

# THE BAPTIST.

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

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

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XLII.

MEMPHIS, TENN., NOVEMBER 19, 1887.

New Series—Vol. I. No. 25

## Our Pulpit.

DEMAS.

A PARODY ON THIS PRESENT AGE.

REPORT OF A SERMON BY REV. J. M. HALDEMAN OF THE FIRST BAPTIST CHURCH, NEW YORK, OCT., 23, 1887. BY C. HOYCE.

"For Demas hath forsaken me, having loved the present world, and is departed unto Thessalonica." 2 Tim. iv. 10.

SOME men's biographies are written in one line. There is but a brief record of the life of this Demas. Little is given to satisfy the questions of the world. Who was he? What was he? Yet we know enough of the principles that governed his life, of course of action, and of the result. Yet so potent with meaning is this little that I shrink from touching it.

So much is clear. Demas was a Christian. He attended the meetings of the church regularly, regardless of the weather. For such was the rule and the regular custom of those early gospel churches. Such practice was considered one of the first duties of every member. And Paul exhorts the Hebrews, not to forsake the assembling of themselves together, as the manner of some is, which shows some delinquents from the general observance. And not only did Demas "wait on God," but he must also have borne public testimony to the truth as it is in Christ Jesus. Nor can there be any question that he believed in the doctrine of the cross, and in the unity of the church, as one body, not preferring one above another, doing nothing by partiality.

Demas was an admirer of Paul, and his love for this apostle was crystallized into an energy of purpose that carried him even to Rome to offer his services to the great founder of churches. He did "run well" for a time, was an enthusiastic disciple at first, and apparently in the very front of the picket line.

But from the outset he would not receive the truth fully. Yet Paul had ably instructed him concerning the present dispensation, showing that this world is governed by Satan, the prince of the world, which is a temporary affair, and in its last stage, and that it would become more unbelieving, more riotous, as "in the last days perilous times shall come," Paul declared. And Peter also wrote "the end of all things is at hand." And Paul had written to the Hebrews: "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "And unto them that look for him shall he appear the second time, without sin unto salvation." Thus, with the testimony as clear as the flashing of the light in the noon-tide sun, Paul had witnessed that the cross of Christ had redeemed him not only from sin and death, but from bondage, and had lifted him into union with God, and into the freedom of his saints in light, out of this age into that to come. About this age to come Paul always grew eloquent, the age in which the Christian would be to the front, no longer condemned and persecuted, in which the nations should walk in the light of the glorious City, the Bride of the Lamb, the beloved of God's new world, the glory of heaven, and the light of earth; in which heaven and earth shall touch each other, and interchange. In short, that the cross not only separates the believer from this age, but that he should walk in it as a pilgrim, a stranger, seeking "a better country," even "a heavenly." The companionship of Paul was a living education in the responsibility and power of the life "hid with

Christ in God," unbiased as he was by the witcheries of this world, and separate from its principles and its economy.

Demas heard Paul daily, preaching in his own hired house in Rome, but he missed the central point of Paul's teaching. He did not receive the mighty prophecies of God's truth, he did not fairly lay hold of the very point of the Christian's hope, the illuminating power of the Spirit-given hope, looking for "new heavens and a new earth, wherein dwelleth righteousness." Demas could not deliver himself from the love of this present world. And there is one thing often sought, but never found, neutrality. Nature abhors it. It cannot be found in the natural world. Neither can the world find it in friendship, or in business. We cannot find it in religion, for there comes the memory of the Galilean, who said, "He that is not against me, is for me."

Demas saw, for he was not a fool, he comprehended that he must take the cross and lay it upon the temptations and witcheries of this world, or put Christ aside, and identify himself with this age that he must be for or against the world. He decided to be for it!

Perhaps he reasoned somewhat in this wise: "I am in the world, and something is due to its principles, and its customs. I have its appetites, and it seems necessary to yield in a measure to their demands." So he began to think that there was a limit even to Paul's teaching, a limit even to the consecration of his life to Christ.

But the singular point is, no sooner had he re-entered the element of the world, than he found he loved it. His name, Demas, broken up, means love of popularity and ease. He had a nature akin to the world, a part of it. There was in it no more of his mother's heart than of the earth's dust. A nature akin to everything in the world, self-joy, accretion, a tongue ready to taste, and to find a pleasure in the wine that glows, ruby red in the cup, an ear open to listen to the witcheries of the world; a response in his heart, and a power to answer. And when he accepted, and tasted, the veil was taken off, and he saw the great possibilities of present enjoyment, and grew stronger to take more and more and more ever more. The man who yields to any temptation begins a sum in addition, that grows larger and larger till it weighs him down in failure and descent, and spiritual death.

The world to come grew very small in his view. He put his finger on the gold of this world, and then he cared very little for the gold of the New Jerusalem, since that is pure, "as it were transparent glass." This is opaque, that crystal clear.

And so the voice of this world grew louder and louder, that of heaven fainter, and ever more faint. He felt the sweep of the world's rising tide, and was wafted along over its rapid course, inhaling the sweetness of its flow, and lulled by its siren songs until this present world seemed to embody all of life and joy.

The world coming, the "New Earth," grew small and was little in his thoughts, and to live for it seemed more quixotic folly, while the present held up its full cornucopia ready for his taking.

He had two natures. Christ had given him one nature with the power and potentialities of the world to come, and he had for a time realized, and exercised them in a measure. He left all his old friends, his opportunities at home, and went to Rome, and gave himself, his love and his strength to Paul, and was used by him in his Master's service. At that time he never thought of this world's

pleasures, though he was in its queen city, and could not walk its streets without perceiving its art galleries. Then he had put the present life aside, and gave little thought to its famous circuses, its gladiatorial fights, or the fashionable choruses, just imported from Greece. He did not see and hear them. As he had bound himself to Paul, to Paul who wore a strange bracelet forged by the superstition of the Jews, and the despotism of imperial Rome. He kept close to Paul, and the things of this world were held in abeyance for a while. But when he began to yield to them, he found himself a half-starved man, on the other his fleshly nature. He had thought it dead, and it showed itself full-grown. All at once he saw that he must feed the now nature continually with the enfoldment of God's heart beating along side with it, looking forward to the glorious inheritance of the saints in the coming age.

But that age and its food seemed too far off. He thought he could not reach it. This was ready to his hand. And so he kept on feeding the nature of this world, and lo! it grew plithoric, and called even for more, while his spiritual was withering, meager, starving. He had plumed it to the wall with the stiletto of common sense. And Demas, the "fellow-worker" of Paul, of Christ, fellow-worker, became a slave of this present world. And Paul was no longer popular. He was a prisoner without hope of release, and near to death, a ruined man in the world's estimation. And so misunderstanding was kindled and grew, and Demas forsook Paul. He left him when most needed, when he should have been most faithful.

Old Chrysostom, the silver-tongued preacher of the cross stated that Demas went to Thessalonica because there was a gold mine there. And so he left Paul, left the service of Christ. He loved this present world, the world that would behead Paul, crucify Peter, and throw John into a chaldron of boiling oil; the world that crucified his Lord, and whose way has been since marked with crosses for two thousand years.

His estimate was easy. He was governed by the principle of selfishness. His character consisted not in what he was, but in what he had. It was not of the concrete but of the aggregate. He was worth nothing to his fellowmen, nothing to God, for he was no longer an illustration of the power of the cross.

But we shall meet Demas again. When Christ comes to inaugurate his splendid reign, the new economy of the world to come. He will call for Paul and his record. And a voice from heaven will answer: "Paul has fought a good fight, he has finished his course, he has kept the faith! Give him the crown of righteousness!" and all heaven shall resound with the swelling, triumphant cry, "Crown him! Crown him!"

But when he calls for Demas there will be silence till Paul utters sadly: "Demas forsook me, having loved this present world." And James will say, "Whosoever will be a friend of the world is the enemy of God." And John will repeat: "If any man love the world, the love of the Father is not in him."

And the voice from heaven shall cry: "Take away his crown! He shall suffer loss!" And all heaven will respond: "Take away his crown! He shall suffer loss!"

And as the mighty sound dies away a voice is heard: "Saved, yet so as by fire!"

THE PENALTY OF SIN. WHAT IS IT?

BY A. J. FROST, D.D., SAN BERNARDINO, CAL. NO. XI.

THIS my son was dead, and is alive again, he was lost, (apollous) and is found." Luke xv. 24. He was not dead in reality, though dead practically since he was of no use to himself, or to anybody else, so long as he was a prodigal. And the very fact that he was lost, is proof positive of his existence, and hence the term lost, cannot mean non-existence. "Fear Him who is able to destroy (apollous) both soul and body in hell," Matt. x. 28. "Does not this teach annihilation?" says the Cessationist! "Can anything be lost of a man when he is destroyed soul and body in hell?" Not if destruction means annihilation. But we believe that destruction is something far worse than annihilation. To destroy in Gehenna means to ruin, to deprive of all usefulness and happiness, and this is infinitely worse than annihilation.

Destruction does not mean annihilation, when spoken of animals and things, how can it mean any more when spoken of the bodies and souls of men?

It does not mean annihilation when spoken of sheep, silver, or bottles, for the same Greek word is used—how then, when spoken of men?

Destruction is affirmed of good and bad men alike, but are good and bad men to be annihilated? Now if apollumi, to destroy, to lose, never means to annihilate in this world, how can it mean annihilation in the next world? If the word itself implies existence how can it imply non-existence. And yet Annihilationists admit that this word and its derivatives are the strongest words in the Greek language to express extinction of being.

This leads us to examine one or two derivatives, and thus remove entirely the foundations of Annihilationism.

Concerning apollumi and its substantive apoleia. It is conceded by Annihilationists that none are more significant of loss of life. Apoleia occurs twenty times and is variously translated, destruction, perdition, damnation, waste, pernicious ways. In no passage does it mean annihilation. In 2 Pet. ii. 1 we read: "They bring upon themselves swift destruction," (apoleian) 2 Pet. iii. 16: "Unto their own destruction," (apoleian.) Acts viii. 20, "Thy money perish" (litera, be to destruction) (apoleian) Rom. ix. 22, "Vessels of wrath fitted to destruction," (apoleian) "Destruction," in all these passages, means either physical death, or moral ruin, but it is admitted that neither physical nor spiritual death affect the soul's existence, hence destruction, in either sense, does not mean annihilation.

In other passages apoleia is rendered perdition or damnation. 2 Thess. ii. 3. The son of perdition. Heb. x. 39. "Who draw back unto perdition," Phil. i. 28, "An evident token of perdition" 2 Pet. ii. 3. "Their damnation slumbereth not." 2 Pet. ii. 1. "Small bring in damnable heresies." Now since perdition or damnation must be physical or spiritual death, they cannot be annihilation, unless it is first proved that death in either sense is annihilation. But it has been conceded that spiritual and physical death are not annihilation, hence perdition and damnation are not annihilation. It becomes more and more apparent how fatal is the concession of White, Pottingell, Moncrief, Hudson, and others, that death is not cessation of existence, since every term synonymous with death, physical or spiritual, like destroy, perish, lost, destruction, damnation, cannot mean cessation of existence.

We call special attention to another substantive (olethros) a derivative of ollumi. 2 Thess. i. 5-9. "Who shall be punished with everlasting destruction (olethron aionios) from the presence of the Lord, and from the glory of his power." However destructive ollumi and its derivatives olethros may be, they come far short of apollumi and its derivative apoleia. If these latter terms do not mean annihilation as has been repeatedly shown, much less do the former which are confessedly weaker forms of expression. If a person can en-

sure all that apollumi and apoleia mean, and yet remain in existence, he can certainly endure the full force of ollumi and olethros, and not cease to exist.

Mr. White says: "Destruction means destruction, and nothing else." True, but what does destruction mean? If destruction means physical or spiritual death, or both, Mr. White has admitted that this is not annihilation. But if destruction means annihilation why need it be termed everlasting destruction. Everlasting annihilation is meaningless, contradictory and absurd. Annihilation is everlasting in the nature of things, and admits of no qualifying term. But the text actually describes the destruction. It is destruction. It is destruction from the presence of the Lord, and from the glory of his power. It is separation, not annihilation; it is banishment from God's glorious presence. Separation and banishment both imply existence, and hence can never mean non-existence.

In 1 Thess. v. 3 we read: "When they shall say peace and safety then sudden destruction (olethros) cometh upon them, and they shall not escape." Destruction is here opposed to peace and safety, from which there is no escape. It cannot therefore mean annihilation, for that would certainly be a way of escape.

1 Tim. vi. 9: "They that will be rich, fall into temptation, and a snare, and in many toils and hurtful lusts which drown men in destruction and perdition." If destruction means annihilation, then men are drowned first in annihilation, and then in perdition! The meaning evidently is that rich men often are ruined by their foolish and hurtful lusts, and go to perdition in consequence. We have now examined the strongest words in the Greek language to express destruction.

An eminent writer upon Conditional Immortality admits this in the following language. In his comments on 1 Tim. vi. 9 the passage under consideration, draws men in destruction (olethron) and perdition (apoleian) he says: "As the Greek language does not afford two stronger expressions than these for denoting the idea of literal death and extinction of being, it requires a large amount of evidence to prove that they were intended by St. Paul to convey the idea of indestructible existence in torment."

The key to the situation is that most appalling of all words, death.

A mere child can cope with the ablest writers upon Conditional Immortality the moment they admit that the first death is not extinction of being, for this admits on renders it impossible for the second death to be extinction of being. If (phantos) death, the strongest word in the vocabulary of nations, does not mean annihilation, then destruction, perish, lost, cannot mean annihilation, when used in the sense of death, and much less when used in any other sense, such as moral or spiritual ruin.

Mr. Constable next to Mr. White, the ablest writer upon annihilation in Eng and raises a warning voice against those who admit that death in no way affects the soul's existence. He says: Such admissions "militate gravely" against the second death being extinction of being. Listen to his exact words. (Hades, chapter vii. 17): "And here we would particularly warn the undersiders of the Scriptural truth of life and immortality only in Christ to beware how by explaining away the natural force of the many Scriptures which teach that the soul dies in the first death, they greatly weaken their own arguments when they come to insist that the second death means the true and real extinction of the entire man."

Scripture speaks of it doubly as death. If the first death is consistent with the soul's being as dying, but continuing to live in regard to his most important part whose survival again may be supposed to imply the restoration of the body to life, it seems plain that the common idea of the first death militates gravely against our views of what is intended by the second. Thus both classes of Annihilationists are brought into logarithms with each other! Spiritualistic Annihilationists deny that the first death reduces the soul to non-existence, in order to save the doctrine of the resurrection, while

Materialistic Annihilationists raise a warning voice against such admissions, because they "militate gravely" against the view that the second death means extinction of being!!

In our next article we shall examine other Greek words of the New Testament, and show that Annihilationism has no exegetical foundation. The strongest words having already failed to establish the theory, our remaining task is easy.

We seem to hear a voice saying, "Raise it, raise it, to the foundations thereof," "Take away her battlements, for they are not the Lord's."

(TO BE CONTINUED)

VARIOUS ITEMS.

SINCE the meeting of the State Convention many churches evince signs of increased life in every department of religious work. Now, brethren, let us not repeat the past in our State mission work. What we need, and must have is the rapid incoming of titles. Don't wait to make all your year's contribution at once. We need a part of it now. The missionaries are daily sending urgent appeals for what is due them. Go to work to keep the churches out of a comatose state during the winter. That was a noble contribution sent up to the State Convention in cash by the First Baptist church of Chattanooga (\$151.80) after their large gifts to foreign missions. Pastor Willingham is engaged heart, hand and soul, and strength in every good word and work.

The writer visited Shelbyville church last Sunday, and secured over forty seven dollar for State missions, and they are at work to increase it. This was very fine for that small church. It has some master spirits. They will secure a pastor soon.

The church at Gallatin, Tenn., has extended a hearty call to Rev. G. W. Dabry of Wartrace. It is not yet known what he will do. Whatever church secures or keeps him will indeed be fortunate.

The Tennessee State Temperance Alliance, which has just closed at Nashville, was large and enthusiastic. Fully six hundred delegates were present. Among these were several Baptist preachers. The Convention unanimously demanded legislative prohibition of the liquor traffic; and that the old parties in their convention next year adjust themselves accordingly. Politicians are already pale, and trembling, and lividly times are just ahead.

The ladies of the Tullahoma Baptist church are earnestly at work securing means for church repairs. Pastor Phillips says to church leaders better work, and the outlook is more hopeful than at any time in the church's history. Bro. Phillips has been planning wisely and doing good and solid work.

Bro. Stacy Lord made a good pledge for Browns ville church at the Convention for State missions, and went back home and the amount was forthcoming at the next Sunday meeting. He never does anything by halves. But it may be his efficiency is largely due to the backing of a noble pastor, and a noble church.

The new church building at Wartrace will be a gem for beauty and neatness. It is being pushed rapidly forward to completion. It is of brick, and will cost about \$3,000. The baptistry is so arranged that persons can not be seen by the audience on entering into, or going up out of the pool, a great improvement, and yet the architect told me that the cost of it would be about forty dollars. If our churches in the country, in the villages and in many towns know the trifling cost, and the hundred-fold advantages of such improvements they would not have the wear and tear, and dust, and fatigue of going several miles oftentimes, and they would not incur the risk as is too often done of bringing the ordinance into disrepute through slowness of administration, shallow or muddy water, or unfavorable surroundings.

Since their flag revival at Bilbunk the church has gone actively to work, and will put repairs on their house amounting to fully five hundred dollars. These will include a baptistry. A revival amounts to something that results in the salvation of sinners and largely increases efficiency in church work of every kind.

Now let every pledge made to the Convention be redeemed at once. We need the money badly in helping to pay off the old debt. Besides some of our best missionaries are engaged with the understanding that things are to go different with them as to pay from what they did last winter. Let every pastor, and every church rally at once and begin to send in something for State missions. Brethren, let us not repeat the follies of the past.

Union City, Covington, Murfreesboro, Shelbyville, Gallatin, Winchester, Springfield, Lexington, and quite a number of other places formerly occupied are now pastorless. But nearly all these towns are making an earnest effort, and we feel will shortly be supplied.

We suggest for the near future a week of prayer and self-denial for missions. Let the pastors of town and city churches hold services for each night in the week, and country churches should come together at least once a week to pray over, discuss, and give to missions. Let pastors elicit, and be ready to impart all needed information. What say our editors to this?

It is cheering to see and hear bright-faced young men in the North Elginfield church express their gratitude to God for putting it into the hearts of the Baptists of the State to send a missionary through whose labors they had been saved. There are glorious possibilities for our denomination in the State in the near future, if we will arouse and meet the demands God has placed upon us.

November 12, 1887. J. H. ANDERSON.

WHAT THEY SAY.

DR. GRAVES:—It is not often that I intrude on your space, but I want you and the world to know what the Harshells say of us. After giving twenty principles or names with their opposites, Mr. C. B. Hassell in the Primitive Baptist of August the first, 1887, says of us:—

"Judge told the truth when he said they are not afraid to speak evil of dignitaries." "But these speak evil of those things they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves." "And their mouth speaketh great swelling words, having men's person in admiration, because of advantage." "But, beloved, remember the words which were spoken before the apostles of our Lord Jesus Christ how that they told you there should be mockers (counterfeits) in the last time who should walk after their own ungodly lusts."

"There be those who separate themselves," (from the Primitive Baptists, and set up for themselves, and assume the name Missionary, and try to make believe that they are the original stock of true Baptists, with all their modern machinery attached.) "Sensual, having not the Spirit." "But ye, beloved, (Primitive Baptists, and called, by the enemies of truth "Harshells," pay no attention to them, but) building up yourselves on your most holy faith, etc. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold (as these modern Missionary, Softshell Baptists, only in name teach.) "Who by him do believe in God," (and not by the preacher, as these boss imitators teach,) "that raised him up from the dead, and gave him glory that your faith and hope might be in God," and not in your own good works and obedience, as the moguls of the nineteenth century would have us believe. Thus the difference between the so-called "Harshells" and "Softshells" is shown by the Scriptures of divine truth. "They compass sea and land to make a proselyte." Who does? The Softshell modern Missionary and when he is made he is two-fold more the child of hell than themselves." "Thou who? The Softshell modern misalouries." This is his language verbatim.

He says that after Paul had thought on what he had done in "taking wages for his service," he "comes up like a man, and acknowledges that he did wrong, and asked the brethren to 'forgive me this wrong!'" "Thou he gets off after this fashion. "Pharisaical, money-loving, money-hogging, mesmerizing, passion-exalting, do-and-live Baptists." "Thou P. J. Howard says: "Their grand 'eyelope' and 'mogul,' Dr. J. R. Graves, who is the headlight

and leader of their craft in the South and West, declared in a lecture here in 1882, I believe, that the conversions in his denomination in the United States last year, were more than all the conversions of all other denominations combined."

They claim to go every where preaching the gospel. Have they a church in Mexico, Cuba, Brazil, China, or any other foreign country? Please tell us [how many in each?—Ed.] Surely Baptists will no longer receive their baptisms as valid.

REMARKS.—These are not the sentiments of one or two or a score of the ministers of these Annihilationists, and Anti-baptists, but of the whole body, ministers and members, without an exception known to us. From the day they separated from us they ceased to be Baptists, or Baptist churches, but Anti-baptists, and their ordinances alien.

ASSOCIATION MEETING.

THE Walnut Valley Association met on Friday, October the seventh, 1887, at Arkansas City, Cowley county, Kansas, within six miles of the Indian Territory line.

The introductory sermon was preached by the writer. Subject: "The Symbolism of the Lord's supper." He urged the independent, organized unity of the church to correspond with the "one loaf," and the "one cup;" and the unloven loaf and unleavened cup as a pattern by which the churches should keep their organizations pure, through the blood, spirit and truth of Christ. The sermon produced an intense excitement. Some said the preacher had made a splendid case out of a bad cause. Others said it was the best thing they ever heard on the subject, and the preacher ought to have a gold medal. Some wanted it published with the minutes of the Association, while many wanted it repeated, because many of the messengers had not arrived in time to hear it. All this shows the sinful neglect of the greater number of our pastors in not treating subjects of this character. It is more neglected in the North than in the South.

The climax of excitement was reached however when the committee on resolutions offered this in substance, "Resolved that we discourage the use of fermented wine in the communion among our churches," etc. The excitement grew out of not the resolution, for it would have passed without a word of opposition had not the writer entered the list against four of the ablest preachers of the body with our state missionary thrown in. This awakened things generally. One of the defenders of unfermented wine declared that if Jesus Christ had ordered fermented wine for the supper he would not worship him. How does that sound, Bro. Graves? And when I informed him, two days later, that I had made several converts to the side of fermented wine, and among them a strong preacher, he replied that Bob Ingersoll could make converts too, and he would just care no less if he should do it. Is not this amazing? The one is not yet. I shall defend the truth to the last though I did lose my case at the first onset because of the numbers against me.

"There were about two hundred baptisms during the year, and nearly twenty-five hundred dollars contributed to missionary and educational purposes. All told the year was prosperous in all departments. A Sabbath-school institute is organized, and a programme made out for next April, and also a Sabbath-school convention exercise incorporated with the general work of the annual meeting of the Association."

LET HIS NAME LIVE IN BAYLOR UNIVERSITY.

To the friends of Dr. J. R. Graves.

ROOMS are being furnished in the ladies' boarding hall of the Baylor University at Waco, Texas, by contributions. Each room furnished, will have inscribed over the door the name of the person chosen by the contributors. Bro. C. J. Harris of Waxahatchie, and the writer propose to call upon the friends of Bro. J. R. Graves to join us in fur-

nishing a room with his name to designate the same and to his memory. Who will join us in this commendable effort, to respect a devoted friend to education, and a special champion of the cause of the young ministry? Send the amount wished for this purpose either to C. J. Harris at Waxahatchie, or the writer at Waco, which amount will be receipted for, and deposited in bank till the amount \$50.00 is secured when it will be appropriated as intended, and so published.

Bro Harris and the writer begin the contribution with one dollar each. Can we bear from friends in our old native State of Tennessee. We think of many at Winchester and at Jackson. THOS. E. MUSE.

October 19, 1887, Box 602, Waco, Texas.

OBITUARIES.

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

THE subject of this memorial is Miss Lou E. Cox, whose demise took place on the evening of September the twenty-seventh, 1887. She was born September the twenty-seventh, 1871, making her sixteen years old the day of her death. She made a profession of religion in January, 1885, and was baptized into the fellowship of the Goodfield Baptist church during the same meeting. The family has sustained an almost irreparable loss in the death of this their only daughter and sister, the church a worthy member, the Sunday-school a faithful pupil. Her remains were interred in the Goodfield Baptist cemetery at Decatur. We extend our heartfelt sympathy. But we mourn not as those that have no hope.

"Asleep in Jesus, blessed sleep,  
From which none ever woke to weep."  
Her pastor, W. P. HILL.

On October the second, 1887, at his home in Nodaway county, Missouri, George P. Carpenter. Bro. Carpenter was born in Indiana in 1847, and in 1856 moved to Nodaway county, Missouri. He was converted to Christ in 1872, and until his death, lived the most consistent, active Christian life it has ever been our good fortune to know.

On Saturday, October the fifteenth, the following resolutions, read before the church, were unanimously adopted:—

Whereas, It has pleased God to remove from our midst our dearly beloved brother, George P. Carpenter, therefore be it

Resolved, That the community in which he lived has lost one of its most honored and honorable citizens.

Resolved, That the Sunday-school, of which he was superintendent, has lost a successful and efficient leader.

Resolved, That the cause of truth has lost one of its ablest defenders, a most innovations, unparagoned, laud, and all other errors of the gospel dispensation.

Resolved, That the church of which he was a member, has lost one of its most active and able supporters, and one of its wisest counselors.

Resolved, That he was a true friend in adversity as well as prosperity, a cheerful and liberal giver to sustain the cause of truth, relieve the distress of the destitute and alleviate the sorrows of the poor.

Resolved, That his family has lost one of the best of husbands and kindest of fathers.

Resolved, That we, as a church, extend our warmest sympathy to the bereaved, and pray our heavenly Father to be a husband to the widow and a father to the fatherless.

Resolved, That we spread these resolutions upon our minutes, and send a copy of the same to THE BAPTIST, the Central Baptist and the American Baptist flag, for publication.

Done by order of the church, October fifteenth, 1887.

F. D. STURTEVANT, }  
I. T. OSBORN. } Com.

A WORD FROM REVIEWER.

I HAVE only a few words on my mind to-day. I find my fingers so stiff from a hard season's work that I can scarcely work my pen; and my mind is as blunt as my fingers are stiff. Crops are well nigh gathered. Cotton, corn and peas a fair crop: sweet potatoes few and small. But I have a thankful heart and enough to feed my family until another crop. I can now read more, and occasionally write for THE BAPTIST. Since I last wrote the Old Banner, like many another old fellow, has up and married a nice young wife, Miss Eleanor of Kentucky, who I used to admire so much. She was a smart one; and Campbellites might as well touch a buzz saw as to touch her. The finger or hand was gone before they knew it. Poor Bronte, and that tother fellow in Nashville, David: not the son of Jesse but of Alexander. Poor fellows!

Well, I congratulate the newly married couple, and may they indeed be one flesh and of one mind. Remember that family peace and happiness is the result of compromises, and happiest the party that yields the most.

Now the few words I wish to say.

First, touching Dr. Frost's ongoing series on the penalty of sin. It is truly superb, and the very best thing on the question I ever read or thought of. I have never believed that physical death is the penalty of sin, or any part of it, because saints and sinners suffer it alike, and all the consequences of it; but, contrary to Dr. Frost and Millin, I have believed that death and suffering were in the world before sin was. Millions of animals and billions of fishes and insects suffered and died before Adam sinned, and, right or wrong, I have thought that Adam was not created with a deathless but a mortal body, and that he and Eve would have died had they not sinned, or why the tree of life in the garden? The old editor expressed my mind exactly and clearly, "All organic matter tends to the inorganic." If this is an irreversible law of nature then Adam's body, sin or no sin, would have returned back to dust had God not provided a remedy. I much want Dr. F. to notice this point, and, if I am wrong, to set me right.

My next word is one of congratulation to our good old Bro. Pendleton upon his late article on church ordinance. He has most clearly and unmistakably stated in that article what I and others understood him to state before in other words, viz., that the Lord's supper cannot be carried out of the church. If not the local church celebrating it then what church? Not the one universal visible Baptist church certainly; for Bro. P. does not believe there is such a thing. Not the invisible church certainly; for it has no ordinances, and therefore the supper cannot be carried out of it. He now comes out and speaks plainly in the very words Bro. Graves has so often used: "But I have been represented as saying that the elements in the Lord's supper cannot be carried out of the church celebrating the ordinance. I AM WILLING TO ADOPT IT." Please put this in large words, Mr. Printer. Now this is the proposition Dr. Robertson of the Reflector challenged you to discuss, and, when you accepted it, very wisely backed squarely out of it; namely, orderly membership in the church celebrating the Lord's supper is the prerequisite of its enjoyment. Who will point out an essential difference between Bro. Pendleton and Bro. Graves? I cannot. Here is Bro. P.'s dictum: "The elements cannot be carried out of the church celebrating the ordinance." He does not mean the house in which the church is convened but the organization of course, which means, if it means anything, that the Lord's supper must be restricted to the members of the church celebrating it. I visit Bro. P.'s church on a communion Sabbath, and he invites me to eat the supper with his church, and I accept it. This does not make me a member of his church. He will

not say it. I seat myself in the midst of his members. This act does not make me a member. I am still out of his church, and if his deacon brings the elements to me he evidently carries it out of Bro. P.'s church. Let us all rejoice with great joy that Bro. Pendleton stands side by side with THE BAPTIST on the communion question, a strict church-communicant, after demolishing Dr. Robertson's position that orderly membership in one church gives one the right to the supper in every other orderly church, since it entirely destroys the independency of Baptist churches. Well, "the world do move," as Bro. Jasper says. My hand itches to grasp the hand of Bro. P., and heartily thank him for his last article.

But the thing that has waked me up is Bro. Pendleton's late article on A Church Ordinance. He says some of his brethren have requested him to define with exactness what he means by the supper being a church ordinance, and admits they have a right to know, and that they shall know if he can make himself understood. I certainly was one who requested him to define what he meant by church ordinance, and more especially what he meant by "the supper cannot be carried out of the church" if he did not mean that it must be restricted to the members of the church celebrating the ordinance. He, in this article, demonstrates the fact that he can make himself understood if he wishes to; and he has made himself to me. If I should not express my utmost satisfaction with his answer he might think hard of me, and so please give me space to express myself to him. He clearly expresses the distinction between Christian and church fellowship. We have Christian fellowship for all who give us evidence that they are fellow Christians, true disciples and lovers of our Savior, while we can have church fellowship for only those who are members of the same church with us, — fellow members. I have Christian fellowship for Bro. P., but not church fellowship; for we are not fellow members of the same church. If Dr. Boyce is correct in saying that "the Lord's supper is a token of church fellowship" then it is a fact that only members of the same church can eat of it together; and Bro. P. well says that "church membership is the [not a mark yet] supreme requisite to the Lord's supper." You, Bro. Graves, have said that orderly membership in the church celebrating the supper is the prerequisite to the ordinance, which is the same thing. Bro. P. says this is a view that must forever preclude the communion at the Lord's table between Baptists and Pedobaptists. This is so; and it as certainly forever precludes the communion of the members of different Baptist churches at the Lord's table.

Bro. P. says, "The sacred supper was so designated by Baptists years and years before the non-intercommunion theory was born, if indeed it is born." That is so. The oldest published articles of faith that have been found designate the supper as a church ordinance; and Dr. Armitage says he has found no intimation of intercommunion from the earliest ages of Christianity down to the seventeenth century.

Has Bro. P. any doubts whether the theory of church communion has indeed been born? Why then so much writing and discussion about it? Has the theory of the non-validity of alien immersions yet been born, Bro. P.? Or has the theory of non-pulpit-affiliation with the unbaptized teachers of human societies yet been born? What does it take to be born a theory, Bro. P.? Was not your temper a little ruffled just here?

Bro. P. thinks it a little strange that the authors and writers who practice denominational communion should be quoted to sustain church communion. Why should he when he has quoted pages on pages of the admissions of Pedobaptist sprinklers in favor of immersion and adult baptism. Dr. Prior has shown that every book on communion issued from the American Baptist Publication Society for the last fifty years lays down principles and makes admissions that logically force Baptist churches to restrict the Lord's supper to the membership of the church celebrating the ordinance. Why should not the

brother who are trying to get the churches to observe the supper Scripturally quote these standard authors to help them in their noble work, as my Bro. P. quotes sprinklers to establish immersion as the Scriptural act of baptism? I thank Bro. P. for demolishing Dr. Robertson's pernicious position by one blow of his pen. It is so good I must quote a sentence: "As our churches are independent no members of one can claim it as a right to commune in another. The right cannot exist; for its existence, if the thing were possible, would so encroach on church independence as to destroy it." Nobly said; and it is just what you said when you were trying to get Dr. Robertson to sustain his assertion in a public discussion. This, once the strong argument of the intercommunionists, is too manifestly absurd for further notice. It will never more be used I warrant. I am not exactly certain which to use here.

But now comes the unspeakable richness of Bro. P.'s whole article. Hear him, and save his frank declaration of acceptance of the vital principle of church communion as announced by the editor of THE BAPTIST: — "But I have been represented as saying that the elements in the Lord's supper cannot be carried outside of the church celebrating the ordinance. [Yes, we said it.] I cannot say certainly whether I have used this language or not; BUT I AM WILLING TO ADOPT IT. I rather think that I have somewhere referred to a church under the imagery of an enclosure accessible by a gateway, another name for baptism. While it is true then that the sacred symbols cannot be carried out of this enclosure why may not persons go into it so as to partake of those symbols? Will it be said that baptism is the gateway, — they must be baptized? They have been baptized. Will it be said my figure is not perfect? I do not say it; but I say this, that persons can, by consent of the church in the enclosure, get to the table as they can get to membership when they wish to join that church. They do not have to be rebaptized to become members, nor do they have to be rebaptized to be admitted into communion."

No, they do not; but they have to come before the church and, by letter of commendation from a sister church, satisfy the church that they have been baptized, and are orderly members of the church commanding, and then be admitted by the unanimous vote of the church. It was for this very purpose that Phoebe was given a letter, not that she might commune with the church, but that she might join it; for Paul would not have allowed her to eat the supper had he been present, nor could my Bro. P., consistently with his principle: for it would have been carrying the sacred supper out of the church communing.

Mr. Printer, allow me to put Bro. P.'s proposition in large letters and Bro. Graves's under it, and let the inter brethren show me the difference between them; for if there is a speck of difference I confess my eyes are too old to see it.

Bro. Pendleton says: — "The elements of the Lord's supper cannot be carried out of the church celebrating it. Church membership is the supreme requisite to the Lord's supper."

Bro. Graves says: — "Orderly membership in the church celebrating is the prerequisite for observing it."

Now let Bro. Pendleton shake hands with Bro. Graves.

All Bro. P. says in favor of denominational communion is that he has seen no evil come of it. So plead Pedobaptists for infant baptism.

Yours until I have something to say.

REVIEWER.

Many strong and sharp arguments against it [Campbellism] are here presented with great clearness and force. Persons disposed to keep up controversy with the Campbellites will find valuable help in this trenchant work [Gospel in Water], written with the author's known ability. — JOHN A. BROADUS. Gospel in Water for sale by the Baptist Book House, Memphis, Tenn., \$2.00.

Historical.

DR. ARMITAGE'S HISTORY OF THE BAPTISTS.

(FROM THE CHRISTIAN REFORMER.) NO. IV.

FIRST of all, we must distinguish between what we may be justified in holding as a matter of opinion, and what we may claim as made out upon strictly historical evidence. The latter we commit ourselves to prove, whenever the position is attacked. The former is a private matter of our own, which we may nevertheless put forward on fit occasions as justified by historical probabilities. For evidence in any sense historical in the present case, we are dependent very much upon what has been written for history by the bitter enemies of those amongst whom, if anywhere, we trace the line of this succession. Dr. Foatley is an example of the style in which all that history, back to the earliest Christian age, has been written. Pagan writers caricature the first Christian writers in the most shameful way. When the Papacy succeeded to the bad office of 'wearing out the saints of the Most High,' it became in its turn 'the accuser of the brethren,' and has practiced its two trades of murdering and maligning with equal zeal. We are obliged, therefore, for the most part, to sift out of the vast mass of lies, what few grains of truth there may be, and make what we can of these.

But now in the next place, we are justified in assuming that the gracious Providence which watched over the church of Jesus during the earlier centuries, and whose oversight and interposition have been so conspicuous in those latter ones, did not, during that interval of a thousand years or more, when this church was 'in the wilderness,' utterly forsake it. Nor does it seem possible to believe that while Romanism corrupted almost everything bearing the Christian name, and while amongst various fanatical sects poisonous errors and immoral practices abounded, there was nowhere in the world a group of Christians, large or small, worshipping God, in truth, and holding fast to a doctrine substantially pure. In the worst times of ancient Israel, God had a 'remnant.' In those periods of the modern age when true religion had most declined, there was still a 'remnant' of the faithful; — and a time may come when there will be evidence to show that the same was true in the darkest moment of the Dark Ages.

But how much of this can be established now? In offering some suggestions, bearing upon this point we give only results, not details, for details are impossible within the space allowed here. Of the books to be consulted on this question we may name but one or two. One is entitled, 'An Inquiry into the History and Theology of the Ancient Valdeses and Albigenses,' written by Rev. George Stanley Faber, a minister of the church of England and published in London in the year 1838. He, of course, discusses the subject from his own ecclesiastical point of view, and labors here and there, in the course of his argument, to make it appear that so far as the sects in question retained the primitive Christianity, they retained it as an episcopacy. But his book is a manly defense of those much maligned sects against, especially, the aspersions of Bossuet, who perhaps of all modern writers has done most to bring them into discredit. Its chief value, however, is in the ample extract he gives in the margin from the originals, in different languages, mostly Latin and French, of those who have written on this subject, from Peter of Sicily, in the seventh century, down to Bossuet himself. There is, in these marginal quotations, material for an independent study of the question, and for making up an independent, if not a final, opinion upon it. Another book, useful in a similar way, is one written in French, with introduction, notes and appendices in English by another clergyman of the church of England.

The French portion is written by Jean Rodolph Peyran, who is styled in the title page 'Moderator of the Waldensian church.' This book was published in 1836. It is mainly occupied with the Waldenses, claiming for that people an origin back in apostolic times.

The profound truthfulness in this whole statement will appear to any reader. It is not binding on a Baptist to show that the principles he holds have been held and acted out by a succession of churches in every age since the apostles. Nor is it necessary that he show from historic data that all the principles, great and small, no more and no less, have been held and claimed by any sect as such, are Dr. Armitage's words. It is sufficient to prove that Christ's words have been fulfilled, in that he has been with his churches, all days from his ascension till now; that the river of life has been kept distinct from the stream of corruption, and that even the historical evidence furnished by their bitter traducers makes their perpetuity as churches more than an historic probability.

How is this met by Dr. Armitage? "But the pretense that any one communion now on earth can trace its way down from the apostles, in one line of fidelity and purity to New Testament teaching is to contradict all reliable history." Dr. Abel Stephens says: —

"Obscure communities, as the Cathari of the Novatians, the Paulicians, the Albigenses and the Waldenses, maintained the ancient faith in comparative purity from the beginning of the fourth century down to the Reformation."

"These and other sects held one or more distinctive Baptist principles, but none of them were thorough Baptists through and through." Page 9.

Now what can be the meaning of this language? Does any Baptist make the pretense to trace Baptists down from the apostles by New Testament teachings? Did any Baptist writer ever make the pretense of doing this in one line of purity and fidelity? Do Baptists claim any such one line of purity and fidelity for their churches of to-day, or for the churches of the apostolic days? Why, Dr. Armitage himself charges the Baptists of America (in their practice of ordination) with arrogating a prerogative which would disgrace any honest pope. Are they thorough Baptists through and through? Would anyone attempt to trace through them one line of purity and fidelity to New Testament teachings?

"These and other sects held one or more distinctive Baptist principles, but none of them were thorough Baptists through and through." This remark refers especially to the Cathari of whom he says (page 280.) "Among the Cathari, however, are found a Baptist body at Cologne and Bonn," and the term Cathari has also been applied to another thoroughly Baptist sect" (83) "a sect of Baptists for which no apology is needed." (84.)

THOROUGHLY BAPTIST SECT, and yet none of them were thorough Baptists through and through. Why this strange contradiction? That groups of persecuted people were found, as acknowledged by Stephens (whom Dr. Armitage quotes,) in all the ages, and were the Cathari, Paulicians, holding amid persecution and banishment the principles which distinguished Baptists, he is forced to admit. But this admission is negated by the words, "But none of them were thorough Baptists through and through," while the fact is so patent that he is forced to write it down: "The term Cathari has been applied to another thoroughly Baptist sect, the Petro-brusians."

None of them were thorough Baptists through and through, and so it would seem that what would prove them to be such is omitted.

In the reign of Louis XII of France, this same kind of people, called Cathari and Waldenses, living in the same region traversed by Peter de Bruys, were complained of to the king. They were charged among other things, as their predecessors were, of teaching "that baptism can-

not be conferred except upon those who demand it with their own lips; hence, they infer another, error — that baptism does not profit infants who receive it." The Prelates and Cardinals urged upon the king to punish this people without any hearing or examination. He refused, saying if he were to make war with the Turk he would first give him a hearing. The king accordingly sent Adam Fune, his master of requests, and Dr. Parvi, his confessor, to inquire into their life and religion. They visited the homes of the accused heretics and made report to the king. Joan Paul Porrin incorporated this report in his History of the Waldenses, as taken from the Oration of Vocombolus. But he rendered it: "That infants are baptized, the Articles of Faith and the Ten Commandments taught."

And there it stood as veritable history and stands there still in Baird's translation of Porrin. Jones, the Baptist historian, either doubting the correctness of Porrin, or guided by other information, quoted Vocombolus as saying (not baptized their infants but) "baptized according to the custom of the primitive church." For this he was denounced, especially by Drs Miller of Princeton, and Rice of the West. Baptists had to defend themselves from the charge of corrupting history the best they could. In doing this, the words of Vocombolus, as quoted by Pope in his celebrated debate with priest Maguire in Dublin, were used against Porrin's version seemingly without avail. At length the Oration of Vocombolus was found in the British Museum. Its words were copied and verified by the librarian. They read: "The Commissioners reported to the King that in those places the men were baptized, the Articles of faith and the Decalogue taught, the Lord's day observed, the Word of God preached, and no show of wickedness among them," etc.

Could there be better proof furnished by facts, that these people were Baptists? And this, it will be remembered, was several centuries after the time of Peter de Bruys.

But of all this there is no hint, no mention in all this great history, which gives page upon page to Mahomet, the impostor, to Arnold, the Garibaldi of his day, and to Milton, the Arion. Why this omission? Not because it was a matter of no consequence, or whose obscurity could awaken no interest. It was sufficient to engage the research of Pope the disputant, and the Dublin University professors. It was sufficient to call for an attack on Dr. Cone from Dr. Miller, and to be introduced into nearly all the works on infant baptism recently. Can it be that Dr. Armitage knew nothing about it, or that the evidences of antiquity as shown by this incident should be ignored?

There was a letter written from Bohemia by one John Sleeta to Erasmus, dated October 10, 1510. This letter is a defamation of certain heretics. One class of them the writer calls Pygords. He says: —

"They own no other Authority than the Scriptures. They celebrate the communion without priestly garments. Such as come over to this sect must everyone be immersed now in mere water."

Wall quotes this letter and admits that they had long lived in Bohemia. Is not this an evidence forced from the lips or pen of an enemy that BAPTISTS lay concealed in almost all the countries of Europe previous to the time of Luther? Why did Dr. Armitage omit it? Why? (TO BE CONTINUED.)

The Baptist Layman's Book is one that should be in the hands of every layman in our churches. We have just received a supply, and will be glad to furnish it at seventy-five cents per copy, post paid. Address Baptist Book House, Memphis, Tenn.

It is good that we sometimes have trouble and crosses for they often make a man enter into himself, and consider that he ought not to put his trust in any earthly thing. Whoever would be sustained by the hand of God let him constantly turn upon it: whoever would be defended by it let him patiently reprove himself under it.

NOTES FROM THE EAST.

SOON after the Convention my young people began a week of prayer for a revival. I attended but let them conduct it. The next week I took the lead. Then we invited Rev. E. Allison of Jonesboro to help us in a meeting. He has been with us nearly two weeks. There has been a great awakening. Results visible now, forty conversions, twenty-nine additions, fifty asking prayer. Meetings will be continued next week. Calvary church is greatly stirred. The meeting is not of the modern style exactly, but it is one of great power. O. L. HATLEY.

Knoxville, Tenn., November 11, 1887.

THUS AND SO.

A WEEK or so since, in an adjoining neighborhood, a young disciple of Alexander Campbell, after dipping a convert to his faith, remarked publicly at the water, "that if there was any one else present who would rather go home a wet Christian than a dry sinner to come toward and he would baptized them." Is not that unvarnished Campbellism?

Bible, by grace are ye saved. Campbellism, by water are ye saved? Hardshell, the sinner can do nothing. Bible, repent and believe the gospel. Methodist, it is immaterial how you are baptized, or whether you are baptized at all. Bible, if you love me, keep my commandments. A. O. M.

A MINISTERS' AND MEMBERS' MEETING

A MINISTERS' and members' meeting was held with Indian Creek church, October that twenty-eighth and twenty-ninth ult. Eld. J. N. Bell of Scott's Hill church acted as moderator, and Bro. T. W. Threat of Liberty church was scribe. Eld. Bell preached the sermon for criticism.

Eight churches were represented. Bro. J. N. Davis of Indian Creek church read an essay on our missions, which was endorsed in good speeches by Elds. J. M. Corbin and B. M. Martin. The writer read an article on State missions, which was supported in good talks by various brethren. Eld. B. M. Martin presented this query, "Is it Scriptural and right to receive a member from the Antislavery Baptists without baptism?"

After being discussed fully it was unanimously voted to answer that it is not. A motion was carried to take the above query to the next meeting of our Association (Indian Creek) for its action. It is to be hoped that all our churches will see the consistency of receiving the baptisms of any of those so-called churches. The following was also presented, "In receiving a deacon from a sister church should the receiving church take action to recognize him officially?" After a considerable discussion a majority answered in the affirmative. A. O. MONTAGUE.

THE MEN WHO WIN.

THERE is an old saying that has almost passed into a proverb: "He is a fool who has no enemies." It is undoubtedly true that the stronger character provokes animosity. No one gets hurt running against a feather but a stone wall gives a different result. We by no means hold up the stone wall type of a man as the kind we most admire though his usefulness calls for one of the qualities of that ancient obstrucitonal stability. But the danger lies in this quality degenerating into an obstinacy that possesses no element of desirableness. But a man who has no enemies is not to be devoid of any staying quality, a negative sort of being who, while he does no harm does no good, and to be negatively good is to be a milkop, a creature despised even by those who land his amiability. No, this time and season calls for aggressive men. It is the man of force that kicks the stone out of his path, not wanting time or strength to go round it. But nevertheless, it is not worth while to estimate a man's usefulness by the number of his enemies. There is nothing so easily manufactured as an enemy, and there is with most of us, no call to run factory at night.

Silence is the most efficient Accomplisher of Error. You have given a banner to them that fear thee, that it may be displayed because of the truth. — PAQUAVEN & MOODY, Proprietors and Publishers

EDITORIAL CORPS. J. R. GRAVES, LL.D., Editor. REV. J. B. MOODY, Rev. J. N. HALL, Kentucky, Hon. J. HARRAL, Mississippi, Associate SPECIAL CORRESPONDENTS. A. J. PROCTER, D.D., San Bernardino, Cal. J. D. MITCHELL, D.D., Moberly, Mo. P. M. WHITMAN, Georgia. R. F. TAYLOR, D.D., Kentucky. J. T. PERRY, D.D., Gasville, Ark. O. L. HATLEY, Knoxville, Tenn. J. M. PHILLIPS, D.D., Tennessee. J. T. OAKLEY, Tennessee. W. H. SMITH, Tennessee. W. F. LAWE, Kentucky. J. H. GIBBS, Tennessee. REV. WM. NORTON, LL.D., England.

Business Office, 353 Main Street, Memphis, Tenn. JAS. S. MAHAFFY, Business Manager.

SUBSCRIPTIONS PER ANNUM IN ADVANCE: Single copy, \$2 00. Club of five to ten, 1 75. Club of ten or more, 1 50. Ministers, 1 50.

In sending more than one name the sender of club will please sign his name at the bottom of sheet. In sending Ministers' subscriptions please prefix the Rev. or Elder to their names. Also place amount opposite each name.

ADVERTISING RATES furnished on application. Send money by Post-office Order, Registered Letter, Express, or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Personal letters or notes intended for the editor should be written on separate sheets though inclosed in the same envelope with business letters. Address all business letters, and make Money Orders and Drafts payable, to THE BAPTIST.

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinance of Christ as the only means by which the same is to be received into the church, and by which alone the church is to be regenerated and renewed. 3. As Baptists, we are to stand for the ordinance of Christ as the only means by which the same is to be received into the church, and by which alone the church is to be regenerated and renewed. 4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church. 5. That no semblance of ecclesiastical authority can be exercised save by a church. 6. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers, power to receive, discipline and exclude its own members.

Distinguishing Policy of Ministerial Baptists.

The non-recognition of human societies as scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being approved or logically construed by our members or theirs, or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

BOOK-TABLE.

Scriptural Baptism; or, The Immersion of Believers. By Rev. W. F. Dunaway, Middleburg, Va. 16mo, 85 pp., paper cover, 10 cents.

The prophet is one that may be strongly recommended to those who may be desirous to learn the will of the Lord in regard to baptism in order that they may make haste and delay not to keep his commandment, and also to those who wish to spread the knowledge of the truth on this sacred ordinance. The author has prepared a concise, clear, conclusive and at the same time a very readable work on the subject. He puts his points well, and presses them kindly but very earnestly. The logical and Scriptural character of the work, the Christian spirit which pervades it, and the price at which it is issued, warrant the expectation that it will have, as it deserves, a very wide circulation.

Mrs. Goldworth's Charity. By Miss M. F. McKean. 12mo, 247 pp. Price \$1.00.

A work starting out with an account of a plain, practical, Christian sermon, one Lord's Day morning—a sermon on enlargement of the heart. The result was decided in the case of Mrs. Goldworth, and the story follows her as she learns lessons on charity in its true sense, and reduces them to practice. An interesting, and at the same time profitable work.

UNIONS.

IN OUR last issue we mentioned some of the principles on which modern so-called Christian unions are organized and operated, and then promised to notice, in this issue, some things proposed by these unscriptural organizations.

We have before us one of the many circulars sent us by these unions, and this, as usual, is marked "Please publish." This is a Sunday-school union document, and proposes to tell what they don't do, what they have done, what they must do, and why. We give some extracts and comments, and beg attention, as it is the most seductive and dangerous power now threatening the churches of Christ:— "We don't organize union churches or schools. We leave the question of union churches and Sunday-schools to 'whom it may concern.' It is not our work."

In the first place let us thank God and take comfort in the announcement that this self-constituted olio of amalgamated faiths, possessing more shades of complexion perhaps than the noted ancient quack, that such an organization, with unwritten, unspoken and unspeakable faiths, does not undertake to organize union churches! These creedless, lawless, self-constituted Baptists, Methodists, Presbyterians, Episcopalians, Campbellites, Unitarians, Lutherans, Universalists, Adventists, etc. *et cetera ad infinitum*, do not organize union churches! No, no, that is not their business! They are satisfied with disorganizing a Baptist church.

Then it will organize on principles and by persons indicated in the next sentence of the address.

But we stop to ask, Does the union believe in church work? We suppose it does. Does it not believe in organized church work? We suppose it does. Then does it not believe in a union of the workers? It certainly does. Then why not a union church? Has it not the same authority to organize others into a union church that it has to organize itself? Will men organize themselves upon a creedless, lawless basis, and then go vigorously to work, and pretend that they are not organizing others? Then why organize themselves? Is one new organization enough to disorganize all the old ones, and thus leave them to the influence of their creeds to organize themselves over on their creedless basis? Do we not see in their creedless profession the possession of a new creed? Do we not see in their profession of liberality the most intolerant proscription? Do we not see in their profession of "charity" the narrowest sectarianism?

What meaneth the following threat? "No denomination can stay out of the union, or run against it, without damage to itself." Then they mean to overcome, and woo to the organization that gets in their way. We believe they are right in their decision as to the result of such antagonism. We think they will for a season prevail. We think they constitute a part of that last prevailing influence that is to try the faith of the saints. But their woo will soon be passed, and we had rather suffer the one they bring than the one Christ will bring for unfaithfulness or apostasy from the faith. Our commission from him whose we are and whom we serve reads, "Make disciples, immerse them, teach them all things whatsoever I have commanded." This he says we must do unto the end of the world. It is in force yet. We want no other leader, and will march under no other orders.

But we now come to the next sentence. "As to Sunday schools we think that the most active and influential elements in each locality where schools are started, ought to, and will determine the denominational character and church connection of said school when founded. Our union is a communion."

Now who is it that can't see the "incomprehensibility of unrighteousness" in this trap to catch Baptist churches? They don't organize union or denominational Sunday-schools, union or denominational churches, but this they do; they organize in a way that leaves their organization "to the most active and influential elements, which ought to, and will determine the denominational character and church connection." Then farewell to every hap-

py interest in the State, for those who go into this union must go to the predominating elements, and perhaps not a town in all the country but the predominating religious elements are anti-Baptist. All weak Baptist churches are to be swallowed up—go to the strongest elements, and all the strongest ones, that are overshadowed by the combined Peco elements are to go the same way. They can't run against it, and not to run against it is to go to the "most active and influential elements."

But they may answer that Baptist churches still live where they succeed. Are they right sure they are Baptist churches? To be sure they once were, and may think they are now. But suppose a Baptist preacher should go that way, and teach one of the "all things" Christ has commanded. Can such a church stand the doctrines of Christ? See them drop their heads as soon as the preacher takes a text that will lead into antagonism of the "union." See them yawn as he proceeds, and hear their disapproving comments after he is through. Do you call that a Baptist church?

"The Sunday school union is just what you see here: Christians of all creeds united in devotion, in council, and in contribution of money, influence and faith to further the Sunday-school cause." Note. Here are Christians of "all creeds," united in a "council," united "in influence," united in "faith," and in "contribution of money," and for what? Why to turn contributions from Baptist channels to union channels; and why this? Don't you see it is that the "most influential elements," which are always Peco-baptists, may determine the denominational character and church connection of said school wherever founded? Don't you see?

It is our firm conviction that no Baptist church can live whose members work with the union. They soon become undenominationalized and hostile to doctrine. We know whereof we affirm. Its fruits are almost as abundant as autumn leaves. Such have a name to live but are dead, and such a church becomes twice dead, and ought to be plucked up by the roots. Jesus Christ has no use for a church that will not contend earnestly for the faith once for all delivered to the saints. When it fails to teach all things whatsoever, it is no longer faithful, and the candlestick is sure to be removed, saith the Lord. These unions will so operate on Baptist churches that when Christ comes he will hardly find the faith on the earth. Lord deliver us!

In the late session of the Old School Presbyterian Assembly Dr. S. Hall, their foremost scholar, introduced the following endorsement of the evangelicness of the Roman Catholic church, and of course also her baptisms and ordinations, for they cannot be separated: "Resolved that it is the deliberate and declared judgment of this Assembly, in full accord with the Reformed Confession and Westminster divines, that the Roman Catholic church, though corrupt and teaching many unscriptural errors yet retaining the Holy Scriptures and the ancient creeds with all the fundamental truths of Christianity, is still a branch of the visible church of Christ, and therefore that the sacrament of baptism administered by her in the name of the Holy Trinity, the Father, Son and Holy Ghost, and with the intent to baptize, is true and valid Christian baptism, which cannot and ought not to be repeated." An exchange says of this resolution: "It ought to be finally laid on the table it had many advocates, and was received with much more favor than a similar resolution was four years ago. The arguments for the restricted communion of the Baptists are therefore growing stronger rather than weaker, for nothing could be more unlike the baptism set forth in the New Testament than the Romish baptismal ceremony. They are entirely unlike in purpose, spirit and form. Dr. Schaff's resolution and its discussion show how really and widely we, as Baptists, are separated from Peco-baptists. If a considerable number of them are ready to swear allegiance to Rome then they must not expect us to approve of their course by meeting

them at the Lord's table. We see now that we have been right in maintaining our position during all the years. Rome is not of Christ. They are antipodes. Loyalty to the one is disloyalty to the other. Instead of growing more lax in our views of the Lord's supper we are likely to become more rigid." Let all Baptists who would understand why the question of the validity of Romish baptism troubles Presbyterians procure and read The Trilemma, a very rare book, and tribuna to Peco-baptists.

APPOINTMENTS FOR J. B. MOODY.

After repeated invitations and many promises we venture, with a further preliminary, to make the following appointments:— Glasgow, Tenn., Friday night, Nov. 18. Henry Station, Saturday night, Nov. 19. Trezevant, Sunday, Nov. 20. Atwood, Monday night, Nov. 21.

Any church within reasonable distance from these points may make a day appointment following the night service nearest their church, provided they inform me at once by letter at Martin, Tenn. and provided further, they state the day, and provide conveyance to and from the railroad.

Following this, we desire to continue the route down the Memphis road, and up the Mobile and Ohio railroad to Rives, or Union City, then from Hickman back to Martin, and thence from Milan to Grand Junction, thence to Co. lath, thence to Jackson, and then beginning at Memphis we desire to visit as many points as we can up the Chesapeake and Ohio road to Rives.

Who will arrange the churches in order, and leave us to advise the day, please address me for one month at Martin, Tenn.

No one can take an active interest in religious activity for any length of time without noticing that nearly every undertaking is apt to have its period of seeming failure, or at least of painfully slow progress. Unforeseen obstacles creep up here and there. Where rapid advancement was looked for a distressing halt has been called. Yet these things ought not altogether to discourage us. What business man ever pursued his way with unchanging success? There are ups and downs all rough life. Yet the business man only redoubles his efforts because of the difficulty of his projects. He tries again and again. He looks at the matter from this side and that, to see if perhaps an improvement may be made in the method of his operations. If there is a shadow of a probability of success he does not give up. And should it not be the case in our work for the Lord in his church? When we think of our debt of gratitude, the debt we so willingly recognize in our more hopeful moods, and when we are then so anxious to repay, how can we become inactive, or how can we yield to discouragement merely because this or that hope has been shattered?—The Moravian.

This reminds me of a year fraught with editorial changes. It has been only a few months since THE TENNESSEE BAPTIST and Baptist Gleaner became one, and only a few weeks since Bro. Caperton sold out the Western Recorder to a new publishing company, and Dr. T. F. Estlin took the vacant throne, and the last Index comes to us with Dr. Tucker's farewell address to his readers; also that of Bro. Hatcher's but no announcement as to who will succeed Dr. Tucker as editor-in-chief of the Index. The Biblical Recorder of North Carolina, has also recently changed hands, and its editorial management, and there are reports in the air that Dr. Robinson can retire from the editorship of the Reflector.

Men say that time is money. This is a wretched burlesque. It would be as truthful to say that light is money, that air is money, that sleep is money. Time is thought, time is knowledge, time is character, time is power, time is the threshold of eternity. An earnest man will often reckon time as if he were on a death bed. There are hours in a man's life in which the tick of a watch is more thrilling to an earnest spirit than the roll of thun-

der. There will come, in the lives of us all, moments in which the beat of a pulse will be more awful than the roar of Niagara.—AUSTIN PAELTUS.

A DEBATE.—Eld. J. N. Hall, (Baptist) and Dr. Clayton (Universalist), will begin a debate at Glimpville, Lauderdale county, Tenn., on Tuesday after the fourth Sunday in November. Glimpville is four miles from Henning, and this latter station is on the C. & O. railroad.

ADDRESSES WANTED.

Mrs C E Harrison, Little Rock, Ark. D H Richardson, Throckmorton, Texas. We want the present post-office of John Gardner, who has been receiving his paper at Chattanooga, Tenn. J. S. M.

Eld. Geo. M. Parker, formerly of Marion, Ala., will please send his present address to this office. J. S. M.

We much desire the present post-office address of Mrs L. E. Collins, widow of Rev. — Collins. When last heard from she was at Clinton, Miss. J. S. MAHAFFY.

Do not send money for missions to this office. See directory on eleventh page for proper addresses.

THE BAPTIST FUND FOR YOUNG MINISTERS FOR 1887.

THE University at Jackson will open the first Monday in September next; and we expect between twenty and thirty young ministers will enter, most of whom will need help to the amount of their board at least. The Board of Ministerial Education is utterly without funds, if not in debt on last year's account. Will not the patrons of this paper, as in the years past, esteem it a privilege to aid in this cause? We feel assured many will, but how many? and to what extent? are the questions we wish decided between this and the first of September next. This paper now enters between five and six thousand families. We want each subscriber to do something this current year for ministerial education, and to indicate by a pledge what per month he or she will give, the payment to commence on or before the first of September. We can then tell how many young ministers we, that is, the editors and patrons of THE BAPTIST, may safely undertake to support, whether five or ten. Will our readers look over the pledges below, and tell us in the next four weeks which one we may put their names under? Let us all do something.

No. 1. I agree to pay one dollar per month for the next ten months for the support of five or more young ministers at the University at Jackson, Tenn.

R Terrell, Hendersonville, Sumner county, Tenn. Paid \$10 00; J R Graves; T H Granberry; N Blain, Tenn. \$10 paid; A Seminary student \$1 paid; Mrs G W Sample, La., \$1 paid.

No. 2. I agree to pay fifty cents per month for the next ten months for the support of five or more young ministers at Jackson.

Mrs J R Graves; M Y Harston.

No. 3. I agree to pay twenty-five cents per month for the next ten months for the support of five or more young ministers at Jackson.

Mrs M H Simmons, Ruston, La.; W M Cooper, Ala.; Mrs Wm M Satterfield, Mo.

No. 4. I agree to give one young minister at Jackson one month's board (\$12 50).

E B Fuller, Friars Point, Miss.

There is no friend of ministerial education who reads this but is able to give what some one of those pledges call for; and we do entreat each brother and sister to pledge something before the first day of next September. "Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple verily I say unto you he shall in no wise lose his reward." (Matt. x. 42.)

These young ministers are the disciples of Christ, and who can refuse to give them one meal while they are preparing to work for the blessed Master? We have the board of only one pledged for one month as yet. Shall we not hear from one hundred good brethren and sisters this week?

Receipts for September and October, \$99 80.

RECEIPTS. Mrs Virginia Cox, Tenn. (Bosman) \$ 5 00; Mrs E K Hamill, Tenn. (Bosman) \$ 5 00; Miss Theodosia E Prisco, Mo., 1 00; W F Howard, Texas, 1 00; Mrs Elton Mosely, Ark., 50c; Mrs E B Jones, Texas, 1 00; Mrs S L Cobb, Texas, 1 00; J O B., Ky., 1 00.

To will what God wills is the only science that gives us rest.









HERE AND THERE.

Eld. W. T. Box, recently pastor at Prescott and Hopo, goes back to his old home at Atkins, Ark.

Eld. A. J. Fawcett resigns at Pine Bluff, and accepts the pastorate of the church at Tyler, Texas, and will commence his labors there January the first, 1888.

Eld. J. H. Grimo has changed his post-office address from Watertown, Tenn., to Shop Springs. His correspondents will please remember the change.

We have had a revival meeting at our church, Bethesda. Twenty-one additions; fifteen by immersion. The church much revived.

F. R. JOHNSON, Elm Springs, Ark., Nov. 2, 1887.

Eld. L. Z. Kimbrough of Lexington, Tenn., accepts a call at New Edinburgh and Kingsland, and will enter the work at once. While Eld. J. B. Lumby, the former pastor of these churches, accepts a call at Fordyce, Ark.

Have just held a short meeting, mainly at night, with my little church at Henning, preaching seventeen times, resulting in just twenty additions. Nine by baptism, nine by letter, and two by relation. The church is very much encouraged. Bro. Barkdale favored us with one of his practical talks on his way home.

F. M. SHARR.

The Arkansas Baptist Convention closed its annual session at Morrilton on the third inst. The session was regarded as one of the most prosperous and harmonious in the history of the body. The next session is to meet with the church at Jonesboro.

Elders I. T. Tichnor, D.D., of Georgia, T. P. Bell of Virginia, I. Z. Kimbrough of Tennessee, and Oshorn of North Carolina, were prominent among the visitors present.

After the debate between Bro. Mayes and Mr. Denton, at Leonard, Bro. Mayes received into the Baptist church twenty-eight members. During the debate Mr. Denton complained at being called a Campbellite. He read from Is. lxii, "Thou shalt be called by a new name." He claimed that the name was given at Antioch, hence, they should be called Christian, or some other Bible name." Bro. Mayes read from the fourth verse of the same chapter, "Thou shalt be called Hophsbah," and showed that this was the promised new name. During the remainder of the debate he called them "Hophsbah."

Perhaps an item from those parts would be of interest to your many readers. First let me say, THE BARRIER is, in my opinion the best paper published on the continent. After reading it for about thirty-four years I don't feel like I could part with it now. It is all good. Who can beat Bro. Frost and Murphy? So far as communion is concerned, I never invite, except members of my own church, celebrating it. I endorse your teaching, and practice the same, because, I cannot find any Scripture command nor example for intercommunion between churches. And it has been said that no pastor can be successful who preaches and practices this way, but during the year that has past I have

DR. PRICE'S CREAM BAKING POWDER. FULL WEIGHT PURE. MOST PERFECT MADE.

Its superior excellence proven in millions of homes... PRICK BAKING POWDER CO. CHICAGO, ILL.

BEAUTY of Skin & Scalp RESTORED by CUTICURA Remedies.

NOTHING is known to Science as yet comparable to the Cuticura Remedies in their purifying properties of cleansing, purifying and beautifying the skin and in curing itching, chafing, itching, scaly and pimply diseases of the skin and scalp and blood with loss of hair.

HANDS Soft as dove's down and as white by using Cuticura Medicated Soap.

Tutt's Pills

stimulates the torpid liver, strengthens the digestive organs, regulates the bowels, and are unequalled as an ANTI-BILIOUS MEDICINE.

Sold Everywhere. Office, 44 Murray St., New York.

EXHAUSTED VITALITY.

A Great Medical Work for Young and Middle-Aged Men.

KNOW THYSELF.

It treats upon Nervous and Physical Debility, Premature Decline, Errors of Youth, Exhausted Vitality, Lost Manhood, Impaired Vision, and Impurities of the Blood, and the untold miseries consequent thereon.

Used into the fellowship of Landmark church seven, and one of the number was seventy-three years of age, and an intelligent man, and ten were received by letter. This church practiced church communion one year, and you see its success. Yours fraternally, JAMES ADAMS.

Hurricane, Saline county, Ark

The Ministers and Deacons' meeting of the Friendship Baptist Association was held here on the twenty-ninth. Sermon for criticism was delivered by Bro. G. L. Hardin of Hansford, discussions in the afternoon and sermon at night by Bro. Peay, a visiting young preacher, also from Hansford. Several ministers were in attendance, but there were more needed. Our Executive Board met on Sunday morning and work assigned our missionaries for the next year. If we return to the State Board, we hope to do so with a well worked field and fully prepared to do our part in the work before us. Bro J. N. Hall was to have dedicated our new church on Sunday, but as it was not sufficiently completed, the dedication was postponed until spring. Bro. Hall delivered an impressive sermon to a large and attentive audience at 11 o'clock a. m., and preached at Hansford at night. We love to have such men of God with us, and hope he will have the pleasure of meeting with us in the spring. B. C. SIMMONS, Double Bridges, Tenn., Oct. 31, 1887.

MARRIED.

At the residence of the bride's father, November the sixth, 1887, at half past nine o'clock a. m., by Eld H. J. Legge, Mr. Wm. McCroary and Miss Mary Ella Horn.

Also at the residence of Mr. J. L. Brown, on the same day, at three o'clock p. m., by Eld H. J. Legge, Mr. A. W. Rudisill and Mrs. Mary S. Young. All of Panola county, Miss. May peace, joy and happiness be theirs through life is the wish of the writer.

The religion of Jesus Christ is a yoke, and this implies a law, a limit. The idea of law is repugnant to many minds; but we must consider that the imposition of a yoke is essential to the highest good of the one who bears it. We see this in creation. The sun is under law. It pursues its sublime track in the heavens, and hence its usefulness to mankind. The river is of no use until it is confined within its banks, and then it ministers to the blessing of mankind. It is the same with beasts. They are of no service till they come under the yoke. And so in the highest realm of all it is true that in order to be of use, in order to become a blessing to the race, we must come under the yoke of Christ. It is herein we realize our highest freedom.

If the gentleman whose lips pressed the lady's snowy brow, and thus caught a severe cold had but used Dr. Bull's Cough Syrup, no doctor's bills would have been necessary.

Some genius proposes to introduce paper shirts. Wearing paper shirts means bearing rheumatism. With Salvation Oil, however, paper shirts might still be a success. Price 25 cents.

Catarrh

May affect any portion of the body where the mucous membrane is found. But catarrh of the head is by far the most common, and the most liable to be neglected. It cannot be cured by local applications. Being a constitutional disease it requires

Ringed Noises. A constitutional remedy like Hood's Sarsaparilla, which working through the blood, eradicates the impurity which causes and promotes the catarrh, and soon effects a permanent cure. At the same time Hood's Sarsaparilla builds up the whole system, and makes one feel renewed in strength and health. If you suffer from catarrh, be sure to try Hood's Sarsaparilla.

Impure Blood. "I used Hood's Sarsaparilla for catarrh, and received great relief and benefit from it. This catarrh was very disagreeable, especially in the winter, causing constant discharge from my nose, ringing noises in my ears, and pains in the back of my head. The effort to clear my head in the morning by hawking and spitting was painful. Hood's Sarsaparilla gave me relief immediately, while in time I was entirely cured. I am now without the medicine in my house as I think it is worth its weight in gold."

Hood's Sarsaparilla. "I was troubled with that annoying disease, nasal catarrh, and never found relief till I took Hood's Sarsaparilla." J. L. HORTON, Marksburg, Ky. Be sure to get

Cures Catarrh. "I was troubled with that annoying disease, nasal catarrh, and never found relief till I took Hood's Sarsaparilla." J. L. HORTON, Marksburg, Ky. Be sure to get

Hood's Sarsaparilla. Sold by all druggists. 25c per box. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar. PORTLAND CEMENT. THE ONLY GENUINE. RUSSIA CEMENT CO.

KNABE PIANO-FORTES. TONE, TOUCH, WORKMANSHIP & DURABILITY. WILLIAM KNABE & CO.

Common Sore Throat Cure. While Sore Throat is a very distressing and dangerous disease, it is easily cured by the use of this medicine.

X-MAS MUSIC. Christmas Selections for 1887.

Contains new Carols by Rod. Murray, Deane Westendorf, Campbell, and others, together with the "Hesperus" and "The Christmas Carol." Price, 50c per 100 by express not prepaid.

Judge Santa Claus. A New Christmas Carol, containing of new and old songs by the same authors.

Complete Lists of Christmas Music of every description. Mention this paper.

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

Entered at the Post Office at Memphis, Tenn., as Second Class Matter.

Old Series---Vol. XLII. MEMPHIS, TENN., NOVEMBER 26, 1887. New Series---Vol. I. No. 26

THE CONFLICT BETWEEN THE NEW THEOLOGY AND THE OLD.

MR. SPURGEON, in his magazine for September, refers again to the alarm he had sounded on account of the growing evils of the times and of the inlaid sentiments avowed by some Dissenters. He says that he has received abundant proof that he had spoken none too soon, that no one has set himself to disprove his allegations, no one has shown that prayer-meetings are valued, and are largely attended, no one has denied that certain ministers frequent theaters, no one has claimed that the broad school newspapers have respected a single truth of revelation, no one has borne witness to the sound doctrine of our entire ministry. He says that letters from all quarters declare the state of things to be worse than he thought it to be. The following are extracts from his reply to critics and inquiries:--

"Only those who have given some attention to the progress of error during recent years can form any just idea of the rapid strides with which it is now advancing. Under the plea of liberalism unscriptural doctrines are allowed to pass current in sermons and periodicals which only a few years ago would have been faithfully resisted unto death." "Throughout the wide realm of literature there seems to be a conspiracy to hate and hunt down every Scriptural truth." "That many ministers have departed from the faith is a matter of fact, ascertained in many ways, and made most sadly sure. We trust that the Baptists are by no means so far gone as the Independents, indeed we feel sure that they are not." "A well known Congregational minister, who is preparing a book upon this painful subject, says: 'I groan over my own denomination. There are many faithful to Christ and to the souls of men, but alas! it seems to me that many have no kind of gospel to preach, and the people are willing it should be so. Some of our colleges are poisoning our churches at the fountains. I very much fear that an uncoversed ministry is multiplying.' "Another brother of the same denomination says: 'I am disposed to think that your convictious is faint compared with what the reality would warrant. -- College, for example, continues to pour forth men to take charge of our churches who do not believe, in any proper sense, in the inspiration of the Scriptures, who deny the vicarious sacrifice on the cross, and hold that if sinners are not saved on this side of the grave they may, can or must on the other; and the worst of it is the people love it.'" "Are the skeptics so much to the fore that no man will open his mouth against them? Are all the orthodox afraid of the ridicule of the cultured? We cannot believe it. . . Yet Christian people are now so tame that they shrink from expressing themselves." "That the evil leaven is working in the churches as well as among the ministry is also sadly certain. A heterodox party exists in many congregations; and those who compose it are causing trouble to the faithful." "A chasm is opening between the men who believe their Bibles and the men who are prepared for an advance upon Scripture. Inspiration and

speculation cannot long abide in peace. Compromise there can be none. We cannot hold the inspiration of the word and yet reject it. We cannot believe in the atonement and deny it. We cannot hold the doctrine of the fall and yet talk of the evolution of spiritual life from human nature. We cannot recognize the punishment of the impenitent and yet indulge the larger hope. One way or the other we must go. Decision is the virtue of the hour." "Let us not pretend to a fellowship which we do not feel, nor hide convictions which are burning in our hearts. The times are perilous; and the responsibility of every individual believer is a burden which he must bear or prove a traitor."

The British Weekly newspaper complains that Mr. Spurgeon takes an extremely pessimistic view of the evil. The Christian World newspaper has long been a leading organ of Congregationalist belief. It has opened its pages to letters against Mr. Spurgeon's view of the errors of modern times. The views of its editor may be estimated by his boldly expressed wish that the new Congregational hymnal had omitted all hymns which assert the total depravity of man, the discarded theories of the atonement, the eternity of future punishment and the reurrection of the physical body. He also alleged that the exclusion of these hymns would have been in harmony with the teaching of such prominent men as Dr. Mackennal, the present chairman of the Congregational Union, Drs. Parker, Stevenson, and Mr. Guinness Rogers, all leading Congregational ministers. One of the opponents of Mr. Spurgeon in this newspaper denies that "Christ bore on the cross the penalty due to guilty men,"--denies that "the guilty are therefore exempted from such penalty." He denies that Christ's righteousness is made righteousness unto them. Another correspondent of this paper, who calls himself a Baptist layman, says, "We refuse to believe that by any jugglery of imputation the penalty can be avoided." The only way of salvation is thus utterly rejected. They deny that Christ is the end of the law for righteousness, and that sinners are made the righteousness of God in him. (Rom. x. 14, 2 Cor. v. 21.)

College, Regents Park, of which Dr. Angus is president. The Christian World newspaper of May fifth said: "We are informed that his broad and liberal principles point him out as a worthy follower of Mr. Panks." It said on August fourth: "Mr. Friend was accepted by Dr. Angus as a student at Regents Park College. An exception was made in his favor." He was not required to sign the declaration of belief subscribed by the Regents Park students. From all this it will be seen that Mr. Friend requires for himself the utmost freedom of thought. Were it not so it is scarcely likely that a church originally Baptist, but which, in the time of Mr. Dobney, declared itself free from all sectarian connections, and which for half a century has been distinguished as an advanced church, would have chosen him for its pastor.

Two of those who have written letters in the Christian World protesting against Mr. Spurgeon's warnings are Mr. Greenough and Mr. Thew. They are both of them advanced Baptist ministers, and were students in Rawdon Baptist College, near Leeds. It seems therefore that these two Baptist colleges are not free from the deadly contagion. The above proofs of the loose sentiments held by not a few leading men and of the sentiments emanating from some of the leading theological colleges are sufficient to show that Mr. Spurgeon's warnings are greatly needed.

Loose communion is bearing its natural fruit. The Congregational body refuses to have any creed as a term of communion. Some of its leaders contend, as the Christian World does, that the apostles had no directions from Christ as to the constitution of his churches, and that Christian people are absolutely free to adopt any organization they may deem suitable. Societies which are free to believe anything and to do anything must of necessity present great varieties of what others deem to be unbelief and disobedience. It is licentious anarchy. Men, instead of being required to believe God and to obey him, are encouraged to believe what they like, and to do what they please. The words of the apostle are realized, "In the last days perilous times will come."

PLEASING GOD.

PLEASING GOD. What a privilege! What an unspeakable pleasure! It is a great joy to feel that we please the dear friends we love, how much more that we please Him whom we love above all other beings and objects! Oh to please him! What a glorious state of mind! No jarring of interests now, no contention, and the heart in complete harmony with God, his will the rule of thought and action. How pleasantly every work and duty of life move when in such a state! Temptations are easily overcome, and trials borne with patience and resignation. Life has now become a joy, and is prized as an inestimable gift for doing good and blessing the world. The apostle exhorts us, "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us, how ye ought to walk and to please God, so ye should abound more and more." Are we following the exhortation of the apostle in every act of life? Are we abounding in pleasing God more and more? If so we have found, with all the men of grace, glory begun below. Let this be the great motto in life,--to please God in everything!

Use sin as it will use you,--spare it not, for it will not spare you. It is your murderer and the murderer of the world. Kill it or it will kill you.