

VARIOUS THINGS

Eld A P Copeland of Arkansas has decided to move to Missouri.

Laurel Burrows of Augusta, Ga., is making a sojourn in the North.

W C Thomson of Camden, S. C., has moved to Lancaster.

Bro W A Clark was helping Bro Tucker at Friendship, Ark., last week.

Forty persons have lately been baptized into Santee church, near Haigler, Orangeburg county, S. C.

Eld D Jones of Wilkes county, Ga., who has been in feeble health, is reported to be improving.

A church has been organized at Housley, Ark., with thirty-five members, who hope soon to build a house.

Eld W W Arnold's late meetings at Chiplew and Bathany, Ga., were attended by blessings from the Lord.

Elds Early and Perimeter are in North Arkansas, and are establishing the churches in mission work.

M Hendrix was ordained a minister by the Second church of Columbus, Ga., a few weeks ago.

Eld E D Landers has just had good meetings at Liberty Grove, near Russellville, Ark.

Eld J M Brittain has withdrawn his resignation of the pastorate at Covington, Ga.

Clear Creek Association, Arkansas, meets with Alma church, Crawford county, October twentieth.

Eld B F Bartles reports glorious meetings held at Brownstown, Ark. Seven joined the church by baptism.

Eld H C Pugh of Arkansas has been appointed missionary in his Association.

J W Harris of Searcy, Ark., has recently been in good meetings with Oak-grove church, southeast of Louke.

Hopewell church near El Dorado, Ark., has just had a good season of blessing.

Eld R G Patrick is reported as doing a wonderful work as missionary in Edisto Association, South Carolina. All his efforts seem to be blessed.

Bro Penn remained in Eureka, Ark., through the entire month of July. It is said about sixty persons were brought to the knowledge of the Lord.

Red River Association, Arkansas, meets with Pleasant-hill church, five miles south of Curtis, Clark county, September twenty-fourth.

We notice the Mountain Home of Talladega, Ala., publishes a very interesting lecture by Dr G A Lofton on the subject of behavior in church. It is illustrated.

East Mount Zion church, at Clarksville, Ark., has lately enjoyed a good season of refreshing from the Lord. Twenty persons joined the church of whom ten were immersed. Eld J T Woodward broke the bread of life to the people.

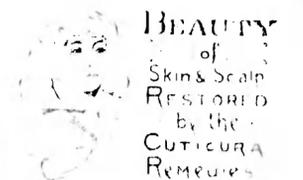
Beulah Association will meet with Palestine church August thirty-first. Persons going by railroad will get off at Oblon, Tenn., and will notify P H Hunt of Oblon or M Miller of Glass, Tenn., as to time of arrival, and conveyance will be furnished out to the church.

G. L. Ellis, Secretary.

J Duggan says of Northwest Arkansas in the Arkansas Baptist:



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This part of the State is strongly Baptist, and we owe it all to the country preacher. And again: "As a class the country preachers are not opposed to a higher order of talent and to men who possess the requisite qualifications to meet and successfully contend with spiritual wickedness in high places." God bless the country preachers in Arkansas and elsewhere. They have been the strength of the Lord's cause in the years past. Often doubtless they have gone forth in ignorance and weakness, trusting only in the Lord, but the blessings have followed in knowledge and power from the throne of the Exalted One. We see the country preachers of the South have done what no others could or would do, and are worthy of double honor. The time of manifestation of the Lord can only reveal all of their loving service and love. When the power and influence of the country preacher are destroyed, the Lord's work will be born of its glory and might. God save the country preachers!

The Tortilla Mines.

THE TURTILLA MINES ON THEIR OWN MERITS, ONE OF THE MOST EXHAUSTING PROPERTIES IN THE WORLD.

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Good company not only makes glad, but makes good, which is the best effect.

THE BAPTIST.

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

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

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

Old Series—Vol. XLII. MEMPHIS, TENN., SEPTEMBER 3, 1887. New Series—Vol. I. No. 14

DR. HAWTHORNE'S GREAT TEMPERANCE SPEECH.

THIS grand gathering of the friends of virtue is under the auspices of Atlanta's virtuous women. There is no safer, brighter place for man than that in which the power of Christian womanhood is supreme. Who doubts that it is better to be here to-day to counsel with these women, whose hearts throbb in sympathy with all that is pure and noble and divine, than in some club-room where the enemies of prohibition have met to concoct their schemes to perpetuate the dominion of the worst enemy that truth ever had?

I am not prepared to go as far as the French proverb, and say that "What a woman wills God will," but I will say that there is no community on earth in which a cause worthy of success has ever failed to the support of which woman brought an undivided mind and heart.

This is the Lord's day, and I feel sure that we are gathered here in the interest of the Lord's work. The very foundation of our blessed Christianity is morality, and the question before us is a great moral question. Any pulpit that is afraid to discuss it is not worthy the respect of brave and honest men. Is it not marvelous how zealous these Christian men have become all at once for the purity and sanctity of the pulpit? They are not too pious to buy votes. They are not too pious to bribe a poor Negro to register three times a day. They are not too pious to keep their back doors open on Sunday, and sell liquor in violation of the laws of God and man; but they are shocked, they are horrified, when a minister of Christ stands up in the pulpit on the holy Sabbath day and urges to exterminate the worst enemy that religion and the Sabbath ever had.

The liquor traffic imposes great burdens and hardship upon society, and especially upon the poorer classes. That being true it is wrong, and ought to be put down.

Recently a vast procession of laboring men marched through the streets of Chicago behind a banner on which was written "Our children cry for bread." My friends, that inscription was true. In these cities of our land there are thousands of children, the offspring of honest laborers, who cry for bread. I have lived in three of the largest cities of America, and I have seen with my own eyes half fed and half clad children by the thousand. I have seen hundreds of nursing mothers shivering from cold, and wasting away for the lack of nutritious food. I have seen this even in homes where both husband and wife toiled all the day long and far into the night to provide for the family. Now what is the explanation of this destitution? It is to be found in a number of well known facts; but the main fact is that every year fourteen hundred million dollars' worth of the grain raised in these United States is destroyed by the men who make and sell liquor.

Again and again poor Ireland has been stricken with terrible famines. To what have they been due? Not to deficiency in grain, potatoes and fruit, but to their destruction in distilleries and breweries. Ireland became poor because she converted the products of her labor and toil into liquor, and so destroyed her capital. If our distilleries and breweries made paupers by the thousands. But what did they do with their paupers? Take care of them, feed them and clothe them? No; they called upon the outside world, and especially upon America, to take the burden from their hands.

Whiskey has made three millions of American paupers within the last five years. Who takes care

of them? The men who made them paupers? No; they turn them over to the State and to Christian charity. You who are honest and virtuous have the bill to pay. And yet we are asked to believe that the men who lay the burdens upon us are indispensable to Atlanta's prosperity. We are asked to go to the polls and vote to these men the privilege of going on in their work of multiplying drunkards and orphans and pauperism and starvation and crime. Mothers and daughters of Atlanta, can you look God in the face and say that we to whom the ballot belongs ought to do it?

It would be nothing more than simple justice to make the whiskey traffic provide for the pauperism it has produced; but if we should do that, if we should levy a tax upon the business sufficient to support those whom it has reduced to poverty and wretchedness, in less than two years the liquor traffic would be numbered among the things that were. No man could afford to engage in it. Year by year these traders in iniquity increase our burdens and multiply our woes. Year by year the vamps get deeper into your blood. Year by year these ulcers eat deeper into our flesh. Yet we are asked to believe that we cannot have material prosperity without them, and to go to the polls and vote them permission to go on with their work. Mothers and maidens of Georgia, we turn to you for counsel. Shall we yield to their demands?

Six hundred thousand men in these United States are engaged either in the making or selling of liquors. Patriots, philanthropists, think of that six hundred thousand men engaged in turning our food into poison that makes wives widows, children orphans and men devils, — six hundred thousand men engaged in making loafers, tramps, dead-weights, lunatics, idiots, thieves and assassins!

It is an undisputed and an indisputable principle of political economy that every person who produces nothing beneficial to society is virtually a pauper. I beg you to mark the words, every person who produces nothing beneficial to society is virtually a pauper. What are the doggerel-keepers of Atlanta producing that is beneficial to society? Will not some Solomon of the anti-prohibition party, some man who in wisdom towers above his fellows, arise and tell us what the keepers of the dirty dens of Decatur street are producing that is beneficial to Atlanta society? If any one is ever so fortunate as to make the discovery let him come to me, and I promise him a notoriety such as no Georgian has ever had.

But if you abolish the liquor traffic how will you get revenue sufficient to support the government? Every man, I suppose, has his ideal statesman. Mine is the peerless man who stands at the head of the great liberty party of Great Britain. His is that mountain majesty of worth which looks forth into the sun's face, like Alpine snow, imperishably pure. When I am supported in my views on any question by the wisdom of William E. Gladstone let no man call me a fanatic or a madcap. When the English brewers came to him and said "If you interfere with our business you will have a frightful deficiency in the government treasury to provide for," he looked them calmly in the face and replied, "Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reform. With a sober population, not wasting their earnings, I shall know where to obtain the revenue." Oh that such words were —

"Writ where stars are lit!"

empire too vast. "The question of revenue must never stand in the way of needed reform." Put over against these grand words the pitiful political philosophy of the anti-prohibitionists of Atlanta, "We can't afford to reform, because it will diminish our revenue." Fellow citizens, will you take wisdom of William E. Gladstone or the folly of such men?

I am not surprised that the words of Sacred Writ have been perverted to the base purpose of a whiskey ring, for it has always been a favorite trick of the Devil to quote Scripture in defense of his doings. He did that when he stood with our Christ on the mount. What answer did he receive? "Get thee behind me, Satan." And so I will say to his modern imitators. It is true that Christ made wine, and drank it. It is true that Paul advised Timothy to "take a little wine for the stomach's sake," but it was wine not a villainous, poisonous counterfeiter. If the liquor traffic were limited to the sale of such a beverage there would be no demand for prohibition. But where your doggerel men sell one bottle of the unadulterated juice of the grape they sell a thousand gallons of that which never saw a distillery, and that contains poisons which lay the foundations for incurable diseases. With a hundred dollars' worth of poisonous chemical, there can be made fifty barrels of just such whiskey as is sold in the average bar-room. When a man's brain and blood are filled with this infernal stuff he is ready for infernal deeds. Who wonders then that a learned and distinguished jurist should say "nine-tenths of the crimes of this country are traceable to whiskey"?

Would the people of this city vote to license a gambling house? No; they would bury beneath bitterest execrations the man who should dare to insult them with a proposition so base. But to day they are asked by a godless whiskey ring to perpetrate a traffic in comparison with which gambling, even in its worst form, is an elite. Shall we grant their request? That is the question which we are about to decide. Christian women of Atlanta, how would you have us vote? You need not reply, for we know what your answer is. I know something of the depth and intensity of your convictions. I know you are ready to do and suffer in this sacred cause.

There are merchants in this city who have threatened to discharge their clerks if they vote the prohibition ticket. Let them do it and the hissing iron of public scorn and indignation will brand them as tyrants and enemies of virtue. Let them do it and the brave men whom they discharge shall have more than bread enough and besides a badge of honor more precious than silver and gold. In one of our committee meetings a minister of the gospel arose and said that he had been waited upon, and admonished not to join the crusade against whiskey. Has it come to this? So be it, the angel of martyrdom is brother to the angel of victory. A minister of Christ driven from his pulpit by the ku klux klan of an iniquitous whiskey despotism would kindle a fire that would blaze to heaven, and illumine all Atlanta and all Georgia for years to come. "The blood of the saints is the seed of the church," and one drop for prohibition, shed in this contest, would spring up into a harvest of truth and virtue and glory such as Atlanta never saw. "Strike me," said a Massachusetts constable, "and you strike the commonwealth." And I say to those who have arrayed themselves around the blank flag of the rum ring, strike any man who wears the white ribbon of prohibition

And for snob a man no throne is too high and no

and you strike the lovers of truth, right, liberty and rectitude every where in this broad land from ocean to ocean and from the lakes to the gulf.

Heroes of the grandest chivalry the world ever saw, stand your ground. Lift high your royal banner, and never yield to fear. We shall not fight the battle alone. The visions of the prophets float before me. The everlasting gates are lifted up, and I can scarcely see for the wings that flash. The chariots and horsemen of the Lord God Almighty are descending to join us. "We are compassed with so great a cloud of witnesses."

"Our dotting mothers, our virtuous wives and innocent children, gaze upon us with eager eyes and longing hearts."

"Humanity with all its fears, With all its hopes of future years, Hangs breathless on our fate."

The white-robed hands in yonder world beyond the ann have climbed the everlasting hills to watch the fortunes of our cause. Ourselves white-planned heroes of the cross.

"Sound the tocsin for the fray! Shout the war cry, lead the way!"

Sieze the monster tyrant by the throat. Blot the era of oppression out. Let a universal freedom in.

REPLY TO A ROMAN CATHOLIC.

BRO. GRAVES.—Please allow me space in THE BAPTIST to say something in reply to the letter from "A Catholic" in your issue of August the sixth, who has done me the honor (which I appreciate) to read my published essay on "The Christian Ecclesia and its Relation to the Kingdom of Christ."

It seems proper, first, to remind "A Roman Catholic" of a fact he may not as yet be aware of, that both from a Catholic and Protestant standpoint the Baptists are a very peculiar people. They reject and denounce all human traditions, and accept the Bible as the only proper authority in all matters of faith and practice. Hence, the only test we admit as to the truth or falsity of any doctrine or system of doctrines is the word of God. What we find commanded there we hold and gladly practice; what is not commanded there, no matter by whom proclaimed, we unhesitatingly reject. "A Roman Catholic" therefore, need not be surprised if, in all cases, we subject the claims and doctrines of the Romish hierarchy to a Scriptural test, and decide as to their truth or falsity by this infallible standard.

My respected friend says that if we could produce a list of popes that have governed our church (by the way, there is not and never was, and I hope never will be, any such thing as the Baptist church in this sense) and religion from the days of St. Peter to the present, and also a list of bishops who are the successors of the other apostles, dating from the time of Christ to the present day, that argument, viz., that the Baptist religion is the original and only one, may be reasonable. This as I understand it is implicitly an admission of the Scripturalness of the positions taken in my essay, since he does not undertake to answer them; but my friend insists that our arguments will not be conclusive unless we can trace a succession of popes and bishops from Peter and the other apostles down to the present day. Now I will submit a few arguments to the careful consideration of "A Roman Catholic" against his position, which will explain to him why Baptists have not, and need not to have, such lists of popes and bishops as he refers to.

I. Ecclesiastical history shows that such popes and bishops as Catholics have are not only not necessary for the accomplishment of the mission of Christianity on earth, but that it has invariably, to a certain extent, defied that end. That mission, as we learn it from the Holy Scriptures, is in brief to testify to all men the gospel of the grace of God; and any one, with the facts of actual history before him, can easily decide which of the two, Catholics with their popes and bishops, or Baptists without them, have born this testimony faithfully to men.

It is a fact to which any intelligent Catholic could testify, if so disposed, that the Baptists are

the only ones on earth today who preach the full gospel of Christ in its original simplicity and purity, and observe the ordinances, the same in number, order, symbolism and mode as taught and commanded in the New Testament. And tracing by their blood the Baptists back through the dark ages, lighted up here and there by the lurid glare of the stakefires of their martyred thousands, and by Catholic hands, we discover that they have continued faithful to Christ and his teachings for more than eighteen hundred years, despite all the power and malice of Rome! So evident was this, that their infernal persecutors themselves, while hunting them to death and committing them by thousands to the rack, the dungeon and the stake, were often constrained to testify that, as respects pure morals and implicit obedience to the commandments of Christ, they were the purest Christians of earth. Of the Waldenses, our denominational ancestors, the arch-bishop of Turin says: "Their heresy excepted, they generally live a purer life than other Christians. . . . In their lives and in morals they are perfect, irreprehensible, and without reproach among men, adding themselves, with all their might, to observe the commands of God." Other witnesses of the same character might be produced, but this will suffice.

On the other hand, the Catholics have to the extent of their power, destroyed the original apostolic form of the churches of Christ, which were purely local, independent bodies, composed only of regenerate believers, and have erected instead a world wide hierarchy, married to the world, and seeking to sweep the whole world into its folds; they have changed the ministers or simple bishops or pastors of the original churches from servants, as at first, to spiritual and temporal lords, and added officers with names and functions unheard of in Scripture; they have changed the act and subjects of Christian baptism from the original immersion of adult believers only, to the admission of unregenerate adults, unconscious infants, babies, etc.; they have perverted the design of baptism which was at first only a public profession of the believer's personal faith in Christ, into a sacrament of salvation, thus deceiving souls to their eternal ruin; they have perverted the simple memorial ordinance of the Lord's supper into an object of idolatrous worship. In short, they have perverted and added until the religion professed by them bears no more resemblance to that taught in the New Testament than black does to white! Can these perversions, innovations, contradictions, superstitions, blasphemies and idolatries be accepted as the pure and undefiled religion of Jesus Christ by those who have access to the word of God, or this hierarchy, thus grossly corrupt in its doctrines and practices, be received as his true church? God forbid that it should be. The fallacy of its monstrous claim of infallibility is thus shown by its own history.

The argument is clearly sustained, and is conclusive against all the sweeping assumptions of the Papacy, demonstrating as it does, by incontrovertible facts, the absurdity of its claims; and "A Roman Catholic" will, I opine, find it difficult to avoid its force.

2. Popery is nowhere taught in the Scriptures; there is no evidence there that Christ or his apostles ever instituted such a system. Matthew xvi. 18, the passage relied on by Papists to prove that Christ founded his church upon Peter, does not countenance Popery in the least. Let us look at the literal sense of the Greek, observing the emphatic word: "And I say also to thee, that thou art a rock [petros, masculine gender, a stone or little rock], and upon this, the rock, [epi taute ta petra, feminine gender] I will build my church," etc. That the words "rock" in these instances refer to different things, clearly indicated by their being in different genders; and the latter "rock," emphasized as it is by its position in the sentence, and distinguished by the definite article which precedes it (ta petra), must refer to something well known to all the apostles as "the rock." Now Christ is distinguished throughout the Scriptures of both

the Old and New Testaments as eminently the rock. (1 Sam. ii. 2, Ps. xlii. 9, Isa. viii. 13, Rom. ix. 32, 1 Cor. x. 4, 1 Peter ii. 8, etc.) The only interpretation admissible here, therefore is, that Christ himself is "the rock" upon which he has builded his church, which would be a literal fulfillment of Isaiah's prophecy, "Behold, I lay in Zion a foundation stone, a tried stone, a precious corner stone, a sure foundation (Isa. xxviii. 16.) And Paul was doubtless alluding to this prophecy and commenting on its actual fulfillment when he wrote: "For other foundations can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11 see also Eph. ii. 22.) Peter was truly "a rock," a "living stone" in that structure which Christ erected, just as the other Christians and apostles were. See his own language in 1 Peter ii. 5.

Thus, the fundamental doctrine of Popery, that Christ built his church upon Peter, is seen to have no support, not even a shadow of it, in the passage relied on by Romanists to sustain it.

3. Christ has positively forbidden his disciples to have or obey any pope or bishop, as the Catholics have and obey them. Hear his words:

"But be not ye called rabbis, for one is your master, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your father, which is in heaven. Neither be ye called masters; for one is your master, even Christ. But he that is greatest among you shall be your servant." Matt. xxiii. 7-11

If this language does not forbid Christians to submit to the will, aut ority, or dictation of the bishops and popes or any other ecclesiastical or civil dignitaries in spiritual matters, then it has no meaning to us. Now, is it supposable that Christ, after giving these positive instructions, would have exalted some of these very disciples to whom he thus spoke to a spiritual and temporal supremacy over the others, thus violating his own laws? Catholics, who are trained to believe any thing, regardless of its unscripturalness, or unreasonableness may believe it; but God forbid that any Christian should ever thus shut his eyes to the plain teachings of his divine Master. Paul taught the same thing to the church at Corinth: "But I would have you know that the head of every man (Christian) is Christ." (1 Cor. xi. 3.) But not so, if the pope is the head of all Christians.

4. The rise, corruption, blasphemies and bloody reign of the Papacy is distinctively and minutely foretold in the Holy Scriptures. I ask "A Roman Catholic" to search out and consider these references attentively, viz., 2 Thess. ii. 3-12; Rev. xlii. 1-8.

Any reader of common intelligence can see that if it is not the Papacy which is here described, it is something that resembles it very closely in every respect. But ecclesiastical history conclusively reveals the startling fact that these Scriptures were literally fulfilled, even to minute particulars, in the rise and development of Popery in the third and following centuries of the Christian era.

If "A Roman Catholic" thinks he can overcome these facts and arguments, I, for one, will be pleased to hear from him at length; and I assure him of my intention to turn a full Catholic as soon as he makes good, from the word of God, the claims of his hierarchy. If he fails to do this, he may expect that Baptists will continue to regard the pope of Rome as the great anti-Christ, and all his followers as anti-Christians, the enemies of our Lord Jesus, and doomed to eternal woe.

W. B. CLIFTON.

Mason, Tenn., Aug 16, 1887.

REMARKS.—We cheerfully offer "A Roman Catholic" a column of this paper to recover himself if possible from the mortal blow our two year old boy has given him. He shall have fair play.—ED. BAPTIST.

The soul is not for the body, but the body for the soul. Therefore the body should not be the master but the servant, and both should be wholly governed by the will of God, and hence the true Christian is he who can truthfully say, "I keep my body under, and bring it into subjection."

DO I KNOW THAT I AM A CHILD OF GOD?

THIS was the subject preached on by our Brother at the ministers and deacons' meeting, held at West Union church, Weekly county, Tenn., Friday and Saturday before the fifth Sunday in May, 1887. Text: "For we are saved by hope." (Rom. viii. 24.)

I sat and listened at the discourse, not a little amazed to find our teachers ought to teach according to the Bible, and not according to the knowledge of depraved humanity. This was the first time I ever met with Bro. H. I was very much pleased with his appearance. He is a good talker, fluent in language, shows a well cultivated mind, and well calculated to hold the attention of his congregation. But when he said Bro. H. "that good part that shall not be taken from him?" He says himself if he is a child of God, he does not know it. How then can he say "Our Father who art in heaven?" Now I do not wish to wound the feelings of Bro. H. but to do him good, and, if possible, to remove the error or impression made on the minds of those who heard the discourse.

For convenience I will address myself directly to Bro. H. I remark first that you get hold of the wrong text for your subject. Your subject was on the soul or salvation of the soul. Your text on the corruption of the body. We hope for that that is in the future. We cannot hope for that we have in possession. If the soul is not saved while in the body, it never will be saved, this is certain.

Now, I will not try to use your language, but will clothe your ideas with my own words. You started out by saying no one could say I know I am a child of God; and you appealed to the natural man to prove it. Why not appeal to the spiritual or inner man? Don't Paul tell us that the natural man receiveth not the things of the spirit of God? (1 Cor. ii. 14) You appealed to man's five senses saying it was something that you could not see, hear, smell, taste or feel. That if all that congregation was to tell you that that pulpit was hard, you could not know it until you touched it; then you would know it. You further stated that if all in the house were to tell you they heard the report of a pistol you could not know it, but if you heard it yourself, then you would know it, etc. Now my brother, I know according to Webster's definition of "to know" the above is correct; but why did you call on the physical man to learn spiritual things? Spiritual things are spiritually discerned.

You further stated that a certain class of people were going about saying to the people of God "I know I am a child of God, I have the evidence to know it; and if you are a child of God you ought to have the evidence to know it," causing some to go nearly crazy trying to know a thing that was impossible for them to know.

Now, my brother, I am one of that class, and oh how I do wish I could say something that would open the eyes of all professors that have not the evidence to know that they have been born of the Spirit. It would rejoice my heart to see all such on their knees repenting of their back-sliding and seeking after Christ; for surely if they ever know Christ in the forgiveness of their sins they have followed after the flesh and after the world until now they are in such darkness that they have forgotten that they were purged from their old sins. My honest conviction is that many of those that have not the witness of the Spirit are of them spoken of by the Savior in Matt. vii. 21-23. Please turn to it and read it, friend; think for a moment what anguish of soul you would have to hear that awful sentence, "Depart from me for I never knew you."

Now let me prove to you from the Bible that if you are a child of grace you ought to know it. Jesus said, I know my sheep and am known of mine. John x. 14. Examine yourselves whether ye be in the faith. Prove your own selves. Know you not your own selves how that Jesus Christ is in you except ye be reprobates. 2 Cor. xlii. 5. Don't Paul say here you ought to know it? And he that keep-

eth his commandments shall abide in him, and he in him. And hereby we know he abideth in us by the Spirit he hath given us. John iii. 21. Hereby know we that we dwell in him and he in us, because he has given us of his Spirit. John iv. 13. He that believeth on the Son of God hath the witness in himself. John v. 10.

Now my brother, how can you in the face of all these Scriptures teach your people that they can not know they are the children of God? How can you receive and baptize one into your church except he give evidence of a change of heart? If he cannot know it how can he give evidence?

Martin, Tenn. I shall be glad to see Bro. H. We cannot conceive how a man can so moment think he is called to preach the gospel, to stand before an unbelieving world, and persuade them to come to Christ for the pardon of sin and salvation, when he himself cannot testify that Christ can pardon sins, cannot testify that Christ is even a divine being. Christ hath said "he that doeth his will shall know of the doctrine whether it be of God true or not." "Know it." We fully sympathize with the sentiments of Bro. B. We commend to that preacher the prayerful reading of John's first epistle throughout, and if he cannot say that he knows that he loves Christ and the brethren to leave the pulpit.

NOTES FROM THE EAST.

PREACHERS are in great straits. But unlike those of lower order, they make their goings forth in summer instead of winter. Knoxville has been blessed with a sight of some of them this year.

Rev. J. H. Medaris, a young man of great promise as well as of present usefulness, who is located at Williamsburg, Ky., has spent some time here, and favored the Calvary brethren with a most acceptable sermon. He is a Tennessee boy and ought to be called back home.

Rev. J. K. Pace, a whilom classmate of the seminary, but now of Batesburg, S. C., has just returned from a four months' journey through Europe. He preached for us too, and our folks like his preaching.

Rev. E. E. King, of Greenville, Miss., also paid us a visit. A kind friend gave him a month at Tate Springs, and he needed it. Where he goes now he will be a living advertisement for these justly famed waters. Just up from an exhausting fever, and only able to be carried on pillows, he passed up. After one month he returned, and spent the Sabbath in Knoxville. He is "as fat as a bear," if you know how fat that is, and weighs more than ever before. It was not so helpful for Mrs. King, who was with him. Bro. King is one of the best preachers and most successful pastors in Mississippi, and a Tennessee church ought to call him out of the "bottom" if they can get him. He did not preach for us but worshipped in the morning with the First church and at night with us, and in the strong arm of prayer bore us very near the throne, where we were refreshed.

D. C. H. Strickland has never lost his love for the East Tennessee brethren and mountains. So during his vacation he has been to Tate's and with some loved brethren of Knoxville has taken a week's camp and hunt in the mountains. I understand he is in New York at this writing.

PASS HIM AROUND.

A FEW weeks ago a young man in clerical garb entered our office and told a pitiful tale. He said he had lost his pocket-book, containing a considerable amount of money, the previous night on the train between Kansas City and St. Louis, had been preaching with great success in Kansas, was on his way to his old home in Kentucky, wanted enough money to reach Gerald, Ill., in company with a lady friend who was traveling with him, and whose money was lost with his. The money he wanted to borrow would be returned in twenty-four hours. Had called on Dr. Green, who had referred him to this office. Said he had eaten nothing that day. His plea was enough to move a heart of

stone. Unfortunately it moved our pocket-book as well as our heart. We have never heard from him since. We have learned however that his representations were false, and that he imposed upon us. We see that he has been published in the Lincoln County Democrat of Kansas (August eleventh) as having defrauded a good many people there out of money, and is guilty of forgery. He is rather tall and slim; flighty hair. We warn our brethren against him. He is a deliberate impostor, and William Martin is his name.—Central Baptist.

A MISSISSIPPI LETTER.

DEAR BRETHREN:—It has been my pleasure to attend a ten days' meeting at this place. Bro. E. B. Miller, of Grenada, did the preaching. The Lord has greatly blessed his work here, in reviving the church and in the salvation of many precious souls. Twenty-nine were added to the church by experience and baptism, two by restoration and one by letter. A young men's prayer meeting has been organized, in which about thirty young men take an active part.

There was quite a sensation created at the baptismal waters last Sunday afternoon. Just as the first couple of young ladies stepped into the water, the father of one of them, a very impulsive man and not a member of the church, sprang instantly to the water's edge, exclaiming with a tremendous voice, "Hold on, daughter! hold on, daughter!" The poor daughter looked into his face with an expression of disappointment, while the hearts of the audience stood still. Said he: "Daughter, I am too much your senior for you to lead me. I have been halting between two opinions a long time. I have loved the Lord two years, and I now offer myself for membership in this Bethany church." The vote was taken and, as a hearty "aye" went up, he laid off his coat and stepped boldly into the water and was "buried with Christ by baptism."

W. E. WAGNER.

State Springs, Miss., Aug. 11, 1887.

BRO. GRAVES' LATE VISIT TO MISSISSIPPI

I have been two months since Bro. Graves visited Macon and this section of the State, making frequent stops up the M. & O. R. R. as far as Corinth. His "Chair talks" were highly appreciated by the people here, and I think the entire community would like to see him back again. I understand that the people of Starkville were delighted with Bro. Graves, and I know the people of West Point were, for I was there and know the impression his "talks" made. All the efforts I heard Bro. Graves make were good, but his "effort" at West Point was one of the best I ever heard from him or any one else. I doubt if our brother ever preached a more impressive sermon.

In the fall Bro. Graves proposes to pass through the State on his way to the coast, and will stop at several places along the Mobile and Ohio R. R. and I know there are many brethren who will be delighted to see him again. I expect to accompany him, and try to make the trip as pleasant for him as possible. It will be in November, perhaps, before he takes the trip, and brethren who wish to have Bro. Graves spend a day with their flocks will please make it known to Bro. Graves or to me. I hope the Lord will use our brother in the furtherance of his cause. J. D. JACKSON.

Macon, Miss., August, 1887.

On Sunday, July 17th, Mr. O. Fitzgerald departed this life at his residence, in the county of Gibson, Tenn. He was born in Pittsylvania county, Virginia, June 1st, 1796. He removed to Williamson county, Tenn., in 1816 or 17. Thence he removed to Gibson county, West Tennessee, where he has resided up to the time of his death. He joined the Baptist church about the year 1820, and was a consistent and exemplary member until the hour of his dissolution. In his domestic relations, he was gentle, confiding and affectionate. As a neighbor, generous and accommodating, a citizen without reproach or blemish. His aged consort preceded him to realms of silence several years. He leaves several children and grand children to mourn his loss.

BAPTISM GOD'S WITNESS.

BY J. D. MURPHY, NO. VII.

IN FURTHER support of his position, viz., that baptism is not in order to the remission of sins in the case that man's sins are forgiven because he is baptized or in the act of baptism, I would bring forward the doctrine of grace of pardon itself.

Take the case of Paul who was commanded to be baptized and wash away his sins. It is certain that the teaching and preaching of Paul, in after time, would bear strong testimony and clear statement on this great matter of pardon. He makes frequent and special mention of the fact that he obtained mercy, and in the most forcible statement which he makes of the matter he says: "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Tim. I. 13, 14.

It is equally plain that Paul regarded his mission to men to be the preaching of the same mercy to others which the Lord had showed to him.

Now the object and aim of this mission he expressly tells us was: "That they may receive forgiveness of sins." Acts xxvi. 18. Now, if forgiveness of sins is received in baptism, it is certain that baptism will hold as prominent a place in Paul's teaching, as the vital question of pardon or the forgiveness of sins. This we find is by no means the case.

What he has to say on the question of pardon we find to abound everywhere in his teaching, while on the subject of baptism he is almost meagre in his statements. Added to this, is the fact that baptizing was not a special part of Paul's work. 1 Cor. i. 17. "For Christ sent me not to baptize," yet he was sent that people might receive forgiveness of sin.

How is it possible that we can reconcile these two things, provided that remission of sins is received in baptism? The special act on which the success of his mission turns, Paul declares was not a part of his special work.

This does not signify that Paul had no authority to baptize, nay, just as much authority to baptize as Peter or another apostle. Nor does it militate in the least against baptism as God's witness and his ordinance whereby the members of his churches are made members. But it does show that somebody has been mistaken who has been preaching to us with so much vehemence that baptism is the turning point in the great matter of forgiveness.

How can such men be in full fellowship with Paul, who made baptism of a secondary importance while they make it of first importance? Indeed, do they not make it all important? But take another look at Paul's statement as to his mission and its aim; and we find that it includes the whole process of the sinner turning from the power of Satan unto God. Now place this fact along side that other fact, that Paul was sent that they might receive this, and yet, was not sent to baptize. Verily, there is a mistake somewhere. Verily verily, Paul did not make any mistake!

Baptism is not a part of the sinners turning. The fact is, baptism is not the sinner's act.

If we connect baptism with the remission of sins, so as to make it essential to such remission, then we force it into a place in Paul's mission which he disclaims, and put him upon the defense of his own statement, that he was not sent to baptize.

Furthermore, if baptism is vital to the fact of pardon, then we would expect Paul to make mention of his baptism when he makes mention of his salvation. At least, we would expect him sometimes to do this. But this is just the very thing which he fails to do. He speaks of grace, and faith, and mercy, and Christ's death for him, etc., etc., but never refers to his baptism in all of his epistles as having anything to do in the matter of salvation. Not only so but this Paul, to whom God showed such singular mercies says: "By grace ye are saved through faith." Eph. ii. 8. "That we are justified by faith," Rom. v. 1. "That the

gospel of Christ is the power of God unto salvation, and that the power is in the case of the him that believeth." Rom. i. 16. "That to him that would be saved, he must believe on the Lord Jesus Christ." Acts xvi. 31. That it is, "According to his mercy he saved us," and "not by works of righteousness." Titus iii. 5.

Now, all of these things are said by Paul: by the very man who was commanded to be baptized and wash away his sins. So that these things come from a man who knew all about the matter that any man can know from experience, and more than any other, because to him was revealed the will of Christ, and this revealed will Paul was immediately commissioned to preach and teach. The tremendous fact in Paul's experience was, that God had saved him; that Christ loved him and revealed himself in him. Paul is the very man therefore to make the most of that principle whatever it may be, upon which God saves the sinner.

No remission of sins, no salvation from sin. This will not be denied. Nor will it be denied that whoever secures forgiveness Paul will make the most of it. No one will affirm that Paul has made the most of baptism touching pardon. He has given baptism all the place and prominence which belongs to it in the gospel, and in doing so he has not connected it with forgiveness of sins, as he has grace, faith, etc. Take only one passage, Rom. iii. 24. "Being justified freely by his grace through the redemption that is in Christ Jesus."

This justification is by grace, through the redemption that is in Christ Jesus. Paul says this is done freely. If it be done freely then it can't be done on the condition that the sinner had done something which resulted in justification.

If the remission of sins is the result of the sinner being baptized then it is not freely, but occurs as the result of such act. Now if it be the result of such act, it sustains very much the same relation to remission that a day's wages does to the work done by the laborer. It is simply the fruit of his labor, while the other is the fruit of his baptism.

But what does this word freely signify? "Being justified freely by his grace." The same word which is here translated freely, is elsewhere translated, without a cause. John xv. 25. "They hated me without a cause." They hated me freely. Being justified without a cause. That is, Jesus had to do nothing to move their hatred; said nothing, and there was nothing true of him that could be any cause whatever, why they should hate him. They hated him freely, gratuitously. All of the reasons for hating him were in themselves and not in him.

So God justifies the sinner that believes in Jesus freely. The sinner has done nor said, nor is he anything in himself, that may be considered as a cause of his justification.

God finds in himself and in his Son all of the reasons for the exercise of his mercy. What he does is done gratuitously.

The very word forgiveness requires this interpretation. I think it is Whately who says that the word used to express the idea of forgiveness, in all languages signifies a free gift. A word of three syllables with the word give in the center.

This forever disposes of certain phrases which have been introduced into theological discussion within the last fifty years. Conditions of pardon, the law of pardon, the terms of remission, etc., etc.

The fact is there is no law of pardon. Law knows nothing about forgiveness. If the law, any law indeed, had anything to do with it then it would not be pardon but something else. If there are any terms then it could not be by grace, it could not be freely, but must be according to the terms whatever they were. If conditions control in the matter of remission then the conditions would decide everything, and grace would have nothing to do with it except to fill out the blank receipt which said conditions would furnish. In such case the sinner instead of being justified freely by his grace, would be justified according to the measure of obedience determined by the conditions.

The Savior illustrates the principle or doctrine of forgiveness in Matt. xviii. 23: "I forgave thee

all that debt, because thou desiredst me." What could there be in the man's desire that his creditor should forgive him? It is desire in the servant; it is ten thousand talents with the king. Place the desire over against the money value. It was worth nothing whatever to the king. He could make it available in no possible way for anything. "Because thou desiredst me." The fact is we are to look to the character of the king for the real cause of this pardon. The application which our Savior makes of this case proves this: "If ye from your hearts forgive not everyone his brother their trespasses." (verse 35.) So it is from the heart that this forgiveness is to come, hence, the source or cause of pardon is found in him who forgives and not in him who is forgiven. Take another case. Luke vii. 41, 42. He frankly forgave them both." What this man does for one of these men he does for the other; and just as it is done in one case it is done for the other. Now the cases were not the same, for one owed much more than the other; and the only ground upon which the creditor could treat both alike he must find in himself. The point of similarity between the debtors was their utter destitution. They had nothing with which to pay. It was at this point of the case where the pardon would touch them. Their creditor did not say, "If you will raise a part of this sum then on this condition I will cancel the whole amount." What he did he graciously did, - forgave them both. More fully illustrated in the prodigal son parable. Everything had been forfeited by sin and an unworthy life, and while it was too much for such a sinner to receive it was not too much for such a father to give.

One remark may be made as to each one of these cases. In every one of them the favor might have been withheld without injustice to the parties. A plea for mercy would be the only plea which either of them could make.

An analysis of every case of forgiveness found in the Scriptures will give the same result. "Have mercy upon me, O God, according to thy loving-kindness, according unto the multitude of thy tender mercies blot out my transgressions." Ps. li. 1. God's love the first cause, Christ's death the procuring cause, the Holy Spirit the efficient cause.

With this view of the subject it were just as reasonable to talk of the law of grace, the conditions of grace, etc., as to talk of the law of pardon, etc. It is not a question of law or terms nor of conditions. Pardon is a matter of terms, and therefore not a matter of terms. There are conditions of baptism and the law of baptism, etc., but these and the remission of sins, to which baptism bears witness, are two very different things.

TEXAS, HER MISSIONS, EDUCATION AND PROHIBITION.

DEAN BRO. GRAVES:—I am rejoiced to see the Old Banner flaring proudly in front of the battle as it did just forty years ago. But I am sad to see the Old Banner bearer is unable to stand on the walls of Zion and cheer on the host of God but has to sit in a chair to preach.

Oh how many changes have forty years made. Strong young men have grown gray and are feebly tottering on the brink of the grave. The fathers where are they? The graveyards answer here they be.

A new generation, and in Texas a race of giants, has come boldly to the front ready for the battle cry.

When I left my childhood home, my dear old father near Decatur, Ala., just forty years ago, Texas had only 1900 Baptists, the Methodists had 10,000, and Catholics 3500. Men looked amazed when I told them I hoped to see Texas, the reputed refuge of the lawless, and then a mission field of the Southern Baptist Convention, the grandest Baptist State between the oceans.

But oh what has God wrought! At the last Southern Baptist Convention in Louisville, Texas was entitled on account of money raised for missions, to 267 delegates, while grand old Virginia was the next highest on the list and she was only entitled to 186 delegates, 81 less than the Lone Star State.

Texas has more Mexican and Brazilian missions than all the other States. But Texas never claims that her own arm gained this glorious success. Texas is but the foster child of the Southern Baptist Convention. Before the war the Domestic Mission Board of the Southern Baptist Convention had used and judiciously expended \$39,000 on the Texas mission. In 1857 she sent, as old father Z. N. Morrell in his book says, "a whole boat load of preachers, 17 in all at one time."

All the North contributed her treasures to enrich Texas. James Huckins, Willie Tryon, Thomas J. Pilgrim and J. B. Stittler were all from the North. But praise be to God Texas has been not dead always, receiving but producing nothing and giving nothing back. Our greatest pastors, missionaries, evangelists, agents and teachers are to be numbered. Our B. H. and J. M. Carroll, F. Kizer, P. Harris, W. H. Parks, A. J. Holt, S. L. Lewis, J. D. Ray, W. H. Long, Reddin Andrews, have all been reared and educated in Texas. And Texas will soon be able to repay, if need, all the money and preachers she borrowed from the old States when like an infant Hercules she was struggling with venomous beasts in the cradle.

You say "Texas has 103 missionaries in the field." But blessed be God we not only have 103 missionaries but we have 26 Sunday-school missionaries and colporteurs to visit all the churches, circulate Bibles and Baptist books and organize and give life and energy to our Sunday-school work; making in all 129 missionaries gloriously at work. Our Buckner Ophan House is a success. I hope to open my 37th annual session on the 19th of September, 1887, in Baylor University, on our new location, Oak Farm and Mingle Wood Park with building grounds, apparatus, etc., to cost \$110,000, with 22 professors and teachers and 500 students. You will see from our catalogue we were had 146 last year. We expect over 40 young preachers, German, Mexican and Texan. Our new female boarding hall will have 72 dormitory rooms, and is superior to any female boarding hall west of the Mississippi river. We had co-education a grand success. But like everything else it requires vigilant and parental watch-care on the part of all the teachers by day and by night. But not more so than when students are separated by a brush fence, merely to tear the clothes and consciences of the boys and girls in jumping over or crawling under. I rejoice to see your noble brother, Z. C. Graves, is still doing a grand work at Mary Sharp. I would love to see him an exchange experiences with him. I believe he and I have held the position longer than any other educators in America except Dr. Nott and Wayland. But my zeal accumulates with age. I was 61 years old yesterday, and I am sad because I cannot give 40 years more to my beloved Texas and the cause of Jesus. But God reigns and all will be well when I am gone.

Our great prohibition is over, and prohibition is defeated by the combined power of the German, Bohemian, Mexican and African vote, and the dram shop, gambling houses, and houses of prostitution and the whisky editors and politicians all inspired by it, is firmly believed \$1,500,000 given by the Liquor Dealers Association in the United States. But the moral victory for prohibition is complete. 99 3/4 of the 400 preachers, 90 per cent of all the ladies, 95 per cent of all the teachers, 75 per cent of all the lawyers, 3/4 of the newspapers and 10 per cent of the better R. publicans were with us: many of our colored and German Christians worked nobly, but were overpowered by whisky and money. We expect to reorganize at once on a better basis and push on the war to a glorious success at an early day.

This campaign in Texas has revealed a soothing, broiling volcano of crime and filth engendered by and allied with the whisky traffic that should alarm and arouse every patriot to say as did the grand old Cato: "Carthago delenda est!" Carthage, the eternal enemy of Rome must be destroyed. Let our watchword and battle cry be, "Whisky must be destroyed."

Our Southern vote is strong; the German vote about 80,000, Mexican 85,000, African 80,000. And

it is said the 95 per cent of the entire foreign and African vote, with all the "white trash," and I blush to say, many pure but misguided men voted for whisky. But we appeal from Philip drunk to Philip sober, or as Luther said, "We appeal to the Pope uninformed to the Pope when informed." Rufus H. Huxson.

Baylor University, Texas, Aug. 8, 1887.

BAPTIST AFFAIRS IN THE UNITED STATES.

IN A FORMER article we have found that to adopt the rule of single pastorate for our ministry, would at once put 13,082 of our churches without pastors. From this standpoint, it seems, if we were to consider results instead of duty, that it could not be to our interest to adopt such a measure. The question should not be, does it seem to be the best policy, but is it right per se? If it is right, we should have no fears in adopting it, a practical solution will develop itself. This fearful state of affairs is the result of neglect of duty, departure from the gospel order; some of the ways of which will be noticed in future articles.

In this article I shall discuss the pastoral relation. Has the pastor a right to accept the care of more than one church at the same time?

An examination of the terms employed by the inspired writers to designate the pastor and his work will shed great light on this question. When they speak of the ministers in charge, they speak of them as elders, bishops, shepherds, overseers, pastors, etc. When their work is spoken of it is referred to as "taking the oversight," "feeding the church of God," "looking diligently after," "taking care of the church of God," "feeding the flock of God," etc.

Elder is a generic term, and does not always refer to a minister in charge. The Greek word (presbuteros) translated elder may indicate advanced age, experience, etc., as well as the bishop. And the apostles in speaking of the "elders of the churches," doubtless frequently included bishops, deacons, and the aged and experienced of the church. But nowhere in referring to the bishop or pastor, as an elder, is he called the elder of church, as the elders of every church (Acts xiv. 23.)

But we turn our attention to some specific terms, which indicate only those having the oversight of churches. We take first bishop a di-overseer as they come from the same term (episkopos). A bishop or overseer is one who looks over and guards the interests of those under his charge. No man can be an overseer of a church which he only supplies and administer to once per month. An overseer is one that takes the continual oversight, directs the work, manipulates plans and guards the interests of the church.

Then he is called a shepherd, a pastor. The Greek poimen (shepherd) was one who kept and tended flocks, especially those of sheep. He had the continual watch-care of the flock by day and by night. (Luke ii. 8.) There was no time in which he was permitted to leave the care of his flock without first selecting a keeper to take his place. (1 Sam. xvii. 20.) The object of the shepherd's watch-care was two-fold. First, to lead his charge or flock into good pastures, and see that they had plenty of wholesome food continually. Second, to see that they were protected by day and by night, from the ravages of all enemies; whether wild beast, or storm, or famine. In order to secure this protection the shepherd had a fold into which the flock were gathered. The fold served for various purposes. There were times when the fields would become bare, and it was necessary to bring the flock into the fold to feed them. Again in time of storm it was necessary to bring them into the fold for shelter; and most generally at night to protect them from wild beast.

It is very necessary that the shepherd have the oversight of the flock while in the fold; to see that they have wholesome food, and to see that the fold is kept in proper order, but more especially it is necessary for the shepherd to have the "oversight necessary for the shepherd to have the oversight of the flock," and "watch diligently" after them.

when they are turned out from the fold to feed in the wilderness. "A lion and a bear might come and take a lamb." (1 Sam. xvii. 34.) We cannot conceive of a shepherd having charge of two much less four flocks at the same time, and them in different localities. But what do the Scriptures say? "And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John x. 16.) That is to say, if there is more than one fold (church) there must be more than one shepherd or pastor.

Each of the seven churches of Asia had an "angel" or pastor. Paul "ordained elders in every church." (Acts xiv. 23.) Paul commanded Titus to ordain elders in every city (that is the churches of every city). (Titus i. 5.)

When Paul had called the elders of the church (not churches) at Ephesus together he delivered this message: "Take heed therefore unto yourselves, and to all the flock, (not flocks) over the which the Holy Ghost hath made you overseers, to feed the church of God." (Acts xx. 28.) A church may have several elders, but no elder or pastor can have several churches.

Now, in conclusion, this being a Bible doctrine, it is right and should be obeyed. Nothing is right which is not practical, therefore in our next we shall look for a practical solution of this question. J. H. Gamm.

TIME AND PLACE OF ASSOCIATIONAL MEETINGS.

- Bech River, Bible Grove church, five miles north of Lone Elm, eight miles northeast of Lexington, Henderson county, September 24th. Central, Lexington, September 16th. Clinton, Zion Hill church, Anderson county, September 22nd. Camberland Gap, Cave Springs church, Claiborne county, October 6th. Eastman, Rogers Creek church, McMinn county, September 15th. East Tennessee, Pleasant Grove church, Cocke county, September 22nd. Enon, Dixon Creek church, October 5th. Friendsville, South Fork Union church, Dyer county, September 24th. Jackson, Carter's Creek church, Maury county, twelve miles north west of Carter Creek station, September 27th. Liberty, Ducktown, Liberty church twenty miles west of Murphy, N. C., September 29th. Long Creek, No. Minute. Northern, Big Spring church, Union county, September 13th. Onece, Georgetown church, twelve miles northwest of Cleveland, September 29th. Providence, New Providence church, Loudon county, September 20th. Salem, Hickman's Creek church, Smith county, September 15th. Sequatchee Valley, Mount Pleasant church, Sequatchee county, September 9th. Sevier, Henderson Springs church, Sevier county, October 4th. Southwestern District, Liberty church, Carroll county, October 7th. Stockton's Valley, Mount Ara church, Pickett county, five miles east of Byrdtown, September 10th. Sweetwater, Mouse Creek, McMinn county, September 8th. Tennessee, Hockey Valley church, three miles south of New Market, Jefferson county, September 29th. Union, Hopewell church, Putnam county, September 23d. Unity Friendship church, six miles east of Henderson, M. & O. R. R., September 7th. Walnut Grove, Laurel Bluff church, Roan county, September 30th. Watauga, Watauga church, Carter county, September 9th.

Millions of dollars are invested in the business of making men drunkards and in producing the destruction and ruin of women and children, which, if employed in agriculture, manufacturing or commercial pursuits, and directed by the talents and time wasted in these drinking houses, would add untold millions to the aggregated wealth of the State, and make us many thousands of happy families as are now made miserable because this money and time are given to the selling and drinking of intoxicating liquors. — JOHN H. HIGDON.

Let this mind be in you which was in Christ, who, though he was rich yet for our sakes he became poor, that we through his poverty might be made rich. The reason is, we have had in need.

QUESTIONS AND ANSWERS.

QUESTION 640. A Hardshell preacher declared the other day that Missionary Baptists were very modern, and were started in this country by Adolphus Judson...

ANSWER 649. Not one of his statements is true but notoriously false. That preacher either knew what he said was false or he knew nothing about the facts in the case.

Dr. Judson, son of the great missionary, made this statement of the facts touching his father before the Southern Baptist Convention last May. "My father became a Baptist, as you know, as the result of an investigation made with a view of enabling him to withstand the arguments of the English Baptist missionaries, whom he was soon to meet."

But years before the Baptists of America were called upon to contribute money to support Judson in Burma they contributed to foreign missions.

The Antislavery have no more ground to claim that they are the primitive Baptists than the Separate Baptists or the Campbellites have.

QUESTION 650. Will you please explain 1 Cor. xiv. 34. This subject was up in a covenant meeting of our church.

ANSWER 650. The law on this subject is explicit and imperative, and is as applicable to the sisters of this age as of that, and will be in force so long as the epistles of the apostles constitute a part of the statute-book of the churches of Christ.

Inclination to take from any more than to add to the word of the living God.

QUESTION 651. A man who is not a member of a church abandons his wife, who is, and she obtains a divorce from him, alleging abandonment for more than a year, but does not charge him with adultery; and she afterward marries another man. What ought a church to do in such a matter?

ANSWER 651. That sister is unquestionably guilty of adultery, and should be promptly excluded from the church for this sin.

Only for the one cause of adultery can either party to a marriage compact be Scripturally divorced and remarried. That the husband in this case is a non-believer in no way alters it.

MAMMA.

It's mamma here and mamma there. Oh I am like to drop. It's mamma, mamma, all the time, Oh will it never stop!

THE TENNESSEE BAPTIST is still insisting upon unscriptural bread as essential to a proper observance of the Lord's supper. It has discovered a new symbolism in the bread, its uncleaned character being symbolical of the uncorrupt and pure doctrine and godly walk of those partaking.

Our Bro. Patton of the Baptist Weekly of New York is a brother whose good opinion we appreciate, because during the many years we have exchanged papers and courtesies he has shown such a lovely and fraternal spirit, so over fair.

First, we disclaim having discovered a new symbolism in the bread, etc. Does not Paul, in his letter to the church at Corinth, which had utterly perverted the symbolism of the supper, exhort her to purge out the old leaven, that she might be a new, pure lump, or body, since she was professedly uncleaned.

flood body of Christ, of which we all must partake, and secondarily, the many partaking constituted but one body, or lump, which, like that of which they partook, should be unleavened.

Then so far from our advising those members who could not conscientiously partake of leavened bread and the stop of soaked raisins to withdraw from the church we only advised them not to eat or drink the stop, and by so doing silently protest against the sad perversion of the sacred supper.

That our brethren in the Association and elsewhere abroad may see what a visitor thought of our Association, we copy the following from the Tennessee Baptist, by G. A. Grammer.

This body has a membership of over 4000 and is next to the largest in the State. It has an unusually educated and able ministry and consecrated laymen. It has a progressive body and has a relation to the ranks of its ministry of graduates from Jackson. It met at Germantown fifty years ago, and some of the heroes of the past were present at this session, though only four in number.

In closing the session Moderator Graves said: "We now close the fifty ninth annual meeting of the grand old Big Hatchie Association, and a more pleasant, harmonious and a more generous meeting, one characterized by a more lively, loving spirit, I never attended. I have been in sleep for more than twenty years, and this meeting is the happiest in the history of Old Big Hatchie. The Association is now entering upon a new era, and it will be the grandest organization of its kind in existence."

Eld J. H. Borum followed with a short prayer, and Dr. Graves pronounced the benediction. He then invited all members to come up and receive the right hand of fellowship. As the members of the Association walked up in response to the invitation, the scene was most affecting. The old members embraced Dr. Graves and every eye was dimmed with tears. The meeting was the most successful ever held. Some \$1000 or \$1200 was paid in or pledged for missions and industrial education.

The following is from the pen of T. H. Pettit, D. D., Arlington, Ky., and will be read with thoughtful interest by our readers, and we commend it to the attention of those Landmark Baptists who are on the "back track," and are pulling down what they once builded; advocating to-day "alien immersions!" and we have lived to see it! Free will Arminian open communion, Separate, Anti and Campbellites are alien sects and their baptisms and ordinations are "alien," and therefore null and void. Read what Dr. Pettit says:

Are the Hardshell Baptists the gospel kingdom of Christ?

They may have some of the characteristics of the kingdom, and not be the kingdom. If they lack any one feature which the Scriptures ascribe to the kingdom, it is easy to see that they are not the kingdom. "Of the increase of his government and peace there shall be no end." Is, ix. 16. It is Christ's government that is meant. This is shown by the previous verse. His government is the kingdom. This does not show that the increase of an organization alone proves it to be the kingdom, for it may lack other indispensable features. But it does show that constant increase is a test required by the Scriptures and therefore that no organization whose increase has ended is that kingdom.

In the last fifty years the number of Hardshells has diminished from one hundred (the usual number) to a few thousand. Their increase has ended. Of the increase of his kingdom there shall be no end. Therefore, they are not of the kingdom.

have repudiated gospel baptism. They cannot repudiate baptism and still have it. Therefore they have no gospel baptism. No organization that has no gospel baptism is the gospel kingdom of Christ on earth. Therefore they are not that kingdom.

The Indiana Baptist is one of the brightest and sharpest of our Northern exchanges. It notices a fact that Dr. Moxom of Boston, (Baptist) admits that restricted communion as held by Baptists is "played out," and that Dr. Dana Boardman of Philadelphia, asserts that the grounds that Baptists take to support the practice are largely assumptive and unmastered. In fact his remarks amount to a full surrender of our restricted communion. The editor of the Indiana Baptist lays here his self-comparisons and utterly demolishes the Doctor. The Baptists of America will ultimately be compelled to yield the practice altogether or adopt the Scriptural ground. Membership in the church celebrating in any qualification for partaking of the same, observe it strictly as a church ordinance. The Boardman's article in the Quarterly Review did not fall under our eye.

Dr. A. J. Frost's new sermon, "on the appearance of the body after death," will be the demolition of a theory now advocated by the theological professors in Andover, a Congregational seminary, accepted and preached by H. Ward Beecher and all modern Universalists. There is not a living Baptist preacher but will have it to meet should he live ten years longer. Now is the time to study it and familiarize themes with the arguments with which to resist and demolish it. The Baptist is one paper no Baptist preacher can afford to do without, and every one can secure it without money and without price, only a few minutes work (see prospectus) for a Baptist month.

The following concluding sentence is clipped from a recent article ever written by the late Henry Ward Beecher, a short time previous to his death:

"I rejoice to say that I was brought up from my youth to abstain from tobacco. It is unhealthy, it is filthy from beginning to end. I believe that the day will come when a young man will be proud of not being addicted to the use of stimulants of any kind. I believe that the day will come when not to drink, not to use tobacco, not to waste one's strength in the secret indulgence of passion, not to betray one's nature, true to God's law, to be sound, to be cheerful, and to be conscious that these elements of health and strength are derived from the reverent obedience of the commandments of God, will be a matter of ambition and endeavor among men."

What is "The Penalty of Sin" will be the next article that Dr. Frost will commence in this paper. It will be interesting, profitable and masterful. Will not each friend of the paper interest his pastor in this sort of, and influence him to secure it?

An interesting new letter from Dr. Burleson of Texas will be found in this issue. What wonders God has wrought for Texas, and where we are all glad. Most deeply do we all regret the defeat of prohibition at this time in Texas when it so affects the cause in Tennessee.

President Jarman writes from "the field" west of the river: "I have never before secured so many students, and from present indications our enlarged building will be filled to its utmost capacity." The university at Jackson opens on the 5th of September.

Eli W. H. Smith of Gibbs Cross Roads, Tenn., has accepted the agency for THE BAPTIST and Baptist Book House in Eton Association. Persons desiring local agencies in that Association can address either Bro. Smith or this office.

Mr. Joseph Townsend, of Covington, Tenn., has sent us two dollars to buy clothing for Bro. Bozeman, so he can return to school.

BOOK TABLE

Uncle Wm. Path, or Lorrie's Guardians, is another of the American Baptist Publication Society's charming books for children. Our twelve

year old daughter has just finished reading it to us, and she closed the book and said, "is it splendid? I wish you would get me another like it," and we wish the society would publish many more like it, and Mary Brady commends herself to us as a writer for our children by this instructive tale. Our daughters can not read such books without improvement in both mind and heart. pp 320, price \$1.25. Send orders to The Baptist Book House for it and all other good books.

Christian in the Camp, by Rev. J. William Jones, and published by B. F. Johnson, Richmond, Va., will be read with interest by surviving members of the Army of Virginia. What a pity the publishers can not have afforded the likeness of Bro. Jones. We do not recognize our friend from the caricature that adorns the front.

EDIGRAMS.

Eld C. C. McDaniel writes: "I hope Bro Frost will live to finish his series, and publish it in an enduring book form. It is a masterful work, such as has long been needed on that subject." Bro McDaniel is one of our most thoughtful ministers, and his valuable opinion should encourage any writer. — Bro N. B. Bain of Rossville, Fayette county, Tenn., writes: "I send one dollar per month, and say up in advance, for our young ministers this session. It was a personal present we could scarcely feel more thankful. — J. O. Puckard, Alabama. We have offered the church at Providence a she has any right to ask, viz, to publish in full the decision of the Association with respect to her action in excluding those members. We have no special and are under no obligation to publish a volume of the church's record. The demand is absurd. — G. A. Grammer, your wise resolution, Bro F. F. Miller, Louisiana. No, you cannot afford to do without THE BAPTIST. — This from our new contributor, Bro. Watson, touching improvements we wished suggested in type, form, etc. "It is a good weekly (THE BAPTIST), right in character to do good, the type clear enough and just the right size. No need of change. — Our brother lives in a remote place. His home is Gilead, one mile away from Union Falls and fourteen from Pettit Falls. He says no matter others he will make an honest effort to show that a weekly observance of the sabbath has no reason and example in the New Testament, and that there is no instance of its being celebrated by candle light. He will continue when the days are a little cooler, and the Associations are over. A serious worker reading with THE WEEKLY COMMUNION SCRIPTURES. — Bro. W. S. H. to formulate a health report for the year. — Bro G. H. Showater of Oklawaha, Kan., sends us the full amount of his pledge of one dollar per month for ministers' fund on last year's board, six dollars. This is truly good, and is the fruit of a Christian heart. We supply this to the deficit which we assumed. What will our brother do for this session? One of our best has settled near him, at Wichita, Kan., Eld J. B. Davis, a preacher of splendid pulpit ability and a successful pastor. Every State contributing will be blessed by their labors in the end. — The entire debate between Eld Throgmorton, Missionary Baptist, and Eld Potter, Antislavery Baptist, is now in the hands of the printers, which will forever settle the question which is the elder? Every Baptist should have a copy. See advertisement and terms. — "Was not the last paper a good one? asked some one a few weeks ago of an excellent number, but I have not seen one this year I did not think excellent, especially if it contained a sermon, an article by Dr. Frost or Dr. Murphy and an answer to questions. But I want to ask, Was not the last paper an excellent one? and the sermon though short? and Bro Frost's magnificent reply to Prof Bartlett? It let in a flood of light into my mind. A minister who falls to read and study it does himself great injustice I think. And Dr. Murphy's chapter is truly divine. Why, do tell me why, those rare and rich views of the symbolism of baptism have not been presented before? I have been reading half a century and have never seen them presented. Careful

does not hint at them. And finally, trine immersion was a grand series. With it Baptists can meet the Dunkards successfully. What the Independent is among Pedobaptist papers THE BAPTIST is among Baptist weeklies, solid, substantial, grand, invaluable." — J. Townsend. We are encouraged by such like sentiments; and we are resolving them by every mail. Touching trine immersion this fact we recall: The Baptist minister, Eld Fern, who preached in Tennessee, and went from Byalls, Miss., to Kenosha, Mo., and fell in with the Dunkard Baptists, and, not being able to meet them, joined them, and became a leader of their sect, wrote us and challenged discussion in this paper. We replied by citing him to Ephesians, "One Lord, one faith, one immersion," and told him we would give him space for one or two articles to harmonize this one passage with his theory without replying. This settled him. He said no more about a discussion. What has become of the man? — "You ask me to suggest any improvements in the paper. I can only say it suits me, ray, I am highly pleased with it; and the only suggestion I can make is, go right on; keep it at what it is, better if you can, but go right on; and may God bless you and the brethren so recently associated with you. Tell them I shall pray for them continually." So writes Dr. Murphy of Missouri. And he adds: "Permit me to express my gladness upon your acquisition of Bro Whitman of Georgia as a stated contributor. I never saw him, but he has been one of my favorites ever since I first saw him in print. Yes, I do most heartily congratulate you on the combination and your new contributors; and I doubt not that the Baptists within the territory visited by THE BAPTIST will be greatly benefited by it." We did not receive the letter you allude to. Sorry for it. Bro M. also says of the intense heat: "The heated term up here surpasses all its predecessors, and much of my work is done while the perspiration winds down my face; but I do not complain. I love my work, and am never so happy as when I am full of work and pushing on." We will stop here or else we will get in the whole of a private letter. This is the spirit of a bare-armed worker; and it will accomplish oh so much for Christ and his truth if he is spared a few years! We are pleased at the good fellowship among our contributors. Bro Whitman's note before us congratulates us on the scenery with which our proof reader brought out his first long article, only one small mistake, see for use. He thinks this refreshing, to be so brought out in fair, readable type and faultlessly. He will take pleasure in writing for such a paper. Good, very. Typographical errors do occur with us as with the very best of papers. For example, the Central Baptist, so clean and clear, informs its readers that Judge Frook was recently ordained at Brownsville, Tenn. What of it? Judge Folk knew it referred to him. — We should like so much to come down and revisit you, Bro Moody of Pleasant Hill, Miss., but must stay here and hold the rope while Broth. Moody and Hall visit the Associations, and try to keep cool. — We are in receipt of a nameless letter from Hlaw Bl go, Ala., slandering our correspondent, W. M. Cooper, a blameless man and minister, whose only sin, in the eyes of Methodists and liberal Baptists, is he will not affiliate, regarding, as he does, the doctrinal teachings of Methodists as unscriptural and pernicious as we do. See New treat Iron Wheel.

BUREAU OF WANTS.

We propose to establish one now and here to save ourselves a vast amount of writing and responsibility. Any church wanting a pastor or pastor wanting a church, any president or board wanting a qualified teacher, any qualified teacher wanting a school or a position in a school, any family wishing a governess, can make their wants known through this Bureau by counting the lines they write and sending fifteen cents for each line.

A graduate of the Mary Sharrn will accept a position as teacher in an established school or governess in a family. Address this Bureau.

A young lady of some experience desires a situation as teacher. Can teach the English branches, mathematics, French, rudiments of Latin, and music. Art and calligraphic specialties. Miss M. S. COOK, Litchon P. O., Bedford County, Va.

I want to correspond with any of our Baptist people, either men or women, who may desire to secure permanent business employment in Nashville.

The Young South.

MRS. NOHA GRAVES MAHAFY, EDITOR.

Address all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., SEPTEMBER 3, 1887.

POST-OFFICE.

DEAR CHILDREN:—I wonder if you have any idea how constantly I think of my young readers, so widely scattered over the land...

AUNT NORA.—As we saw our letter in print we thought we would write again. There has been sickness in the family, so we have not had time to write or we would have written sooner.

DEAR COUSINS:—Aunt Nora asked me to write a letter and tell what I mean by setting twenty thousand type per week. I mean twenty thousand lines, which is the standard of measurement among printers.

THE PRINTER'S STICK.—Manual composition has undergone but little change since the days when the earliest compositors stood before their cases and plucked up with the fingers of the right hand the various types, which they put into the rude wooden sticks, held, as now, in the left hand.

In an ancient engraving which purports to represent the interior of a printing office in 1620 it is worthy of note that the only compositor reprinted in a woman.

Our Bible portraits.—I will give my young readers a text each week, presenting some Bible character, and will ask questions concerning it. And I will give a first and second prize-book to the two couples who will write me the correct number of letters during the year about our portraits, answering all the questions, and telling me what lesson they draw from the life and character of the one presented.

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And Peter answered and said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door, and shall carry thee out.

ANSWER TO PUZZLE ENIGMA OF SIXTY LETTERS.—23 28 107 90 61 02 18 20 00 01 31 21 79 30 2 1 87 45 82 18 Archelus 43 11 8 75 2 84 89 20 25 35 in your onesies 13 11 28 17 61 0 48 8 03 58 6 50 08 of David, 21 88 80 46 60 9 58 06 27 1 32 20 50 is every title word 21 56 58 75 2 85 46 4 12 16 10 0 of three 21 12 11 36 42 6 56 00 76 71 65 18 with you always 21 52 09 17 81 88 42 18 forty five 31 78 19 10 52 47 11 22 80 21 31 88 25 31 18 kingdom of heaven.

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HERSCHEL ESTER and SPURGEON WINGS.—Answered also by James McKinney, Julia Daughdrill, Parker, Thomas and Annie Lulu McGee, etc.

AUNT NORA.—I had to get help on the enigma. I could not solve it myself. I had answer to Cousin Sadie Jackson's question. 2 Kings XIX, and Isaiah XXXIII, are just alike.

AUNT NORA.—I have tried to answer the enigma, but having never studied such things I thought I would wait and see how others may answer.

SADIE ARNOLD'S POWER.—I wonder if that girl has any idea of the power she might be if she only would, said Miss Laurence to herself as she stood looking out of the window watching her niece, Sadie Arnold, and Tom Evans, who stood talking by the gate.

Our Chapel Fund.—Bro. Powell has promised to give the picture to any one who will raise one dollar during the year 1887 for building our new chapel in Mexico. The following have undertaken to do this.

ONE DOLLAR.—Miss Hannah Hyatt, Ark; Floyd Hyatt, Bol; Foe Hyatt; Rosa Sherrouse, La.; Ada Sherrouse, La.; Sherrouse; Lillie Van, Texas; Ida Kinnard, Ark; Grandma Brantlett, Ala.; Mrs. Scott, Wills; Willie Wills, Ala.; Nellie Jackson, Johnnie Jack, son, Jimmie Jackson, Miss; Frank Parker, Tenn.; Abbie Borders, Mary Borders, Ala.; Ollie Ledbetter, Mamie Ledbetter, Willie Ledbetter, Ga.; Mrs. Wills, Ala.; Elora Campbell, Jennie Campbell, Fuller Canfield, Comie Canfield, Alma Canfield, Emie; Canfield, Miss; Mose E. Stone, Ala.; Aunt Cord, Jennie Cord, Tenn.; Van G. Farrar, Ark.; Herschel Tenn.; Misses Fink, Tenn.; Van G. Farrar, Ark.; Herschel Tenn.; Mrs. size W. Tucker; Spurgeon Wings, Tenn.; Laura McFadden, Ark.; 75; Esther Wings, Tenn.; 75; Mrs. M. C. Shelton, Texas; 75.

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Our Missionary Fund.—We want all our young friends to help us with their nickels and dimes to educate two young ladies in Madras Institute, Madras, who are being trained to become missionaries among their own people.

several things that had happened of late. She had not approved of them, but she had laughed and talked with him just the same. There were others of the boys too, Will Norcross in particular. Could it be that she was in any way responsible?

They were busy getting up chairs for the society, and met the next morning in the church parlors to prepare for them. Tom and Sadie with one or two others were fixing the curtains. Tom was over in the corner by himself, as he supposed, when accidentally his hammer came down with force on his thumb, and without thinking, he uttered an oath half audibly. When he moved the curtain a moment later he saw Sadie standing there with flushed face and eyes brimming with tears. Tom's face colored with vexation.

I beg your pardon, Sadie. I did not know that you were there. But it was wrong all the same. Tom, if I was not here, I should have heard it, and that is worst of all. The others came up just then, and in the way was not a chance for Tom to say anything more. When they broke up to go home he presented himself, as usual, at Sadie's side, but to his surprise, she drew back.

Not to-night, Tom, after that, she said sadly. Well, said Tom to himself as he walked slowly and thoughtfully home alone, if she was so shocked at just that what would she say if she knew all. I declare I never felt so mean in my life. She looked so shocked and sorry. I supposed that a good time was all that the girls cared about, but if Sadie really does care I will be worthy of her favor.

Tom was young. His feet had only begun to stray into the by-paths of sin and danger. It was not too hard for him to change his course as it would have been later. And when he was tempted the memory of that shocked, glowering look of Sadie's came to him, and held him back, turning him to seek divine help for the battle of life.

I don't know what there is about Sadie Arnold, said Will Norcross once, but whenever I am with her I feel ashamed of my real self, and resolve that I will never think or do a mean thing again. Girls, dear girls, how are you using the power in your hands? Are you seeking to lead your companions up? Are you trying to influence them to be purer and better? Are you holding up a high standard to them? God grant you are.—Selected.

A few days ago two men were in Smith's barber-shop. One had red hair and the other was baldheaded. Red hair to baldhead: "You were not around when they were giving out hair?" Baldhead: "Yes, I was there, but they only had a little red hair left and I wouldn't take it."

Children don't be teasers. There is nothing harder more disgusting and contemptible than a person who is always annoying some one else.

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Herd Headed by the Standard Young Bull, EDEN'S PRINCE POOLS, 1877.

Head of Bone of Eden, 20 lb. 15 oz. One of them of Wary Admire of Ed. Lamb-ft. 36 lb. 12 oz. Average yield of dam and sire's dam 25 lb. 6 oz. in 7 days.

And the Tormentor Bull, SIGNALA TORMENTOR, No. 17,778.

Mon of Tormentor 1881 (sire of 10 cows with feet of 14 lb to 20 lb in 7 days) and Signalita, No. 16,254, feet of 18 lb 6 oz. who is daughter of Signalita. No. 4977, who has a female cow.

Strike Bulls, 10 lb. 10 lb. Young Heifer for Sale, HUNNY HIDE FARM, 4 Miles From MARIETTA, MISS.

Ho that abideth in Christ bringeth much fruit. The processes of grace require time. Patient continuance in well-doing is the condition of inheriting the largest promises of the Lord. In due season you shall reap.

Solitiveness is a sin that is not practiced "in a corner." It is widespread. If men could be imprisoned for it, the probability is, that after the tailor had taken every pin also looked up, he would have to go into the village jail.

"Mamma!" cried a five year old girl, I started to make my doll a bonnet, and it's come out a pair of pants."

To increase the stamina of an enfeebled system the nourishing properties of the blood must be increased. Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, enriches and purifies the blood and fills it with strength giving constituents.

The first Christian church in the Congo Free State was organized November 21 1886. There are now over 1000 churches in the Congo Mission. A large iron chapel is to be built there.

Prepared by a combination proportion and process peculiar to itself, Hood's Sarsaparilla accomplishes cures hitherto unknown.

There are 1000 more ministers of the gospel in India than there are missionaries in all parts of the heathen and Mohammedan world, the number being 1000 and 3000, respectively.

Ladies who experience a sense of weakness, and want in a moment of the back to address Dr. J. H. McLean's Strengthening Cordial and Blood Purifier, it will supply the much needed strength and overcome all weakening irregularities.

Only a mother knows the varied discipline of hopes and fears, and joys and sorrows, through which a mother passes to glory; for this is the mother's pathway, and she rarely walks on a higher road, or one that may lead to perfection.

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

An old colored "auntie" in Baltimore went to the church and requested to be baptized. "But you have been baptized," said the clergyman. "I know it, massa," said she; "but it didn't take." Several other cases of that sort are reported.

Dr. Pierce's Favorite Prescription perfectly and permanently cures those diseases peculiar to females. It is tonic and restorative, and is a healthy and efficient remedy for all ailments of the stomach and bowels, the liver and spleen, and all ailments of the female system.

The Presbyterian says: "It seems but yesterday since it was thought an anomaly for a lady to go to the mission field except as the wife of a missionary. Now there are 2400 of them, besides probably an equal number of married ladies. The results have dispelled fears and dispelled doubts."

Indigestion results from a partial paralysis of the stomach and is the primary cause of a very large majority of the ill that humanity is heir to. The most agreeable and effective remedy is Dr. J. H. McLean's Little Liver and Kidney Pills. 25 cents a vial.

A chip off the old block: Mose Schauburg was romping with his youngest offspring the other day. In order to test the child's affection, he asked: "Shachob, vien does you love most, mo or your mudder?" "I loves you most by twenty-five per sheet."

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.

No spirit is wholly cast off from God if it longs after God. If thou canst be content without God, thou art indeed a lost one; but if there be in thee a wretched, rankling discontent at the very thought of being severed from any God, then thou art loved and he is thine, and no division can exist between thee and him.

Fifty years ago it was a capital offense for a Chinese to be a Christian; now you can preach the gospel there with more liberty than in any place in Europe.

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

I am not what I was; I am not what I should be; I am not what I shall be; but, by the grace of God, I am what I am.

If the stomach performs its functions actively and regularly, the food of which it is the receptacle, is transformed into blood of a nourishing quality, which furnishes vigor and warms to the whole body, the best remedy to give tone to the stomach is Dr. J. H. McLean's Strengthening Cordial and Blood Purifier.

It may be said that the hardest thing in the world is to do just right one's self; and that the easiest thing in the world is to see where others fall short of doing right.

Young men or middle aged men suffering from nervous debility and kindred weakness should send 10 cents in stamps for illustrated book suggesting sure means of cure. Address, World's Dispensary Medical Association, 663 Main Street, Buffalo, N. Y.

Religion is no more possible without prayer, than poetry without language or music without atmosphere.

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

No soul was ever lost without its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.

True greatness shows itself in ignoring, or quickly forgetting, personal injuries, when mannered others would be kept in nurse by them. The loss of a man one is, the more he makes of an injury or insult. The more of a man he is, the less he is disturbed by what others say or do against him without cause.

WE HAVE TRIED IT. "And would have it if the cost was ten times what it is," says many ladies who have used The Mother's Friend before confinement. Write The Bradford-Reg Co., Athol, Ga., for full particulars.

To attempt to save God without love is like rowing against the tide. But love fills the wheels and makes duty sweet. The angels are swift winged in God's service, because they love him. Jacob thought seven years but little of the love he had for Rachel. Love is never weary.

1853. New Pianos at \$190. New Stop, Two Case-Swell Organ at \$70. H. G. HOLLERNBERG'S MUSIC HOUSE, Memphis, Tenn. Little Rock, Ark.

REPRESENTS THE FAMOUS HOLLERNBERG PIANOS, And keeps a large stock of Pianos and Organs of the best and most solid manufacturers. Write for catalogues. Over 30,000 different pieces of music and in books, and daily additions of novelties.

1887. Ladies will find relief from head ache, constiveness, aching in the head, cold, sour stomach, restlessness, indigestion, constant or periodical sick headaches, weakness in the back or kidneys, pains in the shoulders and different parts of the body, a feeling of lassitude and despondency by taking Simmons Liver Regulator. It is not unpalatable, is purely vegetable, and is not injurious to the most delicate constitution.

You must not suppose that the whole of religion is wrapped up in the day or two or week or two which surround conversion. Godliness is a life-long business.

It is in man as in soils where some-times there is a vein of gold which the owner knows not of.

Dr. Tichenor's Antiseptic is a "dead shot" on foot evil or scratches.

No school is more necessary to children than patience, because either the will must be broken in childhood, or the heart in old age.

SEARCY COLLEGE. Send for Catalogue. W. H. SEARCY, Secy., Ark.

To be content is not to be satisfied. No one ought to be satisfied with the imperfect. It is God's will that we should bear, and contentedly, because in hope for the redemption of the body.

The true Christian may doubt his own ability, but he cannot doubt God's. He may say with Paul "I am less than the least," but he must also add, "I can do all things in him that strengtheneth me."

When daily life is to do the will of God, no disappointment is possible; neither can failure come in. Step-by-step following is the most quieting, disentangling thing in all the world.

However the winds may blow over the threshing floor of earth, and whatever their effect may be upon private or public hopes, let us remember that the fan is in God's hand.

If we are "blue," do not let us inflict the recital of the cause and all on our neighbors; let us rather change thought and diet. Our doctor is the one to be told of all our symptoms, our doctor and our nurse.

There are problems of life beyond the power of man to exhaust, and in that certainty or uncertainty it is our privilege to rest. The human mind may and ought to repose as readily before a confessed and unconquerable difficulty as before a confessed and discovered truth.

MANY PEOPLE REFUSE TO TAKE COD. Liver Oil on account of its unpleasant taste. This difficulty has been overcome in Scott's Emulsion of Cod Liver Oil with Hypophosphites. It is being as palatable as milk, and the most valuable remedy for the treatment of Consumption, Scrophula, and Bronchitis, General Debility, Wasting Diseases of Children, Chronic Coughs and Colds, has caused physicians in all parts of the world to use it. Physicians report our little patients take it with pleasure. Try Scott's Emulsion and be convinced.

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Are you a sufferer from Malaria? If you are you will be anxious to get rid of it. Please notice what is said from time to time in this paper about Shallenberger's Tonic for Malaria, and particularly what is said by those who have used the medicine. We give the address of each, and invite you to write them if you doubt the authenticity. The medicine is certain to cure you, and is always safe.

It is a common-sense idea that we are to live near to God. One does not necessarily get any nearer to God by fixing away from his fellows. Least of all does one get nearer to God by striking any duty, or any service it is possible to render for the helping of a burdened and ailing humanity. Rather it is through this living near to God that one most surely receives the impulse, and secures the resource of sympathy, which best fits him to go out into loving and helpful association with the poor and distressed and the wayward who meet us everywhere.

"The leprous distal ment, whose effect it is such an enemy with blood of man, That, swift as quicksilver, it courses through The natural gates and alleys of the body," and causes the skin to become "barked about, most lacerate, with vile and loathsome crust." Such are the effects of diseased and morbid bile, the only antidote for which is to clean out and regulate the liver—an office admirably performed by Dr. Pierce's "Golden Medical Diet."

A Frenchman said to an American: "There is no word in your language I do not comprehend, and all at once I hear it, 'tattletoo,' tattletoo—vat you mean by tattletoo?" The American insisted that no such word exists in English. While he was saying so, his servant came to put coal on the fire, when he said, "there, John, that'll do." The Frenchman jumped up, exclaiming, "Tare, tattletoo, you say him yourself, sare; what means tattletoo?"

It won't take bread—in other words, it won't take a will not do impossibilities. Its people often tell plainly what it has done, submit proofs from sources of unquestioned reliability, and ask you frankly if you are suffering from any disease of all a flow caused or promoted by impure blood or low state of the system, to try Hood's Sarsaparilla. The experience of others is sufficient assurance that you will not be disappointed in the result.

Why did Jesus lead the deaf man aside? His purpose was, that apart from the din and tumult and interruptions of the crowd, in solitude and in silence, the man might be a recipient of deep and lasting impressions; even as the same Lord does now oftentimes lead a soul apart, set it in the solitude of a sick chamber, or in loneliness of spirit, or take away from it earthly companions and friends, when it would speak with it and heal it.

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A talent man is created in a rude, a character only in the world.

None are ruined by the justice of God but those who will not be reformed by the grace of God.

How much better is the love that is ready to die than the zeal that is ready to kill!

God is a slower to the heart burned up with grief; God is a sun to the eye deluged with tears.

It is of no concern to Christianity what you and I think of it, but it is of immense concern to ourselves.

Let not a man trust his victory over sin too far; for nature will rebound a long time and revive upon the occasion of temptation.

The despair of our condition on the wane; we are not content to know that things are bad but whether they ought to be.

If we would bring a holy life to Christ, we must fulfil our fire-like duties as well as the duties of the sanctuary.

The voice of conscience is so delicate that it is easy to still it; but it is also so clear that it is impossible to mistake it.

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.

A quiet life often makes itself felt in better ways than one that the world sees and applauds; and some of the noblest are never known till they end, leaving a void in many hearts.

A proud man hath no God, the envious man hath no neighbor, the angry man hath not himself. What good then in being a man if one have neither himself nor a neighbor nor God?

Is it asked, how many we please God? By serving him. Do your duty and you infallibly win the divine approval. Go straight forward in the path of high-conscience and you are certain to have his smile.

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Daily ought we to renew our purposes, and to stir ourselves up to greater fervor, and to say: "Help me, my God, in this my good purpose and in Thy holy service, and grant that I may now this day begin perfectly."

MOTHER'S FRIEND—MAKES—**Child Birth Easy!**

The time has come when the terrible agonies of child birth can be avoided. A woman's life can be saved. A distinguished physician, who spent 40 years in this branch of practice, left to his children, and to the world, his Mother's Friend, and says: "This Mother's Friend, and only this, has saved thousands of women who, having used this remedy before confinement, rise up and call it the name of life. We can prove all we claim stated, and anyone interested can call, or have their husbands called, and see the original letters, which we enclose gratis."

You must not suppose that the whole of religion is wrapped up in the day or two or week or two which surround conversion. Godliness is a life-long business.

THE SCIENCE OF LIFE. Something Everybody Ought to Know.

How to promote digestion, keep the body healthy, and the mind clear, and how to avoid stomach and liver troubles, and distressing headaches, are problems easily solved by the use of Ayer's Pills.

I have found Ayer's Pills an invaluable remedy for Headaches. For a long time I had suffered intolerably with this complaint, and Ayer's Pills gave me relief. They are truly a wonderful medicine. J. S. HOBBS, Richmond, Pa.

I suffered for months with stomach and liver troubles. My food did not digest, my bowels were sore and constipated, and my back and head ached incessantly, and my back and head ached incessantly, and my back and head ached incessantly.

I had been a sufferer for many years from Dyspepsia and Liver troubles, and found no permanent relief until I commenced taking Ayer's Pills. They have effected a complete cure. G. W. MOONEY, Walla Walla, W. T.

For many years I suffered from Liver Complaint, and a disordered stomach. I tried the best physicians in the state, but received no help from them. I was compelled to give up my business, had neither strength nor ambition, and suffered constantly. I finally began taking Ayer's Pills, and before I had finished the first box, my health was greatly improved. After taking four boxes I was completely cured, and have been perfectly well ever since. J. L. NICHOLSON, Ashley, Pa.

Ayer's Cathartic Pills have been the only medicine needed in my house for a number of years. They never fail. WILLIAM DOW, Maine, Me.

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THE BEST Remedy for Gout, Rheumatism, or Neuralgia, is Ayer's Pills.

Remedy for Gout, Rheumatism, or Neuralgia, is Ayer's Pills. I know no one who has suffered more than myself from the distress and torment of Gout. My case, which was of great severity, and of long standing, was completely cured by taking Ayer's Pills.—Hildred O. G. Dana, Pittsburgh, Pa.

For several years I suffered from the torturing pains of Neuralgia. At last I discovered a remedy in Ayer's Pills, which cured me of a severe attack of this disease, and has since kept me free from it. Mrs. Jane Benson, Sand Hill, Mich.

Ayer's Cathartic Pills are the only medicine used in my Family. They keep the liver, stomach, and bowels in perfect condition, and are the best medicine I know of.—J. H. Kirkpatrick, Westmont, S. C.

I will readily have been troubled with Rheumatism during every rainy season since I came to California. Last fall, when the rain came on, I began taking Ayer's Pills, and continued taking them for a month. I am happy to say that I have been perfectly free from Rheumatism ever since.—David Cook, Philadelphia, Cal.

A sufferer from Liver Complaint, Dyspepsia, and Neuralgia, for the last twenty years, I have spent dollar after dollar for medical relief, with very little benefit. Learning, recently, that Ayer's Pills were highly recommended in such cases, I procured a box, and took them according to directions. They have benefited me more than any other.

I have ever taken.—P. R. Rogers, Needmore, Ind.

Ayer's Cathartic Pills are the most thorough remedy I know of for Rheumatism. I suffered for months with this painful affection, and, after trying many remedies, without finding relief, began taking Ayer's Pills. I felt better in less than twenty-four hours after taking them, and in less than a month, was completely cured.—R. E. Middleton, Leigh, Pa.

For the purposes of a cathartic, and as a stimulant to the stomach, liver, and bowels, the safest and mildest remedy is Ayer's Pills.

VARIOUS THINGS.

Sister Sally Davis, wife of Isham Davis, who died in 1880, died August eleventh. Her funeral was preached by Bro J T Oakley. She and her husband had been strong friends of this paper. How short are the years of our pilgrimage here though they be three score and ten.

All who expect to attend the Central Association, Tennessee, as messengers should send in their names at once to I Z Kimbrough, Lexington, Tenn., so that arrangements can be made for their entertainment. This is Bro Kimbrough's request. The Association will meet at Lexington September sixteenth.

Bro C O Colvin of Unionville, Lincoln parish, La., says: "We had a meeting to commence at Mineral Spring church on the first Saturday in August, which continued nine days and resulted in twenty-seven additions to the church. Bro. W. M. Keere of Mount Lebanon, La., preached every sermon. We thank God for sending such a man as Bro. Keere among us. To God be all the praise."

Eld W A J Odum of Babbs Bridge, La., writes us: "I send you a few more dots from this point. I visited Beaver-creek church, in St. Landry parish, the first Sunday in August, and continued three days with good congregations and good interest, but had no accessions. I trust the seed was sown in honest hearts, and will yet bring forth fruit to perfection. I went to Spring Hill on Wednesday, where Breth. Mallett and Shaddox had been preaching since Saturday. We had a gospel feast. The meetings closed that night. Twenty-seven were immersed, five received by letter and one restored. This church, since the first Sunday in July has received forty-one members. I met Bro Mallett at Pleasant Hill last Sunday and protracted till Tuesday with good interest, and had three immersions, the first in this church in six or seven years. Let the Lord have all glory. Mr Willis Cooper, an excellent young man, esteemed by all who know him, died near here yesterday. We hope he was prepared from evidences left." Let us hear from you soon, Bro Odum.

WISE AND OTHERWISE.

What fish has its eyes nearest together? The smallest one.

"What is filling our insane asylums?" shrieks a lecturer. The answer probably is, "Crazy people."

What is that from which if you take the whole some will remain? Wholesome.

Where did George Washington go when he went out of his forty-ninth year? Into his fiftieth.

Why is a woman deformed when she is mending her stockings? Her hands are where her feet ought to be.

What animal has the most brains? The hog, because he has a hoghead full of them.

It is not what we say of ourselves so much as what others say of us that gives us our standing in the world.

The advertiser, no matter how small his favors, is like the brave general. He considers his place to be at the head of the column.

A literary critic says of Browning: "He has been writing poetry for near-

DR. PRICE'S BAKING POWDER. FULL WEIGHT PURE. DEPRICES' CREAM. BAKING POWDER. DR. PRICE'S SPECIAL FLAVORING EXTRACTS. SOLD ONLY IN CANS.

MOST PERFECT MADE. Prepared with strict regard to purity, healthfulness, Dr. Price's Baking Powder is the most perfect made. It is sold in cans of one pound, one-half pound, and one-quarter pound. It is made of the finest quality of ingredients, and is entirely free from alumina, lime, arsenic, or any other injurious substance. Price, Baking Powder Co., Chicago and St. Louis.

Cuticura. A POSITIVE CURE for every form of Skin and Blood Disease. PIMPLES to SCROFULA.

SKIN DISEASES. CUTICURA. This is the only medicine that will cure every form of skin disease, whether it be eczema, psoriasis, or any other. It is made of the finest quality of ingredients, and is entirely free from alumina, lime, arsenic, or any other injurious substance. Price, Cuticura Co., Chicago and St. Louis.

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"I take no stock in religion. I think people get their punishment in this world." "Is that the reason you find yourself on them?" inquired a listener.

"Landlady: 'The coffee, I am sorry to say, is exhausted, Mr. Smith.' Mr. Smith: 'Ah, yes, poor thing. I was expecting that. I've noticed for some time it hasn't been strong.'"

"What is philosophy?" "Well, dear, it is something that enables a person to hear with resignation the misfortunes of others."

"Did you carry that prescription to old Mrs. Smith last night?" said a doctor to his colleague. "Yes, sir." "Did she take it?" "Yes, sir." "How do you know?" "Oh, upon the door this morning."

A young lady who was recently out driving became alarmed when the horse began to kick, and naively requested her beau to get out and hold the animal's feet.

If a little thin man were to dress himself in a tall fat man's clothes, what two cities of France would he resemble? Toulon and Toulon (too long and too loose).

A Gipsy marriage consists of the bride and groom stepping over a broomstick. In Christian marriages the broomstick usually comes into play after marriage.

"Professor," said a graduate, trying to be pathetic at parting, "I am indebted to you for all I know." "Pray don't mention such a trifle," was the very flattering reply.

This was written on the fly leaf of a book on moral science: "If there should be another flood, for refuge hither fly; though all the world should be submerged, this book will still be dry."

It is said of a blacksmith, a good man, about whom slanderous tongues had wagged, that, urged to vindicate himself, he simply replied: "No, no, give me six months, and I'll hammer on another good character for myself."

"Are you in favor of enlarging the curriculum?" asked a rural school-director of a farmer in his district. "Enlarge nothing," replied the old gentleman. "The building's big enough; what we want is to teach more things to the scholars."

John-on: "Do you know young Jones?" O'Kelly: "Yes, sir; I know him." John-on: "Can a person believe what he says?" Pat: "Faith an it's flat this way—when he tells you the truth, you can believe every word he says; but when he lies to yez, you botter have no confidence in him at all."

A Christian clergyman once went into an orthodox synagogue with a Jewish friend. He listened to a congregation chanting "Mishar L'David" with the usual congregational discord and was told by his Jewish friend that it was sung to the same tune in the time of David. "Ah!" said the clergyman, with a sigh of relief, "that accounts for it. I have often wondered why Saul threw his javelin at David."

On every road, since railway trains turn their wheels back, at every station you will see a solitary man. His brow is damp with broad sweat, his heart with woe is cleft; most earnestly he wants to go—the man that's always left. If the train line here at one p. m. should wait till half past eight, there'd be one man come down to go, just thirty seconds late.

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"Hood's Sarsaparilla did me an immense amount of good. My whole system has been built up and strengthened, my digestion improved, and my head relieved of the bad feeling. I consider it the best medicine I have ever used, and should not know how to do without it." MARY L. PERLE, Salem, Mass.

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THE BAPTIST.

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

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

Entered at the Post Office of Memphis, Tenn., as Second Class Matter. Old Series—Vol. XLII. MEMPHIS, TENN., SEPTEMBER 10, 1887. New Series—Vol. I. No. 15

THE NEW CONGREGATIONAL CHURCH HYMNAL.

REGENERATION BY MEANS OF WATER INSTEAD OF BY MEANS OF GOD'S WORD.

BY WM. SORON, LL. D., ENGLAND.

THE hymns in this book which relate to the rite of infant baptism show what are the views which at present prevail in the Congregational body on that subject. There are but six. The first, numbered 171, says that God's covenant in Christ enables parents to claim for their infants divine life, and that this claim is made by the sprinkled water, as a sign that then parents and infants share the life divine sought for them by the same and prayer that God would fulfill his covenant of love. Among the words are these:—

"We sign them infants in the threefold name, and by the sprinkled water claim the covenant in Christ revealed to us and to our children sealed."

"Name of the Spirit, blessed Spirit, that now we share the life divine, fulfill thy covenant of love, baptize our children from above."

In what does this view differ, except as to the alleged covenant to save the children of the godly, from the regeneration by water of Romanism and the Church of England? The hymnal of the Advanced Presbyterians uses nearly the same words in hymn 180:—

"We know that through this mystery Their new-born souls shall live, baptize them with the Spirit now, fresh as these drops upon his face."

It is evident that these passages encourage all to believe that God, in answer to prayer, imparts saving grace at the time when the water touches the infant.

I find, from comparing the hymns for the baptism of infants in the new book with those in the preceding book published by the Union, and which is in general use, that the expectation of the gift of saving grace when this rite is administered is stated rather more fully in the new book than in the old one. Mr. Mansell's hymn, 1226 in the old book, is there printed without the verse above quoted from the new book. The new book, in one hymn, calls the infant pure. Hymn 350 in the old book says, —

"This institute of gospel grace Proclaims our nature spoiled by sin."

At the end of the new book are forty-one hymns for children's service. Almost all of them speak of the children who are to use these hymns as already saved. They confirm the belief which is encouraged by the hymns on baptism, that God gives saving grace with the water sprinkled on infants. The hymns describe the children as being, all of them, Christ's dear lambs, Christian children, "Christ's soldiers [going] to their home on high," as able to say, "Jesus is our Savior, Master, King and Shepherd," as being "every lamb sprinkled with the blood he shed," as being those in whom Jesus is dwelling, each of whom can say, "I am thine and thine alone," as those who can say that Christ is their elder brother, and can say "bring him hearts that love him."

The real truth is that a large part of the children who meet in Sunday-schools and at children's services have given no proof of being renewed by God, yet by the use of such hymns as these all are assured of salvation. What a terrible picture is thus presented to view! How awful in its effect must be the delusion caused by such teaching as

that of these hymns on baptism and for children! False hopes lead not to heaven but to hell. God tells us also and repeatedly that all liars go there. Professed Christians need to be reminded of this, for such is the power of custom that people may be led to teach what they know to be false to fact, and to persist in doing it in spite of conscience and remonstrance.

Baptists, having renounced those facilities which are connected with pretending to save by touch of water, ought to be free also from those untruths which are founded on it; yet they are too prone to teach unconverted children to say and sing things which, by their untruth, do nothing but deceive them.

The number of children attending Sunday-schools is looked upon by many as one of the best signs of the times and one of the best grounds of hope for the future; but if we lift the veil of imagination, and look at facts well known, it will be evident that many a Sunday-school is used by Satan to deceive and to destroy. No teaching can be more fitted to deceive for a lifetime than the teaching of salvation by touch of water, as taught in the Sunday and day schools of the Church of England; and there is on foot a design to make its teaching still more perilous. The Convocation of Canterbury is discussing at present some proposed additions to the Catechism. Among the new questions and answers which have been approved by the Lower House are some which teach that there is "one holy, catholic and apostolic church, that it is one as being one body under one head," and "catholic because it is for all nations and for all times." Those who are proposing these additions know well that the Church of England, so far as it is Protestant, has not existed through all times, and does not include all nations. They evidently aim at what is called the unity of Christendom, and more especially at making the Church of England one with the church, or apostasy, of Rome.

When we turn from the teaching of the Church of England by its Catechism to the teaching of Congregationalists we find that the children taught by them are almost as much deceived as those who learn the Church Catechism. If we turn to those who, though their Calvinism is very moderate, are still by profession Calvinistic Baptists in hope that there, at the least, no system of lying deception has any place in Sunday-schools, we find, with dismay, that such a system is fearfully prevalent even there. One of its most recent exhibitions is that of a hymn-book prepared under the auspices of a large number of leading ministers. This book, called Psalms and Hymns for School and Home, has been highly praised. Even Mr. Spurgeon said of it in his magazine for August, 1881, "The choice of hymns is excellent." Yet many of these hymns speak of all the children who use them as saved. Many or most of the children in Sunday-schools are unsaved. The singing of such hymns by those who are unsaved teaches them lies as fatal as if they were taught to worship idols. The very first of the above hymns for school and home teaches the ungodly children who sing them that they are already healed, restored, forgiven; and such children cannot join in very many of the hymns without declaring their present salvation. If lying merits hell, as God says it does, how awful will be the lot of those who deceive fatally by the lies they teach about eternity! The subject is important beyond expression.

THE SUFFERINGS OF CHRIST.

A LADY in Illinois writes: "I was at a prayer-meeting recently where the theory was advanced that the agonies of our Savior in the garden and on the cross were only in his human nature and not in his divine. I always thought that he suffered in both natures. Have I been mistaken?"

I do not wonder that that theory of the atonement troubled my correspondent. If Christ suffered and died for us only as a man how could he bear the sins of the world in his own body on the tree? 1 Peter ii. 24. Christ was God as well as man. In him two natures were mysteriously blended, so that there was but one personality. The divine part of that personality was not the Trinity but the eternal Son, the co-equal of the Father and the Spirit; and hence he himself said, "I and my Father are one." He belonged to the Godhead during his incarnation as fully as before; and so Paul wrote to the Colossians, "For in him dwelleth all the fullness of the Godhead bodily." Now it was this divine-human Christ who taught, who wrought miracles in his own name, who agonized in Gethsemane, died on the cross, and rose from the dead. To say or think even that the divine nature was intimately blended with human until the time to suffer came and then withdraw, and left the human nature to suffer alone, is contrary to both reason and Scripture. Our Savior, in the walk to Emmaus, said, "Thus it behooved Christ to suffer." He did not say Jesus, because that was his human name, and the eye of it then might have implied that it was only the human nature that suffered. By using the name Christ he taught that the "Word made flesh," the incarnate Son, who was "the brightness of the Father's glory and the express image of his person," suffered for our sins.

Read Paul's statement to the Thessalonians, "Christ must needs have suffered. . . and Jesus is Christ." Acts xvii. 3. Not the man-Jesus of Nazareth at the God-man, whose messianic name is Christ. And this same apostle tells us all through his epistles that Christ died for our sins and rose again. The same being died and rose. If he died as a man merely he rose as a man, and his resurrection is worth no more to us than that of Lazarus.

We cannot understand the mystery of our Savior's incarnation, but how can any one read the sixth chapter of John, where he says that he gives his flesh for the life of the world, and believe that we are redeemed by the sufferings of a human body and soul? How can the blood of Jesus Christ cleanse us from all sin if it was the blood only of a human body, in which a divine soul dwelt for a time, but which that soul abandoned when the great trial and conflict came? Nay, hard as it is to believe that God, who is blessed forever, can suffer, we cannot doubt that God "who was in Christ reconciling the world to himself" did suffer in our stead, did bear our sins in his own body on the tree. Yes, it was the Christ of prophecy, Christ the Son of God, to whom John pointed when he said, "Behold the Lamb of God that taketh away the sin of the world." And that same Lamb, appearing as if it had been slain, another John saw "in the midst of the throne." Is the human nature of Jesus, apart from the Divine Word, thus glorified and deified? No: it is God in humanity who appears on the throne, and hence it is God in humanity who hung upon the cross.—Journal and Messenger.

The above valuable article is from the Journal and Messenger's able stated contributor. We most