

THE PENALTY OF SIN. WHAT IS IT?

BY A. J. FROST, D.D., SAN BARNARDINO, CAL.

NO. VI.

III. PUNISHMENT is not redemptive. If suffering and restoration are to be the sinner's portion, suffering must result in redemption. A man must be redeemed before he can be restored. Has penal suffering any redemptive quality? To redeem is to buy again, to ransom, to liberate or rescue from captivity or bondage, or from any obligation or liability to suffer or to be forfeited by paying an equivalent. In a theological sense it means to rescue and deliver from the bondage of sin and the penalties of God's violated law. (Webster.)

Does punishment ransom the sinner or rescue him from the bondage of sin? Does it release him from any obligation to suffer the penalties of God's violated law? If not how can punishment be redemptive? and if not redemptive how can suffering result in restoration? In order for a man to redeem himself he must do "something worthy of merit. He must merit restoration before he can be restored. In other words he must become worthy of restoration before that blessing can be bestowed by his own merit.

But alas there is no finite creature in the universe who can merit anything. Adam in Eden, the saints and the angels in heaven, can merit nothing, how then can a lost sinner merit anything? The saints and angels are under moral obligation to love the Lord their God with all their hearts, mind and strength, how then can they do works of supererogation and so merit heaven? In order for a finite being to merit anything of the infinite he must do more than his moral obligation requires him to do, as he must love the Lord his God with more than all his heart, mind and strength, which is impossible in the nature of things. There is only One being in the universe who can merit anything, and that is the Divine Being, unbaptized in the sinner's place. All objections to such substitution vanish if it have the three following conditions:—

1. That the person bearing the punishment of others do it by his own consent.
2. That he have the absolute right thus to dispose of himself.
3. And that the ends of government be as effectually answered as if the criminal himself had suffered.

For 1. Suppose full consent on the part of the substitute and the person suffering can receive no wrong.
2. Suppose he have full power and right to consent and no other person receives wrong.
3. Suppose the ends of government met and the public receives no wrong. The Godman bore all these marks, and fulfilled all these conditions.

1. He came and suffered by his own consent.
2. He had a right thus to come and suffer.
3. The ends of punishment were fully met, the whole human race. Hence no injustice was done to the person suffering nor to any other person, nor to God's moral government. The Godman was the only being in the universe who could fulfill all these conditions, and hence the only being who could merit anything, and thus become a redeemer.

Man in order to become a redeemer for himself must do what he is under no moral obligation to do; in other words he must fulfill all his moral obligations to God and man and then if he has any time or talents left which he does not owe to God or man he may do works of merit and thus be able to redeem himself. But alas man owes ten thousand talents and has nothing to pay. In other words he is ten thousand talents worse off than nothing, and since the interest is accruing ten times faster than he can pay it, how is he ever going to cancel the debt? But the case is still more hopeless in the realm of morals. He has a two-fold obligation, running not only through time but into eternity, neither of which claims is he in the least degree able to meet.

1. He is under moral obligation to love the Lord his God with all his heart and mind and strength. He has never fulfilled this obligation for one moment in his life, and if he dies impenitent he will never have the disposition to discharge that obligation to all eternity. How then can he merit anything over and above his obligation when he cannot so much as begin to meet his obligation? How is the sinner ever to redeem himself when he never has either the power or the disposition?

2. But the lost sinner has another obligation which he can never discharge. He is guilty of not discharging his moral obligations to God for all time past. Guilt is personal demerit and obligation to suffer for it. But alas suffering has no tendency to lessen guilt, hence it has no tendency to lessen personal demerit nor the obligation to suffer for it. He will always be guilty of willfully refusing in this life to discharge his moral obligations to God; and still, he will always be guilty of rejecting the only Being who could have redeemed him from that sin. So he is now under a new obligation to suffer on account of his guilt and as long as he is guilty. Since he will be guilty forever he must suffer forever, since suffering has no tendency to destroy guilt. In other words punishment is not redemptive. It repairs neither of these two fold obligations. It does not restore to God the love and service with all the heart that he rightfully demands in this life; it does not lessen his personal demerit and the obligation to suffer for it in the next world. Hence penal suffering is not redemptive since it can neither repair the past, nor remedy the present, nor insure the future. The lost soul is under the same moral obligation to love and serve God that he ever was, and he is also under a new obligation to suffer so long as he is guilty. He is under just as much obligation to suffer the penalty of violated law as he was and is to keep the law of God.

But how is suffering, under these conditions, over to become redemptive? And if not redeemed how can he ever be restored? or how can suffering and restoration become the sinner's portion? We repeat, there is not a saint on earth nor angel in heaven that can redeem himself or another, simply because he cannot merit anything: "None can by any means redeem his brother, nor give to God a ransom for him; for the redemption of the soul is precious." Ps. xlix. 78.

The God-man did what he was under no obligation to do, hence he merited something, and he could redeem. No other man could redeem a sinner even though he might freely offer himself, since he too is a sinner, and needs redemption. He can no more redeem another than he can redeem himself. An archangel cannot redeem a sinner, for though he might be willing, and so answer the first condition of a perfect sacrifice, he would have no right thus to dispose of himself, and therefore fall in the second condition. And if he had the right he has not the power to meet the ends of moral government, and so he would fall in the third condition.

Christ fulfilled all these conditions in a manner unique and remarkable.
1. He was willing to suffer in the sinner's stead. The infinite was willing to suffer for a limited time that the finite might not suffer an unlimited time.
2. He had the absolute right to enter upon this work if he chose. The Second Person in the Godhead was under no more obligation to the First than the First to the Second, since they were one. Since then he owed his life to none but himself, being self-existent, he had the absolute right to use that life for whom he pleased. The law required only human obedience. He gave it divine obedience, and so magnified the law, and made it honorable. Thus he meets the second condition with the right to dispose of himself as he chose.

3. The way in which he fulfilled the third condition is equally unique and striking. Owing his life and services to none else but himself their full value could be given to the sinner if he so pleased. In other words, his infinite merit could be placed to the credit of God's moral government, and so the ends of justice be fully satisfied.

We have dwelt at length upon this point in order to show that creature merit is absolutely impossible either as a subject of moral law in the act of obedience or as a victim of violated law in the act of suffering. There is nothing redemptive in human obedience or human suffering here or hereafter, and hence there can be no restoration on account of obedience or suffering. There is disposition in both saint and sinner to legalism (if they do well to merit God's favor), whereas it is of the highest importance to understand that no created being in the universe can merit anything of God unless it be suffering for sin. If neither saints nor angels in heaven can merit anything either for themselves or for others how can the sinner in hell merit anything except what he there suffers? We may merit of one another where we fulfill the three conditions named above. For example, a man is drafted into the army. A friend may act as a substitute—
1. If he do it voluntarily.
2. If he have the right thus to dispose of himself.
3. If the ends of government are met equally well by such substitution.

But in God's moral government no creature can redeem a sinner.
1. He could not do it voluntarily, for he is a rebel against God's moral government.
2. He has no right thus to dispose of himself.
3. The ends of government would not thus be answered.

It is thus impossible for the sinner to lay God under the least possible obligation to him on the ground of merit, whether in obeying the precept of the law or suffering the penalty of the law, and hence suffering is not redemptive. If man can merit salvation may be partly of debt, and it can be earned as wages; but if man cannot merit salvation it must be of grace, and received as a gift. Once demonstrated, on first principles, the impossibility of creature merit and you have equally proved that there is nothing redemptive either in faith or works or the penal inflictions of law. We possess nothing which we have not already received of God, and hence we can offer him nothing which is strictly our own. We ourselves belong to God; and so we cannot give him our service or our suffering, since they are his by divine right. We can profit God nothing.

A meritorious act is one which duty does not require us to perform. If angels or men have time or talents that do not belong to God they may merit something of God. The whole question of creature merit is one of outrunning duty. Is it possible for a saint to do more than it is his duty to do? or for a sinner to suffer more than it is his duty to suffer? Luke xvii. 10.

Probably no angel or saint in heaven will ever think of meriting anything. It is for the sinner, lost and ruined, to indulge that conceit. Saints and angels come not short of duty, and therefore deserve neither reward nor penalty. But man comes infinitely short of duty, and thus merits infinite penalty. How then can he merit restoration so long as he will forever merit condemnation? When a man repents he does not merit pardon—there is no virtue in repentance to procure forgiveness, for no man repented of himself. There is no merit in faith, for that is a gift of God. There is no merit in works, for who gives man the power of service. There is no merit in suffering, for man is under moral obligation to suffer. If suffering and restoration are to be the lot of the sinner, suffering must merit restoration, which is impossible, since no creature, archangel or devil, saint or sinner, can merit anything.

4. Punishment is not restorative. If suffering is not reformatory, nor regenerative nor redemptive, much less can it be restorative. Theodore Parker once said: "The woes of sin are its antidote. Suffering comes from wrong doing as well-being from virtue. If there be suffering in the next world, it is as in this, but the medicine of the sickly soul." There are at least two

non sequiturs in the foregoing statement. While it is true that "suffering comes from wrong doing as well-being from virtue," it by no means follows that "the woes of sin are its antidote," either in this world or the next. While it is true saints were made better by suffering, in form of discipline, or chastisement, it does not follow that suffering as punishment produces the same results upon the impenitent sinner. Again, while the woes of sin are felt by both saint and sinner in this world, it does not follow that the woes of sin are its antidote in either case. Some men suffer the woes of sin all through life, and become worse and worse. There is no case on record where the woes of sin are its own antidote. As well say, suffering is the antidote of disease, pain the antidote of poison, distress the antidote of hunger. But suppose the woes of sin are its antidote, what has that to do with salvation or restoration?

The terms of our proposition are that punishment is not restorative. The murderer forfeits his life upon the gallows; does that restore the life of the unfortunate victim? Does it restore the moral standing of the murderer? One man may rob another, and restore fourfold; but does that fact restore to him his neighbor's confidence, or God's favor? Adam suffered the woes of sin for nearly one thousand years, but did that restore paradise lost? Pharaoh suffered the woes of sin in the Red sea, did that restore him his sceptre and throne? The woes of sin are not its antidote in this world nor in the world to come. Suppose a person suffer in the future state one thousand years, does that restore his innocence? If suffering is neither reformatory, nor regenerative, nor redemptive here nor hereafter, how can it be restorative? Suffering and restoration are thus impossible in the nature of things. Suffering has no tendency to restore holiness or happiness.

To those who hold the modified Universalist doctrine of suffering and restoration we desire to ask a question. Why "suffering and restoration"? Why not restoration without suffering, according to the extreme Universalist doctrine? The only reason must be, "because men are more or less guilty, and therefore they ought to suffer." If men ought to suffer because they are guilty, they ought to suffer as long as they are guilty. So long as the cause remains must the effect endure. Now, since suffering has no tendency to lessen guilt, he must suffer forever, and hence suffering and restoration are impossible from the very nature of suffering and guilt.

(TO BE CONTINUED) ENCOURAGEMENT. A PASTOR once said, "I have preached here seven years and never had a word of encouragement." Poor man! how he could labor and never have a word of encouragement, is a question hard to answer. All people need encouragement, to keep them in heart and make them active. But the pastor who watches and cares for souls as one that must give an account, above all others, needs encouragement. His labors are arduous, his toils great, his trials many, and, added to them, an unappreciative people, no wonder many are ready to despond. Yet people are afraid to compliment a pastor's sermon to his face. Others are afraid to speak in praise of him for fear they will lose him. Again, others will wait till after the pastor has moved to some other field, then they are ready to say every good thing about him, when he had left them, because he had received no encouragement.

tion," are notices we may read just occasionally. Few churches ever think of encouraging a hard worked pastor in this way, and yet it is the thing he needs, and the churches would be the gainer.

A pastor may need a new suit of clothes, or an overcoat, or a lot of books, or some other item, and he may be able to buy them, but often it would encourage him and make him know he was appreciated, for his church to make him a present of them. He would preach much better, that his church would receive fourfold, and instead of his wishing to leave his people, he would desire to stay.

A pastor said to me, "I wish I had left here." Why? Because he had so much to discourage, and so little to encourage him. Soon our papers will be filled with changes in pastors, etc. There will be several reasons for this, but the main reason will be, not encouraged.

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A LETTER FROM VIRGINIA.

BRO. GRAVES:—Your letter came duly to hand, accept my thanks for same. I have all sorts of things to meet here. I think that the Baptists of this State are the most inconsistent set of people in the United States. I will name some of the things that are doing. First, there is a Methodist preacher that is going the "rounds," preaching on baptism, and says some hard things about Baptists, and our ablest men meet him at his appointments, and sit with him in the pulpit, and close the exercises for him, and yet never say a word about what the Testament says about baptism.

I have asked several about the communion question, and all of them say it is a church ordinance, and that of right it belongs to the church, and to the church only. Yet they never say anything about it in the pulpit. They not only receive Campbellite baptism, but Methodist baptism, too. The Troutville church received a Methodist on her baptism, and some one asked me what I would do as pastor of a church, if she should get a letter from her church and apply to mine for membership on her letter. I answered that I would advise the church to reject the application, and if I had a vote, would vote against it. I could not do otherwise with an open Bible before me. Paul said one baptism, and if that Methodist baptism was right, ours is wrong.

Now the above is only a hint of matters and things here, and will explain in part why I have failed to obtain more subscribers to THE BAPTIST. I am called a Grave-site, etc. Well, I would rather be a double Grave-site and be right than to be a popularite and be wrong. So many ways are not all right. I appreciate the Old Banner for its fearless advocacy of the truth. I will still try and do all that I can to induce people to take it. What has become of Reviewer? I like to read after him and Bro. McDaniel on revelation. I am very much interested in his "Thoughts on Revelation." In fact, and in words, I like all the paper. I can't do without it. Yours in Christ, Troutville, Va. M. W. RADAR.

LOUISIANA LETTER.

AS I have some more good news I will send it so that the readers of the dear Old Banner may know of the good things the Lord has been doing for us. By invitation of Pine Grove, Coliseum parish, I went there on Saturday before the third Sunday in September to assist Bro. S. Mallett in a protracted meeting, which lasted until Monday night. Services were held at 11 o'clock and at night each day. Result, ten immersed, and three standing over, five were added by letter and restoration, eighteen in all. On Sunday the Sunday-school had a nice procession, which made a good impression on the young. Eld. J. S. Richmond was with us Sunday. On the fourth Sunday I commenced a meeting at Salem, our little church organized June the thirtieth. Bro. J. S. Richmond was with me till Tuesday night. Bro. Mallett

preached for me Sunday night. I continued at 11 o'clock and eight until Tuesday night, then Wednesday night and Thursday night, closed Friday. Result, church revived, three received by letter, four by baptism, one of those baptised was my third oldest daughter. Thank the Lord that all my children that are old enough are members of the church. To God be all the glory. Last Saturday and Sunday I closed out my pastorate at Beaver Creek, St. Landry parish. Met small congregations both days on account of serious sickness in the neighborhood.

Received word Sunday morning that Miss Mary Penny, two miles from the church was in a dying condition, she had had the typhoid fever fifty-eight days. I went to see her, stood by, and did all that was possible till eleven o'clock p. m., when she passed away. She was highly esteemed by all who knew her, though not a member of the church. She was a regular attendant at church during my ministry here eighteen months. I have tried faithfully to point her to Jesus for life and salvation, which I hope was not without effect. The bereaved family have the sympathies of their late pastor. Yours fraternally, W. A. J. ODOM. Babbs Bridge, La., Oct. 4 1887.

A VINDICATION.

SEPTEMBER the seventeenth, 1887 we, the church of Christ, worshipping at Emmaus, four miles Northwest of Newburn, Dyer county, Tennessee, Friendship, Association, have come into possession of the fact that some enemy of Bro. H. D. Clift, and also of the cause of Christ have circulated the report that we have preferred charges against Bro. H. D. Clift, which is positively false. And we see from THE BAPTIST of the twenty-seventh of August that they have published the same in THE BAPTIST.

Bro. H. D. Clift is an ordained minister, and a member of our church. He has preached for us three years, and the church has never had any against him. He is beloved by nearly everybody that knows him. Done by order of the church in conference. T. J. SANDERS, Moderator, J. M. WOFFORD, Clerk.

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 & Mahaffy, Memphis, Tenn.

Died September tenth, 1887, of typhoid fever Annie Evange, daughter of Rev. C. N. and S. E. Simmons, age eighteen years. She professed religion in 1881, and joined Pleasant-grove church in September, 1884, where she lived a consistent member until death. Sister Vangle was a devoted daughter, an affectionate sister, a faithful friend, a zealous Christian. We are heart-broken, but we weep not as those who have no hope. This precious flower, too fair for earth, has been transplanted in heaven. A FRIEND. Coatswain, Tenn.

ARKANSAS BAPTIST CONVENTION.

THE Arkansas Baptist Convention will meet with the Morrilton church on the third of November. We are expecting and desire a full delegation, and wish to furnish all with homes, and make their stay with us pleasant. All expecting to come will confer a favor upon us by forwarding at an early day their names, and stating how they expect to come, whether by railroad or by private conveyance. Address: J. M. Hart, Morrilton, Ark.

Time is more precious than rubies, and many of us treat it as if it were worthless as clay. One of the most frivolous women of society died upon a time of a disease that attacked her suddenly. The physician told her that she had but half an hour to live. She covered her face and was silent. "I will suffer no pain," she said. "It is not that I am thinking of," she replied, "it is of the years I have wasted." Some day for each of us there will be left but a single half hour of life. How then shall we look back upon those years which are passing now?

OUR FOREIGN LETTER.

BY WM. NORTON, LL. D., ENGLAND.
MR. C. H. SPURGEON ON THE PROGRESS OF APOSTASY.

The first article in Mr. Spurgeon's magazine for August is entitled Another Word Concerning the Down Grade. The most important part of it is the inquiry "how far those who abide by the faith once delivered to the saints should fraternize with those who have turned aside to another gospel." The source of the evil is the relaxation of church law and the toleration, by rule, of false doctrine and wrong practices. So long as this laxity lasts the inflow and increase of error will continue. If the Baptist and Independent Pedobaptist churches had retained those of their denominational rules which were in accord with the truth of God his laws would have excluded evils which now are dominant.

Mr. Spurgeon has never relaxed the rules either of admission or of discipline to the extent which some others have. He indicates this difference when he says, "It is one thing to overleap all boundaries of denominational restriction for the truth's sake. . . . It is quite another policy which would urge us to subordinate the maintenance of truth to denominational prosperity and comity. . . . For our part we have put on a few fresh bolts to our door; and we have given orders to keep the chain up; for, under color of begging the friendship of the servant, there are those about who aim at robbing the Master. . . . It might be possible to make an informal alliance among all who hold the Christianity of their fathers. Little as they might be able to do they could at least protest, and, as far as possible, free themselves of that complicity which will be involved in a conspiracy of silence. If, for a while, the evangelicals are doomed to go down let them die fighting, and in the full assurance that their gospel will have a resurrection when the inventions of modern thought shall be burned up with fire unquenchable."

Mr. Spurgeon's description of the present state of Dissenters from the Church of England applies more especially to the Independents, but there are some Baptists to whom it is in part applicable also. He says: "No lover of the gospel can conceal from himself the fact that the days are evil. . . . Read those newspapers which represent the broad school of Dissent, and ask yourself, How much farther will they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been inflated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for gospel preaching. The atonement is scouted. The inspiration of Scripture is denied. The Holy Spirit is degraded into an influence. The punishment of sin is turned into fiction and the resurrection into a myth. And yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them. At the back of doctrinal falsehood comes a natural decline of spiritual life, evidenced by a taste for questionable amusements and a weariness of devotional meetings. At a certain meeting of ministers and church officers one after another doubted the value of prayer-meetings. All confessed that they had a very small attendance, and several acknowledged, without the slightest compunction, that they had quite given them up." "Time was when a Nonconformist minister who was known to attend the play-house would soon have found himself without a church, and justly so; for no man can long possess the confidence, even of the most worldly, who is known to be a haunter of theaters. Yet at the present time it is matter of notoriety that preachers of no mean repute defend the play-house, and do so because they have been seen there." "Too many ministers are toying with the deadly cobra of another gospel in the form of modern thought. As a consequence their congregations are thinning. The more spiritual of their members join the Brethren or some other company of believers unattached. . . . Some of unquestionable devoutness go off to the Church of England. Let us not hide from

ourselves the fact that the Episcopal church is awake, and is full of zeal and force. . . . We cannot but perceive that she grows, and grows, among other reasons, because spiritual life is waning among certain Dissenters. Where the gospel is fully and powerfully preached, with the Holy Ghost sent down from heaven, our churches not only hold their own but win converts; . . . but when the gospel is concealed, and the life of prayer is slighted, the whole thing becomes a mere form and fiction. For this thing our heart is sore grieved."

"Certain ministers are making Infidels. A vowed Atheist are not a tenth as dangerous as those preachers who scatter doubt and stab at faith. A plain man told us the other day that two ministers had derided him because he thought we should pray for rain. A gracious woman bemoaned in my presence that a precious promise in Isaiah, which had comforted her, had been declared by her minister to be uninspired. It is common to hear working men excuse their wickedness by the statement that there is no hell, the parson says so. . . . Attendance at places of worship is declining, reverence for holy things is vanishing, and we solemnly believe this to be largely attributable to the skepticism which has dashed from the pulpit and spread among the people. . . . Have those advanced thinkers filled their own chapels? Have they, after all, prospered through discarding the old methods? Possibly in a few cases genius and tact have carried these gentry over the destructive results of their ministry, but in many cases their pretty new theology has scattered their congregations. In meeting-houses holding a thousand or twelve hundred or fifteen hundred, places once packed to the ceiling with ardent hearers, how small are the numbers now! We could mention instances, but we forbear. The places which the gospel filled the new nonsense has emptied, and will keep empty. This fact will have little influence with the cultured; for, as a rule, they have cultivated a fine development of conceit. 'Yes,' said one whose pews held only here and there a worshiper, 'it will always be found that in proportion as the preacher's mind enlarges his congregation diminishes.' . . . The alienation of the poor and simple-minded from their ministry they accept as a compliment; and the grief of the spiritually-minded they regard as an evidence of their power. Truly unless the Lord had kept his own we should long before this have seen our Zion plowed as a field."

"A little plain speaking would do a world of good just now. These gentlemen desire to be let alone. They want no noise raised. Of course they love watch-dogs, and love darkness. It is time that somebody should spring his rattle, and call attention to the way in which God is being robbed of his glory and man of his hope."

This appalling state of things among those who in time past were among the best friends of divine truth is precisely what was anticipated by those who, half a century since, opposed that system of tradition which is called free communion, the object of which was and is to free the churches from the laws of membership and discipline instituted by Christ, on the false pretense that by violating the latter of divine laws we better observe their spirit. Unless there be a return to more Scriptural membership and discipline nothing will stay this flood of iniquity. To protest merely will be in vain.

ARE THE BAPTISTS A PECULIAR PEOPLE? IF SO IN WHAT?

THE reason why Baptist put so much stress on the expression, "Peculiar People," is that it is written in God's word that the Lord's people are a peculiar people. In Titus II, 4, we read speaking of Christ, "Who gave himself for us, that he might purify unto himself a peculiar people, zealous of good works." And in 1 Pet. II, 9, we read, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praise of him, who hath called you out of darkness into his marvelous light." From these and other passages they conclude the special

followers of the Lord are a peculiar people, and therefore they want to know whether or not they are that people. Now the special meaning of peculiar is having manners, ways or teachings, belonging to ones self, or as an organized body of people, to themselves.

That the Baptist, as a people, have ways and teachings different from all other people, is a question that needs no discussion. It is a fact acknowledged by all, that they are a separate and distinct people, so the question should not be, are the Baptists a peculiar people, but are they the peculiar people, that is the people referred to in the verse quoted. This can only be decided by considering their peculiarities, and at the same time comparing those peculiar features with the word of God. For though we are as different from other people as day is from night, it will profit us nothing, if those express differences are not the exact teachings of God's word. Now to our peculiarities. We are a peculiar people, first, in that our history runs back into the remote depths of antiquity. Historians have searched to find our origin, and after a diligent search all that our opposers can say is, that the origin is hid in the depths of the dark ages. And this is a very essential peculiarity, brethren, because we learn in Revelation and in Daniel, that the woman, which was the church, fled into the wilderness, which means obscurely, where she had a place prepared for her for a time and half a time. So our peculiarity in being hid in the remote depths of antiquity, proves us to be the very people spoken of in Revelation and Daniel. Second, we are peculiar in that no man can be found, who even claims to be our founder or head. Every other denomination, has its head man, but one for us cannot be found. Third, we are a peculiar people in our claims, that is, that we originated with John and Christ, no other people claim that. True the Catholics not only claim that they run back that far, but make Peter their great head. And in this particular we are wonderfully peculiar, because all our enemies combined can't prove our claim to be false. Fourth, we are peculiar in that we are the only people who have been heavily persecuted, and yet have never persecuted in return. True there were some in Germany who claim the name Anabaptists, who stirred up a rebellion, but honest historians do not class them with the submissive, persecuted Baptists. The Baptists in every age have been opposed to combating the church with the State or persecuting men for religious belief, as violators of the governmental laws. I would have you notice specially this peculiarity brethren, for it is the way they did in the beginning. Paul wrote, being persecuted we suffer it. Paul beheaded, Peter crucified, Stephen stoned and John banished, but never did they even try to return the persecution, but on the contrary said they rejoiced that they were worthy to suffer for Christ. If I were called upon to give my strongest reason for the Baptists being God's peculiar people outside of their special teachings, I would say, "Behold, ye reviled, ye blessed, being persecuted, they suffer it. I Cor. IV, 12."

Fifth, They are peculiar in that, even in persecution they have exactly obeyed their Savior. He said "If they persecute in this city flee ye to another," and thus they did, and not only from city to city, but from city to country, and from country to cave.

Now to some of their peculiar teachings. 1. They are the only people excepting the Hardshell Baptists, that believe they are saved alone by grace through faith, and that not of themselves but the gift of God. Now my old school Presbyterian brethren may think I am saying too much just here, but I think not, for in their confession of faith, page 15, on baptism we find this: The efficacy of baptism is not tied to the moment of time wherein it is administered, yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto according to the counsel of God's own will, in his

appointed time." Now if in this infants were not included, but believers only, I would say they mean that the grace conferred in the pleasure given as a reward for obedience, but, since infants can have no such pleasure. It must mean something more. Therefore I conclude that we are the only people, who believe that we are saved by grace alone, which is the exact teaching of God's word, and who believe that we should work, not in order to be saved, but from a sense of love, duty and gratitude, because we are saved by grace. The second peculiarity of the Baptists in their teachings, that they are the only people who keep the ordinances in the exact order delivered by Christ. All others will administer baptism before regeneration, (except Quakers who don't baptize at all) but Baptists will not knowingly do this, and in this they exactly obey Christ and the apostles, and John the Baptist, for they all put repentance and faith before baptism. John commanded the people to bring forth fruits meet for repentance, and believe on him who was to come. Christ said he that believeth and is baptized shall be saved. Philip said to the eunuch, "If thou believest with all thy heart thou mayest be baptized," and he answered, "I believe that Jesus Christ is the Son of God." Peter commanded the people to repent and be baptized. Paul rehearsed the teaching of John. All of them pleased repentance, which is inseparably connected with faith, before baptism. The same also may be said of communion.

Third and last, they are specially peculiar, in that they believe in taking the word of God as teaching plainly, all and everything. God would have his people do, and the precise order and way in which he would have it done, and that they have no right to change neither the order nor the manner of observing the ordinances, nor substitute anything in their stead. And in this brethren we can certainly prove ourselves to be the peculiar people of God, for it is written, "If a man love me he will keep my words." Time would not permit me, brethren, to mention other peculiarities, but I know those mentioned, show the Baptists to be a peculiar people, and I think the peculiar people.

E. L. WILSON.

FROM PIKEVILLE, TENN.

DEAR BAPTIST:—Having a few things to say I proceed to do so. On the morning of August the twenty second I left with my family Canton, Miss., for a few month's rest in the mountains of my native East Tennessee. This rest has been taken in the way of three sermons, one lecture, a speech or two on prohibition, attendance of an Association, writing and reading of one to three reports, etc., per week, besides some travel over quite hilly and mountainous country. This much in respect to the labor part of my rest. Besides the above I have had many social pleasures with old time friends, many enjoyments from eating of the greatest variety of fruits, vegetables, etc., added to about three well rounded meats per day, all of which were equally well enjoyed by my family. But the time of our sojourn in these parts is almost over, and we begin to turn eye and mind homeward, and after another Sabbath we shall, by God's blessing be able to sing indeed and in truth, "Homeward Bound."

Leaving Canton at 2 a. m. we ran up to Grand Junction, Tenn., where we were in waiting for the Memphis and Charleston train to take us into Chattanooga, which we reached at 9 p. m., where we remained until 7 a. m. next day, and then we set our way to Dayton, twenty-seven miles north in the C. & D. where were made the first of a number of appointments for me to lecture on "Ecce Homo." While waiting for the train at Grand Junction I dropped into the post-office where I found Bro. Pruitt, the post master, of whom I inquired, first, of our cause, then the circulation of our papers, then of prohibition. The usual paper interests were pretty good, and so the sentiment respecting the proposed amendment, except as it respected a Baptist deacon, and Methodist steward, both of whom were quite in-

fluential. They were anti, and were doing their endeavors to mend sentiment, and were succeeding somewhat, especially with the Negroes; but it was left for the mountains to develop anti-preachers, several of whom I found, some Baptists, some Methodists, some Campbellites, Anti-missionary Baptists to a preacher, white and black, but from what I have been able to learn by the most careful inquiring and investigation I see but one danger to anticipate respecting the results of the election on the twenty-ninth inst. This danger will be in the failure of the people, who in sentiment favor the proposed amendment to vote.

There are more signs of life in the denomination at large in these parts than in the past, especially is this true on the C. S. railroad, and in the Sequachee Valley. Bro. Price of Spring City, one of the State missionaries, is doing lasting work there, and at Dayton. A few years more and these churches will be self-supporting. The brethren here of the valley are marching on the enemy, and our cause in this valley is in a better condition than since the war.

A number of lems, and especially Campbellism, is slowly but surely giving away as the light of the glorious gospel dispels the darkness of error. Since the master strokes of the senior editor at Dunlap, when I was teaching there in the fall of 1882 Campbellism has been gradually dying out, and Baptist principles have been growing ever and anon. Your visit to, and work in this valley were of incalculable benefit to the cause of truth, and the people would you could come again.

The lack of this country as to our people is systematic development in respect to pastoral support, missional and ministerial education. This they need, and need it badly, but I am glad to report progress in this. The S. N. and C. railroad will soon extend entirely through this great valley, rich in soil, timber, stone, marble, coal, ore, water, etc., and now more than any time in the past is work and wisdom needed to be done by the elect from South Pittsburgh to the head of this valley of nearly one hundred miles in length. Let not the State Board give up, or think of giving up the work commenced in this valley, that it may not be said of this time as it was once said to the writer, "When you learn there is but one church in a town do not ask what denomination, but take it for granted that it is a Methodist church." Fraternal-ly, J. J. W. MATHEWS.

P. S.—It was my pleasure to do all in my power reasonably, for the State papers, and I am glad to say my labors were not in vain. J. J. W. M. Pikeville, Tenn., September 15, 1887.

FROM ALABAMA.

DEAR BRO. GRAVES:—I have been reading your most valuable paper ever since my ordination last October. I believe it to be the greatest helper to young ministers, as well as others, now published in the South.

I have been trying to preach to the church here at Luverville. I feel sure that the Lord has been with me. We have received into the fellowship of the church during the year forty-five members, of which number thirty-seven were baptized.

Last Sunday was our regular communion season, and we had several visiting brethren present, some old ministers, and I felt my responsibility. I did not invite them to the communion, for I can find no authority to carry the ordinances out of the church. Several of these brethren became offended at me, but I hope they will read the Bible and become convinced that there is no authority in it for inviting any one to the Lord's table. Jesus did not invite his mother. A. J. PRESTON. Lineville, Ala., September 15, 1887.

P. S.—I am now preaching to the churches of the Carey Association. I have heard of four or five of the M. E. Society confessing their errors and turning to the Baptists. A. J. P.

FROM TEXAS.

I AM now through my protracted meetings. Baptized seven yesterday making fifty-five into my four churches in the last month, fifteen from the

Methodists, which have already drawn two sermons from them, one three hours and thirty minutes the other four hours long, and more is promised. But the sermons were, too late, their members were gone.

Rev. Mr. Turner in one of those sermons stated that John baptized the whole Jewish nation, and that he baptized eighteen thousand per day by dipping a spray of hyssop water and singing over the multitude. I am glad to see that good meetings have been held at Gardner and Frost, Weakly county, Tenn. as I have some dear relatives there and as I was born in Benton county I have a peculiar interest in how prohibition goes in your State. Negroes and distillers' and brewers' money beat us in in Texas. May they not succeed in Tennessee. God bless you and the Old Banner. It continues to be more interesting. J. C. JONES. Hopewell, Smith county, September 12, 1887.

RESOLUTIONS.

WHEREAS, our loved pastor, Eld. C. A. Molloy after having faithfully served the Burr Oak Baptist church as pastor for the past three years, and having been called to another field of labor resigned the pastoral care of the church, therefore,

Resolved, that we feel at a loss to give him up, and we believe that no pastor ever left this community more loved, or whose absence will be more deeply regretted, but knowing that the Lord works all things for the best to them that know him, and recognizing his hand in the call of Bro. Molloy to another field, we humbly bow in submission to his will, and commend our brother to the confidence of all or any for whom he may labor, and to the fellowship of the brotherhood, and many prayers shall follow him to his far western field of labor.

And further resolved, that the clerk of the church send a copy of these resolutions to THE BAPTIST, the Texas Baptist and Herald, and our own county paper, the Kerville Eye, with a request that the same be published.

Done by order of the church in regular conference. A. F. SMITH, Church Clerk. September 26, 1887.

FROM KENTUCKY.

DEAR BRO. GRAVES:—I have just been enjoying myself reading the "good things" in THE BAPTIST, and a feast it was indeed. I am so glad that THE BAPTIST and Gleaner were consolidated, thereby associating with yourself our dear Bro. Moody.

I have often said that Bro. Moody was the only man living who could take your place, and fill it. For him I have always had the greatest love and admiration, and that the two men, as ministers of our Lord, I love and admire most are at the helm of the paper I love most; I can but feel that hereafter there are still better things in store for us. But enough of this. I just took up my pencil and paper to say that you would find enclosed the sum of two dollars (\$2.00) as advance subscription to THE BAPTIST with best wishes and love to yourself and family, and Rev. Moody. I am as ever your brother, J. J. WALLACE. Jefferson county.

The more exquisite your sense of beauty becomes the dearer will the Holy Scripture become to you, the more natural and indispensable will the wisest and grandest of his sayings become to your heart and mind—as wings to the air, as feet to the ground, and as light to the eyes, you will feel certain that the mind was created for the saying, and the saying for the mind. I learned at one period of my life the whole New Testament by rote, and I cannot understand the beauty of those sweet old Saxon phrases in which I thought so long. Full of "the light that never was on sea or shore," I feel, in using them to mingle a new element with early speech, and to relieve, in some sort, with their glory, the dreary lifelessness of words.—Sidney Dobell.

We very much desire the present post-office address of Rev. W. R. Dossan, formerly of Benton, Ky. J. B. MAHAFFY, Business Manager.

PHYSICAL RESURRECTION.

IN view of the current skepticism upon this subject we may well ask, precisely what do the Scriptures teach regarding a bodily resurrection?

The question asked in 1 Cor. xiv. 35, is exactly that of the resurrection of the body. It is not the question of the soul's rising up out of a state of unconscious stupor upon the death of the body, into a state of conscious existence, but, "With what manner of body do they come?" (Revelation.) And it appears from the context that, while the resurrection body will not in all respects be like the present being endowed with new properties and powers, yet there will be a direct organic connection between the two.

In 1 Thess. v. 23, the apostle prays for the disciples, that their "whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." Here we have the threefold nature of man, and the body, as well as the spiritual soul is to be kept until the coming of Christ.

In Rom. viii. 11, the apostle says: "If the spirit of him that raised up Jesus from the dead, dwelleth in you, he that raised up Christ Jesus from the dead shall quicken (literally, make to live) also your mortal bodies, through his spirit that dwelleth in you." There can be no doubt here but that Paul means the body subject to death, dissolution, and decay.

The soul never dies. If there be a spiritual body which even now, within the physical organism, "enwraths the soul," and will rise up out of that organism at the hour of death, it cannot be the body meant in this passage; for such a spiritual body is not mortal, and never dies. It is a mortal body which God will come time hereafter make alive. In the context (vs. 17, 18,) Paul shows that believers are to be glorified with Christ, are to be revealed as sons of God, (v. 19), and even now are waiting groaning, and earnestly expecting the "adoption, to wit, the redemption of our body." (v. 23)

In Phil. iii. 20, 21, the same apostle uses the following language: "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it be conformed to the body of his glory." It certainly appears here that Paul expected the Lord to come again from heaven at some future time, the same that he shows in other passages, as for example, 1 Thess. iv. 16, and 2 Thess. i. 7. At that time our "natural body," "the body of our humiliation," the body like our Lord's during the time of his own humiliation (see Heb. ii 14-17), shall be changed and made like his body, while Jesus has in his glorified state in heaven.

But beyond these passages Paul tells us (1 Cor. xv. 20) that Christ rose from the dead "the first fruits of them that are asleep." The first fruits certainly imply a harvest to follow like the offering itself. He is also called "the first born from the dead" (Col. i. 18), a forerunner who has entered for us within the veil (Heb. vi. 20), one who by his own resurrection hath begotten us to a living hope (1 Peter i. 3), and whom we shall be like whenever he shall be manifested. (1 John iii. 2.)

Now all these passages, as well as others which might be quoted, teach us that the resurrection of Christ is the type and pattern of the resurrection of his people at his coming. By learning then the nature of Christ's resurrection we shall learn also the nature of the resurrection of believers. Did the material body of Christ rise from the dead?

From Luke xxiv. 39, we learn that after his resurrection Jesus challenged the bodily senses of his disciples: "See my hands and my feet, that it is

myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. . . And they gave him a piece of broiled fish and he took it and did eat before them."

From John xx. 27, we learn that he said to the skeptical Thomas: "Reach hither thy finger and see my hands, and reach hither thy hand and put it into my side, and be not faithless, but believing."

That this was the same body that hung on the cross is also testified by the empty sepulchre in which it had been laid. "He is not here; for he is risen even as he said; come, see the place where the Lord lay." (Matt. xxviii 6)

Certainly if human testimony to actual facts, obvious to the outward senses is ever to be trusted, then from all this testimony of the disciples we must conclude that the same body in which our Lord suffered death, rose again from the dead and ascended into heaven. It doubtless acquired new properties and powers, as it did in the transfiguration, but was still the same body, with these few qualities added. And as the Scriptures teach his resurrection to be the pattern of the resurrection of his people, we are again brought to the same conclusion as in the first passage examined, namely, that the resurrection of "those that are Christ's at his coming," (1 Cor. xv. 23.) will be a literal resurrection of the material body.—w. w. c. in Central Baptist.

RESOLUTIONS.

WHEREAS, Our much loved pastor, Eld. I. Z. Kimbrough, has tendered his resignation for the purpose of moving to some other part of God's vineyard—

Resolved, That it is with much regret that we are forced to accept the resignation of our pastor, who has served us faithfully and earnestly for the past year and a-half, for the best interest of the church, and the advancement of God's kingdom. He shunned not to declare the whole counsel of God as he understood it; yet in a kind, loving sympathetic way.

Resolved, That we commend our beloved brother, to the world, and especially to the great Baptist denomination, as a faithful, earnest minister of Christ, and pray that the Lord of the harvest may abundantly bless his labors to the saving of souls, and to the advancement of the great principles of the Master's church and kingdom in the world wherever his lot is cast among the children of men.

Resolved, That a copy of these resolutions be spread upon the church minutes, a copy to be given to our brother, and also a copy be sent to THE BAPTIST for publication.

Done by order of Union church, Lone Elm, Tenn., assembled in conference, October 1, 1887. W. T. SKIFFER, J. G. M. WALKER, Com. W. L. FIZZELL, S.

RESOLUTIONS.

At a regular conference meeting of Ingram Missionary Baptist church, held October the first, 1887, the following resolutions were unanimously adopted:

Whereas, In the order of divine providence, our beloved pastor, Rev. C. A. Mellroy, has perfected arrangements to remove to Oregon,—

Resolved, That it is with deep regret that we accept his resignation, and that in his removal we have lost one of nature's noblemen, a generous friend, a genial companion, a man of true and honest purpose, of pure mind, prompt in action, faithful in matters of trust, and an earnest Christian.

Resolved, That we treasure the memory of his blameless, Christian life, his faithful warnings, and his zeal for the cause of Christ.

Resolved, That we heartily commend him and his dear companion to the confidence of all those with whom their lot may be cast in their new and far distant field of labor, and that we continue to remember them in our prayers.

J. KANE, Church Clerk. Ingram, Tenn., Oct. 1, 1887.

silence is the most efficient Accomplish of Error. Men have given a banner to them that fear thee, that it may be displayed because of the truth.—Ps. GRAVES & MOODY, Proprietors and Publishers. EDITORIAL CORPS.

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Distinguishing Principles of Baptists. 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions or creeds, both of faith and practice. We must maintain 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 enjoined upon his followers, the same in name, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come. 3. As Baptists, we are to stand for a spiritual and regenerate church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart. Church Folly. The Baptists believe that a Christian church is a single congregation, and complete in itself, and the true church of Christ are the constituents of his kingdom. Christ and under Christ, each church is absolutely sovereign and independent. 2. That each church committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper. 3. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church. 4. That no semblance of ecclesiastical authority can be exercised save by a church. 5. 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 Historical Baptists. The non-recognition of human societies as scriptural churches by affiliation, material or ecclesiastical, or any alliance or co-operation that is susceptible of being parently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Do not send money for missions to this office. See directory on eleventh page for proper addresses. MOUNT ZION ASSOCIATION. THIS body met in its thirty fourth session with the Philadelphia church, near Jonesboro, Ark., on October the six'h, 1887. Bro. E. P. Minton preached the introductory sermon from 1 Tim iii 12 Subject, the church, the pillar and ground of the truth. The speaker sounded out some very sound doctrine, and with no uncertain sound. Bro. E. P. Minton was elected moderator, and L. P. Montgomery clerk. The letters showed one hundred and sixty-three conversions, and one hundred and fifty dollars raised for missions. Three full days were given to the discussion of Associational interests. This Association has a custom of adjourning at 11 a. m., each day for preaching. In addition to the annual sermon, the writer, and Bro. M. D. Early, the State secretary occupied three hours for preaching. Bro. Early raised in bonds \$261 00 for Ouachita College at Arkadelphia. He also raised twenty-five dollars in cash for State missions, and one hundred dollars for ministerial education. The Arkansas Baptist and THE BAPTIST also received liberal patronage. We like Arkansas Baptists. They are liberal as

sound. The Lord help them. Bro. Tucker, who was moderator for Eld. Jewell (Campbell) near Kennett, Mo., in the debate with J. N. Hall last July has embraced the truth he there heard, and he and his wife have come out of Babylon, and entered the kingdom of God. The dedication of Philadelphia church, near Jonesboro, Ark., last Sunday was a grand affair as regards the congregation, and the attention. The aisles were filled with chairs, and all the space occupied in a forty by sixty house, besides a large number heard from out of doors. We never saw better behavior in a three hours' service. In two and one quarter hours we told all we could about Baptist conservatism, and Baptist consistency. The Baptist's side got a good hearing. Jonesboro is measuring arms with Trezevant in the fight for the banner office. We will give them and others till Christmas to get up head.

DEFEATE. EVIL has another seeming triumph over good. Fraud won the day, but the victory is only for a time. The right will triumph eventually if the conflict goes on, and the conflict between right and wrong should never cease. The delay is only for a better triumph. God always did hear prayers and groans and sighs, and he always will, though he sometimes seems to tarry long. Be not discouraged. Renew the conflict with more earnestness and let us put the evil from our land. We promised to open the new campaign as soon as we could hear of defeat. This we did by putting in a solid day's work the next Sunday. Lot temperance lecturers leave off their jokes, and call for tears, and not laughter. We heard a brother's extravagant eulogy on a certain speech, and when he came to give the excellencies, they consisted in ridiculous jokes. Was the speaker a preacher? Tell it not in Gath. Let us try, try again.

Recently, a young man brought up in the Episcopal church and sprinkled in his infancy, was led, after study of the Bible, to desire Scriptural baptism by immersion upon profession of his intelligent faith in Christ. He applied for admission to a Baptist church in this city. When this step on his part was known, he received from his former clergyman, of whose church his parents were members, a note of which the following is a literal copy omitting names and dates: "Whatever your future may be, I beg of you in God's name not to commit the awful sin of being re-baptized. You have received God's grace once, and have once been made his child; but by doing this you will set that grace at naught, and will be doing something directly against his will and word."—National Baptist.

There are several particulars in which the clergyman's letter is somewhat erroneous. 1. The young man was not about to commit "an awful sin." 2. He was not about to commit any sin at all. 3. He was not proposing to be re-baptized. 4. He had not received God's grace at the time referred to. 5. He had not been made God's child at the time referred to. 6. He was not about to set God's grace at naught. 7. He was not proposing to do anything against God's word. Seven mistakes. Seven is the number used to indicate perfection. In this case we have the perfection of error and falsehood.—Index.

How easy it is for one to say a thing from which he can never fully recover himself as long as he lives. He may be sorry and ask and receive the pardon of men, but in their estimation he is never afterwards the same man he was before. "Keep your heart with all diligence," and tongue, too.—Indiana Baptist.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. i. 26. We have heard a great deal of wild talk within the last year. More soberness of speech is greatly to be desired.—Christian Index.

VARIOUS SELECTIONS. THE possibilities of growing are enough to inspire a Christian. To the very highest attainment something more may be added. Intelligence, faith, zeal, love and skill are capable of increase almost without limit. If the sweetest fruit ripens on the topmost limbs, it may also be true that each added grace is of a higher, purer kind. Certain it is that growth gives power to grow more.

There are many wasted lives. Many of the great and good men were rescued in their boyhood, seemingly by accident, from obscurity. Possibly it is a part of genius or of greatness to be found and rescued. But we are convinced that other boys as bright and good have escaped the notice of benefactors and have lived on in a narrow and unfruitful space to die unknown. The world has lost the good they would have accomplished. And then people with good abilities and opportunities do most of their service by starts and spells or in narrow channels. A machine is not profitably employed which is not worked all the while to its capacity. There are enough wasted lives and wasted hours to enrich the world. We ought to gather up the fragments, that nothing be lost.—Central Baptist.

In looking over an English magazine of sixty years ago, we found a review of two books on the subject of baptism, one by a Pedobaptist minister, the other a reply by a Baptist farmer. The reviewer was glad that the minister had written his book, for he says: "We never yet know an instance of the subject being discussed when it did not terminate in the increase of the Baptists. The late Mr. Samuel Lowell, of Bristol, a highly respectable minister among the Pedobaptists, was wont to use when conversing with his brethren, a significant expression in relation to this subject, viz., 'Our strong fort is silence.'" This recalled to us a statement made by a Baptist pastor in one of our growing towns: "I have kept a record of sermons on baptism by Pedobaptist ministers in the different churches since I settled here. They preached more than sixty before I preached one. They did good work for us, since almost every sermon sent inquirers to us and many of them became Baptists." Perhaps Mr. Lowell had noticed the same results in Bristol.—National Baptist.

something more may be added. Intelligence, faith, zeal, love and skill are capable of increase almost without limit. If the sweetest fruit ripens on the topmost limbs, it may also be true that each added grace is of a higher, purer kind. Certain it is that growth gives power to grow more.

There are many wasted lives. Many of the great and good men were rescued in their boyhood, seemingly by accident, from obscurity. Possibly it is a part of genius or of greatness to be found and rescued. But we are convinced that other boys as bright and good have escaped the notice of benefactors and have lived on in a narrow and unfruitful space to die unknown. The world has lost the good they would have accomplished. And then people with good abilities and opportunities do most of their service by starts and spells or in narrow channels. A machine is not profitably employed which is not worked all the while to its capacity. There are enough wasted lives and wasted hours to enrich the world. We ought to gather up the fragments, that nothing be lost.—Central Baptist.

In looking over an English magazine of sixty years ago, we found a review of two books on the subject of baptism, one by a Pedobaptist minister, the other a reply by a Baptist farmer. The reviewer was glad that the minister had written his book, for he says: "We never yet know an instance of the subject being discussed when it did not terminate in the increase of the Baptists. The late Mr. Samuel Lowell, of Bristol, a highly respectable minister among the Pedobaptists, was wont to use when conversing with his brethren, a significant expression in relation to this subject, viz., 'Our strong fort is silence.'" This recalled to us a statement made by a Baptist pastor in one of our growing towns: "I have kept a record of sermons on baptism by Pedobaptist ministers in the different churches since I settled here. They preached more than sixty before I preached one. They did good work for us, since almost every sermon sent inquirers to us and many of them became Baptists." Perhaps Mr. Lowell had noticed the same results in Bristol.—National Baptist.

New York Advocate: It is a bright suggestion of Archdeacon Farrar's to meet the questions of infidelity with harder questions. To most of the points raised by skeptics Christendom frankly responds, "I do not know." Now let the tables be turned. Where did water come from? Can a dead thing create itself? Where did man come from? Where did life come from save the finger of Omnipotence? Whence came the exquisite order and design of nature? If one told you that millions of printers' types should fortuitously shape themselves into the Divine Comedy of Dante, or the plays of Shakespeare, would you not think him a madman? Whence came consciousness? Who gave you a free will? Whence came conscience? Dr. Farrar truly says: "He who denies the existence of God in the face of such questions as these talks simply stuporous nonsense." To concede that we cannot comprehend infinity can never weaken the position of a Christian. Clearly apprehend it, and the belief in God's power and his providence logically follow.

THREE DUTIES.

CONTEMPLATE.—Lift up your eyes round about and behold what floods are white unto the harvest what wide and effectual doors are waiting to be entered.

CONSECRATE.—Boast no more of numbers or resources. For, "It is not by might nor by power, but by my Spirit," saith the Lord." The meekest man among us, with the Holy Ghost resting upon him, is stronger than the strongest. Therefore, throughout all our borders, let us fall on our faces, and wait upon God anew for the endowment of the Spirit.

CONCENTRATE.—Too long have we been using our wonderful prosperity as a magnifying glass for enlarging our own importance, and so ministering to our self-complacency. Let us use it henceforth as a burning glass for concentrating our religious influence, and, bringing it to bear upon a perishing world, kindling the love of God where now there is only the love of sin and self; so shall we do our part towards setting the world on fire for Christ.

REDUCED RATES. I have written to the railroad officials for reduced rates to the Convention in Jonesboro, but I have not heard from them. I suppose certificates will be sent to me. Please announce this fact in THE BAPTIST, and request persons going to read to me for them, inclosing a two cent stamp. This is all I can suggest now. Yours fraternally, G. S. WILLIAMS. Nashville, Tenn., Oct. 5, 1887.

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 payments 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.

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 these pledges call for; and who do not intend to brother and sister to pledge something before the first day of next September. "Whosoever 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.

N. Blain, Tennessee, \$10 00; Wm. M. Barnes, Tennessee, 50 cents; Mrs. W. C. Sutton, Texas, \$1 00; J. H. Miller, Kansas, 2 50; Mrs Rebecca Tucker, La., 2 00; J. J. Warren, Penn., 2 50; Mrs G. W. Sample, La., 1 00; N. Dozier, Oregon, 2 00; Mrs Fannie Dozier, Oregon, (for Bowman) 1 00; H. Kelley and wife, Ala., 5 00; D. A. Flournoy, Ala., (Bosman) 2 00; E. C. Kinsinger, Tenn., 5 00; Eld M. A. Cathcart, Tenn. (for Bosman) 5 00; W. J. Haley, Tenn., 1 00; Mrs A. Montague, Tenn., 5 00; John Wilson, Cal., 5 00; E. B. Fuller, Miss., 12 50; E. L. Black, Ark., 1 00; Mrs Wm M Satterfield, Mo., 1 00; J. A. O. Burroughs, Ind., 1 00; G. W. Charlton, Mo., 7 50; Mrs M. A. Guthrie, Ga., 1 00; Miss A. E. Avant, Texas, (Bosman) 2 50; Two friends at Millington, Tenn., 5 00; Jas Nowbill, Tenn., 2 50; Moses E. Stone, Ala., 1 00; J. W. Snider, Mo., 1 00

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.

While thou art unconvinced thy body is but the living coffin of a dead soul.

BUCKEYE BELL FOUNDRY. The best of Pure Copper and Tin for Churches, Bells, etc. Warranted. Catalogue sent free. VANOUZEE & TIFT, Cincinnati, O.

McShane Bell Foundry. Finest Grade of Bells. Catalogue sent free. H. McSHANE & CO., Baltimore, Md.

BALTIMORE CHURCH BELLS. Established 1844. As Price as the New Orleans Bells. Position 1845-4. For details, prices, etc., address J. A. DeGroot & Sons, Baltimore, Md.

VINCINNATI BELL FOUNDRY CO. SUCCESSORS IN BUSINESS. 1845. BLYMYER MANUFACTURING CO. CATALOGUE WITH LIST OF PRICES. BELLS, BRONZE, COPPER, FIRE, BRASS.

BELLS. Best Alloy Church and School Bells. Send for Catalogue. G. H. BELL & CO., Hillsboro, O.

Dr. Tichenor's Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH. Also good for Cold in the Head, Rheumatism, Hay Fever, etc. 50 cents.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, by its vitalizing properties, will brighten pale cheeks, and transform a pale, haggard, dispirited woman into one of sparkling health and beauty.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, by its vitalizing properties, will brighten pale cheeks, and transform a pale, haggard, dispirited woman into one of sparkling health and beauty.

Commercial College of KY. UNIVERSITY. Largest & Best Business College in the World. Largest Honor and Gold Medal over all Colleges, at World's Exposition, by State of Ky., Kentucky General Business Education. 1890-91.

WIPPS. The best ever made. Ask your Dealer for them.

PARKER'S GINGER TONIC. The Best Cure for Coughs, Weak Lungs, Asthma, Indigestion, Inward Pain, Exhaustion, Consuming the most valuable medicinal property of the most powerful and purest of all medicinal plants.

HINDERCORNS. The Best Remedy for Corns, Bunions, and all other ailments of the feet.

OP'IM. Morphine Habit Cured in 10 to 30 days. No pain, no cure. Dr. J. Stephens, Lebanon, O.

AGENTS WANTED. (Samples FREE) FOR DR. SCOTT'S Electric Consoles, Brushes, Helix, etc. No risk, quick sales. Territory given, satisfaction guaranteed. Dr. SCOTT, 542, D'way, N. Y.

NOAH SCOTT. Breeder of (A. J. C. C.)

JERSEY CATTLE. Herd Headed by the Standard Young Bull, EDEN'S PRINCE POOL, 1887.

When the stomach lacks vigor and regularity there will be flatulence, heartburn, nausea, sick headache, nervousness, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier to give tone and regularity to the stomach.

If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.

THIS AND THAT. Don't be a Sabbath Christian only. The devil labors 365 days in the year.

Dr. Tichenor's Antiseptic is a "dead shot" on foot evil or scratches. Speaking without thinking is shooting without taking aim.

Pico's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Go not for every grief to the physician, for every quarrel to the lawyer, nor for every thirst to the pot.

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

Now are wise enough to prefer wholesome blame to treacherous praise.

The many remarkable cures Hood's Sarsaparilla accomplishes are sufficient proof that it does possess peculiar curative powers.

Don't think Christ died for the good—there are none. He died for the ungodly.—Rom. v. 6.

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

"Blessed are the meek; for they shall inherit the earth." We are the meek; therefore, resolved, the earth is ours.

Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, by its vitalizing properties, will brighten pale cheeks, and transform a pale, haggard, dispirited woman into one of sparkling health and beauty.

All we like sheep have gone astray; there is, therefore, no hope for any of us but in a sin-bearing Savior: such a one we have.

Organic weakness or loss of power in either sex, however induced, speedily and permanently cured. Enclose 10 cents in stamps for book of particulars. World's Dispensary Medical Association, Buffalo, New York.

When a great truth really fills the mind it naturally seeks to find expression in speech. It is then more difficult to restrain one's self from speaking than it is to speak.

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

The root of religion is the fear of God; the rule of religion is the law of God; the motive of religion is the love of God; the end of religion is to glorify God and enjoy him forever.

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

We live by faith, and faith lives by exercise. As is said of some men, they are never well but at work; so here blinder faith from working, and you are onomics to its very life and being.

When the stomach lacks vigor and regularity there will be flatulence, heartburn, nausea, sick headache, nervousness, use Dr. J. H. McLean's Strengthening Cordial and Blood Purifier to give tone and regularity to the stomach.

If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is a question of time.

Nothing makes the world seem so spacious as to have friends at a distance; they make the latitudes and longitudes.

It belongs to the nature of the Bible that it was written for all men of every clime, and for the experience of each single human heart.

Old age is the night of life, as night is the old age of the day. Still, night is full of magnificence; and for many it is more brilliant than the day.

In dyspepsia and indigestion the use of Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, strengthens the exhausted coats of the stomach, promotes a healthy flow of gastric juice, which is the solvent of the food, impels the organs which secrete it, to perform their functions vigorously and with regularity.

If the mind is bent towards God with a strong purpose, whatever bitter bilious it is in this present life it counts sweet, all that annoys it it reckons rest, and it longs to pass even through death, that it may even more completely possess itself of life. It desires to be utterly annihilated below, that it may more completely possess itself of life.

INDIAN CITIZENSHIP.—Those in the States who have Cherokee or any other kind of Indian as a parentage, are entitled to beautiful homes and lands in the Indian Territory, worth thousands of dollars, free. For instructions as to how to proceed to get the same, address, A. E. IVY ATT'Y, Tahlequah, I. T.

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TRUSTING A FATHER'S HAND. I happened to come down to my shop one day, and found my eldest boy, then about eight years of age, busily punching holes in a piece of leather with the instrument used for the purpose by shoemakers. The piece of leather was of little worth; but in order to prevent his trying the operation on something more valuable in future, he received a correction; and by way of trying his confidence, he was asked to put out his little tongue, that it might undergo a similar operation. As may be supposed, the request was not complied with, and the matter was likely to end there, when his sister, two years older than her brother, who had been eagerly watching the proceedings, said, "I will do it, pa!" which she did without hesitation when requested. It so happened that he received a correction; and by way of trying his confidence, he was asked to put out his little tongue, that it might undergo a similar operation. 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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 of Memphis, Tenn., as Second-Class Matter. MEMPHIS, TENN., OCTOBER 22, 1887. New Series—Vol. I. No. 27. Old Series—Vol. XLII.

FROM HERE AND THERE.

MARRIED.—By Eld. Jos. H. Borum, at the residence of the bride's father, (Benjamin E. Norman), Dyer county, Tenn., October the third, 1887, Rev. Geo. W. Bray and Miss M. L. Norman.

Our pastor, last Sunday, preached his farewell sermon to an appreciative congregation, who gave him the right hand in token of their tender regard for him, and their deep regret that he is going away. He is going to Middle Oregon. Your brother, A. F. SMITH, Ingram, Tex., Sept. 27, 1887.

CHURCH ORGANIZATION.—Elders Joseph H. Borum and Geo. W. Bray, being requested, organized a church of Christ at Ayers, on the bank of the Mississippi river, in nine members, adopting as their creed the article "Baptists," as found in the Encyclopaedia of Religious Knowledge, on Tuesday, October the fourth, 1887.

DIED.—Sister E. A. Watson. This precious old sister departed this life on Sunday morning, the second day of October, 1887. She was a firm and wavering Baptist, and one of the best friends you and your paper ever had. She was confined to her bed for about three months. She bore her affliction with great fortitude. But she is now at rest: "And rest forever more."

Friendship Association met with the South Fork Union church, Saturday before the fourth Lord's day in September, 1887, and organized by electing Eld. Joseph H. Borum, moderator, J. Q. Brantly treasurer, and B. C. Simmons, clerk. The proceedings were harmonious and pleasant; and after going through with the usual routine, adjourned to meet with the church in Maury City, on Saturday before the fourth Sunday in September, 1888.

We closed a good meeting at Woodlawn, Nubush, last Monday. Nine additions; eight by baptism—two of them from the Methodists. Bro. T. L. Fulbright assisted. His preaching was sound and practical, and listened to with interest by all.

The Old Banner made a noble fight for temperance. May the Old Baptists who were contrary to its teachings repent of their folly. Strange that Christian men could vote for saloons against the churches. God forgive them! F. C. FAULKNER, Ripley, Tenn., Oct. 1, 1887.

I commenced my meeting at Endora church, August the twenty-fifth, and closed September the fifteenth. The Lord graciously revived his people and converted sinners. Some of the hardest sinners in the community professed faith in Christ. I baptized a Catholic. I did all the preaching, except one sermon by Rev. J. D. Anderson.

The church is much strengthened and encouraged. To God be all the glory. The second Sabbath in September I baptized six into the fellowship of New Hope church, making ten additions this summer by baptism. I baptized a lady who had lived in the Presbyterian church seven-onion years disaffected.

I am sorry you failed to publish a report of my meeting at Mt. Moriah



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MASON & HAMLIN PIANOS. Mason & Hamlin's Piano Striker was introduced by them in 1829, and has been pronounced by experts the "greatest improvement in piano in half a century." A circular, containing testimonials from three hundred purchasers, musicians, and others, sent, together with descriptive catalogue, to any applicant. Also sent. MASON & HAMLIN ORGAN & PIANO CO. 184 Tremont St., Boston. 46 E. 14th St., (Union Sq.), N.Y. 140 Wabash Ave., Chicago.

Four things are necessary to constitute a Christian: 1. Faith makes a Christian. 2. Life proves a Christian. 3. Trials confirm a Christian. 4. Death crowns a Christian.

church. The third Sabbath I baptized two others at Mt. Moriah, making six additions by baptism.

While the results of my meetings have not been all I could desire, yet I am very grateful to God for his blessings. My churches are prospering. In love, W. K. BRYANT.

Our new organization, called Mt. Carmel, five miles northwest of Fulton, Ky., now just one year old, with thirty-two members and the liberal aid of many friends, has built and paid for, what is said to be the best country church in Jackson's Parishes. They had no place in which to worship, until in April, when they called F. M. Sharp to the pastorate, and have since had forty-two additions. Twenty by experience and baptism, and twenty-two by letter and relation from various sister churches. During this time have had a glorious revival, in which the pastor was grandly aided by B. B. Bailey of Clinton, Ky. The outlook of this church is quite hopeful, being in a fine country, with large territory.

Also the church at Wickliff, county seat of Ballard county, Ky., has had a splendid meeting, in which the pastor was efficiently aided by W. S. Roney of Milburn, Ky., resulting in thirty-eight additions, counting seven who as yet have only been approved for baptism, to receive the ordinance (D.V.) next Sabbath—twenty-five having already been baptized at one time, and six having been received by letter and relation. F. M. SHARP, Pastor. Fulton, Ky., Oct. 3, 1887.

I have just returned home from the Territorial Convention. It had a good session. Territory very well represented. We had preaching both in English and Creek. Bro. Daniel Rogers was chosen president. Next session will be held at Eufaula, Creek Nation. The writer of this is preach the introductory.

Since my last report the General Association of Western Arkansas and Indian Territory, convened with Short Mount church. We had a grand session. We sent one missionary to Idaho Territory. We have four missionaries in our Indian field. The work is moving on grandly. I preached one sermon last Tuesday night to Fellowship church. Received two by experience and two by letter. Four of us have this year baptized 213. This work done in the Territory. Our Association convenes Saturday before the first Sunday in October, at Oklahoma, this Nation. I like Bro. Frost's new article splendid. Let the good work go on. We had good meetings, both with Macedonia and Hamlin's chapel. Baptized one Jewell preacher into the latter church. To God be all the honor and praise. May heaven's richest blessings be yours, is my prayer. V. M. THURASHER, Brookton, Sept. 23, 1887.

Acute rheumatism is an inflammation of the joints, marked by pain, heat and redness. With these symptoms apply Salvation Oil, the pain-cure at once. Price 25 cents a bottle. Nothing tries the patience of a man more than to listen to a hacking cough, which he knows could be easily cured with Dr. Bull's Cough Syrup.

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Hood's Sarsaparilla

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This statement is confirmed by W. J. Huntley, druggist, of Lockport, N. Y., who calls the cure a great victory for Hood's Sarsaparilla. Send for book giving statements of many cures.

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God is the whole life of our soul. All the powers of the mind do not and their aim till they find God. In him the heart finds its happiness, it is rest on its truth, the joy and true freedom.

WOMAN IN THE HOME.

THE principle inculcated by the injunction "be ye kindly affectioned one to another" lies at the very foundation of domestic happiness. Christian courtesy should reign in every household. It is cheap, but it has power to soften natures which would grow hard and rough without it.

The cultivation of a uniform courtesy, a willingness to do by others as we would like them to do by us, would banish half the ills of life. The wife and mother may blind the hearts of husband and children to her own by the strong chords of love if, in her intercourse with them, she will manifest unvarying love in gentle words and courteous deportment.

Marked diversities of disposition and character frequently exist in the same family; for it is in the order of God that persons of varied temperaments should associate together. When this is the case each member of the household should sacredly regard the feelings and respect the rights of the others. By this means mutual consideration and forbearance will be cultivated, prejudices will be softened, and rough points of character smoothed. Harmony may be secured, and the blending of the varied temperaments may be a benefit to each. Christian courtesy is the golden clasp uniting the members of the family in bonds of love that become closer and stronger every day.

In many cases homes are made unhappy by the useless repining of the wife and mother, who turns, with distaste, from the simple homely tasks of her domestic life. She looks upon her cares and duties as hardships; and the ministrations which might be made pleasant and interesting become the most drudgery.

Many a woman goes through the routine of her daily duties with fidelity and exactness while she is all the time comparing her lot with that of others whom she considers more favored, and is cherishing unsanctified longings for an easier position, where she will be free from the petty cares and exactions that vex her spirit. She little dreams that in that widely different sphere to which she aspires trials fully as vexatious, though perhaps of a different nature, would certainly beset her; and while she is fruitlessly yearning for a different life she is, by her sinful discontent, casting from her the blessings which a kind Providence has already granted. Others become so occupied with their household cares that they forget the little courtesies which make life pleasant to their husbands and children. While their time and energies are absorbed in the preparation of something to eat or to wear their husbands and sons come in and go out as strangers. And very many, finding nothing attractive at home, perhaps being greeted with continual scolding and murmuring, seek comfort and amusement in the dram-shop or in other forbidden places.

With the deepest impulse of my soul I would impress upon the wife and mother be amiable. You cannot expect to be loved, to draw your husband and children to you, unless you are amiable and pray for it. You may be tired, but you can be amiable,—speak pleasantly. If you love your husband, sick or well, worried or rested, when he comes into your presence, or you go into his, you can smile on him, treat him lovingly; and you will awaken all his deepest love and sympathy for you.

In order to be a good wife it is not necessary that woman's nature should be utterly merged in that of her husband. Every individual has a life

distinct from all others, an experience differing essentially from theirs. It is not the design of our Creator that our individuality should be lost in another's. He would have us possess our own characters, softened and sanctified by his sweet grace. He would hear our words fresh from our own hearts. He would have our yearning desires and earnest cries ascend to him marked by our own individuality. All do not have the same exercises of mind, and God calls for no second-handed experience. Our compassionate Redeemer reaches his helping hand to us just where we are.

If woman looks to God for strength and comfort, and in his fear seeks to perform her daily duties, she will win the respect and confidence of her husband, and see her children coming to maturity honorable men and women, having moral stamina to do right. But mothers who neglect present opportunities, and let their duties and burdens fall upon others, will find that their responsibility remains the same; and they will reap in bitterness what they have sown in carelessness and neglect. There is no chance-work in this life. The harvest will be determined by the character of the seed sown.

Many who do well under favorable circumstances seem to undergo a transformation of character when trials and adversity come. They deteriorate in proportion to their troubles. God never designed that we should thus be the sport of circumstances. We are not responsible for circumstances over which we have no control; and it is useless to deny that these often affect our life-work; but we sin when we permit circumstances to subvert principle, when we are unfaithful to our high trust, and neglect known duty.

The first and most urgent duty which the mother owes to her Creator is to train for him the children that he has given her. Infant children are a mirror for the mother, in which she may see reflected her own habits and deportment. How careful then should be her language and behavior in the presence of these little learners! Whatever traits of character she wishes to see developed in them she must cultivate in herself.

When the mother has gained the confidence of her children, and taught them to love and obey her, she has given them the first lesson in the Christian life. They must love and trust and obey their Savior as they love and trust and obey their parents. The love which in faithful care and right training the parent manifests for the child faintly mirrors the love of Jesus for his faithful people.

Mothers, awake to the fact that your influence and example are affecting the character and destiny of your children, and, in view of your responsibility, develop a well-balanced mind and pure character, reflecting only the true, the good and the beautiful. Your compassionate Redeemer is watching you with love and sympathy, deemer is watching you with love and sympathy, ready to hear your prayers, and to render you the assistance you need. He knows the burdens of every mother's heart, and is her best friend in every emergency. His overlasting arms support every God-fearing, faithful mother. When upon the God-fearing, faithful mother. When upon the earth he had a mother that struggled with poverty, having many anxious cares and perplexities; and he sympathizes with every Christian mother in her cares and anxieties. That Savior who took a long journey for the purpose of relieving the anxious heart of a woman whose daughter was possessed by an evil spirit will hear the mother's prayers, and will bless her children.

He who gave back to the widow her only son as he was carried to the burial is touched today

by the woe of the bereaved mother. He who wept tears of sympathy at the grave of Lazarus, and gave back to Martha and Mary their buried brother, who pardoned Mary Magdalene, who remembered his mother when he was hanging in agony upon the cross, who appeared to the weeping women, and made them his messengers to spread the first glad tidings of a risen Savior,— he is woman's best friend to-day, and is ready to aid her in all the relations of life.

Our Savior, who understands our heart-struggles, and knows the weakness of our natures, pities our infirmities, forgives our errors, and bestows upon us the graces which we earnestly desire. Joy, peace, long-suffering, gentleness, faith and charity are the elements of the Christian character. These precious graces are the fruit of the Spirit and the Christian's crown and shield. Where these graces reign in the home the sons are "as plants grown up in their youth" and the daughters "as corner-stones polished after the similitude of a palace." These heavenly attainments are not dependent upon circumstances nor the will or imperfect judgment of man. Nothing can give more perfect contentment and satisfaction than the cultivation of a Christian character. The most exalted aspirations can aim at nothing higher.—Mrs. E. G. WHITE.

D. D. SWINDALL ON "DEPART AND BE WITH CHRIST"

IN THE BAPTIST of September twenty-fourth I appear an article from the pen of Bro. Swindall, in which he denies that saints at death go to heaven or sinners to hell. He selects Phil. 1:21-23, and says it is the main proof-text relied upon to sustain the theory that saints on leaving the body go directly to heaven, or sinners to hell. While I am inclined to believe there is an intermediate state I cannot accept the exposition given by Bro. Swindall on the language "I have a desire to depart and to be with Christ." My brother says, "Having shown that Paul's earnest desire was not to die and go directly to heaven I shall now proceed to show what his desire was." Further on he brings out the following conclusion: "What was Paul's earnest desire? The return of his Lord and Master." The passage, just as it stands, does not condemn an intermediate state. Bro. Swindall's translation, I think, destroys the context, and involves him in great trouble.

It is quite clear to my mind that Paul was talking about living and dying. "For me to live is Christ, and to die is gain." "For me to live is Christ, and to die is gain." "Christ shall be magnified in my body whether it be by life or by death." Then he proceeds to say: "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better, nevertheless to abide in the flesh is more needful for you." In these quotations the apostle keeps the same idea before us. If, says he, "I live Christ shall be glorified in my body." If I die Christ shall be glorified in my death. "To live is Christ: to die is gain." For this reason, that death is gain, he says, "I am in a strait betwixt two." Betwixt two what? Evidently remaining in the flesh, for the good of the Philippian, or departing out of the flesh and being with Christ, which is far better.

One thing overlooked in my brother's exposition of departing and being with Christ is, whatever is meant by "depart and be with Christ" absented Paul from his brethren, an undeniable fact which cannot be reconciled with my brother's idea that Paul meant "I have an earnest desire for the