, even so faith without works is non-existent. "If thou wilt enter into life keep the commandments." If thou wilt enter into existence, keep the commandments. "The rich man also died and was buried, and in hades he lifted up his eyes, being in torments." The question naturally arises how can a man cease to exist, and in hades lift up his eyes being in torments?

"For in that he died, he died unto sin once, but in that he liveth, he liveth unto God." Rom. vi. 10. For in that he became non-existence, he became non-existent unto sin once, but in that he existeth, he existeth unto God. "For he is not a God of the dead, but of the living, for all live unto him." Luke xx. 38. For he is not a God of the non-existent, but of the existent, for all exist unto him. "In their death they were not divided." 2 Sam. i. 23. In their non-existence they were not divided. O thou man of God, death is in the pot." 2 King iv. 40. O thou man of God, non-existence is in the pot. "God will be our guide even unto death." Ps. xl. 14. God will be our guide even unto non-existence. Wonderful consolation that!

"Yea though I walk through the valley of the shadow of death, I will fear no evil." Ps. xlii. 4. Yea though I walk through the valley of the shadow of non-existence, I will fear no evil. "Let me die the death of the righteous, and let my last

end be like his." Let me non-exist the non-existence of the righteous, and let my last end be like his. "It is appointed unto man once to die, and after this the judgment." It is appointed unto man once to non-exist, and after this the judgment.

In the following passages insert non-existence in place of death, and see the nonsense of Materialistic Annihilationism: "There be some standing here that shall not taste non-existence, till they see the Son of Man coming in his kingdom." Matt. xvi. 28. "My soul is exceedingly sorrowful, even unto non-existence." Matt. xxvi. 38. "I have found the cause of non-existence in him!" Luke xxii. 22. For when we were yet without strength in due time Christ non-existed for the ungodly. "For as certain for a righteous man will once non-exist, yet perils venture for a good man some would even dare to non-exist. But God commeth with his love toward us, in that while we were yet sinners, Christ non-existed for us. For if when we were enemies, we were reconciled to God by the non-existence of his Son, much more being reconciled we shall be saved by his existence." Rom. v. 10. "For as by one man sin entered into the world, and non-existence by sin, and so non-existence passed upon all men, for that all have sinned." Rom. v. 12. "I know ye not that so many of us as were baptized into Jesus Christ, were baptized into his non-existence? Therefore we are buried with him by baptism into non-existence, that like as Christ was raised up from non-existence by the glory of the Father, even so should we also walk in newness of existence." Rom. vi. 3. "Who shall deliver me from the body of this non-existence?" Rom. vii. 24. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's non-existence till he come." 1 Cor. xi. 26. "The last enemy that shall be destroyed is non-existence. Non-existence is swallowed up in victory. O non-existence where is thy sting? O non-existence, where is thy victory?" 1 Cor. xv. 54, 55. "He became obedient unto non-existence, even the non-existence of the cross." Phil. ii. 8. "But we see Jesus who was made a little lower than the angels, for the suffering of non-existence crowned with glory and honor, that he by the grace of God, should taste non-existence for every man." "That through non-existence he might destroy him that had the power of non-existence, that is the devil." Heb. ii. 14, 15. "Be thou faithful unto non-existence, and I will give thee a crown of life." "He that overcometh shall not be hurt of the second non-existence." Rev. ii. 10, 11. "On such, the second non-existence hath no power." "And non-existence and hates delivered up the non-existent that were in them. And non-existence and hades were cast into the lake of fire. This is the second non-existence." Rev. xx. 6, 13, 14.

Thus the Bible, without note or comment, reduces the whole theory of Materialistic Annihilationism to a *reductio ad absurdum*. The word of God enters its solemn and awful protest against such violence of interpretation. The sacred volume becomes jargon and confusion the moment life is regarded as existence, and death, now existence.

Thus we consider it demonstrated beyond all question or successful contradiction, that the soul is immortal so far as the first death is concerned. This fact is not only assumed and implied, but asserted by the sacred writers.

Existence after death is neither essential nor conditional. Man has nothing to do with his existence or non-existence. Necessary existence, and conditional existence, are nowhere hinted in the Bible.

Thus far, we have been dealing with Materialistic Annihilationists, who hold that man is a material being, and lapses into non-existence at death. We have shown this to be pure assumption. The Bible nowhere reveals it. There is not a lexicon, Hebrew, Greek, Latin, or English, that defines death as non-existence.

The sacred writers were capable of using the terms, extinction of being, absolute destruction, annihilation of the wicked, cessation of existence, but they never use these phrases. If death,

destruction and perish meant annihilation, extinction of being, or cessation of existence, is it not reasonable to suppose that they would have used these equivalents, at least once in the Bible. The fact that these expressions never occur concerning the wicked, is proof positive that they never had such an idea of their future destiny. Even the death of the body is not the cessation of its existence; its activity has ceased, but the organism is as perfect, its existence as certain as ever. It is in another state of existence, it has not passed into non-existence. So the soul is as perfect, its existence as certain as ever, it has not lapsed into non-existence. So far as our observation goes, neither the nature, nor integrity of the soul's faculties have been affected by death. So far as we know, death is only a physical change. No man ever saw a soul leave the body, no man can prove that the soul undergoes the least change in death. Whoever affirms the non-existence of the soul in death is called upon to prove it. If death makes any change in the nature, consciousness or existence of the soul, prove it. No man ever experienced non-existence, no man has ever observed it, no man has ever discovered the word or the idea in the Bible. Hence we demand of those who assume it, to prove it. If the death of the inferior part of man is not annihilation, how can it be proved that the superior part becomes extinct? If death does not destroy that part of man which he holds in common with the animal creation, how can it be shown that death blots out of being, that which was made in the image of God? It never has been done, it never can be done. The analogical, biological, and psychological argument all point in the direction of the soul's existence after death. The theological, ethical, and ethical argument makes it morally certain, while the exegetical argument makes it absolutely certain.

So overwhelming is the proof of the soul's existence after death, that the Spiritualistic Annihilationists admit it. The two foremost writers, Rev. Edward White of England and Dr. J. H. Pettinell of America, both make the concession that death does not end all.

Mr. White of England says: "But the spirits of all mankind survive in the first death, either for purposes of awful justice and retribution, or in many cases probably (1 Pet. iii. 18) for purposes of further education and salvation. The instinct of survival is in various forms, therefore very widely diffused, and is misinterpreted only when it is converted into an argument for the natural and absolute immortality of all souls." ["Immortality a Symposium," p. 242]

Dr. Pettinell of Philadelphia, by far the ablest writer of this school in the United States, says: "But taken all together, they harmonize better under this view than any other, viz: that death, the first death, is a state, not of annihilation, nor of nonentity, but of profound unconsciousness in which there is no vital action, nor sense of the lapse of time, nor of passing events." [Resurrection of the Dead, pp. 15, 16]

Mr. Moncrief, a prominent Annihilationist of Scotland, also admits that the death of the body in no way affects the existence of the soul. After quoting the passage, "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it," he says: "It contains no proof of the soul's immortality. Certainly it establishes the doctrine to which I fully subscribe, that the human spirit survives the stroke of death, as you see illustrated in the parable of the rich man and Lazarus."

Thus the ablest writers upon conditional immortality are forced to admit that all souls are immortal so far as the first death is concerned. In our next article, we shall show that this amazing concession overthrows the whole fabric of Annihilationism, and leaves not even a foundation on which to build.

Meantime, we close by saying that this conceded deathlessness of the first death is neither essential nor conditional. Both saint and sinner survive the death of the body. Neither belief nor unbelief are the conditions of existence af-

ter death. Nor on the other hand does the soul's necessity of its inherent constitution, continue in existence. God's sovereign will is the only condition, the only necessity.

(TO BE CONTINUED)

THE MISSION OF BAPTISTS.

THE mission of Baptist churches in the world is underrated by the great majority of Baptists, and is almost if not entirely unknown to the rest of mankind. Their mission is to give to the world the whole truth, as it is in Christ, without any mixture of error. Baptists believe and teach all of the saving truth that is taught by all of the other religious denominations in the world besides many fundamental doctrines which are taught by no other people on earth. It is a fact that the visible kingdom of God in the world is entered by a Scriptural baptism, and therefore if Scriptural baptism should be banished from the earth the visible kingdom of God would share the same fate.

No fact in Scripture is more plainly made out than that baptism is the immersion in water of a believer in Christ by the authority of a gospel church, to show forth such believer's faith in the buried and risen Christ as the procuring cause of forgiveness of sins and all of the blessed consequences flowing therefrom. Baptists alone have this baptism, and hence Baptists alone perpetuate God's visible kingdom in the world.

From this view of the matter we conclude that Baptist churches in the world are not merely tolerated in circumstances by which those holding some peculiar view may be afforded a church home suited in doctrine to their peculiarities. This is however about the way many Baptists feel about the matter. If this were all, or if Baptist churches cannot fully establish the claims made by them, they have to earthly nor divine right to an existence in the world. By this we are willing to stand or fall; and by this rule we measure all others. If our claims to gospel churchship be made out it follows that Baptist churches are the divinely appointed executives of the positive laws of Christ in his kingdom, and that the trust cannot be shared with any humanly originated ecclesiastical organization, though some of our ministers and churches do it to the grief of many good and far-seeing brethren and to the disadvantage and expense of the truth.

It is no uncommon thing to read in our Baptist and other papers of union ordination, dedication and installation services, and indeed so common is this nonsense becoming that some people regard it too tame and old-fashioned for a Baptist preacher to take charge of a church without these pompous union clerical flummeries. These sort of services are calculated to shut the mouth of Baptist ministers on our distinctive doctrines, and, as a rule, they do it. In addition to this the way is made easy by these services to engage in union meetings, pulpits, affiliation, alien baptism, open communion, and to the notion that it makes no difference what church one belongs to so he is satisfied and sincere.

I find all over this Western country those who have once been members of Baptist churches, but who are now members of the various religious sects, having for convenience or other trivial reasons left the Baptist churches. Investigation shows almost invariably that just such liberal and unscriptural practices as above named have been the cause of their action. I once thought it a mark of a higher order of spirituality that moved some of our preachers to such large liberality, but I have long since learned my mistake. I find that downright selfishness is at the bottom and back of the whole thing. Ministers and churches who practice these things and in other ways compromise with error do it for the sake of the good opinion of the world and that much coveted morsel, — popularity. These things we all should diligently seek and strive to retain when possessed, but not at the expense of truth or consistency. I believe that all the gain in numbers by this course is eventually lost or rendered worthless, besides bidding God speed to errorists, and helping them on to success.

Brethren, this is not your mission in the world.

You are called to preach the whole truth; and if the truth seems to give offense that is none of your business. The Lord will take care of that. Contend earnestly and kindly for the whole truth, and keep unspotted from the world and ecclesiastical amalgamation. F. M. BOWMAN

A CRIBBET OF LOVE.

BRO. GRAVES. This will interest you of the death of Elder John E. Montague who died at Bethel Hill, Person county, N. C. at his home on the seventh of May, 1887, was a son and I spent a night together in the year 1882, which will be long and pleasantly remembered by me. He stood deservedly high in the estimation of his brethren as a faithful, zealous servant in his Master's vineyard. Bro. Montague was born near Oxford, the county seat of Granville, N. C., October twenty third, 1818. Made a profession of religion in the summer of 1839. A short time after his conversion he united with the Baptist church at Cornah and was baptized in the twenty-first year of his age. Not long after his connection with the church he felt deeply impressed with the conviction that it was his duty to devote his life to the work of the gospel ministry. He suffered much mental anguish in considering the subject, and for a long time was anxiously asking, "Lord, what wilt thou have me to do?" In reference to the ministry, being sensible of its solemn responsibilities and his inability to that high calling, he shrank at the thought of such an undertaking. He struggled with God in prayer with many tears, to be released from the obligation, but still he felt, woe is me if I preach not the gospel. At length, having become fully satisfied that it was his duty to preach, and having received from his parents only a business education, he felt the necessity of a better cultivation of his intellectual powers to qualify him for the great work of the gospel ministry. In January, 1843 he connected himself, as a student with Wake Forest College where he remained two years, receiving instruction in literature both secular and theological, under the supervision of Dr. Watt and Prof. J. B. White. After leaving college, and having exhausted his means, it became necessary for him to engage in teaching school for the support of his family. Bro. Montague continued in this business for several years, and at the same time preaching in many destitute places with evident tokens of divine approbation. In 1848 Bro. M. moved to the vicinity of Grassy Creek church, with which he united and continued a member up to the time of his death. In 1850 Grassy Creek church, by a unanimous vote, invited Elders Jas. King, S. A. Creath and R. L. Devan, the pastor, to meet on the twenty-third of February as a presbytery, to ordain Bro. Montague to the gospel ministry. Bro. M. was publicly set apart to the full work of the ministry at the date above given. In 1851 Bro. M. was called to the care of Aaron's Creek church in Halifax county, Virginia. He continued in that relation nine years. His labors were greatly blessed in building up the church and adding to its membership by baptism. Under his superintendence the brethren built a new house of worship creditable alike to pastor and church. In 1852 Elder Montague accepted an appointment of the State Mission Board of the General Association of Virginia, to preach at Dryburg, Halifax county, Va. The following year a Baptist church was regularly constituted at that place. The Board continued to aid the church in supporting the pastor two or three years, when it became self-sustaining. Bro. M. preached for this church thirteen years, the Lord crowing his labors with much success in the upbuilding of Zion and in making large additions to its membership. In the meantime a commodious meeting-house was built for prayer and praise and the public administration of God's blessed word, a sanatory unto the Lord. In 1853 Elder M. became pastor of Bethel church, Person county, North Carolina, and after serving the church ten years resigned the charge; but was recalled to the pastorate in 1871 in which relation he has continued up to his death. This old church constituted in 1774 built

a new house of worship during his pastorate, which reflects honor upon the community in which it is located. This church maintains a happy standing under the efficient labors of its devoted pastor.

In 1860 Eld. M. was called to the pastorate of Mustfield church, Halifax county, Va., and after serving the church eight years resigned. Many souls professed conversion under his ministry, and quite a number were added to the church by baptism. In 1864, Eld. Montague took the oversight of the Bullado church, Mecklenburg county, Va., and sustained that relation until 1879, a period of fifteen years. During this time the church experienced many precious revivals and many were added to its membership. In 1867 Bro. M. was chosen by Clement church as their spiritual guide. After serving this church for a time, he resigned his charge and became the pastor of Olive Branch church. Both of these churches are in Person county, N. C. Bro. Montague served the Olive Branch congregation faithfully up to his death. In January, 1854, Eld. M. entered upon the pastorate of Mill Creek church, Person county, N. C. which office he held up to last January, a period of thirty-three years. Bro. M's. labor in connection with this church were abundantly blessed. Its membership is large. Great changes have taken place at Mill Creek since Bro. Montague became their spiritual guide. The old hull of a house has disappeared, a new, neat and handsomely painted one erected in its stead. The generation then living has nearly all passed away, and another has arisen to take its place. The membership is mainly composed of the descendants of the brethren who have gone to the spirit land, converted under the ministry of its beloved pastor, and baptized by his hands. In addition to his regular pastoral work, our brother was accustomed to preach at dilatorious points, either statily or occasionally, thus guarding the outposts of his various charges. In this way he did much gratuitous work among the destitute, and rendered good service unto his Master. Truly a good man is gone. JOSEPHUS YOUNGER.

OBITUARIES.

Obituaries which do not occupy more space than fifty words will receive free insertion. For each word over the number allowed a charge of two cents each will be made. Always count your words, and remit for the extra words. Those taking more than the specified space must be accompanied by the money in order to receive insertion. Poetry, printed by the printer, is charged by the line (fifteen cents) without regard to the number of words in the line. Correspondence relative to obituaries should be written on separate sheets and addressed to Graves & Mahaffy, Memphis, Tenn.

Another life of practical Christianity has come to an end which pains us greatly to chronicle. Sister D. E. Crenshaw was born May third, 1822, was married to Bro. L. M. Privott Nov. twenty-first 1878. She united with the B. G. Creek Baptist church at the early age of twelve summers, died second of April, 1887.

A comforting Christianity was the daily companion of her soul that led her tenderly out triumphantly through death's dark and dismal empire, leaving to a bereaved family an example worthy of imitation, and demonstrating to all who know her that she had learned and practiced the important lesson that those who live right must of necessity die right.

As a neighbor, she was generous and ever mindful as a friend, she was faithful and firm as a wife, she was constant and true as a mother, she was loving, she punctual and true as a Sabbath-school teacher and student, as a Christian she was a type of practical righteousness.

Dear sister again we hope to meet thee, When the cares of life have fled, Then in heaven with joy to greet thee, Where no farewell tear is shed.

Done by order of the church in conference Saturday before the fourth Sabbath in May, 1887, with request that it be published in the TENNESSEE BAPTIST, and a copy on the minutes of the church book. Lucy Tenn. S. L. WYNNE C. C.

The wicked borrow and pay not again: the righteous give and show mercy.

BAPTISM GOD'S WITNESS

BY J. D. MURPHY, NO. 17

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

What do the Baptists baptize for? since they expect to escape no danger, if it is not a measure of safety then what do they gain by it? For a Romanist, in whose system the Savior holds a very subordinate place, he is supposed to look for a substitute and of course the first thing he finds is the sacrament. "A saving ordinance," says our questioner who, by the way, is not a Romanist.

I meet this whole matter of once by asking one question: "Is it any part or design or any ordinance, that it should be saving? Let us see, then, that an ordinance is for God's service, and not for our salvation?" Baptism is not a rite, it is not a sacrament, it is an ordinance and is for God's service and name.

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

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

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

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

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

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

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

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

Concerning this there are two things to be said.

1. This ordinance is said to be a service, a feast to the Lord v. 14.

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

2. While it speaks of their deliverance, it was the blood that saved them. And when he smote the blood; it was this, the blood, which decided

the matter. What God saw in the blood, he looked no further; all else was forgotten in this. Whoever goes as far as the blood is not going to stop there, but will set his hands in order for the journey. It speaks to God and tells the story for the family within.

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

When the departing Israelites saw, they will pass between and under the blood. Thus the ordinance almost talks, or speaks, and tells what God has done for this people, so would baptism speak of our salvation. However closely related to salvation itself, yet in no case, with the exception of the passover, the blood goes before.

In the passover the blood was first of all, the roasted meat and bitter herbs came afterward.

But suppose that I do not understand its meaning? My questioner, for example asks, "What do Baptists baptize for?" If not for some advantage, it is not for us, in order to the remission of sins, if it is not essential to salvation, then what does it mean?

Now, suppose in answer to all these points, I should reply that I don't know what it means. I don't know what it is for. Yet, even in this case, I would not yield the point for which I am contending. Baptists hold that baptism is an act of obedience, the obedience of a child of God. And though the child may not know the design of the Father's command, yet the fact that the Father commands is enough for the child to know.

It is my Father's pleasure therefore it is mine. With an obedient child the question is one of authority and not of meaning; not of design. The fact that my Father commands this is reason enough.

If I command my son to do something and he begins asking "What for?" "Will not so nothing else do just as this way," etc., etc. It meets my command in this way, I see at once the mind of disobedience. If he loves me as a child ought, he will have no desire to go back of my command for a reason. My command is my reason enough. What use is it? Where is the advantage? The heart renewed by God's Spirit never asks these questions.

"Though he slay me, yet will I trust in him." Job xlii. 15. To the understanding of Job there might appear no reason whatever why God should slay him, yet the fact that God did it was enough for Job to know. The very fact that God's reason for doing so might be one and would only bring out more fully the man's loving obedience and unconditional surrender to God.

A man does not go to baptism as the laborer goes to his day's work knowing exactly what use it will be to him or what advantage he will gain, but he goes upon the word of him who has said, "If ye love me, keep my commandments."

That baptism is from heaven and not of men, he very well knows. There was a man sent from God whose name was John. Now, this same John came baptizing in the wilderness.

It is not a doubtful thing where baptism came from, and its source and its authority is not only an assured fact, but a rule of action with the obedient. Back of the ordinance is God, and this explains everything which the child of faith would know, and answers all questions. Whether essential to salvation or not, it is essential to obedience, and while God commands it, a good conscience demands it, and will be satisfied with nothing else.

"The answer of a good conscience toward God." 1 Peter iii. 21. Thus do we find baptism pointing Godward in every case. Now, this is so from the fact that baptism is an ordinance and not a rite, or a sacrament.

(TO BE CONTINUED)

CAN WE RECOGNIZE A GOSPEL FROM MAN AND BE INNOCENT?

IN THE last issue of THE TENNESSEE BAPTIST there is a communication from Eld. W. C. Adams, of Lake View, Oregon, that should arrest the earnest attention of all Baptists. Baptists are

warned invited to fraternize with those who hold and teach the most pernicious heresies, and to give them a higher standing by our recognition of their organizations as gospel churches; their members as true disciples, and orderly followers of Christ; their preachers as gospel ministers; their man-made gospel as the gospel of God, and thus assist them in their efforts to pull up by the very roots the churches and kingdom of our Lord Jesus Christ, and in their effort to destroy the kingdom of Satan, and thus destroy the gospel of God altogether. Rome and all her children have tried in every way conceivable to destroy a pure Christianity by destroying the Baptists. Failing to do so, by the Baptists by violence, and bloody persecutions, they tried slander, the foulest whelp of Satan, to make them odious, and a thousand Dezer's serpent tongues have been employed against them, but to no purpose, and now that the Baptists are a great and mighty people, they seek intimacy with them, and hope to destroy them by their corrupting heresies. Bro. Adam says that Rev. DeLamater, a Methodist presiding elder, in a sermon at Lake View, Oregon, used the following language: "That Christ was nothing but a good man, a life it were possible for any man to live without sin, he would be a better God than another Christ." Here is a bold denial of the divinity of Christ, a bold denial of the ranks of Metoicism, yet Baptists are expected to recognize this claim as a necessary truth, held by Spiritualists, free thinkers, and infidels all over the land, as a doctrine from God and a part of the faith of Christ, and I regret that a great many Baptists, and even Baptist ministers, to their great injury have, and are reduced into fellowships with this brazen antichrist.

Rev. DeLamater also administered what he called Christian baptism to two helpless idiots, one ten and the other thirty five years old. Methodist ministers do baptize the dead, as well as idiots, and children, and take as a proper time and place to ask, why? What did DeLamater baptize those idiots for? What did a Methodist minister baptize Gen. Grant for, when he was supposed to be drawing his last breath? Can any other sensible, and truthful answer be given than they baptized them to save them? That their discipline teaches baptismal regeneration, no one can successfully deny, and every Methodist minister, when he baptizes, teaches the same thing, if he uses his church formula, and that he is sworn to do. And as I am writing for a record of our brethren who find it convenient, and pleasant to be so liberal, that in their broad charity, and warm gush, they can lovingly hug Methoicism and Presbyterianism, and Episcopalianism, and Campbellism, and even Romanism, as well as a number of other kindred isms, as beautiful, sweet branches of the church, I will not omit to say, that every Protestant denomination in the world, in their creeds and articles of faith, teach baptismal regeneration and salvation. These isms with their false doctrines are corrupting our people, and endeavoring to poison the very fountains of our peace, and can we refrain from sounding the alarm and be innocent of blood? Watchman, what of the night?

Now, brother Baptists, let us look at the matter a little, and see whether you are so innocent as you imagine, and feel when you go to their meetings and assist them in spreading their heretical, and soul destroying doctrines. If they baptize children to save them, it must be that they regard children as lost, or otherwise the baptism would be a farce and a mockery and if they are all lost and can only be saved by baptism then of necessity those not baptized must be damned. Here is the horrible doctrine of infant damnation taught by all those who baptize infants, and can Baptists join with them in their meetings and help to propagate such a monstrous heresy and be innocent? It is utterly impossible but that such associations, and affiliations will corrupt them, and infant baptism and infant damnation, are only two of the many corruptions that make Romanism, and Protestantism moral lepers, and utterly unfit for the moral association of the disciples of Christ. "Whoever

"KIND WORDS"

AND SUNDAY-SCHOOL PUBLICATIONS.

We can best acquaint our readers with the present status of Kind Words and other Sunday-school publications of the Home Mission Board, by publishing an abstract of the report of the Committee on this subject, which was submitted to and unanimously adopted by the Southern Baptist Convention:

1. The removal of office of publication, which placed the work immediately under the supervision of the Board, has proven wise policy.

2. The publication of a graded series of Lesson Helps is being executed without pecuniary expense to the Convention and in accord with its plans. The publisher pays a handsome annual royalty to the Home Mission Board, and has also aided that body generously when in need of funds.

3. Both the Home Mission Board and the publisher have realized their most sanguine hopes by the success of the new, and the increased prosperity of the old publications. The publisher has employed some of the ablest and most consecrated scholars of the denomination as editors and contributors, rendering our Sunday-school literature eminently satisfactory.

4. To insure the highest success, ministers and laymen of the Southern Baptist Convention should fulfill the pledge made by the Board to give the publisher the strongest and most active support that our Sunday-school publications may be introduced into every Sunday-school within our domain.

The Committee recommended the following resolution, which was unanimously adopted:

"Resolved, That this Committee recommend that the Convention do all in its power to foster, sustain and advance this great interest of the denomination, appealing to all Baptists, whether ministers or laymen, to exert their influence to induce our Sunday-schools to adopt our Sunday-school publications."

We unite with the Committee and Convention in expressing great pride and satisfaction at what has been accomplished in regard to our Sunday-school literature, and appeal to every Sunday-school Superintendent who may read this notice, to patronize our own publications.

Priced are appended for the convenience of schools and churches for any of these papers:

Table with 3 columns: Title, Price per copy, Price per annum. Includes items like PER ANNUM SINGLE COPY, TO CLERGY, Weekly, Semi-Monthly, Lesson Literature, Primary Quarterly, Intermediate Quarterly, Advanced Quarterly, Teacher (per annum), Child's Gem.

Address all orders to KIND WORDS, Atlanta, Ga.

18 17 80?

DR. GRAVES:—In reference to the views of Dr. E. L. Wesson as to Jesus being baptized as a penitent, not for sins of his own but for ours, which were set forth in an article which appeared in the issue of May twenty-eighth, you ask any one who dares to give his reasons. I have only one reason, which I think is abundantly conclusive as against his view. If Jesus was penitent in any way on account of our sins then he must have been penitent for us. I do not think any one will deny that all that Jesus did for us, that is, on our behalf, was meritorious. In that case it seems to me that we would be released from the necessity of feeling any penitence and from any obligation of repenting our sins. Is it not true that what Jesus did for us in every particular was an accomplished thing, and will never have to be done over neither by him nor us? If he repented for us as a substitute, which could have been the only foundation for such an act, then are we not free from all obligation to repent? I think so. A person who is a bene-

transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring forth not this doctrine receive him not into your house neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds. 2 John 9-11.

If there is a Baptist on this continent who believes that Protestants have the doctrine of Christ it must be because he has not read his Bible and does not know what that doctrine is, or he has become so corrupted by his associations that he can no longer distinguish a gospel by man from a gospel from God. The doctrine of the Nicolaitans was surely no worse, if so bad as some of the doctrines taught by Protestants, and Christ said he hated it, and does he not hate such doctrine now, and can Baptists by their presence and participation encourage it and be innocent? If Baptists can with an easy conscience fellowship and hold on doctrines is it not enough to cause them to tremble and fear that they are yet in their sins?

If a Baptist minister should proclaim that he believed in infant baptism, and sprinkling, and pouring, and apostasy, and baptismal regeneration, Baptists would not only refuse to hear him preach, but they would silence him and expel him from their fellowship and so they would treat any Baptist brother who held to such a corrupt faith because they believe that such preaching by the minister would endanger the souls of all who heard it, and such heresies held by the members might corrupt the whole body, and they would not recognize either one as a Christian, but as soon as they are expelled from Baptist fellowships they join say Methodists or Presbyterians and then they are all right with our people, and as soon as they get up what they call a revival or great preparations for one, Baptists flock there in schools, and hug and kiss those they have excluded as dear brethren in the Lord, and by their presence, and acts endorse antichrist himself and after a long wet season with them, Baptists come out often so corrupted in their faith, that they are fit only to be speared out of God's mouth, and they are a leaven, continually corrupting others.

But to excuse themselves for keeping such dangerous company Baptists say: "When we go to our meetings, we do not approve, and endorse their heresies, nor do we acknowledge that their churches are churches of Christ, we only unite with them for a season to assist them in saving souls." But was ever a soul saved by a false gospel, or can one be saved except by the gospel of God? "But though we, or an angel from heaven, should preach unto you, any gospel other than that which we preached to you let him be anathema. For I make known unto you, the gospel which of me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." (Gal. i. 8-12)

Would God curse any man or people for preaching a gospel that will save men from their sins? If Pedobaptists are preaching another gospel than that preached by Paul, (and what Baptist doubts it) they are resting under a curse, and Baptists who are assisting them in it are under the curse also. The gospel preached by DeLamater, and all Protestantism, is from man, and not from God, the Bible being witness, and if Baptists expect to see souls saved by it according to Paul they will be disappointed, and in bidding them God speed, they become partakers of their evil deeds, and must suffer loss, for no man can take fire in his bosom and not be burned. There is one Lord one faith, one baptism, and neither man nor angels are authorized to say that any one can be saved apart from that faith, because it is the only faith that works by love and purifies the heart, except infants, who are saved by the blood of Christ, without faith. If a Confederate soldier had been found in the Federal ranks, on the day of battle, with arms in his hands, and encouraging the onset, and had been captured, he would have been shot as a traitor. It would have availed him nothing to have pleaded that he had a father or a brother,

or a son there, and that he had simply gone to see him, that he wore the Confederate uniform, and was at heart a true soldier of the Southern Confederacy, he would have been treated as an enemy to his country, giving aid and comfort to her enemies and he would have been put to death for his treason. As a Southern soldier should have kept away from his country's enemies, and the fact that he was there proved that his heart was wrong.

When you join any people under the sun in propagating a false gospel, a gospel from man, you are a traitor to the King in Zion, and you will be so treated by him. Every meeting held by those who oppose the truth, is a battle joined with Baptists as the followers of Christ, and all the assistance you give them is treason against Christ. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. xii. 30.

In Gal. v. 21 Paul classes heresies among the vilest sins practiced by men, and says positively that they who practice heresies shall not inherit the kingdom of God. "He that is an heretic, after the first and second admonition, reject, knowing that he that is such is subverted, and I meth, being condemned of himself." (Titus iii. 10) In 2 Peter ii. 1 Peter says that false teachers will bring damnable heresies, and many will follow their pernicious ways, but swift destruction is to overtake them at last.

This mixing and affiliating with Pedobaptists in their meetings and hearing them preach their heresies is doing us more injury than all other causes combined. It is said that a child may associate with a wolf until it will growl and howl like a wolf; and many of our people have associated with Pedobaptists in their meetings until they imitate their rantings, and actually pray for a baptism of the Holy Ghost and of the Bro. Granberry forcibly remarks in reference to Protestants: "Like an unchaste woman they pose and scheme for respectable recognition. Let them alone." And so say I, let them alone. In the same issue of THE TENNESSEE BAPTIST Dr. Geo. A. Loftis has grouped together twelve of what he calls "axiomatic Baptist facts." He might have called them axioms in Bible facts, for that is what they are; and I would be glad to reproduce them along with this article if space allowed, for they are worthy of the closest attention by our people. Read them, Baptists, and you will find that they teach the very reverse of what all Protestantism and Rome teach; and if they be true, as I maintain they are, then all Protestantism is a gospel of man, a compound of the most fearful heresies, and must, in the end, be destroyed with Rome, from whom they all came. In the same issue there is the "contrast of churches of Christ and synagogues of Satan" by Eld. C. C. McDaniel, which I would also reproduce if I had space, and invite Baptists everywhere to read it carefully, and then see if they can again enter the synagogues of Satan, and encourage the preaching and practicing of the most "damnable heresies." If any Baptist can read these two columns by Bro. McDaniel and then fraternize with Pedobaptists in their worship it must be because he is spiritually dead or too stupid to hear or care for the loudest denunciations from the throne of God. Bro. McDaniel sets up thirteen contrasts in parallel columns, and he might have set up thirteen more, and they mark differences so vital that each one stands out in deadly antagonism to its opposite. The one column is Bible from bottom to top, and will stand when the earth is wrapped in fire, the heavens departing with a great noise, and the Apocalyptic trumpet is jarring down the pillars of the universe. The other column is Babylon from top to bottom, and will fall with a crash that is to startle the nations of the earth, and then be hurled into the bottomless abyss, to feel the fires of everlasting torment, prepared for the Devil and his angels.

Oh that some abler pen than mine would take up this subject, and write with a power to call our wanderers home from their impending danger!

Eudora, Miss., May 31, 1887. JONAS HARRAL.

The Tennessee Baptist.

It is the most efficient Accomplish of Error

THE BAPTIST UNION A MANIFESTO TO THEM THAT FROM THEM

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STAFF CONTRIBUTORS

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REV. W. H. HOUSTON, LL. D., Eugene, Ore.

T. P. FRIE, Mountain View, Ark.

I. D. MURPHY, D. D., Moberly, Mo.

O. L. HALEY, Knoxville, Tenn.

J. A. M. MAHAFFY, Business Manager

Business Office: 323 Main Street, Memphis, Tenn.

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority

of the word of God as the only and sufficient rule of faith

and practice. The Bible, and the Bible only, as opposed to

all human tradition in matters both of faith and practice.

We do not claim as being a distinguishing doctrine of our de-

nomination—a doctrine for which we are called earnestly to

contend.

2. As Baptists, we are to stand for the ordinances of Chris-

tianity as given in his word, the same in number,

in mode, in order, and in symbolic meaning, unchanged and

unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regener-

ated church, and that none shall be received into Christ's

church, or be welcomed to his ordinances, without confessing

a personal faith in Christ, and giving credible evidence of

regeneration of heart.

Church Policy.

The Baptist believe that a Christian church is a single con-

gregation, and complete in itself, and the true churches of

Christ are the constituent of his kingdom.

2. That, under Christ, each church is absolutely sovereign

and independent.

3. That to each church Christ committed the sole guard-

ianship and control of the ordinances—preaching the gospel

and administering baptism and the Lord's supper.

4. That all church rights and privileges, as voting and the

Lord's supper, should be limited to the discipline and ju-

isdiction of each church.

5. That no semblance of ecclesiastical authority can be

exercised save by a church.

6. That each church alone is invested with all eccle-

siastical power—power to elect and commission, and depose

a own officers,—power to receive, discipline and excommunicate

its own members.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as scriptural

churches by affiliation, ministerial or ecclesiastical, or any

alliance or co-operation that is susceptible of being ap-

parently or logically construed by our members or theirs or

the world into a recognition of ecclesiastical or ministerial

equality with Baptist churches.

A COMBINATION

IT WILL be an occasion for untold pleasure

to the friends and readers of THE TENNESSEE

BAPTIST and the Baptist Gleaser to know that the

two papers have formed a consolidation and that

the new paper will appear as THE BAPTIST the first

issue in July.

This step has been taken after mature delib-

eration, and purely with a view to the good

of all concerned and of the cause of Christ. Jesu-

our Lord

This consolidation is not the result of any failure

or probability of failure on the part of either of the

papers concerned, for both were financially sound

with good prospects before them; but the faith of

the two papers was so nearly in unison and the

fields occupied so closely allied that it appeared to

the proprietors of the two papers that a combination

of work and funds and influence and prayers and

papers would be for the good of our cause. With

this impression upon us we have united our inter-

ests, and henceforth go hand in hand in renewed

efforts to build up a paper that shall be most surely

THE BAPTIST of Tennessee, the South and West.

In this consolidation there is no absorption of

one paper by the other but a consolidation of

the two, so making one new man. The editors of

the two papers become joint editors of the new

paper, the correspondents of the two become con-

tributors to the new one, the subscribers to the two become subscribers to the new one. We feel, under God, to start out as a new man; and when our new paper, with a new dress and a new, consolidated, influencing corps of editors and correspondents, shall be distributed throughout the country into thousands of homes, the first issue in July, we feel sure that a thrill of joy and of confidence in the old landmarks of Baptist faith will bring to the paper a support and appreciation that will make us a power in the land.

May we not bespeak the hearty endorsement and prayers and material support of every reader of both THE TENNESSEE BAPTIST and the Baptist Gleaser to enlarge our subscription list and extend our field of usefulness?

THE UNIVERSITY PRIZES

THE following prizes, established by the persons named, are given to stimulate the students in the various departments to put forth their best exertions to attain the highest excellence in writing and speaking. It will be apparent to the thoughtful that if the young ministers who alone compete for the dictinary prizes present correct views upon the subjects treated they cannot be vitally unsound either as touching the plan of salvation or in the fundamental principles of our divine ecclesiastical system. The subject discussed this year was A church of Christ defined and its relations to the kingdom of Christ. The prize was an elegant copy of Webster's Unabridged Dictionary, given by J. R. Graves, and won by W. B. Clifton of Gallaway, Tenn. The subjects and prizes for the three years to come are as follows: In 1885, The ordinances of and their relations to a church. Prize, an elegant copy of Liddell & Scott's Unabridged Greek and English Lexicon. In 1886, The officers of and their relations to a church of Christ. Prize, Bibliotheca Theologica Lexicon (Cremer). In 1887, The relation of good works (obedience) to salvation. Prize, Grimm's Wikke's Lexicon of New Testament Greek, last edition. No essay is to exceed twenty pages of fool-cap paper. These prizes are to be competed for by the members of the J. R. G. Society of Religious Inquiry of the Southwestern Baptist University. Another prize offered to this society is that of a copy of the Revised Bible to the best reader of a given chapter and hymn.

In addition to these is the Strickland prize of a gold medal to the best oration by the graduates, respect to be had to both its composition and delivery.

The fourth is the Eaton prize for the best disclaimer. This prize is established by Dr. T. T. Eaton in memory of his father, Dr. Joseph Eaton, the first president of Union University.

The Apollonian Society has a gold medal prize for the member that makes the most marked improvement during the year.

There are a full score of young ministers in Middle Tennessee who should avail themselves of the advantages of our University at Jackson. Let every pastor interest himself in looking them up and encouraging them to attend next September. Their wants will be provided for. God is in this work.

ADMISSION OF MEMBERS.

A FEW days ago we presented to our readers some views on this subject which may have been too rigid and exacting. Admitting this to be so, it must also be admitted that there are many who go to the opposite extreme, and admit members without ceremony, without the least regard to decorum, or to the dignity and gravity of the occasion, and practically, so far at least as the world can see, in violation of that great Baptist principle which insists on a converted church membership. The world may or may not know, that this principle is in theory what we contend for, but the world certainly sees, that in practice we are by no means particular in demanding the evidence of such conversion. Members are received so unceremoniously, and with so little inquiry, and on such short notice, or rather on no notice at all, that the vote of the church on their reception

does not even rise to the dignity of a snap-judgment. The gravest, the most vital question of all questions, pregnant with the most tremendous issues of time and eternity, "Is this immortal soul regenerate or unregenerate?" is decided with less care than one would exercise in the purchase of an apple. Our conduct seems to show that while we are zealous for principle, we care nothing for practice. These things ought not so to be.

The views expressed in our recent article are doubtless in advance of those held by many, but there are others who not only hold the same views but whose methods of receiving members are far more deliberate and more cautious than those recommended by us. We have just received, in the form of an elegant pamphlet, the Manual of the Eutaw Place Baptist church, Baltimore, from which we copy the following:

ADMISSION OF MEMBERS.

ARTICLE 1 Persons desiring to become members shall communicate their wishes to the pastor, who, in connection with two or more of the deacons, shall make the necessary investigation, when upon recommendation the candidate shall appear before the church.

ARTICLE 2 No application for baptism or membership shall be acted upon until one week's notice of the same shall have been given to the church.

ARTICLE 3 In the admission of members the vote shall be unanimous. Should any objection be made, the case shall be postponed and the objection inquired into. If the church on inquiry shall regard the objection as unscriptural, it may be overruled.

We do not lay stress on details, and would not say that the exact letter of the above would be suitable for every church, but we do insist, and most solemnly declare, that in our judgment the spirit that animates the above article should pervade all our churches. Regard on the one hand the plan of receiving a member at the water side, or after morning or evening service, before a mixed congregation, and almost without a word of inquiry, certainly with no more than a superficial and unsatisfactory examination, if examination it can be called; then look at the sober and careful method of our brethren in Baltimore, and ask which method is most likely to carry out in practice the good old Baptist theory of a converted church membership.—Exchange.

THE MINISTERS' FUND.—From last week's report only eighty-seven dollars and forty cents is lacking to pay up in full for the board of the five young ministers we agreed to support at Jackson with the aid of our friends and patrons. Some of these were not in all the sessions, so that the amount will be lessened somewhat. So soon as we return from Mississippi we will present a full report and the treasurer's receipt for all money paid him. We shall most willingly and indeed joyfully pay up the amount due if one hundred dollars, and shall therefore make no further appeal for help for the year just closed. Next August we will talk about next year, God willing.

Dr. A. J. Frost of California has resigned the First Baptist church of Sacramento, and will doubtless settle in Southern California for the health of his family. He will continue his discussion of conditional immortality under the new title The Penalty of Sin.—What is it? which will be a more direct treatment of the subject, and will be far more interesting to a majority of our readers, who are little acquainted with metaphysics and its technicalities.

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!

We record with heartfelt regrets the death of two of our best friends in Arkansas, tried and true Baptists and devoted workers in the Master's vineyard, Eld. B. C. Hyatt and his wife, Sator A. L. Hyatt. The loss is ours and that of their family and the churches in Southwest Arkansas not theirs. United in life they were not long separated by death. They rest together from mutual labor and sacrifices for their loving Master and Savior.

The Homiletic Review for June closes another volume of this valuable and growing monthly. The leading article, by Dr. Gordon of Boston, on How the Pulpit can best Counteract the Influence of Modern Skepticism, is masterly, and merits profound consideration. The whole number is valuable and worthy of careful perusal.

Correction.—In our last issue we credited Dr. Whititt with delivering the literary address at the commencement at Jackson. It should have read Dr. Eaton. Turn and read what we said, and thank Dr. Eaton.

Received on young ministers' for the week, S. L. Winn, Tenn., 50 cts.; Mrs. M. B. Cobb, Tenn., 1 00; Anne Lavinia McGreggor, La., 1 00; No name, Md. 10 cts.; Mrs. Anna Zion, Va., 1 00.

NEWS AND PERSONAL.

BY THE NEWS EDITOR.

Eld. O. G. Frazier writes us that Evangelist Monday of Georgia, holding meetings at Cleveland, Tenn., which are well attended. We hope to hear the final results.

Bro. L. N. Starke, superintendent of the Sunday-school of the First church of this city, is spending a while in Missouri, accompanied by young Bro. Laurence Craig of this city.

The Rowan Memorial church building of this city was not dedicated last Sunday, as was supposed, owing to the fact that Bro. C. C. Brown of Mossy Creek, who was to have preached on the occasion, did not arrive.

The following is the most eloquent thing we have ever seen in the way of a letter. The act it gives expression to certainly was never excelled except in the instance of the poor widow in the temple, who cast into the treasury all her living. She asks to be remembered in our prayers, but surely ten thousand, yes, twice ten thousand, hearts will bear her up before our exalted Lord. And what of the young men she thus helps and blesses? Will not each day record their prayers in her interest as with thankful hearts they journey through life re-inspired by the knowledge of such a deed wrought in their behalf? And what else? Are there not one thousand brethren and sisters who will, with humbly grateful hearts, be anxious to rush forward and honor this one little dollar by placing around it a tribute to the Lord of one thousand dollars for this cause? Is there a dear Christian heart that can restrain its desire to honor the Lord by so honoring this great little act of love? One dollar is recorded. Will not nine hundred and ninety-nine more be laid beside it?—T. H. G.

DEAR DR. GRAVES:—I guess you have never had a letter before from a small little girl as I am. This is my first letter. I am not nine yet. Two months before our school was out our teacher put up a prize for the most perfect lessons. I won it by very hard study. The prize was one dollar. I send it to you for the young ministers at Jackson. Remember me in your prayers. Lovingly your true little friend, ANNIE LULU MCGREGGOR. Minden, La., June 8, 1887.

Of all the noble deeds of the year none will outshine yours, dear little Annie Lulu.

THIS IS THE LAW.

COME time since a newspaper publisher in Ill. was brought suit against forty-three men who would not pay their subscriptions, and obtained judgment in each for the full amount of the claim. Twenty-eight of the defendants made a dividend that they owned no more property than the law allowed them, thus preventing attachments. Then they, under the supreme court decision, were arrested

for petty larceny and put under bonds of \$300 each. All but six gave bonds, but the six went to jail. The postal law makes it larceny to take a newspaper an refuse to pay for it.—Commercial.

Time Again Extended.

MORE advanced orders needed to warrant us in putting the Expositions of our Lord's Parables to press at \$1 00 per copy. To secure these at once we extend time until July twentieth.

All ordering the Expositions of the Parables, with the cash, before the twentieth of July shall have a nicely bound and illustrated copy, containing a fine steel engraving of the author, for \$1 00. Six copies, in one order, \$4 80. Will be sent to separate post-offices if necessary.

Twelve copies, in one order, \$9 00. Will be sent to different post-offices if necessary.

After July twentieth the regular price will be \$1 25. Save twenty-five cents, and assist in bringing out the book, by forwarding \$1 00 at once.

There are only 371 more pre-orders needed to warrant us in bringing the book out this month. Four thousand copies are printed, and are only waiting to be bound. Will not each one who has pre-ordered act as an agent—to get one more to order, and so save twenty-five cents, or do a helpful act by ordering one or five copies more to sell, and so help bring it out?

THE RELIEF FUND.

In our issue of April ninth we published a letter from Bro. D. Garza of Clay county, Texas, in which he stated the financial condition of himself and other good brethren in the drouth-stricken region of the Lone Star State. In the same paper, in editorial column, Eld. J. F. Elder of Bowie, Texas, was reported as unable to renew. There was also a statement of the financial condition of Bro. Willis Burns of the Indian Territory published in another issue. This is the same brother who a year or so ago felt the need of a Banning's Brace, had not the means to purchase one, but made his want known, and friends at once sent in contributions sufficient to purchase the brace for him and also to pay a year's subscription to this paper. Friends have sent in funds to pay the subscriptions not only for Broth. Garza and Burns but also the subscriptions of three other ministers (addresses supplied by Eld. Isaac Reed) who live in the drouth-stricken region. The contributions have come in so liberally that we have concluded to open a donation account on our books, in which we will apply all funds contributed for the purpose to sending this paper to diligent ministers and widowed sisters who desire the paper and have not the means to send for it.

We will keep this fund as a department in the paper, and will acknowledge all donations under this head. We shall use our best endeavors to distribute this fund to worthy brethren and sisters; and when such donation is made the name and post-office of the recipient will be published.

We do not give the post-offices of the donors, as we wish to protect them against the demands that might possibly be made upon them by parties seeing their addresses, and, concluding they were liberally disposed, might annoy or perhaps impose upon their generosity. J. S. M.

The following is a list of the contributors and the amounts subscribed:—

- H. C. McGarity, Miss., \$ 50; Mrs. M. J. Jolley, Texas, 1 00; J. A. Miller, La., 5 00; J. A. Caldwell, Texas, 1 00; J. M. Parker, Ark., 1 00; C. W. Mitchell, Ala., 1 75; A. H. and C. C. Colvin, La., 2 00; M. Pruitt, Ala., 2 50; Sam Pearson, Ark., 50 cts; Moses E. Stone, Ala., 1 00; John B. Carrin, Fla., 2 00; Stephen Jackson, Ala., 5 00; Mrs. E. V. Kimmitt, Tenn., 1 00; Geo. Vincent, Washington Ter., 1 50.

SALVATION.

INTRODUCTORY.

What does it import? Was it provided for all or only a limited number? The diversity of views concerning it.

- I. How can we become possessed of it? 1. Are there many ways or but one way? 2. If but one what is that way? II. Is it a present or a future possession? III. Can we know assuredly when we are in possession of it? IV. Once in possession of it can we either forfeit or lose its possession? V. What is the relation of obedience (good works and baptism) to salvation? A SPECIAL SUBJECT.

Is there such a thing as an experience of religion? What does the phrase mean? Is such an experience recognized in the word of God? An experience of salvation three thousand years old related in the language of the one who experienced it.

QUESTIONS AND ANSWERS.

QUESTION 620. On the twenty-third of April twelve months ago I was expelled, but have been received into another church. Up to this time I have acted solely on the defensive; but the expelling church still holds my credentials, and says she is right in expelling me...

Now here are my charges which I prefer against the expelling party: 1. Apostasy. 2. Tyranny. 3. Falsehood. 4. Heresy. 5. Robbery. 6. Damages. 7. Persecution. 8. Solemn mockery.

Specification 1. Apostasy in departing from the Scriptures.

2. Tyranny in challenging and rejecting my reason and my vote. I hold that to demand my reason for a vote is a challenge of the vote. In denying to me equal rights.

3. Falsehood in that a vote is not, and cannot be construed into, dissent. In rejecting the truth, for I voted truthfully not in favor.

4. Heresy in holding to a doctrine unsound and unscriptural doctrine. In claiming church authority to judge and reject a man's religious convictions of duty, and to punish him for them.

5. Robbery in taking not only my religious rights but my property rights to the church property; for a just termination of membership terminates ownership, but an unconstitutional synod terminates the ownership of the unconstitutional majority.

6. Damages in throwing me out of my pastoral work, and causing me to lose my pastoral wages.

7. Persecution in trespassing upon my religious or soul liberties.

8. Solemn mockery in pretending to be an orderly Baptist church, keeping up pastoral preaching, baptizing and celebrating the Lord's supper.

I hold that it is a constitutional provision that the church of Christ must prefer, seek after and maintain the truth, and also that the principle of equal rights is a constitutional provision in all true deliberative bodies. Again, I hold that a church is an independent and sovereign body under Christ, and that she derives these qualifications from the constitutional members, since they were, under Christ, independent sovereigns before they joined the church, and that this independence and sovereignty was derived from Christ, and consists in considering and acting according to your own convictions, enlightened by God's word, in all religious matters. I hold that any church that does not allow her members the free exercise of soul liberty and their constitutional and scriptural rights in the administration of her discipline is a despotic and tyrannical body, and by pursuing such an unconstitutional course forfeits her existence as a church of Christ. I hold that the constitutional minority is the church as against the unconstitutional majority, and is entitled to the church property, which in this case the majority has in possession. W. J. HATCHER. Chybatelic, Dale County, Ala.

ANSWER 620. In all the multi-form cases of church trials and expulsions and flagrant contradiction of God's word and outrage of individual and constitutional right we can think of none equal to the above. It is not only the constitutional privilege but the burden duty of each member of a church of Christ to cast an intelligent and conscientious vote upon every question that the moderator puts to the church to decide, indeed the duty so bounden that he cannot avoid it; for if he refuses to vote openly in the negative his silence is construed into an affirmative vote by the by-laws of the body. This is so in all organizations, human and divine, known to us.

No authority in God's word can be produced for regarding a conscientious vote in either the affirmative or negative as a just cause of offense to the church or any member thereof. It is a constitutional and inalienable right secured and sacred to each member. To deny to a member or to restrain him in the exercise of this privilege and right is to despoil him, which is manifestly antichristian.

THE CASES UNDER CONSIDERATION.

Mr. Walden, an intelligent member of the Clay-hatchie church, Alabama, conscientiously regards an applicant for membership as unworthy and dis-

qualified to be a member of the church, and has no Christian fellowship for him, and honestly believes that his membership would be both an injury to the man and to the church; and when the question of receiving him into fellowship is put Bro. Walden votes in the negative. Under the plea of creating dissension in the body Bro. Walden is promptly excluded, only thirteen of the whole church voting, save by their silence, Eld. Hatcher only voting in the negative. For this vote, so perfectly Scriptural and in accord with the constitution and by-laws of the church, he is charged with dissension, and excluded, and his credentials demanded, and surrendered under protest, a receipt being demanded, which was given by the church. We repeat what we have said that a more flagrant outrage committed upon the rights of a minister or member we never before heard of. We have heard of it being attempted, but the church forfeited her existence by the attempt, and was excluded from the Association and the State Convention.

We are asked to mark any errors in the above indictment. They are certainly substantiated by the proofs brought forward.

Our brother's conclusion is correct. The cases that have been decided in the civil courts of Tennessee, Arkansas and California in the last five years put the matter beyond all question that the constitutional minority, however small, is entitled to the name, records and property of the original church. It is for you to decide if you will appeal to the civil law to regain your ecclesiastical and property rights, and, by so doing, teach that church, and all the churches of the land, that members have rights that prejudiced majorities are bound to respect.

EDIGRAMS.

Eld. G. W. Hollowell of Panola county, Miss., reports one of his churches has adopted church communion without a ripple of confusion, and are delighted. The church ought to exclude that sister, Bro. E. H. Walker of Ozark, Ark. The law of divorce in Matt. xix. 9 is not the Mosaic law of divorce but the law which Christ enjoined upon his disciples. Our Old Guardsman and beloved friend, Eld. Robert Martin, renewing and changing his post-office, writes: 'God bless The Baptist. It is more strengthening to me than all the newspapers that I ever read. Consider me a subscriber until some friend sends you my obituary. I am in my seventy third year. I have been a reader of your paper forty years. You, Bro. Graves, and the paper have had my sympathy and prayers in all your struggles, whether with men for the purity of the gospel or under the providence of God.' M. Y. Harston, Arkansas: June is now fully engaged to Mississippi. We fill that appointment on the third or fourth Sabbath in July. August we must absolutely rest. Bro. Doyle will select the week for Boobe and the Sabbath for El Paso, and we will fill, God willing. These words of yours are encouraging to all the advocates of the purity of the Lord's supper: 'I am satisfied that church communion is gaining ground in this county among the churches. Take out Bro. Coleman and I do not know another Baptist minister who has charge of churches who is not in favor of church communion.' From all quarters we hear of the progress of the primitive practice. We expect something from Dr. Thomas Armitage soon. C. M. Green, Arkansas: Will you take time when you are not in a hurry to write out in a concise manner your views of the kingdoms of Christ and the relation of the visible churches of Christ to his kingdoms, if he has two. A kingdom must have a locality. Where is his spiritual, invisible kingdom located? We wish to understand you fully. Your article (four pages foolscap) is too long to be inserted in his book. If you will write out your objections to his views clearly, and state your own as above requested, he will review them in his paper.

NEWS AND PERSONAL.

Bro. Mahally requests that all news items be written on separate sheets of paper from business letters. Please also give date and State.

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.

Died in Dyersburg, Tenn., of scarlet fever, June seventh, 1887, Annie May Nixon, daughter of John H. and Cornelia A. Nixon and grand-daughter of Eld. Joseph H. and Ann C. Borum. She was born May tenth, 1833. We extend to all of the bereaved our sympathy. May the memory of little Annie be a joy to them.

Died in Carter county, Tenn., at the residence of Eld. D. Kitamiller, May twenty-eighth, 1887, in the seventy-sixth year of her age, Sister Margaret Carrigor. She had been a consistent member of the Watauga Baptist church for more than thirty years. She has gone to rest a while before the coming of her Lord.

Bro. I. N. Anderson of Prairie Grove, Ark., obliges us with some good things from his section. 'We have just closed fine meetings at Little Elm Baptist church, eight miles west of Fayetteville, beginning May twenty-sixth and closing twenty-ninth. It was the occasion of the Sunday school Convention and ministers and deacons' meeting of the Fayetteville Baptist Association. Practical and interesting subjects were discussed with harmony and interest. We have some noble and consecrated workers in this Association. Bro. M. Slaughter is our faithful and successful missionary, and is doing a grand work. Breth. John Sanders and C. W. Walker are earnestly and successfully engaged in the Sunday-school work, and are accomplishing much and great good. Eld. G. P. Hanks, an able and consecrated brother, is devoting all his time to the churches, as is also Bro. M. Ball of Fayetteville. And many other dear brethren and sisters are sowing the blessed seed of the kingdom. Yet there is much work to be done. The field is white unto the harvest, and the laborers are few. Church communion is slowly but surely gaining ground in this part of the country. All that is needed is close investigation of the subject. With the Bible and such helps as Mercer, Armitage, Williams, Graves, Harral and others I think I am pretty solid.'

Mr. Ingersoll, in defending C. B. Reynolds in the court at Boonton, N. J., against a charge of blasphemy, spoke as follows: 'The most important thing in this world is human liberty, more important than food or clothes, — more important than gold or houses or land, — more important than art or science. The one thing supremely important is human liberty; and if civilized States do away with liberty then I agree with Mr. Buckle, 'Gladly would I give up these splendors of the nineteenth century, — gladly would I give up every invention that has leaped from the brain of man, — gladly would I go back to the dens and lairs of savages, if that is necessary, to preserve the inestimable gem of human liberty.' So would every other man who has thought upon the subject.' Upon this language the Baptist Flag remarks: 'If he wants the liberty of speech to outrage all decency and blaspheme the God of heaven let him follow his own suggestion, and give up the civilization of the nineteenth century, and go back to the dens and lairs of savages. Mr. Ingersoll and Mr. Reynolds are essentially savages, and ought not to attempt to associate with civilized people.' That's it, — essentially savage, which means savage in essence, which means simply savage. All that lifts Ingersoll above Captain Jack and Sitting Bull is his environment. It is not the intrinsic or other worth of his moral character. At best he is nothing better than a kind of half tamed savage.

We have the following from our Bro. A. I. Marlar of Rosebud, Ark.: 'I drop you a little news letter from this section. There was a district meeting of our Association held with Newhome church, my pastorate, May twenty-eighth. This church is in the Little Red River Association, for which I am engaged to do missionary work at least half the time on a meager support. Communion restricted to each church is fast taking hold in our

bounds where the Scriptures are appealed to by faithful pastors, several of whom I know, including our moderator, Eld. M. T. Webb, now pastor of Rosebud church in Caroline Association, who not only teaches it orally but by example. A deacon of Newhome church, I long heartily in favor of church communion, introduced the matter to me himself. Upon inquiry I found he had never read Bro. Graves's writings, and did not know of his positions. Then why should brethren persist in calling it Graves's idea or doctrine, and that it is subversive of the best interest of the churches, when we all have the same book to read? But more of this perhaps hereafter. You know how hard it is for a missionary to do faithful work and supplement a support by manual labor on a farm during the busy season of crop time, when continued showers of rain are getting people behind with their work. I had to dis-appoint one meeting in last month on this account. Here was opportunity to materially aid the missionary, but then each one had work of his own. I had the privilege to preach at Rosebud church last night (June fourth), and to enjoy the kind hospitality of Dr. Mason and family. My text was Matt. xxv. 14 and my subject, Trusts committed to servants. I go four or five miles east of here to a school house to preach to-day. There are some who style themselves Christadelphians in this part of the county, who are seeking to proselyte and propagate their pernicious doctrines.' We hope we shall continue to hear news from Bro. Marlar and his work and the cause in that region.

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.

OUR FOREIGN LETTER.

WM. NORTON, ENGLAND. DR. BENSON DEEMS IT AN HONOR TO FOLLOW ARCHBISHOP LAUD.

DR. BENSON is regarded as favorable to some at least of the practices of the Romanizing clergy; and he is said to have recently remarked that he thinks it an honor to sit in the chair of the martyred Laud. The reference to such a cruel persecutor and such a patron of despotism as being a martyr, a witness by death to God's truth, and as having conferred such honor on his archbishopric that it is an honor to any one to sit in the same seat, is very significant of Dr. Benson's purposes.

The bill of rights obtained by parliament from Charles II. in 1628 is called by Lord Macaulay the second great charter of the liberties of England. But within three weeks it became manifest that Charles had no intention of observing the compact into which he had entered, and which bound him never to raise money without the consent of parliament, nor to imprison any one but in due course of law. Laud was made bishop of London in 1628, archbishop in 1633, and was beheaded as guilty of high treason by decision of parliament in 1645. Daniel Neal, in his history of the Puritans, says that Laud, by his counsels in State affairs, was at the head of all the illegal projects of ship money, loans, monopolies, star-chamber fines, etc., which were the ruin of the king and constitution. To him chiefly was due the necessity of that resistance which was attended with all the bloodshed of the

civil war under Cromwell. When archbishop he was not only a privy chancellor but also first commissioner of the exchequer and one of the committee for trade. Lord Macaulay says the tribunals afforded no protection to the subject against the civil and ecclesiastical tyranny of that period. The judges held office during the pleasure of the king, and did his will. Two courts which were no part of the constitution of England, but which had existed before the time of Charles I., were armed with new powers. The star-chamber was a political inquisition, the high-commission court a religious one. The power which they had before possessed, though extensive and formidable, had been small indeed when compared with that which they now usurped. Guided chiefly by the violent spirit of the primate (Laud), and freed from the control of parliament, they displayed a rapacity, a violence, a malignant energy which had been unknown to any former age. The government was able through their instrumentality to fine, imprison, pillory and mutilate without restraint. Clarendon says that there was hardly a man of note in the realm who had not personal experience of the harshness and greatness of the star-chamber, and that the high commission had scarcely a friend left in the kingdom, and that the tyranny of the council of York had made the great charter a dead letter. Macaulay says: 'Many looked to the American wilderness as the only asylum in which they could enjoy civil and spiritual freedom. Here a few resolute Puritans, who, in the cause of their religion, leaved neither the rage of the ocean nor the hardships of uncivilized life, neither the fangs of savage beast nor the calamities of more savage men, had built amidst the primeval forests villages which are now great and opulent cities.' At that time Charles and Laud resolved to force the sects to adopt the English Episcopal liturgy with changes for the worse; and Macaulay says that 'to this step, taken in the mere wantonness of tyranny, our country owes her freedom. The first performance of the foreign ceremonies produced a riot. The riot rapidly became a revolution. The whole (Scottish) nation was in arms.' The king tried to put it down with the sword, but had not sufficient means. In 1640 he was obliged to summon parliament. It was soon dissolved, but the long parliament met in November of the same year. In 1641 the three courts, the star chamber, the high commission and the council of York, were swept away. Laud and others were impeached. Laud was committed to the tower. He was charged with having traitorously endeavored first to subvert the rights of parliament, and to exalt the king's power above law; secondly, to subvert the fundamental laws of the realm, and introduce arbitrary government against law and the liberties of the subject; thirdly, to subvert the Protestant religion established by law, to set up instead of it Popish superstition and idolatry, and to reconcile this country to the church of Rome. The trial began March twelfth, 1643. It was pleaded on behalf of Laud that none of the charges amounted to treason by the laws then existing. The house of commons then ordered a bill of attainder to be brought in, after Laud had been heard in his defense. The bill was passed by the house with only one dissenting voice. When the bill was sent up to the house of Lords that house examined the evidence given on each of the charges of the trial, found Laud guilty on each, held a conference with the commons as to their reasons for the attainder, were satisfied, and passed the bill condemning Laud to suffer death 'as in cases of high treason.' Laud produced the king's pardon under the great seal, but it was overruled by both houses, first, because it was granted before conviction, and secondly, because the king could not, in this case, set aside a judgment of parliament, especially as the nation was in a state of war. (Neal.)

Such was the person whom Archbishop Benson calls a martyr. A martyr, or witness, is one who dies for bearing witness to God's truth. To call Laud a martyr is to declare that the deeds for which he died were in accordance with God's will and worthy of imitation. What a startling senti-

ment! Laud's persecuting cruelties clothe it with horror. Macaulay says of him: 'Of all prelates of the Anglican church Laud had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. . . . Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of Separatists was tracked and broken up. Even the devoutness of private families could not escape the vigilance of his spies. Such fear did his rigor inspire that the deadly hatred of the church which festered in innumerable homes was generally disguised under an outward show of conformity. On the very eve of trouble fatal to himself and his order the bishops of several extensive dioceses were able to report to him that not a single Dissenter was to be found within their jurisdiction.'

Neal, in his history of the Puritans, says, 'one or other of the Puritan ministers was every week suspended or deprived, and their families driven to distress, nor was there any prospect of relief' in 1628. The treatment of a Scotch divine, Dr. Alexander Leighton, the father of Bishop Leighton, will give an idea of the rigor which Macaulay says that the laws of the church are those of Scripture, and that 'no king may make laws for the house of God.' He was tried in June, 1630, was condemned to prison for life, to pay a fine of ten thousand pounds, to be degraded from his ministry, to be brought to the pillory at Westminster and there whipped, after whipping to be set on the pillory a convenient time, and have one of his ears cut off, one side of his nose slit, and be branded in the face with S. S. for a sower of sedition, to be then carried back to prison, and after a few days to be pilloried a second time and in Chesham, to be there whipped again, to have the other side of his nose slit and his other ear cut off, and then to be shut up in close prison for the remainder of his life. Bishop Laud pulled off his cap while this merciless sentence was pronounced and gave God thanks for it.

Surely nothing is more fitted to teach us the perils of the nation from the present state of things in the Church of England than the declaration of the primate that he deems it an honor to be a successor of such a man, and the declaration it gives that so long as he sits in the seat he is likely to imitate him. The means which Laud employed to bring the nation back to Popery are the same which are used in the Church of England now. Neal says: 'The churches were to be ornamented with pictures, paintings, images, altar pieces, etc. The forms of public worship were to be decorated with a number of pompous rites and ceremonies in imitation of the church of Rome. The Puritans were to be suppressed or driven out of the land.' In all churches and chapels there was to be an altar instead of a table. The bread, when consecrated, was to be deemed God's body. Laud furnished the altar in his own chapel and the king's with candlesticks, tapers, etc. He set up crucifixes. Books were sanctioned which taught auricular confession, the power of priests to forgive sins, the benefit of penance, submission to priests as directors of conscience, that the pope is not antichrist, that the Virgin and saints are to be prayed to, and that Rome is the mother church, and never erred in fundamentals. The prayer for the fifth of November against Popery was so observed as to be a prayer against the Puritans. Calvinism was opposed, Arminianism taught. Laud said that where there is no bishop there is no church.

He who feels it an honor to occupy the seat of Laud declares himself a patron of deeds and sentiments of like kind.

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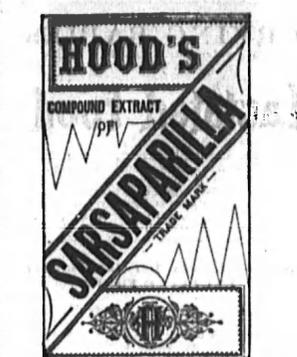
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Our Pulpit.

THE CHRISTIAN ECCLESIA AND ITS RELATION TO THE KINGDOM OF CHRIST.

BY WM. B. CLIFTON, MASON, TENN. The house of God, which is the church of the living God, is the pillar and the ground of the truth. The question which claims particular attention now is, are the churches bound to Christ by special laws of his own making...

left the governing power in the hands of priests, bishops, popes, associations, conventions, synods or conferences? To answer this and other like questions which the subject suggests, we must appeal to the New Testament...

collected besides that at Jerusalem, which did not take place until several years after Christ's ascension. Now if the Jerusalem church was a complete one (and who will question it?), which existed for a number of years absolutely independent of all other bodies...

I offer a few Scriptural passages and facts to sustain this position. Paul discusses this very question in the 11th chapter of the epistle to the Ephesians (verses 22, 23) and illustrates the relation of Christ to his churches by that of husband and wife...

For the present let us insist on only two of the distinguishing marks of the New Testament churches, marks that if true, will enable us to decide with unerring accuracy as to which of the many rival churches in the world is the true one.

We find no mention in the New Testament of any church or associations of churches legislating in any respect either for themselves or others, such as altering their government, formulating creeds or changing the form and significance of the ordinances...

And the bride of Christ is bound to him by the strongest ties that could bind anyone, in addition to law. He has graciously redeemed her by his own precious blood from hunger, from thirst, from nakedness, from imprisonment and from death...

But it may be urged that though the original churches were local congregations, they were in some measure dependent on each other, and so correlated that all of them together might, with perfect propriety, be called the church.

God grant that the time may speedily come when all his children will consent to divest this important church question of that vague and mysteriousness with which it has been clothed for ages, and under which vital errors have germinated, and