

# THE TENNESSEE BAPTIST.

Stand ye in the ways, and see and seek for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jerem. 6

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## Our Pulpit.

### THE ANCHOR OF THE SOUL

BY REV. ALEXANDER MACLAREN, D. D.

"Which hope we have as an anchor of the soul, both sure and steadfast; and which entereth into that within the veil."—Heb. vi. 19.

THE world is full of complaints of the fallacies of hope. Poets and moralists are sure of a response when they touch that chord, and it sometimes seems to us as if elaborate provision were made in our nature for deluding us into activity and tempting us along toilsome paths, to gather a handful of mist at the end, and then to say, in our bitterness, "All is vanity and vexation of spirit."

But yet God never sends mouths but he sends meat to feed them; and if there be in man a faculty so obstinate and strong as this, there must be somewhere a reality which it can grasp, and grasping can be freed from all its miseries and mis takes.

So my text tells us what that is, and tells us further how ennobling and steadying an ally of all great and blessed things hope is in a man, when it is rightly fixed on the right objects. The metaphor of my text is unique in Scripture, though it is common in other places. Only here do we find the familiar thought that hope is the anchor of the soul. I take that metaphor as the guiding thought in my words this morning, and ask you to consider the anchor, the anchorage or holding ground, the cable, and the steadfastness of the ship so anchored in all storms.

I. Consider then first, the force of this metaphor of the anchor.

Now it seems to me that the very figure requires us to suppose that hope here means, not the emotion, but the object on which it is fixed. The same interpretation is necessarily suggested by the context, for the previous verse speaks about a hope set before us, and about our laying hold upon it. So that there, at all events, the hope is something external to ourselves which is proposed to us, and which we can grasp.

An anchor is outside the ship, and that which steadies us cannot be apart of ourselves, must be something external to us, on which our fluttering and mutable hearts can repose and be still.

Nor is it at all unusual, either in Scripture or in common speech, that we should employ the name of the emotion to express the object which the emotion grasps. For instance, people say one to another, my love, my comfort. And we talk about God as our fear and dread. And Scripture speaks of Christ as our hope, in all of which phrases the person who excites the emotion is described by the name of the emotion.

And so I take it in the case here. The hope which we possess, and which, outside of us, we being fastened to it makes us steadfast and secure, is at the bottom, Jesus himself. This hope, says my text has entered within the veil. Well, read on. Whether the forerunner is for us entered. When he passed within the veil our hope passed within it, and went with him. For he is not only the foundation, but he is the substance of our hope. He is the thing hoped for, and in the deepest interpretation all our future is the personal Christ, and every blessed anticipation that can fill a human heart with gladness is summed up in this, that I may be found in him, and made partaker of that Savior whom to possess is fruition and eternal life. He is the anchor of our soul, sure and steadfast, and entering within the veil.

Notice further the characteristics ascribed to this anchor and hope. Sure and steadfast. These two words express diverse qualities of the hope. A sure anchor is one which does not drag. It is not too light for the ships which ride by it. It has found a firm ground, its flukes are all right, and it holds. It does not deceive. The ships' crew may trust to it.

An anchor which is steadfast, or as the original word might be rendered, firm, is one that will not break, but is strong in its own substance, made of good tough iron, so that there is no fear of the hank snapping, whatever straits may be put upon it. We may then say, generally, that the object of the Christian hope is free from all the weakness and imperfections which cleave and cling to other objects. Take just a sentence or two in illustration of that.

Our earthly hopes, what are they? Only the products of our own imagination, or the reflection of our wishes projected on the dim screen of the future, with no more substance in them than the shadows of a magic lantern thrown on to the sheet. Or even if they be the reasonable result of calculation they still have no existence. But there says my text, is a hope which is a real thing, and has a present existence. It has entered into that within the veil, as the literal anchor is dropped through the depths of the sea and lost to sight, so by an incongruous and yet forcible blending of metaphor the text tells us this anchor is carried aloft, into the azure depths, and there lost to sight, is fastened as it were to the very throne of God. All the universe being the temple, and a thin veil being stretched between us in the outer court, and the holy of holies, the Christ, who is our hope, has passed within the veil, and is verily there, separated from us and yet close by us. A veil is but a thin partition. We can hear the voices on the other side of a woollen curtain, we can catch the gleams of light through it. A touch will draw it aside. So we float in the midst of that solemn unseen present which is to us the future; and all the brightest and grandest objects of the Christian man's anticipations have a present existence, and are real, just on the other side of that thin curtain that parts us from them. A touch, and it rattles on its rings and we stand in the blaze of the fruition. This hope is not an imagination, nor the projection of wishes upon the dim curtain of the future, nor the child of calculation, but a present reality within a man's length of us all.

Then again, earthly hopes are less than certainties. This one is a certainty. We may make the future as sure as the past. Hope may be as veracious as memory. It is not so with our ordinary anticipations. We all feel that when we say we hope we are admitting an element of dread as well as of hope into our anticipations. And so however, hope may smile there is always a touch of terror in her sweet eyes. As one of our great poets has described her, she carries a jewelled cup of the richest wine, but coiled at the bottom of it a sleeping serpent. Possibilities that it may be otherwise are an integral part of all the uncertain hopes of earth, make it a torture often, and always dim its lustre and its gladness.

But certitude is a characteristic of the Christian hope.

It is sure, as my text has it, and we can say, not I trust it may, but I know it will. Is it not something to be able to look forward into the dim unknown, and to feel that whilst much there is mercifully hidden, far more and the best in the future is manifest of history, and certain as the fixed past.

To the Christian resting upon Christ it is no presumption, but the simplest duty to feel to-morrow, and to-morrow after that, and the to-morrow, including the unsetting day of eternity shall be as yesterday, and much more abundant.

Then again, earthly hopes, whether disappointed or fulfilled, betray, or rather I might say, are disappointed whilst they are fulfilled. We paint the future as if it contained but the one thing on which for the time being we have set our hopes. And we do not remember that when we reach the accomplishment of the expectation, life will have a great many other things in it than the fulfilled expectation, and all the old commiserations, and annoyances, and imperfections will still be there. So ever the thing chased is more than the thing won. Like some bit of sea-weed as long as it lies there in the ocean moving its filmy fronds to the wave, it expands and is lovely. Grasp it, and bring it out, and it is a bit of ugly slime in your hand. So possession never realizes the dream of hope.

But here, the half has never been told us. "Eye hath not seen it, neither hath it entered into the heart of man," is his loftiest anticipations, the transcendent realization of the things that God hath prepared for them that love him.

II. And now turn to the other points in this text, look at the anchorage, or holding ground, that is to say, the reasons or the grounds on which these great objects become objects of hope to us.

Why is it that I may without presumption, and that I must unless I would fall beneath my obligations, expect to be forever like Jesus Christ? Why, here is the anchorage. God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirming it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation. Or to put it into other words God's solemn utterance of his will guaranteed to us, by God's putting all the majesty of his own being into pawn for the fulfillment of his promise is the ground on which we rest. There is the anchorage. Nothing can touch that. If we cleave to Jesus Christ we have anchored ourselves in the fastness of the divine nature. We have struck the roots of our hopes into the very being of God, and all that is majestic, all that is omnipotent, all that is tender, all that is immutable is pledged to confirm to my poor heart the astounding expectation that whatsoever Christ is I shall become, and that whatsoever Christ is there also will his servant be. Oh, how the rock foundation on which we may build makes all the other foundations upon which men rest their ruinable hopes seem wretched and transitory! Cursed be the man—and he is cursed, that is, wretched and miserable in the act—"Cursed be the man that maketh flesh his arm, and whose hope is in man. Blessed is the man whose hope is in the Lord his God, and whose trust is the Lord is. This anchorage is safe in all weathers, and no one that ever sheltered here have ever been driven on the iron bound leeward rocks.

III. And now lastly, a word as to the steadfastness of the ship that rides in any storm by this anchor.

Hope is not usually a masculine faculty, nor one that on the whole is the ally of the stronger and nobler virtues. It does no doubt impel to action, and he that has ceased to hope has ceased to strive, but also, and quite as often, its effect is to disturb and flutter rather than to steady, to make impatient, to unfit for persistent application and toilsome service, to set the blood dancing through the veins, so that the hand can scarcely be kept steady. But this Christian hope, if we rightly take the measure of it, and understand it is an ally of all great, steadfast, calm, patient virtues.

For one thing it will put all the present in its true subordination. Just as when a man's eye is fixed upon the reddening dawn of the morning sky, all the trees and objects between him and it are toned down to one uniform blackness, so when we look that great light shining beyond the earthly horizon all the colors of the objects between it and us will be less gaudy, and they will dwindle into comparative insignificance. It is not hard to bear sorrow when the light of a great hope makes the endurance but for a little while, and the exceeding and eternal weight of glory more conspicuous than it. It is not so hard to do duty when a great hope makes action for the time sublime, and makes difficulties dwindle and hardships sweet. It is not so hard to resist temptations when temptations have their dazzling light dimmed by the greater brightness of the hope revealed.

He that has anchored himself in Christ may be calm in sorrow and triumphant over temptation. Whatever winds may blow he may ride safe there, and however frowning may be the iron-bound rocks a cable's length off there, if he has cast out his anchor at the stern he may quietly wait for the day in the assurance that no shipwreck is possible for him. Your hope may be the ally of all, dignity, patience, victory, will steady the soul and make it participant in some measure, of its own steadfastness and security.

And just as sailors sometimes send the anchor ahead that they may have a fixed point toward which to warp themselves, so, if our anchor is that Christ that has passed into the heavens, he will draw us, in due time whither he himself has gone. A calm, steady hope fixed upon the enthroned Christ, our forerunner, and the pattern of what we shall be if we trust him, will make us steadfast and victorious in all our sorrows, burdens, changes and temptations. Without it life is indeed as futile as a frail, and our only hope of answer to its torturing problems, or of redress of its manifold pains is behind the veil. Such a hope knits us to the true stay of our souls and is a cord not easily broken. As for men's hopes fixed on earth, they are fragile and filmy as the spider's web, which in those early autumn mornings twinkle dewy in every copse, and are gone by mid day.

CONDITIONAL IMMORTALITY.

BY A. J. FROST.

NO. XXII.

WE are often reminded that the term *immortal soul* is not in the Bible, nor is the term *mortal soul* in the Bible. Whenever the sacred writers name that in man which is *mortal*, they always specify the body: "Let not sin therefore reign in your mortal body." Rom. vi. 12. "He that raised up Christ from the dead shall also quicken your mortal bodies through his Spirit which dwelleth in you." Rom. viii. 11. "And this mortal must put on immortality." 1 Cor. xv. 54. "And this mortal shall have put on immortality." 1 Cor. xv. 54. "That the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. iv. 11. The soul or spirit of man is never called *mortal* by the sacred writers, and yet it is frequently mentioned as enduring forever in weal or woe. We never read of immortal angels in the Bible, and yet we know that they will exist forever. But our present position does not call for proof of the immortality of the soul or spirit or body. The question under discussion is, "Does the soul survive the death of the body?"

(2) We now call attention to other proofs from the Old Testament Scriptures. In Gen. xxv. 8 we read, "Then Abraham gave up the ghost, and was gathered to his people." This phrase *gathered to his people* must refer to his body being buried with those of his kindred, or to his soul being gathered with those of his departed friends and ancestors. But in Abraham's case the expression could not possibly refer to his body, for it was buried in the cave of Machpelah, in Canaan, while Terah, his

father, was buried in Haran in Mesopotamia, and the rest of his ancestors in distant Chaldee. Being gathered to his people must then refer to his departed spirit in the assembly of the blessed. This passage does not say whether his spirit was in a state of consciousness but of its separate existence among his pious kindred there is no room for doubt. Abraham had been previously told, "Thou shalt go to thy fathers in peace." Gen. xv. 15. This phrase *gathered to his people* or *gathered to his fathers* is also used of Isaac and Jacob, Moses and Aaron. It does not mean simply to die, or be buried, for the following reasons: Death and burial are distinguished from being gathered, hence they cannot mean the same thing. Things contrasted always differ. In Gen. xlix. 29 we read that Jacob charged them, and said unto them, I am to be gathered unto my people, bury me with my fathers in the field of Ephron the Hittite.

Here Jacob contrasts his being gathered to his people with being buried with his fathers. He gave directions about the latter, but he had no control over the former. They are by consequence not the same as Annihilationists would have us believe. Moses was divinely ordered to die in the mount, whither thou goest up, and be gathered unto thy people, as Aaron, thy brother died in Mount Hor, and was gathered unto his people. Deut. xxxii. 50. Here death and being gathered to his people are plainly distinguished, hence they cannot mean the same. Nor does his being gathered to his fathers refer to burial in a common sepulchre, since neither Moses nor Aaron were buried with their ancestors. If then gathered to his fathers has no reference to death or burial it must of necessity refer to joining the company of departed spirits, and this overthrows the theory that death ends all existence of the soul when separated from the body. It proves conclusively that the spirit survives the death of the body, otherwise these persons could not be gathered to their fathers, since neither they nor their fathers would be in existence. Let it be remembered that we are proving the soul's existence after the death of the body. We have nothing to do with the question of its conscious existence for the present. The Scriptures just quoted furnish a demonstration that the soul survives the body. But being gathered to the fathers is not only distinguished from death, but also from burial with one's ancestors.

Jacob yielded up the ghost, and was gathered to his people (Gen. xlix. 33), but it was seventy days after his death and embalment before his sons buried him in the cave of the field of Machpelah. Gen. l. 13.

We have yet another reason for distinguishing between being gathered with his people, and buried with his fathers. The phrase *gathered to his people* is asserted of those who were never deposited in the tomb of their ancestors. Moses was buried in an unknown place. No man knoweth of his sepulchre unto this day.

David, Omri and Manasseh each slept with his father, although none of them were buried in the city of David. Omri was buried in Samaria, and Manasseh was buried in the garden of his own house, in the garden of Uzza. (1 Kings ii. 10; xvi. 28; 2 Kings xxi. 18.) We therefore reach the inevitable conclusion that Annihilationists are mistaken when they affirm that being gathered to their fathers refers to death and burial, since the term is either distinguished from or contrasted with both death and burial. It must then refer to joining the spirits of their ancestors in the future state, an impossibility if the spirit does not survive the death of the body. Jeremiah makes a distinction between being gathered and buried. Speaking of the wicked he says, "They shall not be gathered or buried." (Jer. viii. 13; xxv. 33.) Job makes the same distinction. Speaking of the unjustly rich man he says, "The rich man shall lie down in the grave, but he shall not enter into the habitation or abiding place of the fathers." Nothing is said about the conditions of future existence, only the fact is stated. Evidently David believed his child still in existence when he said, "I shall go to him, but he shall

not return to me." (2 Sam. xii. 23.) Jacob also had the same conception when he said, "For I will go down into (sheol) unto my son mourning." Gen. xxxv. 35. His son must have been in sheol in Jacob's thought, or he could not have gone unto him in sheol. He could not have referred to burial with his son for he then supposed him to have been devoured by wild beasts.

Elijah also believed the soul to survive the death of the body, when he prayed: "O Lord, my God, I pray thee let this child's soul come into him again, and he revived." (1 Kings xvii. 21, 22.) Had the child's soul not existed after death it could not come into him again.

The term *spirit* is often used in such a way as to show its existence after the death of the body. David says, "Into thine hand I commit my spirit." Ps. xxxi. 15. Materialistic Annihilationists maintain that soul and body are one. The Psalmist however did not commit his body, but his spirit into the hands of God. If the spirit with the body passed into non-existence, there was no spirit to commit into the hand of God, since what does not exist cannot be trusted to another. "The days of our years are three score and ten, and if by reason of strength they be four score years, yet is there strength, labor and sorrow, for it is soon cut off and we fly away." Ps. xc. 10.

If the soul dies when the body dies it must die when the body dies, for when the soul leaves the body, the body is dead, and when the body is dead the soul is dead according to Materialism. How can the soul fly away from the body if it dies with the body? If the soul is dependent upon the body for existence, when the body dies the soul dies. How can a dead soul, or a non-existent soul fly away? It cannot fly away into non-existence for non-existence is nonentity and nonentity is nowhere.

If the soul is cut off from existence it cannot fly away into non-existence. The Psalmist believed that the soul at death left the body for its flight into the spirit world. This belief alone suggested the words, "It is soon cut off and we fly away."

Let it be remembered we are not discussing the question of the eternal existence of the soul, rather does the soul have any existence apart from the body? Does that which we call spirit cease to exist when the body dies? The question at present is decidedly narrowed to this point, for if existence after death cannot be maintained, eternal existence is impossible. On the other hand, if we have proved from the Old Testament that the soul exists after death, we shall be able to show that it will have an eternal existence. If that which thinks does not cease to think when the body dies we believe it will think forever. The importance of showing that death does not end all will not appear in its full force until later in the discussion.

We call attention to one or two more facts before leaving the Old Testament. Being gathered unto the fathers and the soul flying away are not more significant than the term *sheol* the place to which the departed went. This one word is sufficient to settle the whole controversy as to the existence of the soul after death. This word occurs in the Hebrew Bible sixty-five times. It is translated thirty-one times by hell, thirty-one times by the grave and three times by the pit.

Annihilationists tell us that "sheol" means either hell or the grave. It does not mean hell, therefore it must mean grave. This is like saying that a horse is either a camel or an elephant. It is not a camel therefore it is an elephant.

But all Hebrew scholars to-day agree that *sheol* means neither hell nor the grave. It signifies the place to which the dead go, the unseen place of existence. If death is non-existence then the dead do not go to *sheol*, and neither the word nor the idea would ever have entered the Hebrew mind.

Besides there is only one *sheol*, while there are many graves, hence *sheol* and grave are not synonymous. Annihilationists deny that *sheol* means hell, the final place of punishment and in this they are right. They affirm however that it means grave, in this they are wrong.

The Hebrew scholarship of the world is against them, and with remarkable consensus declares that *sheol* means neither hell nor the grave.

The soul is never said to go into the grave (Kober), it is frequently mentioned as going down to *sheol*, hence, grave and *sheol* do not mean the same thing. If body and soul do not go to the same place, viz., the grave, they must have different destinies and by consequence must exist after the separation takes place.

Men who are never buried in a real grave are nevertheless represented as the inhabitants of *sheol*, hence the grave is not *sheol*.

"Thou wilt not leave my soul in *sheol*, neither wilt thou suffer thy Holy One to see corruption." Here soul is represented as being in *sheol* and the body in the grave. Peter so distinguishes the terms and the places when he adds, "his soul was not left in hades (*sheol*) neither his flesh did see corruption."

"If I make my bed in *sheol*, behold, thou art there!" How can a man make his bed in *sheol* if he has passed into non-existence?

Then we read of the depths of *sheol* (Prov. ix. 18), "the lowest *sheol*" (Ps. lxxvi. 13, Dent. xxxii. 22), "though they dig into *sheol*" (Amos. ix. 2), an impossibility and yet one may dig into a grave.

But says the Materialist *sheol* must mean the grave, for sheep are said to lie down in *sheol*. They certainly do not go to the place of departed spirits. Very true but let us examine the passage in Ps. xlix. 14: "Like sheep they are laid in *sheol*" or as Delitree expresses it "they are made to lie down in *sheol* like sheep in a fold." The dead go to *sheol* in flocks as sheep in herds. This no more proves that sheep go to *sheol*, than it does that sheep go to church because men flock to the house of God. There is no escaping the conclusion that the soul exists apart from the body according to the universal testimony of *sheol*.

It is admitted by all Annihilationists that the soul does not go to hell, on leaving the body. It is proved beyond all question that the soul does not go into the grave. It must then go to *sheol*, a place of departed spirits distinct from hell and the grave. The soul does not go into non-existence for non-existence is nowhere and *sheol* is somewhere, hence the soul exists after death.

Had we time and space we might adduce another argument for the separate existence of the soul from the fact that *necromancy* or communication with the dead was actually forbidden by Jehovah.

One thing is certain the Hebrews believed in the existence of the soul after death, or they never would have attempted to communicate with the dead. If the soul lapsed into non-existence at death, why did not Moses or some of the prophets correct the prevailing belief of its separate existence? Here we shall close the argument of the Old Testament for the soul's existence after death. We shall next summon the writers of the New Testament as to the existence of the soul after death. We shall find them deposing that the "body without the spirit is dead," but never do they affirm that the spirit without the body is dead. If the soul is immortal so far as the first death is concerned, we shall have no difficulty in proving that the second death will not terminate its existence. Grant that the soul exists after the death of the body and we promise to prove its eternal existence. Grant that it has a conscious existence after the death of the body and we can prove its eternal conscious existence.

Grant that it is happy or miserable after the death of the body and we can show that it will be eternally happy or miserable.

The principal point then is to prove that the spirit of man survives the death of the body. Spiritualistic Annihilationists admit this point, materialistic Annihilationists do not, hence our appeal to the Old and New Testament Scriptures in proof. Before closing this article however the reader is again reminded that existence after death is unconditional so far as man is concerned.

It is not for man to say whether he shall die. Death is unconditional. It is not optional with him whether he shall exist after death. The Scriptures

which declare the soul's survival of the body never mention any conditions whatever. Conditional immortality is not so much as mentioned in the Old Testament Scriptures. We proceed next to the examination of the New Testament Scriptures concerning man's existence after death.

(TO BE CONTINUED)

TIDINGS FROM OUR FOREIGN FIELDS.

CHINA.—Bro. Simmons, Canton, tells of a pleasant trip to Ku Tsing, where he found many willing hearers, with some opposers. Two were baptized. To a business letter he adds: "We have recently had five baptisms at Sata Hing. Our work is opening up with better promises and hopes this year than for many years past." April 21, he reports one baptism at Tsung Fa, and one at Canton, and says: "Dr. Graves is better than he was two or three months ago, though he is far from being strong. He is in a bad condition to try another summer here." One of the best preachers in the mission has been called to Portland, Oregon. He was formerly pastor there, and now returns. Bro. Herring, Shanghai, writes that the return of Dr. Yates' old trouble, of which mention was made in a late *Journal*, has been checked, and that he is improving in health, though far from well. A brief reunion of the missionaries of Saanghai and Chinkiang filled all hearts with joy. Would that these reunions could take place oftener. Our missionaries have no such blessed opportunities for social and Christian enjoyment as many of us have recently had in Louisville. And how sadly they miss such privileges. Miss Lottie Moon, Tungchow, says that changes are rapidly taking place in the Chinese people, in their feeling to wards missionaries. Access to the confidence and even the affections of the people can now be had, when formerly all was distrust, suspicion and hatred. These changes indicate the time of China's redemption is beginning to dawn, and give force to the strong appeals that come from our missionaries for more men and women to prosecute the work. Bro. Pruitt appeals for help for the soul-starving people about him. How long will such appeals go unheeded? Bro. Joiner, of Hwang Hien, gives an interesting account of three inquirers, who, pretending to be seekers after truth, turned out to be seekers after American medical knowledge. Bro. Davault is still in Chefoo, working, and at the same time recuperating.

BRAZIL.—Rev. W. H. Bagby and family are now in Richmond on their way back to Brazil. They expect to sail on the twenty-fifth instant from Newport News, Va. Miss Maggie Rice of St. Joseph, Mo., has been accepted by the Board as missionary to Brazil, and will probably sail with Bro. Bagby. She has been assigned to the mission at Rio de Janeiro. The ladies of Walnut street church, Louisville, will provide part of her support, the balance being provided by the ladies of Missouri. She has the strongest endorsement of the Missouri brethren, and gives promise of being a most efficient worker. Pray for her. From Bro. Daniel, Bahia, comes the sad news of the death of Sr. Teixeira, our native pastor at Macelo—a great loss to our Brazilian mission. Bro. Bagby will give a brief sketch of this earnest, faithful and successful evangelist in the June number of the *Foreign Mission Journal*. Mrs. Daniel writes that serious threats have been made against the life of Bro. Daniel and his whole family, unless he stops publishing the paper *Echo of Truth*, and baptizing in the sea. Congregations are large, and the people give earnest heed to things that are spoken. Seven baptisms have taken place. Mrs. Taylor, of this mission, now at home on account of Bro. Taylor's health, says: "How thankful I shall be when with renewed health and energies, we shall again be at work in Bahia. I feel more home-sick for Brazil than I ever did for America."

ITALY.—Dr. George B. Taylor bade the brethren of the Convention good-bye, as he hopes soon to return to his loved work in Italy, and when he goes he never expects to see his native land again. Bro. Eager has been visiting some of the mission stations in Italy. At Barietta he says many believe that the Baptists are teaching the truth, but the fear of men restrains them from any expression of that belief. In private, they commend the work of our evangelists—in public they will not recognize him at all. There are many large towns of from ten to forty thousand inhabitants, where the gospel has not been preached. No wonder the cry is for

men and means. May God's people hear the cry and answer it!

MEXICO.—Rev. D. A. Wilson is much pleased with his new field at Guadalajara. He thinks it full of promise. He and his family have received many kindnesses from missionaries of other denominations. The people are curious to know who and what Baptists are. Bro. Wilson proposes to answer these questions, yet in such a way as to preserve the pleasant relations now existing between him and the other missionaries. Bro. Powell wants a first-class man to take charge of the general interests of the Saltillo mission, so that he may prosecute the great work which opens up among the ranches of the north and east of the city.

A WORD FROM MISSOURI.

EDITOR BAPTIST:—I write, because away out here in Missouri, you are loved and your paper enjoyed. We want you to know that we greatly appreciate you and your work.

Fairville is a small village in the midst of a fine agricultural country. We have a daily mail, also a telephone running to our county seat. The people are mostly Virginians and Kentuckians. They are intelligent, industrious and progressive.

Our church is in the village, is twelve years old, with a membership of one hundred and ten. The church knows nothing of the "once a month preaching," but we have service every Lord's day. The Sunday-school and prayer-meetings are well attended and full of interest. We have one of our Old Guards in our membership, Bro. F. L. Shaw. He has taken the paper from its beginning, except a year or two during the war. He is seventy-six years old, has raised nine children, and all of them are Landmark Baptists. Has never heard you preach, but would rather hear you than any living man. If you come to Carrollton, and the Lord permits, will hear you.

Doctrinally, our church is Baptist. That is, we do not, and never have received alien immersion. We observe the sabbath as a church ordinance, giving no invitation to any one. In fact, the preachers of our Association (Saline) for the last several years have advocated the local idea, and our strongest churches practice it.

BRO. RAY AND HIS PAPER.

For the last two years I have read with interest all the *Flag* has had to say on the subject, even his Bible arguments, as he pleases to call them, but saw no such conclusions as he draws from them. Bro. Ray's harshness weakens his pleadings, and the publication in his paper of the Mercer sermon was his total defeat. Some of us were in hopes that Bro. Ray would agree to the arbitration proposed by you, and that by it, there would be a settlement of the difficulty between the two papers but we were disappointed.

I will trespass no farther upon your time and space. We only say, you have our endorsement and our prayers. Fraternally, B. E. HALL, Fairville, Saline Co., Mo., May 16, 1887.

REMARKS.

This, to us, is encouraging news. We are under the impression that some one has said in the *Flag*, that there was not a Baptist church in Missouri that practiced church communion, or he did not know of one, or had never heard of one, and to the several we have given him we add this at Fairville, and the *Flag* will not presume to assert that it is not an intelligent and Bible informed church as there is in Missouri. Church communion is gaining ground in all the Southern and Northwestern States far more rapidly than did the rejection of alien immersions. If it is of God its reception may be obstructed and retarded, but cannot be stayed.

When a wife has to get up early in the morning and light the fire, she invariably makes it warm for the old man.

It is greatly to be feared that the child who in anger tears his mother's apron will, when older, break her heart.

The hand of a friend strikes deeper wounds than the hand of an enemy.

BAPTISM GOD'S WITNESS.

BY J. D. MURPHY.

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

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

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

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

Jesus told his disciple that he would send them his Spirit when he went back to the Father. He told them also for this they must wait at Jerusalem. The last they had seen of him was when the cloud received him out of their sight. When the Holy Spirit came down, "as of a rushing mighty wind, it filled all the house where they were sitting." As soon as they were all filled with the Holy Ghost "they began to speak with other tongues, as the Spirit gave them utterance." Here is a result that had not been before; and the testimony of the Spirit was so manifest that Peter, in his sermon, at once tells the Jews what it meant. In answer to the question "what meaneth this?" Peter tells them that Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts ii. 33.) Putting this with the prophecy from Joel and what God had sworn to David it at once identifies Jesus Christ as the Son of God, and locates him at the right hand of God. There could no longer be any question as to who this Jesus is or where he is. The baptism of the Holy Spirit had settled both these questions. Jesus told his disciples of the Spirit that "he shall not speak of himself, he shall glorify me; for he shall receive of mine and shall show it unto you." (John xvi. 13, 14.) This the Spirit had now done. I think there is no controversy about this being the baptism referred to by John the Baptist Matt. iii. 11, Mark i. 8, "He shall baptize you with the Holy Ghost."

The next case of baptism in the Spirit is Acts x. 44-48. This was followed by the same result, "for they heard them speak with tongues and magnify God." In the other case, at pentecost, it was the "wonderful works of God." In both cases the Holy Spirit settled every or any doubt. When Peter was afterward called in question by his Jewish brethren for going to these Gentiles with the gospel his answer was, "What was I that I should withstand God?" (Acts xi. 15-17.) But wherein did Peter see God in the matter? In that

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

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

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

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

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

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

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

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

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

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

The great difference between virtue and vice is this— for virtue you have a price to receive; for vice you have a price to pay.

WHY WAS JESUS BAPTIZED?

I HAVE seen an article or two in Baptist papers lately, on "Thus it becometh us to fulfill all righteousness;" and having studied the subject carefully, I have decided to write a few words on the same subject. Most all who write upon this subject, among us, write in order to refute the idea presented by Pedobaptists, that "Christ was baptized to initiate him into his priestly office." While I shall touch upon that, my object shall be mainly to show why Jesus submitted to baptism. Also what baptism he was baptized with. All true Christians believe Christ to have been "verily man and verily God;" as God he was equal with the Father. For it is written, "Being in the form of God, he thought it not robbery to be equal with God." But as man, he was subject to all God required of man, and should he have omitted one requirement he would have been imperfect, and this is evidently what Jesus himself thought about it, for he said, "Not one jot or one tittle shall pass from the law until all be fulfilled." He could not therefore have omitted one law or requirement God had made of man, and fulfilled all righteousness, that is, every righteous act. Since therefore, God had sent John to baptize all who believed in the coming Messiah, it was Christ's duty, as a man, to submit to his baptism.

Wilson, however, in the Euphatic Diaglott, throws a different light upon "Thus it becometh us to fulfill all righteousness." He renders it "Thus it is becoming us to establish every ordinance." (See Matt. iii. 15. If this rendering may be admitted, we see at once another strong reason for his submitting to the ordinance administered by John, for had he not have done so, some one who did not know the fulness of the meaning of "Messiah," would have said our leader has not been baptized, therefore, it is of no importance, and the result would have been that the ordinance that God had given would have been shaken. But Jesus being baptized, then teaching that he was the great exemplar of his people, established the ordinance for all time. Whether this rendering is admissible or not, it is certainly true, that Jesus being a leader of, and ruler over his people, could not have established an ordinance for them to continue, in any way better than to submit to it himself. The great trouble, however, with those who stumble at Christ's baptism, is that "John baptized with the baptism of repentance." (Acts xix. 4.) That is, he baptized those who were penitent for their sins, and told them to "believe on him that should come after him, that is, on Christ Jesus. And, as Christ was without sin, it is hard to see how he could consistently submit to John's baptism. Without explanation all would believe that he, like others baptized, was penitent for sin, and the trouble is, there is no explanation given, so we are forced to conclude, without we fall back on that perilous rule, "inference," that in some sense, Jesus was baptized for the same reason others were baptized; else he deceived the people. To say then, that he was baptized to initiate him into the office of priest, when John administered the baptism of repentance, and not one word of explanation is given, is to say that he practiced deceit, which he could not have done and remained guiltless. Now the reasons for Jesus being baptized may have been much greater than for others, but among his must be found the reason for which others were baptized. Well, could that be? I think it could, and that very consistently. It is true he was not guilty of any actual sin for which to be penitent, but Peter wrote, "He bare our sins in his own body on the tree." (1 Peter ii. 24) and Isaiah wrote, "The Lord hath laid on him the iniquities of us all." (Isa. liii. 6.) Now, while "he had done no violence, neither was deceit found in his mouth," could he not have felt penitent for our sins "which he bare in his own body?" and for our iniquities which were laid upon him? Knowing the exceeding sinfulness of the nature of those whose nature he had assumed, and in whose place he stood, would it be wrong to say he was penitent for those sins, though not his own, which he bare in his own body? I think not, for he is often

spoken of as being present in spirit, and spending a night in prayer, and rising up early to pray. May we not after these considerations, say, that he, like others, was baptized with John's baptism. Not penitent for his own sins, but for ours, which he bare in his own body, and which pressed him so heavily that he exclaimed "My soul is exceedingly sorrowful, even unto death!"

As to the second thing connected with John's baptism there is no difficulty. It is written, (Acts xix. 4) "John verily baptized with the baptism of repentance, saying to the people, that they should believe on him that should come after him, that is on Christ Jesus." Since therefore, it is recorded that John recognized Jesus as the Messiah at his baptism, it would be foolish to think that he administered him to believe on the "coming one."

From these things it seems to me that Jesus was baptized first, to fulfill what was required of him as a man; second, to establish the ordinance God had given, and third, that in one sense, he was baptized with the same baptism John administered to others. E. L. WESSON.

Byhalia, Miss., April 26, 1886

REMARKS. If any one dissents from the very original views advanced above, will say for their reasons why in these columns?—ED. BAR

PROHIBITION.

BY REV. W. B. CLIFTON, JACKSON TENN.

BY A recent action of the legislature the people of Tennessee are, in September next, to sit in judgement on a cause involving, in a measure, the happiness, safety and prosperity of every individual. The cause is this, the whisky demon, the cruel enemy of the human race, has had an almost unlimited sway over our State at a high rate of tax from a very early period in its history, and we are to decide whether or no he shall be dispossessed of his long abused dominion and banished forever from the State. The people of the State, the party most affected by King Alcohol's reign, are to judge, jury and prosecutor, and the first question for each one of us to settle is, how shall I conduct myself in the memorable contest? Shall he escape justice by my default, or will I appear personally against him and prosecute him to the utmost extent of reason, morality and religion? For the first time in our history as a State this great criminal of the world has been fairly arraigned before a bar of justice to answer for his misdeeds, and God forbid that any friend of the human race should now prove recreant to such an important duty.

That a crisis is at hand in the reign of whisky is evidenced by the thorough assent of the people on the subject in all parts of the State and of all parties, and the active efforts of whisky rings to defeat prohibition. It is, as it should be, a life and death struggle between whisky and an outraged people, and it seems incredible that any rational man should have the least doubts in regard to it.

Plainly speaking, the issue at present is between high license and prohibition, the friends of whisky insisting (a late thing) that the former is the better. When considered, as it should be, in connection with the evils of whisky, high license is an open insult to the common sense of mankind. It is but a tribute paid by whisky for the privilege of ruining men temporarily and eternally. No kind of tax, no amount of money, no amount of legislation, can ever compensate for the evils of whisky. It looks like a man offering to pay me a large sum of money for the privilege of cutting my throat, and yet this is precisely what the do people when they tolerate whisky on any terms. They allow this colossal robber and murderer to pay them a small percent of his ill-gotten gains for the privilege of robbing them and murdering their sons. This is strong, but it is true.

The principal arguments urged by whisky men against prohibition are, that the State has no right to prohibit, and that prohibition does not prohibit. These arguments, it must be conceded, would be all sufficient to crush prohibition if they were

well grounded, but, thank God, they are both false, and whisky men know it. The very fact that the State has (and constitutionally so) as all states, imposed a tax on the sale of whisky, and required the seller to procure a license from the State, is conclusive proof that the State has got the right to regulate the whisky traffic. Now, if the State has the right to regulate it, it must, in obedience to an unalterable principle of republican government, exercise that right to the best advantage of the people, which is entire prohibition—nothing short of it will suffice. The State has no right to exercise its prerogatives to the detriment of the people, of itself, yet this is what is done when whisky is tolerated on any terms. So the argument is too absurd to influence any sober being.

The other argument, that prohibition do not prohibit, is absurd on its face. One could say, with as much truth, that light is not light, that darkness is not darkness, as that prohibition does not prohibit. What is it the people propose to-day? To prohibit, that is, forbid, the manufacture or importation and sale of intoxicating liquors in the State of Tennessee. It is not proposed to make bad men good, to make dishonest men honest, but it is proposed to punish those who commit the crime of manufacturing or selling a deadly poison to their fellow men. The same argument can be urged with as much propriety and force against the laws relating to murder, theft, etc., as against the proposed prohibitory law. This law makes theft and murder crimes, punishable by imprisonment and death according to the degree of the crime, and this is precisely what prohibition proposes to do. Will any sane being deny that the sale of whisky is a crime? Does not the seller share in the guilt of the drinker? Most certainly he does. Whisky making and whisky selling is a crime, and should be punished. It can be done. To deny the possibility of doing it is to evince a want of common sense.

Let us have prohibition by all means.

INCONSISTENCY OF METHODISTS IN THEIR FAITH AND PRACTICE.

BY W. E. ADAMS, LAKEVIEW, OREGON.

THE Discipline for 1872, page 246, section 592: "Forasmuch as this child is now presented by you for Christian baptism, you must remember that it is your part and duty to see that he is taught, as soon as he shall be able to learn the nature and end of this holy sacrament, and that he may know these things the better, you shall call upon him to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God \* \* \* and learn the Lord's prayer, the ten commandments, the apostle's creed, etc. \* \* \* Baptism doth represent \* \* \* that we who are baptized, do unto sin, and rise again unto righteousness." \* \* \* And on page 241 the parent solemnly engages to fulfill these duties.

Now in the face of this Rev. D. L. Matzer, presiding elder sprinkled the child of Rev. Vinard of this circuit, which was some ten years old, and a perfectly helpless idiot, also the same elder sprinkled the son of Mr. Cameron, a man some thirty-five years of age, also an idiot, and knows no more than an ordinary child of one year. They could not have mockingly baptized him as a member of the church, for he could not make the promises the Discipline requires baptism to make (see sec. 593) and supposing him to be baptized (in mockery) as a child, how could they engage solemnly to teach, etc. If they do not make baptism a saving ordinance, why administer it to idiots. But on page 39, section 49: "Let no one be received into the church until such person has been \* \* \* baptized." And yet there are 70 parties here, one has been a member of the Quakers, the other brought up in that faith, neither of course have received anything that is even falsely so called baptism, and the Methodists offered to receive them as they are. This can also be proved.

Again, on page 17, section 4: "The Son, who is the word of the Father, the very eternal God, of one substance with the Father, took man's nature, etc." The elder said in a sermon in Lake View, "That Christ was nothing but a good man. And if

it were possible for any man to live without sin he would be another God and another Christ." And yet many of our brethren want us to hold meetings with these men, who preach and practice such things, and recognize them as a branch of the true church of God, and I am sorry to say some of our ministerial brethren do.

The note on article 49 says: "The re-baptism of persons known to have been baptized is inconsistent." And yet a little more than a year ago a lady in Honey Lake, Lassen county, California, Mrs. French by name, had eight years previous professed conversion, joined the Methodist church, been sprinkled, and after this lapse of time became dissatisfied, and to keep her from joining the Baptist church the presiding elder immersed her. We have a lady here in Goose Lake, who was sprinkled in infancy, claimed conversion at about fifteen, was not satisfied with her infant affliction was sprinkled again, and still dissatisfied, and now they have immersed her, and yet she says she is not satisfied. It is authority that is troubling her now.

REMARKS. The written creed of Methodism is comprehensible, but the teachings and acts of her teachers and people are largely inexplicable. Methodism, and Protestantism in general, always acts inconsistently when there is anything to gain by it, or when there is danger of loss resulting from not so acting; but there is one line upon which they all act with unvarying consistency, and that is, in their efforts to beguile Baptists into any kind of public recognition of them by consequence of which Baptists are dishonored and corrupted by becoming accomplices to their corruptions and inconsistencies. Like an unchaste woman they pose and scheme for respectable recognition. Let them alone, if they have any mission it is their business to accomplish it. T. H. S.

AN EXERCISE IN PRONUNCIATION.

THE following rather curious piece of composition was recently placed upon the blackboard at a teacher's institute, and a prize of Webster's Dictionary offered to any person who could read and pronounce every word correctly. The book was not carried off however, as twelve was the lowest number of mistakes in the pronunciation made: "A sacrilegious son of Beilal who suffered from bronchitis, having exhausted his finances, in order to make good the deficit, resolved to ally himself to a comely, lenient and docile young lady of the Malay or Caucasian race. He accordingly purchased a callopo and coral necklaces of a chameleon hue, and securing a suite of rooms at a principle hotel he engaged the head waiter as a coadjutor. He then dispatched a letter of a most unexceptional calligraphy extant, inviting the young lady to a matinee. She revolted at the idea, refused to consider herself sacrificable to his desires, and sent a polite note of refusal; on receiving which he procured a carbine and bowie-knife, said that he would not now forge letters hymeneal with the queen, went to an isolated spot, severed his jugular vein and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner."

FUNNIES.

"Why did you strike my dog? He only sniffed at you!" Visitor: "Well, captain, you don't expect me to wait till he has had a taste of me, do you?" Hotel porter: "Are you the man that was to be called for the 5:15 train?" "Yes." "All right. Then you can go to sleep again, sir; the train's gone!" "Walter, I saw your thumb in this soup as you were bringing it to me." "Oh it's of no consequence, sir. The soup wasn't hot enough to scald me." Omnibus driver: "Sure, an' there's no room for ye inside, ma'am, unless ye get on the top." The man who would like to see you—the blind man. Brother Ezekiel: "Hello, Brother Thomas! Hain't seed yo' lo' so long, since you've been spotted ter that Jehanah girl. Where yo' been keepin' yo' self?" Brother Thomas: "Hain't been keepin' myself 'n' Brother Zekiel; I've been 'tillin' wid my fadder-in-law."



QUESTIONS AND ANSWERS.

QUESTION 612. Has a church the right to rule for a member to appear before her and acknowledge that he is in fellowship with all the members before granting him a letter of dismission?

ANSWER 612. A member of any church against whom there is no charge and no recently developed report of immorality or unsoundness as to the faith is entitled to a letter of dismission in fellowship. If a member must believe in his heart that every member of the church of which he is a member is a Christian before he can get a letter than there is not an honest pastor in all the land who could get a letter if a member of the church he preaches to.

QUESTION 613. Did Tertullian teach trine immersion? The Dunkards say he did.

ANSWER 613. He did admit that it was used, but declared it was somewhat more than the Scriptures required. The Dunkards never have and never can meet this, "One Lord, one faith, one baptism." This is an authority one thousand times above a thousand Tertullians or apostate churches. We have no book on trine immersion.

QUESTION 614. We have a clause, or by-law, on our church-book authorizing our pastor to invite all visiting brethren to seats with us in our conferences and communions. What does this really mean? and to what rights and privileges does such an invitation entitle the visitor?

It evidently means that the visitor is allowed to sit down in the meetings of the church if he can find a seat, or it seats him as a member of the body, entitled to all the rights and privileges of any other member. If I am seated in the Southern Baptist Convention by contribution or gift I am to all intents and purposes a member of that body, and entitled to all its privileges. Conventionally understood it is simply a courtesy, and is usually limited as to privileges, as speaking upon any question under discussion, a liberty that is so liable to abuse, and is so often abused, that such a clause should be stricken from your church-book. If the church should desire the advice of a visitor present she can invite him to speak, and this would be the better way. But no church has the power to extend church rights and privileges to those not members of her body.

EDIGRAMS.

J C Jones of Lindale, Texas, renews and sends a new subscriber, thus proving his love for the Old Banner, says Dr Frost is getting better and better, and is developing the best talent on the continent, and that such a pen should not be idle. — W S Turner: If we have said that Cain or Abel was born in the garden of Eden it was a lapsus pennae. No child was born in Paradise. — We have an appalling number of queries on file. When we can get through with them we cannot tell. Brethren, take a little pity on us, and send no more until the first of September at least. — We have a letter before us on four small scraps of paper instead of on one fair sheet. We consign them to the wastebasket. Don't attempt to write until you can buy or borrow a sheet of paper. — Sister C Prater, Texas: You shall have the agency on the Sunset road. — Bro S J Shippy of Ellis county, Texas, renewing writes: "I love the Old Banner, and wish I could send you a nice list of new readers. I do think that the articles of Drs Frost, Murphy and Reviewer (can you not influence him to continue his reviews, they are rich) are worth ten times the price of the paper to any one who loves instruction in Biblical truth." — Bro H B Pitt of Whitaker, N C, at the close of a business letter adds: "I am now sixty-four, and expect to take your paper as long as you live (God grant it). We have a young preacher from the Seminary at Louisville, Ky, who refuses to read my paper when I offer it to him. He says you have split the Baptists of Tennessee, and that you are opposed to the Seminary." If he is a specimen of the moral work done by the Seminary we would be opposed to it; but we don't believe he is.

Prize the Lord all ye his slaves.

THE CROSS AND THE CROWN.

The cross for only a day,  
The crown forever and aye;  
The one for a night that will soon be gone,  
And one for eternity's glorious morn.

The cross then I'll cheerfully bear,  
Nor sorrow for loss or care;  
For a moment only the path and the strife,  
But through endless ages the crown of life.

The cross till the conflict's done,  
The crown when the victory's won.  
My cross nevermore remembered above  
While wearing the crown of his matchless love.

His cross I'll never forget,  
For marks on his brow are set,  
On his precious hands, on his feet and side,  
To tell what he bore for the church, his bride.

My cross I'll think of no more,  
But strive for the crown set before,  
That ever through ages my song may be  
Of his cross that purchased my crown for me.

The work of redemption done  
His cross and his crown are one.  
The crimson and gold will forever blend  
In the crown of Jesus, the sinner's friend.

Our Premium Offers.

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

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

EXPOSITIONS PARABLES PREMIUM.

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

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

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

The Western Recorder throws out a challenge which we hope some of our Pedobaptist friends will accept, not that we think they can successfully meet the proposition, but that they may have another opportunity of showing the weakness of their arguments: He says:—

"We know a man, and he has the money, who says he will pay any man one thousand dollars who will produce a single passage in the New Testament Scriptures where the Greek word baptizo can be properly translated by sprinkle or pour. Here is a chance for some of our Pedobaptist

Over thirty odd years ago, in our debate with Mr. Fly, we had a check for one thousand dollars, signed by three responsible Baptists, solid men, to be given him or any other man, if he would produce one precept for or example of infant baptism from the New Testament, the moderators to be the judges. He of course floundered through the discussion without producing it; and we subsequently published the offer in this paper for months, which resulted in the conversion of a young minister from Methodism, who is to-day the most eloquent and powerful Baptist D D in the Southwest.

THE LAMAN'S CONFERENCE.

The following was adopted by the Layman's Conference, which met in Nashville last month:—

The history of the denomination in this State has demonstrated that woeful apathy exists among the Baptist laity and ministers in regard to the active work in the various channels for organized effort, especially in the non-attendance upon church, associations and conventional gatherings, and an active participation in the work therein. In fact, from some cause, we have failed and are failing to come up to the work of the Lord in the way and manner it behooves every Christian to do. It is thought advisable that some means should be devised, some effort organized, to raise them up to

a sense of duty; therefore, the Baptist Layman's Conference has been called into being. The object and purpose of this Conference is to put forth such efforts as will induce our Baptist brethren, all over the State, to take a more active interest in the denominational work. We do not desire, nor is it the intention of this Conference, to interfere in any way with the organized work of the State Convention or of the various operations in the State.

We recommend that this organization be continued only so long as there seems to be a demand for it; that we pledge our hearty co-operation with the State Convention in all departments of its work; that three members be appointed who, with the chairman, vice president and secretary, be constituted an executive committee, and that this committee and the officers hold office until the close of the next meeting of the Conference; that they be charged with all the work during its vacation; that they be instructed to open correspondence with the various Boards of the Convention, and to correspond with and to cooperate with and assist them whenever in their power; that they are authorized to call upon any member of this Conference for any particular work that in their judgment requires to be done, and that they be instructed to procure a proper book and keep a permanent record of all the proceedings of the Conference and the committee, and that they be instructed to call a meeting of this body at such time and place as they may think the interests demand, that the executive committee of this Conference, to be hereafter appointed, be instructed to follow the plan of systematic benevolence.

1. To get each church in the State, by vote, at its regular conference meeting, to determine for itself how many collections it will take up for missions and benevolent works during each year, the collections to be divided according to the wishes of the contributors, or by action of the church.

2. That each member of each church, male and female, and other persons, be induced to subscribe some definite amount as the minimum sum to be contributed at each one of the stated collections.

3. That each church appoint a mission committee, consisting in part of sisters, with an active and efficient brother as chairman, whose duty it shall be to secure such subscriptions and collect the same and encourage the organization of the ladies' missionary society.

Your committee further recommend the organization of missionary bands in the Sabbath-schools all over the State, and that they use every proper means to interest all our pastors and churches in the adoption of these plans so that our denomination throughout the State, now so long inactive and inefficient, may be brought up to the performance of their full duty in the promotion of the cause of the divine Master.

Dr. Jordan introduced the following as a substitute for the foregoing, which was opposed by all present except P. T. Glas and the mover, and was rejected by the Conference:—

Resolved, that after having heard the aim and object of the meeting of this Conference thoroughly discussed, it is the sense of this body that there does not exist in any department of the field of the Christian work in which it could labor, anything that is not now occupied by the churches in their individual, associational and conventional capacities, therefore be it resolved, that this conference on its adjournment shall be sine die."

NEWS AND PERSONAL.

BY THE NEWS EDITOR.

Bro. Mahaffy 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.

Ed. J. F. Griffin of East Lyons, Mo., writes us as follows: "My health is excellent now, and I feel very thankful to God for having restored me

to health and usefulness again. The church here is moving on grandly. I am only preaching to her half the time. Since I took charge of the work here, fourteen months ago, there have been sixty-nine accessions, forty-seven by baptism and the rest by letter and restoration. The Lord has blessed me with another devoted Christian wife, who is truly a helpmate to me and a mother to my children. There is a fine prospect at this time for good crops; and if the people are blessed with good crops I can make money handling books. I baptized two yesterday, and still the work goes on. Our prayer-meetings are a feast to the soul."

Bro. John L. Calfee of Dallas, Lafayette county, Miss., writes: "I subscribed for THE BAPTIST about six months ago. I was then an intercommunionist, but I am now a local church communionist. There are eight members of our church, Poplar Springs, in favor of church communion, while all the others, about forty, are bitterly opposed to it. We discussed the question at our last conference. Four Baptist ministers were present. Broth. Metts, Riley and Ferrell, the pastor of the church, all claimed that Baptist churches of the same faith and order had the right to commune together, while Bro. P. P. Lanford favored church communion. He made a speech that was unanswerable, and no one attempted to make a reply. He took the New Testament and passed it round, saying that he would give his horse, worth one hundred and fifty dollars, to any one that would show him a single line in it in favor of intercommunion. No one accepted his proposition. Bro. Lanford is a true minister and a dear lover of the truth. We sympathize with Bro. Graves in his affliction. May the Lord give him strength to continue to labor in the gospel. We feel and know that he has done a great work for the Lord's cause."

Speaking of the necessity of a Baptist layman's conference Bro. Stacey Lord said at the meeting in Nashville last month that he had often felt that something was wrong with Baptist laymen. There were enough Baptists in Tennessee to take the world for Christ, and yet they did not take their own State. [Perhaps there is a wrong idea about the mission of Baptists. Are they to conquer anybody? They have no power nor authority to conquer anybody. They cannot give life, nor change nor subdue men's lives. Their mission is to bear to the world a message of good news,—that Jesus will save all who will believe in him. Baptists have no right to hope that more will be done than has been done. All that is required of them is to do their duty without calculating on results.] The question comes up whether the brethren will try to make a change or let things stay as they are. He said the Conference was needed to make the lethargic laymen feel their responsibility to themselves and to God. Some of the most talented men of the State who are members of the churches are so wedded to their business or profession that they leave the preacher and a few amen-corner brethren to run the church. We need it to make the business men to take more interest in the business part of the Christian work of our denomination, and to give nobility to the laymen who do their duty. Well, Bro Lord, is not the best place to make one feel the responsibility laid upon him right where the responsibility exists? And that is in the churches individually. Let us stir ourselves and each other up in the churches, and then the long-range meetings, which never can reach the real trouble, will not be so necessary.

The Baptist Layman; Who is he and what are his relations to the church and community? Remarks of W. P. Jones at the Layman's Conference: He said the layman was seen a good deal in the world, sometimes coming out of saloons he was sorry to say; sometimes in the shameful dances which are tolerated by Christians, and in all the fashionable amusements. He said he would do well more on what the layman ought to be than on what he was. He then pictured the model layman and wound up by saying he speaks on religious matters at all times, not showing the hesitancy which so many, especially ladies, do in referring to matters of this sort.

The church\* is to exclude the wicked. (1 Cor. v. 4, 5)

The church\* is to set apart ministers. (Acts i. 23, vi. 5)

The ordinances are committed to the local body to keep.

Each local church receives her members. (Rom. xiv 1)

The church\* is to exclude the wicked. (1 Cor. v. 4, 5)

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Prof. J. W. Rust said: The question had somewhat denominational bearing. He had been in churches where the pastor felt like he owned the church and membership; and he had been in churches where the people felt like they owned the pastor. One of the great questions to be learned at a meeting like this was what really was the relation between pastor and people. There was no relation or inclination, he thought, in any layman of a Baptist church which ought not sustain the pastor. He said it had been his pride that ever since he had been in the church he had tried to uphold his pastor. Nothing could be in the church in which laymen do not have a hand. The kind of layman wanted was one who could work all along the line, anywhere he was put. Dr. Abelson said that forty years ago he was Bro. Rust's pastor, and desired to hold him up as a model layman.

The above are extracts from remarks of brethren at the Layman's Conference last month.

CONTRAST OF CHURCHES OF CHRIST AND SYNAGOGUES OF SATAN.

SHOWING THEIR DISTINCTIVE MARKS.

SCRIPTURAL MARKS OF A CHURCH OF CHRIST.

MARKS OF THE STRONGHOLD OF SATAN, OR FALSE CHURCHES.

I. It consists of persons who profess faith in Christ, to have been saved before entering the church, and only such.

II. All of its members have been baptized upon a profession of their faith.

III. It is a local organization and independent of all others.

IV. It has Christ alone for its king and law-giver, and recognizes no other authority above its own.

V. It holds that the Holy Spirit seals our salvation.

VI. It holds as articles of faith the fundamental doctrines of the gospel.

VII. It began with Christ, and has continued to the present time, and will be received at Christ's coming.

VIII. It never persecutes for conscience' sake.

IX. No apostate church can be a church of Christ.

X. Each local church receives her members. (Rom. xiv 1)

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I have compiled these marks for the benefit of those who cannot arrange in order the differences between a church of Christ and a church of Satan. Young ministers will do well to study these carefully, and file for future reference. These are designed to be read in connection with my Thoughts on the Symbolic Church, No. II.

I promised this earlier, but owing to my confinement in the sick room, during day and night a son who was very low with pneumonia, I fell behind my promise. He is now convalescent.

C. C. McDANIEL.

OUR FOREIGN LETTER.

WM. NORTON, ENGLAND.

THE POPE AND HIS TRIPPLE CROWN. WHEN the pope lost the States of the church in 1870 he lost the sovereignty which was symbolized by his tripple crown. Sir Isaac Newton, writing on the prophecies of Daniel (about 1730), said that in a book printed at Paris in 1688 there was a representation or draught of a piece of mosaic work which Pope Leo III. (pope from 795 to 816) caused to be made in his palace, and which still remained there when that book was published. The mosaic work represented the apostle Peter, with three keys in his lap, reaching the pallium (the mantle of an archbishop) to the pope with his right hand and the banner of the city of Rome to Charles the Great of France with his left. Near the pope were Latin words, meaning, "Our most holy Lord, Pope Leo," and near the king those, "To our lord, King Charles," and under the feet of Peter this prayer, addressed to him, "Blessed Peter, give life to Pope Leo, and give victory to King Charles." This monument gives the title of king to Charles, and therefore was erected before he was emperor, that is, before 800. It was created when Peter was reaching the pallium to the pope, and the pope was sending the banner of the city of Rome to Charles, that is, 796. By Peter giving the pallium to the pope with his right hand and the banner of the city to the king with his left, and by naming the pope before the king, may be understood that the pope was then reckoned superior in dignity to the kings of the earth. The banner of the city of Rome was sent to Charles in 796 as a signification that Charles should come and subdue the senate and people of Rome to the pope, as he had done the exarchate of Ravenna and the kingdom of the Lombards. The prayer was that in this undertaking God would preserve the life of the pope, and give victory over the Romans to the king. The three keys in the lap of Peter signify the keys of the three parts of his patrimony, that of Rome with its duchy, which the pope claimed and was conquering, and those of Ravenna with the exarchate, and of the territories taken from the Lombards, both of which he, the pope, had newly conquered. These were the three diadems whose keys were in the lap of Peter, and whose crowns are now, that is, in the time of Newton, worn by the pope, and by the conquest of which he became the little horn of the fourth beast of Daniel.

Mr. William Johnston, member of parliament for part of the city of Belfast, said lately in a letter to the Belfast Weekly Telegraph: "I have in my hand a medal struck in the second year of the pontificate of Leo XIII. [the present pope], which has on its reverse side a female figure of Rome, wearing the tripple crown, and round the figure this inscription in Latin, 'The nation and kingdom which will not serve me shall perish.' Leo XIII. was crowned March third, 1878, so that this medal was struck in 1879. The representation of Rome as still wearing the tripple crown though the pope has lost the States of which this device represents him to be the tripple king is doubtless intended to assert anew his claim to them, and the inscription is doubtless intended to indicate that he will use his utmost power to destroy all nations which do not claim him. Mr. Johnston says that this medal is a Papal warning of the danger, as far as Rome is being it shows, of Protestant England."

It consists of those who repeat the creed, and enter the church, and receive its ordinances in order to be saved.

Many of its members were baptized in infancy, before they could believe, and some are sprinkled in infancy and never baptized.

It is not a local, independent organization but a vast hierarchy.

It has a pope and bishops for its head and law-giver, and receives Christ's law as subordinate to theirs.

It holds that the ordinances seal our salvation.

It denies the fundamental doctrine of salvation by faith, and makes it depend on works and sacraments.

It began long after the apostles were all dead, and will be destroyed at Christ's coming.

It has always done so by finer imprisonments and death when it had the power.

If it ever was a true church it apostatized when it became a persecutor of the truth and persecutor of those who held to Christ and his truth.

Its ruling officials receive members.

Its pope or bishop or ruling clergy excommunicate and anathematize whom they please.

Its ruling clergy set apart and ordain all its ministers.

Its ordinances are called sacraments, and are in the keeping of the clergy.

Each local church receives her members.

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\*Local bodies. See Ten Days' Travel in Search of the Church, by A. G. Haynes.

Are you prepared for the coming of the Lord?





This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low cost, short weight, cheap or phosphate powder.

MASON & HAMLIN ORGANS.

Highest Honors at all Great World's Exhibitions since 1867. 300 styles, \$25 to \$200. For Cash, Easy Payments, or Rental. Catalogue, 46 pp., 40c, free.

PIANOS.

The new mode of piano construction invented by Mason & Hamlin in 1852 has been fully proved, many excellent experts pronouncing it the "greatest improvement made in pianos of the century."

MASON & HAMLIN ORGAN & PIANO CO., BOSTON, NEW YORK, CHICAGO.

Advertisement for Bailey's Compound, featuring an illustration of a person and text describing its benefits for various ailments.

Advertisement for Parker's Hair Balm, featuring an illustration of a person and text describing its benefits for hair care.

Advertisement for Parker's Hair Balm, featuring an illustration of a person and text describing its benefits for hair care.

Advertisement for travel via Burlington Route, listing various cities and travel agents.

Advertisement for \$25,000.00 in gold, with details about the offer and terms.

Advertisement for Arbrocker Coffee Wrappers, listing various coffee products and prices.

Satisfactory Explanation. Customer—I must say I don't like this milk. Milkman—Why, what's the matter with it? "Just look at it. Don't you see that it is blue?"

Last fall a Maine farmer put a letter in one of a lot of barrels of apples he was packing, asking the buyer to write to him. The other day he received a letter from an apple-dealer in Bradford, England, who said that he had bought the apples at auction in Liverpool.

"Sitting on ice" is a theatrical phrase for a house that does not expand.

Sick headache is the bane of many lives. To cure and prevent this annoying complaint use Dr. J. H. McLean's Little Liver and Kidney Pills.

We stand serene at sunny points in life, and to them who smile at seeing us glad say nothing of the interval of storms.

Hood's Sarsaparilla is peculiar to itself and superior to all other preparations in strength, economy, and medical merit.

We sometimes spend useful time in criticizing others' work that we would better spend in prosecuting our own.

The proprietors, Tichenor and Sherrouse, Baton Rouge, La., place Dr. Tichenor's Antiseptic squarely on its own merits, and ask no favor other than fair trial.

If good people would but make goodness agreeable, and smile instead of frowning in their virtue how many would they gain to the good cause!

Persons who lead a life of exposure are subject to rheumatism, neuralgia, and lumbago, and will find a valuable remedy in Dr. J. H. McLean's Volcanic Oil Liniment; it will banish pain and subdue inflammation.

It is well known to all experienced minds that our earnest convictions are often dependent on subtle impressions for which words are quite too coarse a medium.

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

He who does no good gets none. He who cares not for others will soon find that others will not care for him.

No Opium in Pico's Cure for Consumption. Cures where other remedies fail. 25c.

Religion is no more possible without prayer than poetry without language or music without simon-peters.

All manner of inflammation, external or internal, is controlled by Dr. Tichenor's Antiseptic.

Far better than the harsh treatment of medicines which horribly grip the patient and destroy the coating of the stomach. Dr. J. H. McLean's Chills and Fever Cure by mild yet effective action will cure. Sold at 50 cents a bottle.

The Sabbath is a permanent provision for rest, worship, good works, charitable ministries, higher education, and exaltation of the character and des'roy of all mankind.

Frequently accidents occur in the household which cause burns, cuts, sprains and bruises; for use in such cases Dr. J. H. McLean's Volcanic Oil Liniment has for many years been the constant favorite remedy.

The withered leaf is not dead or lost. There are forces in it and around it, though working in reverse order, else how could it rot? Despise not the rag from which earth makes corn.

Coughing with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy, and that is Hale's Honey of Horehound and Tar, an absolute and immediate cure of all pulmonary complaints. For sale by all druggists at 25c. 50c and \$1.

How natural Joseph's brothers made a villain to him, and admired him and did him honor, when they found the poor outcast a prime minister, and with ever so much money.

Undue exposure to cold winds, rain, bright light or malaria, may bring on inflammation and soreness of the eyes. Dr. J. H. McLean's Strengthening Eye Salve will subdue the inflammation, cool and soothe the nerves, and strengthen weak and failing Eye Sight. 25 cents a box.

The promises of God are spiritual funds to our credit in the bank of faith. We can draw on them freely according to our need.

THE MOTHER'S FRIEND. Not only shortens labor and lessens pain, but it greatly diminishes the danger to life of both mother and child if used a few months before confinement. Write to the Bradford Regulator Co., Atlanta, Ga.

The true Christian is like the sun, which pursues his noiseless track, and everywhere leaves the effect of his beams in a blessing around him.

"OVER AND OVER AGAIN." Repetition is sometimes the only way to impress a truth upon the mind. Accordingly take notice that Dr. Pierce's "Pleasant Purgative Pellets," (the original Little Liver Pills) continue to be wonderfully effective in cases of sick and nervous headache, constipation, indigestion, rush of blood to the head, cold extremities, and all ailments arising from obstruction of the bodily functions.

If we cannot understand the mysteries of redemption, we can put ourselves under the protection of divine love.

ERYSIPELAS AND OBSTINATE ULCERS. Boils, Carbuncles and Running Sores of every kind are cleansed, the poison germs destroyed and a speedy cure effected by using Darby's Prophylactic Fluid.

"I have been afflicted with the Erysipelas. Nothing would heal the sore or stop the running. I used Darby's Prophylactic Fluid and found a speedy cure. Have also tried it in several other cases and it proved effectual."—S. P. GREEN.

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This is the first, most widely circulated, and, in its revised form, the most complete manual for pastors ever published. It embraces rules, forms of observance, and helps for all their professional duties.

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THE SCIENCE OF LIFE.

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MERRELL'S FEMALE TONIC.

It is prepared solely for the cure of complaints which afflict all women... Merrell's Female Tonic is recommended by doctors.

It can be used for your Female Tonic, that I have been using it in my practice for over 15 years. As a Uterine Regulator it is equal to any medicine of 15 years' standing, and is a most reliable and safe remedy for all the ailments of the female system.

B.A. FANNESTOCK'S VERMIFUGE.

It is a powerful and reliable medicine for the cure of all the ailments of the female system... B.A. Fannestock's Vermifuge is a most reliable and safe remedy for all the ailments of the female system.

Bradfield's Female Regulator.

It is a powerful and reliable medicine for the cure of all the ailments of the female system... Bradfield's Female Regulator is a most reliable and safe remedy for all the ailments of the female system.

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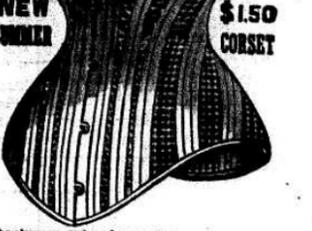
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Old Series—Vol. XLII.

MEMPHIS, TENN., JUNE 4, 1887.

New Series—Vol. XX. No. 2

## Our Pulpit.

### BAPTISM OF THE HOLY SPIRIT.

BY ELB. G. L. ELLIS, OF MARTIN, TENN.

Read before the West Kentucky and West Tennessee Minister's meeting at Trezevant, Tenn., May the eighteenth, 1887, and furnished for publication in THE TENNESSEE BAPTIST by request of the editor-in-chief.

THOSE who claim and contend for a baptism of the Holy Spirit contend also that the baptism of the Holy Spirit and conversion are one, but it appears to me that an examination of the Scriptures on this subject would show the fallacy of this position.

They also claim that the baptism of the Holy Spirit and the baptism of fire are for the same persons, but let us see. The first baptized in the Holy Spirit were the apostles and perhaps other members of the church at Jerusalem on the day of pentecost, all of which were the disciples and first followers of Christ, and hence were previously converted. John the Baptist in speaking of the baptism of the Holy Spirit, Matt. iii. 10, 12, shows who were to be baptized in fire. One part of the multitude addressed, represented by the fruit-bearing trees, which were to stand, and the other part by the non-bearing which were to be cut down and cast into the fire, and again the first part by the wheat which is to be garnered, and the second part by chaff, which is to be burned up, showing very clearly to my mind that it was the fruit-bearer, or wheat that was to be baptized in the Holy Spirit, and the non-bearer or chaff that was to be baptized in fire.

Christ, addressing the disciples, separated from all others as recorded in Acts I. 5 brings out the same facts and distinctions, saying: "Ye shall be baptized in the Holy Spirit not many days hence," (Revised Version), and as he was only addressing disciples he says nothing of the baptism in fire, but teaches them to remain in Jerusalem until he should send the promise of the Father upon them, and they should be endued with power from on high, which shows there would be a giving of power by the baptism of the Holy Spirit, and that it was not the power to become a child of God, is evident from the fact that that power is given when we believe. John I. 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." As to what the power was that was given by the baptism of the Holy Spirit will be noticed hereafter. I pass on stating that my convictions are that in every place where this baptism was received by any person it was believers, converted persons, that received it, which an examination of Scripture relative to it will show.

Matt. iii. 11: "I indeed baptize in water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you in the Holy Spirit, and in fire." (Revised Version). John baptized only those who brought forth fruits meet for repentance, and only those received the promise of the baptism of the Holy Spirit, which is shown very clearly by Mark I. 8: "I baptized you in water, but he shall baptize you in the Holy Spirit."—Revised Version. Nothing said about baptism in fire, because only those baptized in water are spoken of. Luke iii. 16: "I indeed baptize you in water, but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose; he shall baptize you

in the Holy Spirit and in fire." John I. 33: "And I knew him not; but he that sent me to baptize in water, he said unto me, upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptizeth in the Holy Spirit." Acts I. 4, 5: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said he, ye heard from me; for John indeed baptized in water, but ye shall be baptized in the Holy Spirit not many days hence."—Revised Version.

Here the Master is speaking to the apostles, and it is evident from the language that he had previously spoken to them on this subject, which we find in Luke xxiv. 49: "Ye are witnesses of these things. And, behold, I send the promise of the Father upon you; but tarry ye in the city until ye be clothed with power from on high."

In the above we find the Savior referring to the giving of power to the disciples in order to the performance of a certain duty required at their hands for the performance of which they had not the requisite qualification or power, which duty we may learn from the Lord's own words in immediate connection. Luke xxiv. 48, 49: "Then opened he their minds that they might understand the Scriptures; and he said unto them, thus it is written, that the Christ should suffer, and rise again from the dead the third day, and that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem."

Just what the apostles were to do in all the nations is what they lacked the ability to do, and 'is what the baptism of the Holy Spirit was to supply. So let us look to the promise. Acts ii. 18: "Yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit, and they shall prophesy." Upon the fulfillment of which we hear, Acts ii. 14: "And when the day of pentecost was now come, they were now together in one place. And suddenly there came from heaven a sound as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues, parting asunder like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."—Revised Version. "As the Spirit gave them, (disciples) utterance in or power to speak in the tongues or language of all the nations represented in the vast congregation then assembled, for the declaration is, "And when the sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they all were amazed and marvelled, saying, behold, are not all these who speak Galileans? and how hear we every man in our own language, wherein we were born."

By the foregoing we see just what the apostles lacked, and what the baptism in the Holy Spirit supplied, that is, they were enabled to preach the death, burial and resurrection of Christ, with repentance and remission of sins in his name to all nations, beginning at Jerusalem, testifying in that great and notable day, "And it shall be that whosoever shall call upon the name of the Lord shall be saved," regardless of nationality, as God put no difference between Jews and Gentiles in the matter of their salvation.

We shall find by a further examination of the subject that there invariably followed the baptism in the Holy Spirit the bestowal of miraculous

power, speaking with tongues, etc. Acts x. 45: "And they of the circumcision, who believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God." Acts xix. 6: "And when Paul had laid his hands upon them, the Holy Spirit came on them, and they spake with tongues and prophesied."

Here another fact is brought out that by the laying on of the apostle's hands the Holy Spirit came on them. From other Scriptures we learn that by the baptism in the Holy Spirit there was given to the apostles power to heal the sick, raise the dead, etc., but the invariable result was when any one was baptized in the Holy Spirit they spake with tongues. Hence I am well satisfied that conversion and baptism in the Holy Spirit are not one and the same, and that no one in our time has been baptized in the Holy Spirit, or even since the days of the apostles, or else we should see the same or similar results follow as did in their day. Perhaps some one would call my attention to I Cor. xii. 13: "For in one Spirit were we all baptized in one body, whether Jews or Greeks, whether bond or free." But the plain evident meaning, according to the ripest scholarship of this age is that when one was baptized, he was baptized with respect to one body, a body of Christ, a church, and the passage has no reference to baptism of the Holy Spirit, but the immersion of a believer in water in the name of the Trinity.

I believe that many, if not all in the early days of the church, received somewhat of the miraculous of the Spirit, because they had no written word to guide them, and the Savior said, "That when he is come, that is the Spirit, he shall guide you into all the truth." And it does not specify each of you apostles, but Christ speaks as to a body. Eph. ii. 20 speaking of a church, says: "Built upon the foundation of the apostles and prophets." And the same apostle tells us, Eph. iii. 5, "That the mystery of Christ was revealed unto the apostles and prophets by the Spirit. We learn from I Cor. xii. 10 that some had the capacity for discerning spirits, which corresponds precisely with Joan's "Beloved, believe not every spirit, but try the spirits." And then with I Cor. xiv. 29 "Let the prophets speak by twos and by threes, and let the others discern." Once more Paul to the Thessalonians, I Thes. v. 19, 21, "Quench not the Spirit; and John gives as the reason for his instruction, "There are many false prophets gone out into the world."

If the churches did not possess somewhat of the miraculous as bodies how were they to discern the spirits, try the spirits, and prove all things? for it is evident they had not a completed Bible as we now have, and it is equally evident that it was the duty of the churches to do these things, as it is the duty of the churches to-day to try the teachings put forth by men, and to right that which is not in accordance with God's word. But the necessity for the miraculous of the Holy Spirit in these respects passed away when he had given the churches a complete Bible. And the churches to-day are to accept the Bible as an all-sufficient rule of faith and practice in both word and doctrine, hence, I as a member of the church and minister of the gospel am forced to reject the teaching of every one in that he claims a baptism of the Holy Spirit in these latter days, for the reason that such teaching has no foundation in fact and no place in the Scriptures, but only in the mind of erratic men.

I must also decide from the facts of Scripture that he who prays for the baptism of the Holy

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—Once a wind-mill shall have been put up the power will cost nothing. It will not only pump water, but grind grain, operate a saw, turn the grindstone and perform other valuable services.

—Most kinds of fruit trees thrive best on rolling land. Hardy grapes do well on almost any soil with a little care. Sandy ridges are best adapted to their growth, but sand and leaf mold mixed with underdrained clay will produce large vines and fine yields of fruit.

—A very handy, cheap and easily constructed milking stool is made by nailing a piece of board some eight inches square on the end of a piece of thick board or plank of like size, and any height you choose.—Farm Field and Stockman.

—A half bushel of coal ashes fresh from the cellar or shed, that have not been exposed to weather, thrown around and heaped up, against quince, apple and peach trees will form a preventive to the borer's work. A pint of salt mixed with the ashes will make it all the better.—National View.

—It is a bad practice to rely too much on artificial coloring to give butter a golden tint. The best butter-makers secure a natural color by judicious feeding, and if they find it necessary to color the butter at all, but little of the artificial color is needed. No artificial coloring matter can compare with the golden, waxy hue which well-fed and cared-for Jerseys give.—Troy Times.

—Whenever sheep are afflicted with tick, or other animals with vermin, it indicates a low condition of the system, caused either by the vermin in the first place or improper feeding. The better the condition of the animals the less liability to attack. They will not improve until relieved, and the longer this is delayed the more difficult it will become.

—It is claimed that the method of using electricity to induce horses to stand quiet while being shod has proven successful. It consists of an induction coil, a dry battery and an arrangement for giving a "shock of graduated intensity" to the animal under treatment. A French journal says that the most vicious horses subside into quietness upon the application of this device.—N. Y. World.

—The graduates and former pupils of Whiston Seminary, Norton, residing in and about New York, have formed an alumni association, with Mrs. Kate Upson Clark, of Brooklyn, for president.—Congregationalist.

—During the past twenty-five years the British and Foreign Bible Society have sold in Italy 126,486 copies of the entire Bible, 450,177 New Testaments, and 208,000 portions of single gospels, etc., making the total issues nearly a million and a quarter.

—There are said to be about sixty Protestant communities in Spain with 14,000 openly professed Protestants, and hardly a large town without a regularly organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.

—The late Thomas Foster, of Newburyport, by his will, divides the residue of all his property among the North Congregational Church of Newburyport, the Home Missionary Society and the American Board of Commissioners for foreign missions, in equal shares.

—Two hundred and fifty thousand dollars have been subscribed for the new mission school to be opened in Chicago by Moody and Sankey. John B. Farnsworth gives \$100,000, Mrs. George McFarlane is down for \$50,000 and the remaining \$100,000 is subscribed in sums of \$1,000 and less.

—While I am here I will be a child as home with my God; the whole world shall be His house to me; and when I ascend into the upper chamber I shall not change my company nor even change the house. I shall only go to dwell in the upper story of the Lord's house forever.—Spurgeon.

—Henry D. Cogswell, of San Francisco, has devoted \$1,000,000 to the founding of a school of technology, where any boy or girl over fourteen years of age shall receive free instruction in those practical studies in which the common school system is deficient. Pupils will first be instructed in the use of tools and how to handle them. Succeeding to this preliminary teaching the pupils will be carried by easy and regular gradations through a four-years' course, at the end of which time the graduate is expected to be turned out a finished workman.—Chicago In-quirer.

**WIT AND WISDOM.**

—'Ef yo' want a good 'ouse git one ob a lassy man.—Judge.

—The heart is a magnet whose opposite poles are sorrow and joy.—William Proctor.

—A small boy and a gun are harmless when apart, but they make a terrible combination.

—It is all right to build a castle in the air, provided you can manage to put a foundation under it afterward.

—A person with a cork leg, cork-screw eyes, blue bottle nose and jug-handle ears must be full of spirits.—Whitwell Times.

—A St. Louis woman has invented a wash-board for which she has been offered \$3,000. It has a pocket in it to hold a cud of gum.

—You ask in what poets can be useful. Simply this—in permeating civilization with light. Art for art's sake may be very fine, but art for progress is finer still.—Victor Hugo.

—Do not imagine, my boy, that you are the luminary around which society revolves. The cook imagines that his crowing awakens the sun, but the fact is, the sun awakens the cock.—Boston Transcript.

—'I has bin movin' round on top dis yairth moss' eighty y'ars now, an' it am my solemn belief dat de pusion who pays de least attention to do de best enjoys life thirty-three per cent de best."

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