

THE BAPTIST.

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

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

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A WOMAN'S EFFORT.
Bro. Graves:—When I closed my last article, detailing how I planned and worked with my own hands and hands to make something for missions and help you educate those four young ministers, I promised to give my sisters through THE BAPTIST my plans for 1888, hoping to stimulate them to make a trial of some sort to help this year.

I reported the loss of my strawberry beds, or about four-fifths of them, by the drought of last summer. Well, looking at the berries this spring, I found all my raspberries, the one row around the garden, all alive, and fifteen of the strawberries, so there is a prospect of a few dollars from these. Now, what next? I noticed in THE BAPTIST the advertisement of Bro. Garig of Baton Rouge, La., that sold fine fowls. His bronze turkeys struck my fancy. I decided they would be the very things for me to raise, and sell the increase, as they would be in demand at a fair price, and I had always been a successful turkey raiser when I gave my mind to it. But the price, five dollars each, twelve dollars for a trio, two hens and a male; eggs, three dollars a dozen. I decided that this was not unreasonable, so I have borrowed twelve dollars of my son, at six per cent interest, (he is earning and saving this money to go to Jackson University next year, and is entitled to interest,) and ordered a trio of Bro. Garig's finest Bronzes, to see how much I can make for the Lord by caring for them this year, and if you wish I will report the result to your readers the first of next January. [Most certainly, we wish you to do so.—Ed.] I had thought of consecrating one-tenth of my flock of hens, five, for missions this year, until I thought of the bronze turkeys. Are there not one hundred sisters who will work with three or four, or five, or two hens, or one at least, and see what they can make for the Master this year, and report through THE BAPTIST next fall? It will require some attention and patience to do it. What do you say, sisters in Christ? FANNY FARR.

The report of these working sisters would be exceedingly interesting and stimulative, and we hope there will be one hundred found willing to work this plan or some other. We believe that one hundred sisters could plan work that would enable them to support two young ministers at Jackson and contribute something to each of our Mission Boards. God will bless the labors of their hands.—Ed. BAPTIST.

"Age cannot wither it nor custom state its infinite variety." Flesh is hardly heir to an ache or pain which cannot be cured by using Salvation Oil. It is painfully annoying to be disturbed in public assemblies by some one coughing when you know Dr. Bull's Cough Syrup is only 25 cents.

IS THERE SALVATION AFTER DEATH?
Rev. C. H. Burleigh in reviewing the book with the above title written by Dr. E. D. Morris of the Lane Theological Seminary, says:—
"Scripture knows nothing of post-mortem salvation. Moses Stuart has well said: 'The question is not what this or that person wishes, or desires to have true, but what do the sacred writings teach?' This question Dr. Morris has discussed with great force of argument, and he has established the orthodox faith of the Protestant church upon the firm rock of Revelation. Human sentiment is set up as another foundation, but this is more shifting than sand or cloud. However men may recoil from the awful truth which is so clearly set forth in the infallible word, the doctrine maintains its hold upon reverent minds, and will maintain it, because it cannot be erased from Scripture, nor can an unwilling fear that it is true be quite banished even from the natural conscience. The deepest Christian experience confirms the teaching of the Holy Ghost as to the infinite horror of the consequences of sin, and so argument can dislodge from the renewed mind its consent to any disclosure which God may make as to the eternal result of evil.

To our mind, one of the strongest practical arguments for the received doctrine is the practical mischief which must follow from any of the various theories which are set up in its place. They seem to be more loving, but their logical and legitimate fruit is present indifference to the salvation of souls. We are not sure that we might not add heartlessness about men altogether. Of course one cares less when he believes that there is less reason for care. If sinners are to be restored in a future state, let them eat and drink, and let us sleep soundly, and waste no effort upon them. But future restoration is foreign to Christianity. We have no such belief in the Reformed church. We consider Universalism to be the most deadly of all the errors which have plagued the church of God. If it were true, it would render the gospel of to-day a superfluity, because its neglect would involve a loss too small to be likely to arouse any man's fear, while its acceptance would secure a present gain scarcely worth the pains involved in the trials of the spiritual life. Why men should preach at all when once they receive this theory we cannot tell; certainly we see no reason why anybody should be at the trouble of hearing them.

REMARKS.—When Dr. Frost has reviewed his review of Pattingell and White he will commence his series of articles on "Is There Salvation After Death, or Post-mortem Probation," which will be a study for all our ministers, and intelligent laymen.

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That the body is now more susceptible to benefit from medicine than at any other season. Hence the importance of taking Hood's Sarsaparilla now, when it will do you the most good. It is really wonderful for purifying and enriching the blood, creating an appetite, and giving a healthy tone to the whole system. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

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OUR PULPIT.
THE LIFE OF THE JUST.
BY EMOCH WINDS.
"The just shall live by his faith." Hab. ii. 4.
PAUL SAYS, Rom. i. 17. "The just shall live by faith." Also, in Heb. x. 38, "The just shall live by faith."
From the connection it is evident that Paul adopts the idea of the Lord spoken to Habakuk, i. e., that man should wait on God in quiet submission.
Faith in God must characterize the heir of salvation, whether he be great or small, wise or unwise, just or unjust. Just is "conformed to the fact," "conformed to a proper standard." The just man is an "accurate" man.
Then, the "just" man, under the law of Moses, is the keeper of that law.
The "just" man under the gospel of Christ, is the one conforming to gospel requirement. Conformity to the recognized standard is the principle element in justice, but the standard gives the true character of the justice. Generally, however, we associate the just with the right.
In whatsoever a man is just—
1. He lives by his faith.
This Paul meant when he said, "The just shall live by faith," for he was considering the case of the man before his God. The standard was divine. Though conformed to that standard, that conformity is neither the immediate nor the remote life-giver, but his faith in the author of that standard.
Faith is man's response to the awakening of God's Spirit. The Spirit awakens but to call to God. Does man reply? It is in leaning on God, God as revealed in his word.
a. God's Spirit spoke to Israel through his law. That law was God's will concerning Israel. It was also the language of God to Israel. It was even more, the voice of the Spirit. Israel heard that voice and responded in the submission of confidence, looking beyond altars and sacrifices, incense and smoke, types and shadows of God.
Many were contaminated by surrounding nations and went off after strange gods, but there were always a faithful few, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the enemies of the aliens." Their faith was the source of all spiritual life and power, hence, they lived. They lived a positive life, "wrought righteousness." They lived a mighty life, "subdued kingdoms," "stopped the mouths of lions," "quenched the violence of fire." They lived a watchful life, "escaped the edge of the sword." They lived a life of beautiful fortune, "out of weakness were made strong." They lived a life of eminent usefulness, "waxed valiant in fight, turned to fight the armies of the aliens." By their faith they lived.
b. God's Spirit speaks through his gospel, and sinners against him hear and respond in submitting confidence. They look beyond anything human or angelic. They look behind the eucharist,

behind baptism; to the sinner's Redeemer. They know all humanity is but little help to a lost soul. Angels, they know, are only ministering spirits. In the eucharist they recognize only emblems. In baptism they see only God's picture that points fore and aft, forward to what will be done to man, backward to what has been done for man, as well as to him. Their faith reaches clear back to Christ, for they see no salvation from sin either here or hereafter in pictures nor emblems, nor the ministrations of spirits, nor in arms of flesh.
c. Faith in God begets the whole Christian life. If the faith be strong, the life will be vigorous. If the faith be wavering, the life will be rickety and treacherous. Under God faith makes the just man's justice.
It leads through baptism.
By the Lord's own appointed and consecrated way it leads to the Lord's table.
Faith in God reminds of the miserable hovel where distress sits clothed in rags and wasting with disease. It provides a basket for the hungry and blankets for the cold. It buys medicine for the sick and gives a cup of water to the thirsty. It weeps with the weeping. It sighs when mankind suffers in sin.
Faith in God is the first motions of the soul from which he evolves a soldier of the cross, a man in Christ Jesus.
2. Objections to this doctrine considered:—
Since Christians' lives have been built up and perpetuated by faith in God, there have been a host of objections to this doctrine, but they have never found a vast number of objections. A few have sufficed, some of which we notice.
a. It is urged that God is not so particular about our faith if we only do right, if only we are just with God and man. But it should be remembered, that "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18. God is just particular enough about our faith to pronounce condemnation on the man of no faith in his Son without any regard whatever to his right doing. It is faith in God that leads to right deeds and makes a man just with God and man.
b. Again, it is claimed that faith is a psychological act, a metaphysical abstraction, and the common people cannot understand it. But let it be borne in mind that mankind's first ability is to take man at his word, trust him, and hence, God at his word. Men's souls become debauched with sin and the cares of this world, and hence, they have very great difficulty in apprehending God and his promises by faith, but the child with its virgin soul readily takes God at his word.
Moreover, if God saves a soul by the instrumentality of an abstraction, glorying is cut off from man and God is honored.
c. Finally, it is said, if man is saved by faith alone, he will be disposed to take his fill of sin. By no means, the man of faith in God cannot afford to sin. How can he live any longer in it? His faith destroys all his pleasure in sin. Even the man who stands just before God and man is dependent for his spiritual life on his faith. "The just shall live by faith."
Let the nations of all the earth rejoice that there is life now and forever by faith in Christ.

"SO RUN THAT YE MAY OBTAIN."
"NOTHING is more certain than that the enthusiasts are right," says a great writer, and his words serve as a pivotal point for a few thoughts growing therefrom. "HOW" of course they are, but when were they ever allowed the gracious privilege of being so? When the Divine Enthusiast was on this earth and walked among men, even He was not allowed. When, in the eagerness to care for the assembled multitude, he omitted to take bread, "His friends (margin kinsmen) heard of it." In Mark iii. 21 we read that "they went out to lay hold on him, for they said, he is beside himself." "The servant is not greater than his Lord." See the enthusiast Paul before Festus. "Thou art beside thyself, much learning doth make thee mad."
So it has continued, down the ages. Is the chariot of Reformation to ride over the world? Not till the dauntless driver has faced the anathemas of the Christian (?) world.
Is the standard of the cross to be borne the world around? Not till the burning enthusiast has heard the thundering, withering words: "Sit down, young man, sit down."
So to day. Does Powell cry, even from the walls of a dungeon: "Mexico for Christ?" One half of the Christian world says: "It thundered," and sits as quietly as if the electric current had killed instead of awakening them. Ye few-and-far-between enthusiasts rest on this: "If they have persecuted me they will also persecute you."—Religious Herald.
Let a preacher or editor teach and enforce the old Baptist doctrines and landmarks advocated by our fathers fifty years ago, and he will have to face "the anathemas of the Christian (?) world," Spurgeon is now learning what this means—Baptist persecution!!

WHY SHOULD WE ALWAYS ATTEND CHURCH?
1. IT HELPS ourselves. The church serves vices give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character, and feed the moral and religious part of our nature. We cannot afford to lose those sweetening and strengthening influences for a single week.
2. It helps the minister. Nothing is more disheartening to a minister than simple neglect. What sense is there in preparing a message for those who do not come to hear it? How can we preach with vigor to empty pews? The dullness of any service is often to be laid to the account of the absent ones.
3. A church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen, as in the attendance on the Lord's day. Every one in their place, and the church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant, there comes depression, and the church sinks into inaction. A live church helps the community. The moral tone of any community depends largely on its churches. If church goes become negligent, the outside community will not go

to church. The example of every neglecter of the Lord's day worship is so far an obstruction placed before the door of the church to keep others away. If the friends of the church will attend, strangers will be sure to do so. — Exchange.

CONDITIONAL IMMORTALITY.

A REVIEW OF

"The Unspeakable Gift," "The Life Everlasting," "Theological Trilemma." By Rev. J. H. Pottingell, D.D. A. J. FROST, D.D., SAN BERNARDINO, CAL.

CHAPTER IX.

IT IS a fact that the mind or immaterial part of man is not even divided into separate departments. The faculties of the mind are not so many separate entities, they are simply modes of mental activity.

The whole mind imagines, reasons, remembers. Emotion, volition, perception, reflection, are so many modes of mental activity.

There is no fundamental distinction, although there is a difference in the direction given to the powers of the mind.

4. It is a fact that the soul or spirit of man is one substance having two general aspects.

The word *pneuma* denotes the one soul, emphasizing its quality as rational, while *psuke* designates the same soul, emphasizing its quality as the vital or animating principle of the body.

While the faculties characterize the soul or spirit, *psuke* or *pneuma* constitutes the immaterial principle in man. Like the famous shield which was gold on one side and silver on the other, yet one shield, so *psuke* is sometimes used to denote one aspect of man's constitution and *pneuma* another, yet soul and spirit are one entity.

5. It is a fact that *psuke* as well as *pneuma* is used to designate the soul as the seat of the higher intellectual faculties, while *pneuma* as well as *psuke* is used to designate the soul as the animating principle of the body.

It is claimed by trichotomists in general and spiritualistic annihilationalists in particular that soul always refers to the lower of animal propensities and spirit to the rational and moral proclivities alone. Mr. P. seeks to degrade the soul to the level of a brute, and exalt the spirit to the level of angels, as something which cannot die.

We see however that both words are used interchangeably. There is nothing in man higher than soul, it is often synonymous with self, or the entire immaterial part of man.

Soul does not therefore denote the mere animal part of our nature, nor is it a substance different from the spirit. It is not one substance in man that perceives and feels and another that prays and adores.

Some describe the body as looking downward, the soul as looking outward and the spirit as looking upward; world, consciousness, self-consciousness, God-consciousness, but this distinction is fanciful and arbitrary.

It is also customary among the trichotomists to regard the soul as more depraved than the spirit, whereas the soul loves God as truly as the spirit.

6. It is a fact that body and soul, body and spirit are the Scriptural formula for the whole man. Things equal to the same thing are equal to each other, hence if body and soul equal the whole man, and body and spirit equal the whole man, the body and soul equal body and spirit. Hence soul and spirit are one and the same intelligent principle. "For as the body without the spirit is dead so faith without works is dead also." James ii. 26. In this passage body and spirit constitute the entire man.

"And fear not them that kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell!"

Matt. x. 28. In this passage body and soul constitute the entire man, hence body and soul or body and spirit are one and the same. Our author in trying to separate soul and spirit makes a distinction without a difference.

7. It is a fact that both soul and spirit are used to designate that which constitutes the essential part of man after the death of the body. "The spirits of just men made perfect." Heb. xii. 23.

"I saw under the altar the souls of them that were slain for the word of God." Rev. vi. 9. If soul or spirit designates that part of man which survives the death of the body, they must be substantially one. If they designate the same thing they must be the same substance.

8. It is a fact that soul or spirit is used to represent that in man which is subject to divine renewal. "Seeing ye have purified your souls in obeying the truth." 1 Pet. i. 22. "Let us cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. vii. 1. "Be renewed in the spirit of your mind." Eph. iv. 23. If soul and spirit are two distinct substances, how is it they are so often used interchangeably?

9. It is a fact that *psuke* and *pneuma* indicate that in man which Christ died to save, through faith in his blood. "He which converteth a sinner . . . shall save a soul from death." James v. 20.

"That the spirit may be saved in the day of the Lord Jesus." 1 Cor. v. 5. When the soul or spirit is saved the whole immaterial part of man is saved, hence they are one and the same intelligent principle.

10. It is a fact that the highest acts of religion are attributed to the soul, as well as the spirit, hence soul is not merely that which man has in common with other animals as Mr. Pottingell frequently asserts. Nor is the spirit the religious faculty, as contrasted with the soul.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul," etc. Mark xii. 20. "And my spirit hath rejoiced in God my Savior." Luke i. 47.

"Which hope we have as an anchor of the soul," etc. Heb. vi. 19.

11. It is a fact that *psuke* is ascribed to Jehovah. If it meant that in man which is common to brutes merely, it could not thus be transferred. "Behold my servant whom I uphold, in whom my soul delighteth." Isa. xlii. 1. "Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him." Heb. x. 22. God says "my soul," "my spirit," thus using the terms interchangeably.

12. Trichotomists quote 1 Thess. v. 23, as proof positive of their theory. "I pray God your whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." Now if this passage teaches that man is composed of three distinct entities, then Matt. xxii. 37, teaches that man is a four-fold being. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Heart, soul, mind and body, would make man a quartette of entities!

When the Psalmist says, "My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God," does it follow that man's nature is tripartite, "flesh," "heart" and "soul"?

The truth is, these words are used to give emphasis to the spiritual nature of man rather than to designate its three-fold constitution.

13. It is a fact that trichotomists themselves are not agreed as to what constitutes the tripartite nature of man. Some say "the body is the material part of our constitution, the soul is the principle of animal life, and the mind, or *pneuma*, is the principle of our rational or immortal life.

When a man dies his body returns to dust, his soul ceases to exist, his spirit alone remains until reunited to the body in resurrection. To the *pneuma*, peculiar to man, belongs reason, will and conscience, in the *psuke*, which man has in common with the brute, belongs understanding, feeling, sensibility, and the power of sense, perception. To the *soma* belongs the material part of man." (August Hahn.)

According to others, "the soul is neither the body nor the mind, nor is it a distinct substance, but a resultant of the union of soul and mind." (Goschel.)

According to Delitzsch, "there is a dualism of being in man, but a trichotomy of substance." We see, therefore, that trichotomists are not at all agreed as to what the three-fold nature comprehends, whereas, the truth is, soul, spirit, mind, all designate substantially one and the same thing. All that is predicated of the one is predicated of the other.

14. It is a fact that trichotomy is of Pagan origin. Pythagoras, and after him Plato, and subsequently the Greek and Roman philosophers generally maintained that man consists of three constituent elements, the rational spirit, (*vous, pneuma, mens*), the animal soul, (*psuke, anima*), and the body, (*soma, corpus*). This usage became stamped upon the Greek popular speech, and from the current language of society, it passed into Greek and Latin Christianity, but it soon came to be regarded as a heresy.

Nearly all Protestant, Lutheran and Reformed churches maintain that soul and spirit are one and the same substance or immaterial entity. This has been, and is now, the common doctrine of the churches.

Indeed, we are not aware that any of our great colleges, universities, or theological seminaries teach the doctrine of trichotomy in the sense that man consists of a body and two immaterial entities called soul and spirit. The vast majority of the great metaphysicians, in the past and the present, have rejected the theory. The scholarship of the world to-day holds to the dichotomous theory of man's constitution.

Mr. Pottingell's theory of the soul, therefore, has no foundation in revelation or philosophy. The reason for adopting this three-fold nature of man is evident. It is a very convenient mode of establishing the doctrine of "Conditional Immortality."

If in the unregenerate man "the spirit is wanting," and his soul is simply that which he holds in common with the brute, he must of necessity drop out of existence at death. Or, as the author says, "possessing nothing higher or better than souls he must become extinct."

If the *pneuma* is not the result of the first birth, but of the second, if the spirit is that in man "which cannot die," then conditional immortality is a certainty. But we have endeavored to show that the author's psychology rests upon a false assumption. The foundation of his system has neither reason nor revelation for its support.

(TO BE CONTINUED.)

"SOUND DOCTRINE" AND "FELLOWSHIP IN THE GOSPEL."

WILLIAM NORTON.

JESUS SAID, "He who receives not my words, the words which I have spoken, shall judge him at the last day." John xii. 48. His true disciples "listen to his voice," and are "of the truth." John xviii. 37. They are chosen to salvation through the manifestation of the Spirit and belief of the truth." 2 Thess. ii. 13. Unless God's truth is believed, faith and hope cannot rest on it, and "without faith" in God, and his word, "It is impossible to please him." Heb. xi. 6. To those

"who receive not the love of the truth, God sends strong delusion that they might believe the lie, that they all might be damned who believe not the truth." 2 Thess. ii. 10-12. "He who believes not, God has made him a liar, because he believes not the testimony which God has given concerning his Son." 1 John v. 10. The word "creed," from *credo*, "I believe," denotes that which ought to be believed, that is, "the truth" of God. Each "assembly of the living God" is to be a "pillar of the truth" of God, which it cannot be unless it requires that those who are received to membership, and remain members, should hold "the truth" of God. Therefore a creedless church cannot possibly be entitled to be deemed a church of Christ, nor can it be relied on to teach the way of "salvation through belief of the truth." 2 Thess. ii. 13.

It is part of "the truth" of God, that those who trust in Christ were "chosen in him before the foundation of the world," and "predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. iv. 5. How can a church be a pillar of support to this truth which permits its members to teach, as John Wesley and other Arminians teach, that "blasphemy is clearly contained in the horrible decree of predestination," and it represents the most holy God as worse than the Devil, more false, more cruel, and more unjust, and Jesus Christ as "weeping crocodile tears over the prey which himself had doomed to destruction?" The Rev. J. Burns, said in *The General Baptist Repository* for July 1844, "The very idea that God has a reserved rule of action in reference to the everlasting destination of men, is presumptuously wicked." The *Christian World* newspaper of September, 1887, said that "modern thought discards many of the doctrines dear to Mr. Spurgeon, and his school, as in the strictest sense immoral." On October 20, 1887, it said that "murder was the natural culmination of Calvinism during the life time of its founder."

The truth that those whom God elect, or choose, are chosen as sinners and enemies, is flatly denied by those who say with the Rev. J. Burns, (1866), that God "elected all who should receive with believing hearts the message of mercy," and who say with Rev. Dan Taylor, and the General Baptist "body," "believers are called the elect," and "the election of grace is according to God's foreknowledge" of who would believe. See Adam Taylor's *Hist. of E. G. B.* vol. ii. pp. 469, 475. By this means the difference between the saved and the lost is made to be the work of man, instead of the work of God, who says that those who trust "were reconciled to God when enemies by the death of his Son." (Rom. v. 10; Col. i. 21.) that they are "not saved according to their works" in any degree, (2 Tim. i. 9.) because, in that case, salvation would not be "according to the election of grace," or "of favor only," and that if it were of works it would not be by grace. Rom. xi. 5, 6. But the above scheme makes salvation originate in man.

The truth of God is that "faith is the gift of God," and that this faith was given when the saints "were dead in sins," and God "made them live." Eph. ii. 5, 8. But, according to men of the above school, as Rev. W. Underwood of Chilwell G. B. College, said in 1864, "To compel our will were to destroy it." Faith, they say, is not the effect of God's might overcoming man's opposition, and making him "to will" aright. But God says that it is he who works in us "to will aright." Phil. ii. 13.

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Dr. Burns said, "love to man" (1844), as Mr. Underwood said in 1864, "love to all mankind," as Dr. Clifford said in January, 1885, "universal love to all men."

The truth of God is that redemption is delivered by ransom and forever, that it is "from the curse" (Gal. iii. 13), "to God" (Rev. v. 9), that it is "the forgiveness of sins" (Eph. i. 7, Col. i. 14,) and is "eternal." Heb. ix. 12. But men of the Arminian school, maintain with the Rev. Dan Taylor, in 1785, that "Christ made reconciliation for the iniquities of all sinners without exception." (A. Taylor, ii. p. 474), and with Rev. Underwood, "that redemption is general, (1864). They maintain that the death of Christ was, of itself, so powerless to save, that the mass of those whose sins he "put away," suffer the full penalty of their sins notwithstanding, that to them "eternal redemption" is eternal damnation, and that so amazing is the merit and the efficacy of the human will, acting independently of God, that its decision is the thing which makes the death of Christ to become saving.

The truth of God is, that man is "lost" that "no one can come to Christ unless the Father draws him" (John vi. 44), and "calls" him effectually, as he did Paul, "by his grace." Gal. i. 15. But the ability of man to save himself, if assisted to do so, is the root of the Arminian system.

The truth of God is, that "those who have trusted through grace" (Acts xvii. 27), are "kept by the power of God" (1 Pet. i. 5), so that they "will never perish." John x. 28. But those of the Arminian school say, that if saints do persevere to the end, as Mr. Underwood said of general Baptist belief in 1874, it is not because "their personal salvation was unconditionally decreed before the beginning of time," nor can it according to this system be due to any other decisive cause than a permanent right disposition in the independent human will, the failure of which disposition, is a fall from heaven to hell, not only now but hereafter." "He who trusts in his own heart is a fool." Prov. xxviii. 26.

The whole system is a denial of God's truth. It is another gospel, and God says by Paul, of those who teach anything for gospel other than his own, "Let them be accursed." The Arminian system is one of unbelief more than of belief; it follows the dictates of unrenewed human nature; it is a compound of the self-dependence of the Pharisee, and the unbelief of the Sadducee. As August Gophladly said in 1770, "At so much pains is a Pharisee in going about to establish his own righteousness."

Those called Particular Baptists founded their churches on the belief that the Arminian system is so hostile to God's gospel of grace, that laws given by him for preserving his truth in his assemblies, require a conformity of belief with his truth, which, of itself, excludes those who hold this great heresy. Were they wrong?

If instead of following that impious Antinomian system, which divides the revealed and sacred will of God into essentials and non-essentials, God's laws were studied with submissive mind, such passages as the following surely could be found to say, that such separation was justified. Hymenues denied the resurrection. 2 Tim. ii. 17. He was exelnded, not because his state was hopeless, but that "he might learn not to blaspheme." 1 Tim. i. 20. See 1 Tim. i. 9-11; Titus iii. 11; 2 John 9, 11; 2 Cor. ii. 9, x. 6; 2 Thess. iii. 14. "There is but one body . . . one faith." Eph. iv. 4-6. "The pillar of truth." 1 Tim. iii. 15. Fellowship with this unchristian system is greatly due to the Baptist Union.

It is written, "Ye are God's building" (1 Cor. iii. 9), but this building called the Baptist Union, whose work is it? It has no pattern in God's book. It is an annex, added by man, and built into the

walls of God's "holy temple" (Eph. ii. 21), to touch which, by addition or change, is to pollute and defile it. The command to Moses to make everything according to God's pattern, was to teach us how to treat "the true tent, which God has erected and not man." Heb. viii. 2. It is as true of it, as of God's altar of old, that "if thou lift up thy tool upon it, thou hast polluted it." Ex. xx. 25. "For the temple of God is holy, and if any man defile it, him shall God destroy." 1 Cor. iii. 17. This daring addition to God's plan is like the deeds of Manasseh, who devoted God's temple to his own idolatries. 2 Chron. xxxiii. 1-7. Idols bring anger. God is the avenger of his defiled temples. Jer. i. 28. The idol priests of Bethel were offered up on their own altars. 1 Kings xiii. 2. The time comes when some Gideon is raised up by God to cast down the altar of Baal, Judges vi. 21-27. Has Dagon had a fall? Heal him, say his physicians. Set him up well fixed, with modern new cement. "They are foolish, the stock is a doctrine of vanities." Jer. x. 8. The invasions of men, set up upon the temples of God, are an abomination which makes desolate. God leaves what man defiles. Satan first corrupts, then destroys.

It was said at first that this profane erection had nothing to do with God's temple. It was merely an out-house, but since that the builders of it have not only joined it to God's temple but tried to make believe it is the chief glory of God's house.

The most corrupt body under heaven sprang from such inventions. Love of power has prompted a renewal of them. The dangers foreseen by some are already in part realized. In 1838, twenty years ago, a letter appeared in the *Baptist Magazine*, p. 101, expressing fear "that to create such a moving power as was here, (in this Union) contemplated, would be to place ourselves in the power of a body of men, who from their presumed intelligence and activity, and above all from their concentration, would substantially become possessed of an uncontrollable, if not an irresponsible, command of the entire denomination."

Men who were undermining and destroying the sacred constitution which God had given to his kingdom were the chief patrons of this intended improvement in plans of infinite wisdom, and they have used it to promote their patronage of misbelief and disobedience.

This man-made representative Parliament talks of itself as representing so many hundred churches, as if to have men believe that its own acts are those of the churches, though, by acting in their room, it robs them of their right and duty to act for themselves. The Bible only is our religion. By it we are "thoroughly furnished for all good works" (2 Tim. iii. 17), and all who add to it are false teachers, leaders of revolt, to that extent.

The words of Dr. Alexander Carson on meetings of ministers to give "counsel and advice to the churches," state with force what is taught by God's book. He says, "If they are not divinely appointed they cannot be useful, they cannot be innocent . . . If not laid aside they will degenerate into an engine of Satan. In the very first instance they must tend to damp inquiry in the churches, and gradually habituate them to allow others to have the trouble of thinking for them." "If we wish for the benefit of an interchange of sentiments, let us individually correspond, or rather as often as possible let us visit each other's churches, and let us receive one another in the Lord . . . I look upon all such religious associations to be both unlawful and exceedingly injurious." Answer to Brown, p. 405. God says, "Heed not the commands of men who turn from the truth."

The sluggard will not plow by reason of the cold, therefore shall his bog lie harvest and have nothing.

UNLACK IN DIVERSITY.

BY R. T. WATSON, SMITHLAND, KY.

NO. IV.

A PLURALITY of churches, involving organic diversity, is the evil to be corrected, the fostering mother of all evils connected with schism. The change, therefore, required of every Christian who does not now belong to the true church, is to renounce the one he now fosters as an abomination before God, and shift his position to the Scripture basis. Let me read you a covenant that you must make with God, or you will stop short of the required work.

COVENANT.

Great God, before whom both willful sins and sins of ignorance are so odious as to require for their cleansing the blood of thine only Son, enlighten my mind to know all my errors, and incline my heart to forsake them. Especially in view of the divisions among thy people, and the great and terrible evils attendant upon them, I implore thee to guide me in seeking a knowledge of my own duty and the means I should use to correct these dreadful evils. Let not prejudice warp my judgment, nor selfishness, sluggishness, nor the fear of man, nor the desire of human favor, cause me to err from the line of duty. As I see millions perishing in consequence of schisms in thy mystical body, I implore thee to confirm and keep me steadfast in these resolutions, to which I subscribe my name on bended knees before thee:—

1. That I will discard every prejudice, interest, relationship, pleasure and human counselor, that I may gain an accurate knowledge of thy will.

2. That I will renounce every principle and practice enjoined by my church relations, which thy word does not clearly approve, when I have learned its requirements.

3. That I will accept and adopt, to the full extent of my ability, whatever it may require of me, both to heal the divisions and to glorify thee in all things.

4. That I will use my best endeavors to correct any evils that my influence may have produced while I may have acted under erroneous views of thy truth.

In addition to all this, I implore thee, in the greatness of thy mercy, to grant me full and free forgiveness for the neglect to study and know thy will more perfectly in the past of a life spent, I fear, so much in vain. I humbly implore thee to grant all this for the sake of thy dear Son, my only Savior. Amen.

If you cannot write your name to this covenant with a willing hand and a full heart, I fear you will be repulsed by the obstacles to be overcome in reaching the basis on which God requires you to stand, to be clear of the guilt of schism. But if you can, the difficulties that before seemed mountains will become as mole hills. This covenant being fully adopted will place you as a teachable disciple at the feet of the great Teacher, and none can teach more clearly and accurately.

4. We shall find a further difficulty in discriminating between the true church and its counterfeit. It has ever been Satan's great work to prevail against Christ's church. It is "the light of the world." If he succeeds, he triumphs, settles over the world forever the pall that Christ came to remove. In the effort he has employed two grand means. First, persecution drenched the earth with the blood of saints, martyred for the name and truth of Jesus. But persecution, like the gale that blows the ashes from the fire-brands, and brightens the flame, only displayed the more clearly the divinity of piety. Like the storms that beat the tender vines on the mountain oak, and cause their tendrils to grow stronger, and to take the firmer hold, persecutions drove Christians to shelter the

more constantly beneath the cross. Their power became the greater, and the blood of the martyrs became "the seed of the church." Satan abandoned this plan of warfare against the church. The gates, or councils, of hell resolved, secondly, to destroy it by depletion, by ridding it of members, in another way. The plan now resolved upon is to make counterfeits of the church, and have as many Christians accept them as possible, knowing that all who would accept one of them would reject the true church, and give his influence to increase the currency of the counterfeit, and at the same time come into an attitude of antagonism with the church of Christ. Methinks all hell roared with shouts of triumph as they audited the plan, and contemplated the prospects of its success.

The next question was how to get up these counterfeits? I hope the reader will remember that good men are often used by Satan to do his terrible work. These counterfeits must be introduced by men of unquestioned virtue, and be intermixed with truth enough to make Christians love them and fear to reject them. They must be passed and popularized by men of piety and talent. A thousand and about fourteen counterfeits have to this date been issued. Perhaps more Christians hold stock in them than in the church of Christ. Now, some of these counterfeits are very exact. The Bible predicts at least one with the form, but without the power. To discriminate without a mistake requires great care and address, but we often take the currency without a question or an examination. I know old and learned ministers who confess that they have never examined the claims of their church, and still further and more startling, that they do not care! Shame! That one professing to be a friend of Jesus should avow an entire indifference whether he joins and promotes Christ's church, or a miserable counterfeit that Satan has produced for the purpose of rivaling and depleting it!

In detecting the counterfeit churches, we should at least use as much caution as we do in receiving money. We will not receive in payment a hundred dollar bill until we are certain that the bill is genuine and the bank is solvent. If we have a doubt we will employ the detector and the magnifying glass. If the doubt remains we take it to an experienced banker. If he says he would not receive it, we reject it. Were all people only as particular as this in taking their church relations, there would be comparatively few deceived, but alas! how many, to use the language of an aged and learned minister, who said to me a short time ago, "I don't care one groat!"

5. Another hindrance to the approach of all Christians to the Bible basis, is the influence of early training. Oh, how strong is that influence over those whose parents have denied them the privilege of choosing their religion! They have been arbitrarily put into religious societies, and raised under the impression that it were contempt of their parents to question the propriety of retaining those relations in after life. I have known them to concede that they could find no Scripture warrant for infant church membership, refuse to submit their own children for baptism, and yet content themselves with their own infant baptism on the score that if it was wrong, the wrong was not theirs, but their parents'. To break the influence of these educated prejudices is hard indeed. Some who have done so, have told us the struggles it cost them. They are almost as great as the sinner must make to renounce the world for Christ.

Hoping that enough is said on this point, I will dismiss it by answering a question which some may raise: Why devote an article to the difficulties of the work? I answer, we have the advice

of Jesus to count the cost before we begin a work. We otherwise know not how much grace we need. But I have been influenced by yet another motive. I have hoped, in some measure, to stir up ministering brethren to a greater degree of sympathy for those whom they consider Christians in error, that they blend with their loud, and no doubt sincere professions of love for them, a few gospel proofs of that love, by earnest endeavors to show them their errors, remembering these few considerations:—

1. It is the worst misfortune that can befall a Christian to live in the habit of wrong doing from wrong principles sincerely held. We err, I think, when we conclude that all schismatics are wrong because they mean to be. I have had too many of them to thank me for the timely, though feeble aid I gave them, for me to indulge that belief. Such as take affectionate efforts to edify them as an insult, and doubtless such there be, are only worthy to stay where they are.

2. We may have errors of which we are unconscious. They are nevertheless hurtful to our souls and to our influence. Our friends, seeing our forwardness to help them, will feel both licensed and provoked to deal plainly with us. Christendom seems to have made a covenant to this effect: Let me enjoy my errors and I will let you enjoy yours. This is not like Christ and his apostles. "Brethren, if any of you do err from the truth, and one convert him from the error of his way, let him know that he that converteth a sinner from the error of his way shall save a soul from death." I know no better exposition of this than that we should use the same earnest endeavors to convert from error one whom we deem a Christian as one whom we deem a sinner. There is a force in the phrase, "error of his way," which shows that, while we think him a wandering Christian, he is really a sinner in danger of death eternal.

3. God will make a faithful ministry more fruitful in winning souls to Christ than he will a time-serving one.

(TO BE CONTINUED.)

THE TONIC OF TRUST.

WHEN OUR divine Master says to us "Cast your care on me," he does not release us from legitimate duty or the joy of doing it. He aims to take the needless tire out of us by taking sinful anxiety out of our hearts, and putting the tonic of trust in its place. This glorious doctrine of trust is a wonderfully restful one to the overloaded. For let us remind ourselves again that it is not honest work that usually breaks God's children down. Work strengthens sinew, promotes appetite, and induces sleep. The ague fit of worry consumes strength, disorders the nerves, and banishes sweet, refreshing slumber.

A life consecrated to Christ, that oils all its joints with cheerful faith, and tones its blood with the iron of its promises, never grows pale in the cheek or crippled in its gait. Look at that glorious old giant of Jesus Christ, who drew the gospel chariot from Jerusalem to Rome, and had "the care of all the churches" on his big heart. He never complained of being tired. He never chafed his limbs with the shackle of doubt, or loaded one extra ounce of godless anxiety on his brawny shoulders, and so he marched on to glory shouting. Knowing whom he believed, he was only solicitous to do his Master's will and finish his Master's work; he knew that his strength would be equal to his last day, until he had won the everlasting crown.

Lean on Jesus, and he will rest you. Labor for Jesus, and he will bless you. Live for Jesus, and your soul shall mount up as on eagle's wing; you shall run and never weary, you shall walk arm in arm with him and never faint.—Rev. Theodore L. Cuyler.

FAMILY READING.

TOM'S TEMPTATION.

HORATIO ALGER, JR.

[CONCLUDED FROM LAST WEEK.]

TOM WENT in and made his way to the desk. "You want a boy," he said, inquiringly.

"We did want a boy, but we have just secured one," said the gentleman addressed. "Is the sign up yet?"

"Yes, sir."

"James, take down that paper, or we shall have boys coming here all day."

Just then another boy was seen entering from the street. Tom met him.

"If you are after the place," said Tom, "it's no use. They've got a boy."

"Just my luck!" grumbled the new-comer. "I always come too late. Are you after a place, too?"

"Yes," answered Tom.

"Then, you'll have a cheerful time finding one. I've been around for three weeks. Have you ever been in a place?"

"Yes."

"Where?"

"Bond & Avery's, in the Swamp."

"Were you bounced?"

"No," answered Tom, shortly.

"What did you leave, for then?"

"Because Mr. Bond had a nephew he wanted to put into the office."

"That was rough on you."

"Yes, it was."

"Well, I must look round a little further. It's no good our going round together, for we shall be running opposition."

"That's so. Well, good luck!"

"The same to you."

The two boys separated; but we will only follow Tom. It is only necessary to say that he met with a succession of disappointments, not only that day, but through the week, till Friday dawned, the most unlucky day in the week, according to many.

"I shan't meet with any luck to-day," thought Tom. "Still, I will go around, as usual or mother will find out that I have lost my place."

Then Tom sighed to think how soon his mother must learn the sad truth, for he could not keep it from her much longer.

It was his custom on Saturday night to hand her his weekly wages. At the end of the next week, there would be nothing to hand over, and then, how were their scanty expenses to be provided for?

In his peregrinations, Tom had never gone into Wall street—that is, in search of a place.

This street, as my young readers know, is lined with banks, brokers' offices, and great moneyed institutions.

Tom knew a boy in the employ of a broker, and he concluded to call on him. But his friend was just hurrying to go to the bank, and had only time to say good-morning.

As Tom sauntered along, his eye fell on a brown envelope, tied with a string, which looked bulky, as if it contained a variety of papers. He picked it up. No one noticed the action, for each man was intent on his own business.

"What can it be," thought Tom.

There was no one near by whom he could suppose it to have been dropped.

"I'll go to a quiet place and examine it," said Tom to himself. "Perhaps I shall find the owner's name inside."

He had to walk some distance before he could find such a place. At length however, he was able

to untie the string, and examine the contents. His heart gave an exultant bound, when he discovered it to consist of a thousand dollars in government bonds. There was one five-hundred-dollar bond, three of a hundred dollars each, and four fifties. Now, Tom was an honest boy, but the sight of so much wealth dazzled him.

"How much good this money would do us, especially now, that I have lost my place!" he reflected. "It would take my wages for five years to buy these bonds, and more, too, for they are at a premium. I hope I shan't find the owner."

It was a natural wish, though hardly consistent with the strictest honesty.

"What shall I do about it," thought Tom.

In case he did not find the owner, he decided that he would sell one of the smallest bonds, and apply the proceeds to his mother's comfort and the necessary expenses of their humble housekeeping.

Had the bonds been registered, it would have been easy enough to find the one to whom they belonged; but they were what are called coupon bonds which could be sold by the bearer.

"What shall I do about it?" thought Tom again.

On the whole he concluded that he would go to the office of his friend, and perhaps consult him about the proper course to take.

As Tom entered the brokers' office he saw that something had happened. A gray-haired man was conversing with one of the firm in an exciting manner.

"Mr. Jones," he said, "when I reached my store I found that the package of bonds which you purchased for me had disappeared."

"You must have dropped them, sir."

"I don't know. I was thinking of other matters, and I can't remember anything that happened on my walk back to the store. I fear, however that my pocket was picked."

"Is it possible, sir?"

"What would you advise me to do?"

"Perhaps an advertisement in the Herald might reach the eye of the finder."

"I will try it; but as they are coupon bonds, I fear that they are permanently lost."

"It is fortunate that the amount was no greater."

"Yes, a thousand dollars won't ruin me. Still, it is annoying to lose it."

To this conversation Tom had listened with great interest. It was no longer possible to doubt that he had discovered the owner of his treasure.

"You won't need to advertise in the Herald," he said, coming forward.

"Why," ejaculated the old gentleman, "you don't mean to say that you have found my envelope?"

"Is this it, sir?"

"It is the very same," answered the old merchant, with satisfaction. "Where did you find it?"

Tom told him.

"Did you open it?"

"Yes, sir."

"And were you not tempted to keep it?" asked the merchant, curiously.

"Yes, sir; for I am in great need of money."

"Then you're poor?"

"Not only that, sir, but I have just lost my place, and, even with my weekly wages, my mother and I found it hard to live."

"You lost your place? Why?"

Tom explained why, and the old merchant's brow cleared. He had at first feared that Tom had been dismissed for cause.

"Which would you prefer," he asked, abruptly, "another place, or a hundred-dollar bond? I owe you something for the recovery of my property."

"Another place," replied Tom promptly. "Then you shall have it. Come with me." Tom followed the old merchant to his place of business on Pearl street, and was immediately installed in a position at six dollars a week, the sum he had so long coveted.

"If you give satisfaction, your wages shall be raised on the first of January," said the merchant.

Tom did give satisfaction, and his wages were raised. He has advanced, step by step, till he has reached a salary of twelve hundred dollars a year. The time may come—for he is still young—when he may have an interest in the firm. Of course his mother has long since given up sewing for pay, and, with ease and better living, her health is restored.

And all Tom's prosperity dates from that lucky Friday. I hope my young readers will agree that he was more lucky in his successful resistance of temptation than if he had never found the owner of the bonds.—The Appeal.

DRUSILLA EXPLAINS "PERLITE."

BY CHARLOTTE M. PACKARD.

ONE morning Amabel walked slowly into the kitchen with a rather downcast look, and, having climbed on to the stool by the pastry-table where Silla the cook was working her miracles in pie-crust began:—

"What do you think 'perlite' is?"

"Perlite, honey? It's just do to others as you would have them do to you."

"I know the golden rule, Silla," began the child rather impatiently. "I do not mean what the Bible says."

"But that is the perlitest book in the world, honey! When you have lived as long as old Silla, ye'll find it takes lots of religion to be ginlwin' perlite."

Amabel knit her pretty brows, and looked out of the window.

"Aunt Lucy Frount is coming to stay a month," she announced in a despairing voice.

"Well," answered her old friend, "ligion will be very handy!" and she gave a smiling nod which expressed a great deal. "I'm jealous ye don't love your Aunt Lucy, and she is rather too proper for children, mostly. I have known her ever since I lived with your grandma—that's thirty years. Miss Lucy means well, but she is a widow, and has had heaps of trouble—she says!"

Silla chuckled to herself for some reason, but she looked quite solemn when Amabel turned suddenly.

"She needn't order people, if she is a widow!" complained the little girl. "Mamma has been telling me that I must be respectful and polite. I began to think, 'Why must we be polite to people we—hate?'"

"Not hate, honey; it's wicked to hate. Maybe ye might wish she like most o' things better. My book says, when Miss Lucy tells ye up loud that ye make her faint with your noise, when you and the baby gets to playing, then ye'll go off quiet, and not call names yourself, and my book says little girls musn't never answer back."

"Somebody needs to answer Aunt Lucy," persisted Amabel; "of course I know she is my aunt, and she is pretty, and her dresses fit splendidly, but she is so afraid of being ruffled, that's what she calls it."

Again old Silla laughed. "Miss Lucy is the ruffiest person, and you must try to smooth her out. She is mighty proud of her niece, and she wants you to love her. Perhaps if you just could love her, and forget the thing that worry that curly head of yours, perliteness would come easy."

"If you want to be polite you must love people. Is that what you mean, Silla? And if I am polite people will love me? I can begin on Aunt Lucy right away. I hope she will take notice," sighed poor Amabel.

"Chile, what did I say 'bout the golden rule? Ye's thought it out yourself. Dat ole book is allue right!"—Sunday-school Times.

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A NEW YEAR'S GIFT.

WE CANNOT dismiss the thought from our mind that our readers deserve to treat themselves to a new dress for their paper, and to have it cut and pasted for their convenience. So deep is our conviction that we are willing to help them to the extent of our ability...

CONDITIONS.

WE NOW propose to examine some of those Scriptures which give the characteristics, means, way, or states of salvation, and which are turned into conditions to be performed in order to salvation. As there is but one way of salvation the conditions must be known and complied with, and that in the right spirit. But who can name and number the conditions? Their number must be definite and their names distinct or the poor sinner could never be able to undertake their fulfillment...

An effectual remedy for these errors is to take a concordance and follow these "whosoever," "he that," "they that," and "except," and convert them all into conditions. It is claimed that the expression, "whosoever believeth," not only makes faith a condition, but makes it a condition for all, and implies not only universal duty but universal ability, and hence obligation. Put how can they believe in him of whom they have not heard? This certainly narrows the ability and hence obligation to believe to the hearers, and these comprise less than one-tenth of the human race...

ever believeth in him hath everlasting life and shall never perish. Here something is affirmed of every believer and nothing is affirmed of any one outside of that class. "He that" is often the same in the original, and has the same extent of meaning. He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation. This is affirmed of EVERY ONE who hears and believes, but does not make hearing and believing conditions to sinners, for nothing is said about those outside the class. Hearing, and repenting, and believing, constitute the way, but not the conditions, for if so, the heathen are responsible for not hearing, "They that hear shall live" is affirmed of the dead, yet hearing is not a condition of resurrection. 1 John ii. abounds with this expression, and not one of them expresses a condition. "Whosoever shall call on the name of the Lord shall be saved." "But not every one that says Lord, Lord, shall enter into the kingdom of heaven." "Then will ye call, and I will not answer." Here the condition fails, "Seek the Lord while he may be found, call ye upon him while he is near." But "I was found of them that sought me not: I was made manifest unto them that asked me not after me." How is this for conditions? "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it; and the rest were blinded." "For as ye in times past have not believed in God yet have now obtained mercy through their unbelief, even so have these also now not believed that through your mercy they may obtain mercy; for God hath concluded all in unbelief that he might have mercy upon all." Then why not make unbelief a condition? "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of God? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again?" So much work for so much grace, — conditions. "For of him and through him and to him are all things, to whom be glory forever. Amen."

THE EFFECTS OF INCONSISTENCY.

THE great Spurgeon is experiencing the bitterest persecutions and perils of his whole life, perils among false brethren. He is finding his worst foes in his own immediate household. He has for years past conducted a pastors college in his Tabernacle, and turned out over one thousand ministers, whom he supported and taught gratuitously. Four hundred of these are pastors of churches or conducting missions in and around London. For years past these have been organized into the Tabernacle Pastors Conference, of which Spurgeon has been president. It now turns out that there is such a defection from the faith they received from Mr. Spurgeon that he is compelled to resign his presidency over and withdraw from them, as he has done from the Baptist Union. No wonder he says his very heart is broken with deepest grief. He will doubtless organize a new conference of Tabernacle instructed pastors. And this re-organization of the sound in the faith may run through all the Associations and churches of England under the direction of Mr. Spurgeon.

But right here arises a question of consistency. If Mr. Spurgeon can still continue as in the past to fellowshipp these dangerously heretical brethren at his table why can he not much more so members of the Baptist Union and the Pastors Conference? He, with most energetic protest, withdraws from them as members of non-scriptural organizations, and yet affectionately extends to them Christian and church fellowship at his table when his Lord and Master expressly commands him "with such no not to eat."

Mr. Spurgeon has sown to the wind his non-scriptural communion teachings and practice, and

he is now reaping the whirlwind, that will send his gray hairs down with sorrow to the grave. Of what possible avail will his withdrawal from the Union and his own ministers conference be in protesting against pestilent heretics when with his next breath he expresses his most cordial fellowshipp for them by inviting them, as sound and orderly Christians, to his table? What infirmity has cast this impetuous blindness before his eyes that he cannot see his error and most glaring inconsistency in this? We have for forty years past earnestly prayed that this our dear and loved brother might see his error, and turn from it before he died, that his bad influence might not live after him to mislead others. May it not be that God is instructing him, and will ultimately lead him into the light of truth upon the communion question by all these trials? God lead him into the light of his truth. Amen.

But will this question be confined to England and Canada? Hundreds of the ministers belonging to the Baptist Union and the Tabernacle Conference are settling in the United States, and are received by our churches upon their letters of commendation from English churches. Our churches do not go behind these letters to question the bearers of them touching their doctrinal views, and a per cent of them, and who knows how large? are obnoxious to the charges of Mr. Spurgeon, and our churches, with but few exceptions, invite them to our communion tables, and fellowship them as sound in the faith of the gospel and orderly in their Christian walk. How long will this state of things be tolerated? Cannot every one see the only remedy, the Scriptural qualification that will bar all such from our tables? The pastor of one of our leading city churches remarked to us about a year since, when speaking about the numbers of open-communion English Baptist ministers and members yearly coming over to us from England and down upon us from Canada, more and more each year, "The fact is to save our standing as strict-communion Baptists we will be compelled to adopt your theory of church communion, i. e., admit to our communion tables only the orderly members of the church celebrating the supper." We could not refrain from remarking had Baptists always done this there would never have been the least misunderstanding or trouble on the part of our own members or any one else touching the communion question, and there would not. Our departure from the Divine law of approach to the table of our Lord has brought a world of prejudice and all our troubles and losses upon us, and will continue to do it until we observe this ordinance as Christ first observed it and delivered it to be observed by his churches.

OUR VISIT TO FRANKLIN, KY.

FOR a long time the church in Franklin had been embarrassed with a union house. She determined to be free, and so bought out the partnership interest. The next step to sure and genuine prosperity was to have Baptist doctrine set forth for the benefit of both church and community. The honor and pleasure of this work fell on us. Monday night, the nineteenth of March, was the time to begin. Leaving Memphis Sunday night at ten o'clock via Bowling Green we struck Franklin about one-thirty p.m. We were escorted to the excellent home of Dr. Sommers, where we were splendidly entertained during our stay. Despite the pouring rains we had good audiences. The interest increased to the last. We preached thirteen sermons in Franklin, and then on Monday evening went with the pastor to one of his country churches, Cedar Grove, where we preached three times. The weather was discouraging in the extreme, but the people came and heard the word with seeming gladness and singleness of heart. Bro. V. K. Witt, the pastor, is an earnest, lovable brother, and his heart and hands are in the work, and we look for large prosperity. He went to Round Lick for us Sunday, but was rained out.

The brethren gave substantial appreciation of our poor service besides handing in about one-

third of a hundred subscribers to THE BAPTIST. Those who had not the courage to hear as usual became the grumblers; and when we left there were rumors of war. It may be we will go to drink again of that noted well in Franklin, on whose waters we gained in faith and strength while preaching twice a day. If both sides decide on double investigation, and we should be chosen, (D.V.) we will be there from early to late. If any doubt let them dare.

ORIGIN OF THE DISCIPLES.

By Prof. W. H. Whitsett, D.D., L.L.D. Published by A. C. Armstrong & Son, New York, Price, \$1 00.

The book clearly shows that Campbellism, so called, is but an American edition of Sandemanianism without credit or quotation marks. He traces every pet phrase of "Our Plea" to its true source, so that one who is familiar with Campbellite literature can but blush with shame that intelligent Americans should have been so extensively imposed upon for over fifty years. The book thus closes: "The Disciples... are the direct descendants of the Sandemanians. It is possible to point out in the literature of Sandemanianism the source whence Mr. Campbell derived almost every one of his religious opinions. If he ever had an original idea he took pains to avoid giving expression to it in such of his writings as have been submitted to the inspection of the public."

We can but pity the poor victims who must suffer mortification under this vigorous exposure of their harmful delusions. Send one dollar to the Baptist Book House, Circulate, circulate, ye lovers of truth.

LIST OF APPOINTMENTS FOR APRIL AND MAY FOR J. R. GRAVES.

- Hopkinsville, first Sabbath in April. Unengaged, as yet, second Sabbath in April. Third Sabbath in April Paris, Texas. Rome, Ga., colored institute, Thursday before the fifth Sabbath in April. Lincoln, Ala., Friday before the first Sabbath in May. Dardanelle, Ark., Friday before the second Sabbath in May. Fort Smith, Ark., Friday before the third Sabbath in May. Carrollton, Mo., Friday before the fourth Sabbath in May. It will be seen that the second Sabbath in April is not engaged. We visit these places by special invitation. Those pastors and churches wishing visits in June will please communicate with us. We will deliver the five chair talks on Salvation for twenty-five subscribers and a hat collection for our railroad fare. J. R. G.

The Dispensational Expositions of the Parables and Prophecies of Christ. By J. R. Graves, L.L.D., author of The Seven Dispensations, The Bible Doctrines of the Intermediate State and the Exposition of Spiritism, etc., etc. Memphis, Tenn.: Graves & Mahaffy. Pp. 362.

Dr. Graves is a man of vigorous mind. We need no other proof than that he should be able to produce such a book in a sick-room, where he had been carried after a stroke of paralysis which has partially incapacitated him. The dispensational views held by the author are pretty well known, for he has not been disposed to hide his light under a bushel; and as editor of the Memphis BAPTIST and the author of several books more especially circulated in the South he has had excellent opportunity to give a reason for the faith that is in him. These chapters first appeared, we believe, in the former in serial fashion. The variety of type used, every page being dotted with caps or boldface type, does not add to the mechanical neatness or finish. The intention was however to emphasize, and we learn after a while to note the accent and be impressed by it, very much as one would in hearing a spoken discourse

by variations of tone and gesture. Dr. Graves has something to say, and he says it strongly and well. Even those who do not go with him in all his conclusions must acknowledge the pungency and as well the cogency of his argument; and he gives original and suggestive suggestions which assist not a little in clearing up the passages under discussion. A portrait of the author accompanies, and Dr. J. F. Kendall's address before the Prophetic Conference in Chicago on The Four Judgments is given as an appendix. — The Standard.

The third edition of this volume of 325 pages is now offered to the public postpaid at one dollar and twenty-five cents. The favor this book has received from the religious press and the Christian public is most gratifying. Its sale is being confined to the South but becoming general. Bible students should avail themselves of this work and the author's previous one, The Work of Christ Undertaken in the Covenant of Redemption Developed in Seven Dispensations. PUBLISHED.

Eld. R. H. Douglas of Caruth, Mo., writes us that Ditzler and Eld. D. B. Ray recently closed a six days' debate in that town, in which Ditzler reiterated his usual deliberate falsehoods touching his concession in the Great Carrollton Debate. He openly denied that he surrendered the Abrahamic and Old Testament covenants as grounds for infant baptism, and declared that we asked him to pass by them on account of our sore throat. Mr. Ditzler knew he made and uttered a lie when he uttered that, and Bro. Ray knew that he did, for he was at Carrollton, and heard with his own ears Mr. Ditzler surrender the covenants; and he did not do his duty to a brother if he did not bear his unequivocal testimony to the fact and in our defense. We say to Bro. Douglas that the report of that surrender, and in Mr. D's very words by the stenographer, can be found in the printed debate, and endorsed as correct by Mr. Ditzler himself. If that reported concession or any page or line is forged by us, as Mr. D claims, he could have enjoined its publication the very day the first book appeared or any day since. Why has he not done so? The fact that he has not seals his falsehoods and slanders upon his own forehead.

Bro. C. G. Samuel of Cleveland, Tenn., in a private letter says: "We have a good, sound pastor in Eld. David. I told him when he came if he was afraid to preach the whole truth and contend for pure doctrine and practice his pastorate would be a failure. He has preached three strong sermons, one on communion, one on salvation by grace, and one on the design of baptism. The church is growing stronger every month by additions and in spirituality. Our pastor is a very tender-hearted man but firm in doctrine and not a trimmer. We want you to come and talk to us again. You have no idea how your talk here stirred up the little flock! They took on new courage and zeal, and have ever since been more interested in and faithful to the cause. THE BAPTIST does awaken thought on important subjects. Would that every Baptist in Tennessee would take and read it." If we visit Tate Springs next fall we will stop over and talk to you again. That visit last fall was most enjoyable to us. Love to the Hatcher house.

Eld. F. S. Roundtree of Junction City, Texas, who lives in the drought-stricken section, says it looks like an impossibility for him to keep the wolf from the door, and says he feels compelled to give up THE BAPTIST, which is such a comfort and help to him in his work, and asks us to stop it. We will not do it this month, trusting that God will put it into the heart of some brother or sister to make it a present to him this year. It will be far more grateful and helpful to him than a cup of cold water.

The orator holds a thousand men for half an hour breathless, a thousand men as one listening to his single word; but the word of God has held a thousand years spellbound, held them by one abiding power, even the universality of its truth, and we feel it to be no more a collection of books but the Book. — F. W. ROBERTSON.

QUESTIONS AND ANSWERS.

In this column any suitable questions will be answered by the editor. For the publication of questions, the name of the sender must be given.

Question 785. A widow who is a member of the same church with a minister wished to be married. The license was ordered by mail, but owing to some delay it had not arrived on the appointed wedding day, and the contracting parties, not wishing to postpone matters, requested the minister to proceed with the ceremony, which he did, stating that he had heard of like cases being performed with a certificate and afterward transferred to the license when it came, which was done, and returned to the clerk of the court for record. Several days later, after the neighborhood had condemned the act, the minister calls the couple together and performs the ceremony again. Was that a legal marriage according to God's law and the laws of the land? If not what steps should be taken by the contracting parties to legalize it? What action, if any, should the church take in the matter with both minister and widow?

According to the laws of God and of some States that marriage was lawful, provided it was solemnized in the presence of witnesses and the certificate given by the administrator duly registered.

We know not that the law of Louisiana has been violated. If so an intelligent lawyer will tell you the remedy. We think and know that the parties should have waited until the license had been obtained. It occurs to us during the war that after one company had assembled and bride and groom on the floor was discovered, when the license was handed us, it was without the seal of the State. What did we do? Postponed the celebration until a legal license could be obtained, enjoyed the banquet, had a merry, good time, and some weeks after all met again, married the patient couple, and had another splendid banquet, and all were delighted. But then the bride was not a widow.

Question 786. A popular (with men) Baptist minister recently gave this as his reason for affixing in union meetings with Pedobaptists and Campbellites: "I believe in Paul's principle, 'I am made all things to all men that by all means I might save some.'" 1 Cor. ix. 22. How would you have answered him?

Paul was all things to all men only so far as was lawful and right; for he was governed in all things by the law of Christ. He did not mean that he was affiliated with errorists, for such a course would have been a plain violation of the teachings of Christ when he said to his disciples, "Take heed, and beware of the leaven of the Pharisees and of the Sadducees." It would have been a contradiction to the principle that Paul had himself taught to the Romans; for he had commanded them to avoid the teachers of false doctrines, and to have no company with such Paul was inspired, and did not teach contradictory sentiments by his words nor acts.

Question 787. The Common Version of our Bible, says Paul preached to the brethren at Troas when assembled in the third story of their meeting house. You say he did not preach but discoursed to them. What is the difference? I say I discoursed to a congregation of three hundred on the first day of this week, and the papers say I preached.

This question must be settled by a correct translation of the most approved Greek text, and this we have before us.

Wescott and Hort's Greek text is the most approved Greek text extant, was the text used by the Anglo-American revisers of the New Testament. Those revisers translated this passage and its connecting verses correctly and thus: "And there accompanied him [Paul] as far as Asia Soter of Berea, the son of Pyrrhus, and of the Thessalonians Aristarchus and Secundus, and Gaius of Derbe, and Timothy of Asia, Tycheus and Trophimus. But these [seven in all] were waiting for us [Paul and Luke] at Troas. And we sailed away from Philippi after the days of unleavened bread, and came in five days unto them [i. e., the seven fellow travelers waiting at Troas], where we [Paul and Luke] tarried seven days. And upon the first day of the week, when we [Paul, Luke and the seven fellow travelers above mentioned] were gathered [assembled] to break bread, Paul discoursed [or conversed] with [not

to] them [the above mentioned fellow travelers]. Here follows the fall and bringing to life of Eutychus. And when he [Paul] was gone up, and had broken the bread [which they assembled the evening before to eat] and eaten, and had talked with them even till break of day, so he [Paul] departed."

Now will not our brother be assured that there was no one assembled in the third story of that meeting-house save those whose names are mentioned in the inspired record, save the sexton Eutychus, if it was indeed a church edifice, three storied (who will say it?) or except the porter if it was a hotel, or public boarding-house, which it doubtless was? And our brother will see that the evening meal, for Paul made a full meal of it (see Alford), they came together to eat was not eaten until after midnight, the next day, Monday morning, if it was Roman time Luke observed, or about one and a half o'clock Sunday morning, if Luke was governed by Jewish reckoning, and if this then Paul traveled all day Sunday on foot to Assos, breaking the Sabbath without sufficient cause. In either case there was no Sabbath connected with this assembly and meal which Paul ate.

But now to the question, was there any public preaching? No, there certainly was not; for there is not a Greek word used to denote what Paul did that is any where else in the New Testament used for preaching. The word the Holy Spirit selected to indicate to us what Paul did is *diakomei*, which is no where else in the New Testament used by King James's translators to denote to preach, and which is translated in these passages by the Anglo-American revisers, as we have seen, "discoursed with them," talked with them.

These facts, we believe, will satisfy every reasonable man of three things: 1. That there was no church assembled in the third story of her meeting house. 2. That there was no Sunday morning meeting, after sunrise at least. 3. That there was no Lord's supper celebrated on this occasion, since we must believe that the rest of the company did as Paul did; and Alford, the first scholar of England, said he made a full meal of that supper.

We close the discussion of this Troas supper until some editor challenges an investigation who will allow the reasons for our faith respecting it to appear in his paper, when we shall demand of him to prove that there was a church at Troas at this time, and that the Lord's supper was eaten with her by Paul and his traveling companions, which proved we will cheerfully accept all the facts established.

P. S.—We have on our table a communication from our valued friend S. E. McDonald of Woodville, Miss., touching Paul's preaching on this occasion, and the above is all we need or he should wish us to say on the subject.

The obituary of Eld James Gilbert, one of the fathers of the Mulberry Association, East Tennessee, who died in 1868, was originally published in the Minutes, but the living relatives wish to preserve it, and the present members should not forget such a man. He was the father of Rev. Thomas Gilbert of Whiteboro, East Tenn.

ARE YOU GOING TO THE CONVENTION?—Delegates pay full fare going, and, having a certificate in due form, signed by railroad agents at starting points, will be returned for one-third fare on certificate of the secretary of the Convention.

See a proposition to secure a new outfit for this paper, for the advantage of its readers, by adding one thousand new subscribers to its list in the next two months. All can see that the proposed improvements are for the sole advantage and pleasure of our readers and not for ourselves, although we shall take it as a substantial token of their friendship for its editors and appreciation of their faithfulness. Let every friend do something in securing these improvements of the paper.

We can supply the Lives of the Three Mrs. Judsons, in nice cloth binding, good type, at one dollar per copy, post paid. Baptist Book House, Memphis Tenn.

KIND WORDS.

I send two dollars to you for the Banner, as long as I am able to pay, as long as I am able to study the Scriptures. May to Bro Graves I long to hear him preach. I have several of his books, and shall always thank God for his Seven Dispensations.—W B Beavers.—Bro Graves, I want to do all I can to spread the good news in the Old Banner throughout the land. I feel that you will not lead me astray.—Mrs Stephen Jackson.

I renew for the Old Banner, and Louisiana. hope you will succeed in starting the new married couple all right.—R H Burnett.—I can't do without my paper. God bless you in your work.—James Rogers.—I send my renewal and a new name as a vote for the new dress for the best paper in my knowledge.—J S Cobb.—I congratulate you on the high spiritual standard of our paper.—J S Campbell.

I send my renewal to the Old North Carolina. Banner of truth that I hold so dear.—E T Pittard.—I expect to continue reading the Old Banner as long as I can see to read. I am quite satisfied that in no other way known to me could I have obtained anything like the same amount of priceless, pure gospel truth at so little cost and trouble to myself as that coming to me through the wise and carefully studied columns of the Old Banner. Indeed we have had introduced into our own family at home the wisdom of the wisest and best men in all the land, and such weekly association is pleasant and profitable beyond mention.—E C Montague.

This part of Oregon has quite a number of Baptists though hardly any that can endure sound doctrine. I send one name and my renewal, for I cannot do without the Old Banner.—H W McElmurry.—I send S K Crowley's renewal with mine. I have been reading the Old Banner for a long time. May the Lord bless you both.—Ambrose Cain.

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GLEANINGS AND NOTES.

Dr McIl preached his first sermon at Greensboro, Ga., in 1842, and also preached his last at the same place the fifth of last December. The largest Sunday-school in the world is said to be the North side Central church, Chicago. It has five thousand pupils and an average attendance of three thousand.—Exchange. Dr Thomas Armitage will have completed on July first, forty yoke of service as the pastor of the Fifth Avenue Baptist church, New York. Vanderbill pays his French cook ten thousand dollars a year. If you get the gospel into the churches, you must get the elegant essays out of the pulpit, and the artistic music out of the choir. Churches pay thousands of dollars for opera singers, who make no melody in their heart unto the Lord. Churches which patronize such abominations want new music. Christians who love and worship God, who love to sing unto the Lord a new song, they love the old songs of Zion, which sung with the spirit never wear out.—Words and Weapons. It is reported that there are three thousand converts from Romanism in Cuba waiting to avail themselves of the first opportunity to be baptized by Bro. Diaz, at night, to evade the vigilance of the priests.—Exchange. A young man proposed for the hand of a beautiful girl. She hesitated, and he said, I await your answer with bated breath. The girl said, Well, Mr M. you will have to bat your breath with something besides high wines to catch your humble servant.—Exchange. It is estimated that over one hundred thousand Jews have been converted to Christianity during the present century. The translation of the New Testament into Hebrew is accomplishing unexpected results in this direction.—Exchange. Women can always put things in fewest words, except when it blows up, and then they lengthen it out.—Older Times. We find a recent Roman Catholic publication boasting of the number of "heretics" persecuted and killed by that church in former times. What does this mean, except that given the power they would repeat the outrage.—Exchange. Don't swear. My boy, don't do it.

There is no better way of sending forth our doctrines than through a good paper. Your paper pleases me very much. Success to you.—Cyrene Burrow.

Change my address from Pleasant Ridge to Westerfield, Ky. I can't well do without THE BAPTIST, and wish you great success.—J S Taylor.

I renew my subscription for the valuable BAPTIST, and pay also my part of the marriage contract. I do humbly hope and pray that each subscriber will come boldly to the front and help.—B F Burton.

Bro Graves, I hope I may yet see you in the flesh, and grasp your hand. For many long years you have been my teacher. From you I have gathered truths I value above gold. God bless you and THE BAPTIST.—A B Norris.—Change my paper from Bartow to Summertown, Ga. THE BAPTIST I cannot do without. It is indeed the best auxiliary to the Bible that ever visited my fireside. I love it, my wife loves it, and all the children love it. As long as I can I will take it.—G H Ratford.

I hope the new arrangement of THE BAPTIST and GLEANINGS will be successful, and that it will always prosper. I think it one of the best

papers in the South, or in any country, in upholding Baptist doctrine.—David R Canning.

Alabama. pay, to do without our old defender. It has been a great help to me in studying the Scriptures. May to Bro Graves I long to hear him preach. I have several of his books, and shall always thank God for his Seven Dispensations.—W B Beavers.—Bro Graves, I want to do all I can to spread the good news in the Old Banner throughout the land. I feel that you will not lead me astray.—Mrs Stephen Jackson.

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Any fool can swear, but if you are going to be a fool just because other men have been, oh, my son, what a hopeless fool you will be.—H J Burdette. How calmly may we commit ourselves to the hands of Him who bears up the world.—Richter. A Roman Catholic journal in speaking of the Jubilee gifts to the pope from Protestant countries, says, "See, these Protestants know that they have not long to arrive, they will soon be Catholics, and they are paying court to the pope."—George Mulford is now eighty-two years old, and he has just closed a preaching tour of thirty-seven thousand miles, chiefly in Australia, China and Japan. Two thousand orphan children welcomed his return home.

LIFT ME UP.

Out of myself, dear Lord, oh lift me up! No more I trust myself in life's dim mase. Sufficient to myself in all its devious ways I trust no more, but humbly at thy throne Pray, Lead me, for I cannot go alone.

Out of my weary self oh lift me up! I faint. The road winds upward all the way. Each night but ends another weary day. Give me thy strength, and may I be so blest As on the heights I find the longed-for rest.

Out of my selfish self oh lift me up! To live for others, and in living so To bear a blessing where'er I go: To give the sunshine, and the clouds conceal, Or let them but the silver clouds reveal.

Out of my lonely self oh lift me up! Though other hearts with love are running o'er,— Though dear ones still my lonely home no more,— Though every day I miss the fond embrace, Help me to join in others' happiness.

Out of my doubting self oh lift me up! Help me to feel that thou art always near, E'en though the night and all around seems drear. Help me to know that though I cannot see It is my Father's hand that leadeth me.—

EDIGRAMS.

Eld Thomas Gilbert, East Tennessee: We have, like you, been shut up all winter, feeling the effect of every sudden change, and afflicted with a constant cold, so we can sympathize with you. We have ever recognized and appreciated your friendship. The obituary will be found in this issue. We cannot read your question, inquirer of Paris, Tenn., and we never heard of such games. Weevilly Wheat? Eld B T Taylor, Smithland, Ky: What do you say if we visit you the third Sabbath in June? We visit Carrollton, Mo., on the first Sabbath. Nothing but Providence will prevent the visit. And you can reckon on a visit (D.V.), Eld H J Harris, Galineville, Ark., and let us have a mass meeting. Eld W E Tynes, Dooleen, Texas: We will advise you when we can deliver the talks in Denton. It will be after the meeting of days in Paris. Dr W B Moore, Nutbush, Tenn: They thoroughly chafed our limb in campbor made of alcohol, and then double wrapped it in cotton batting (not the glazed), and saturated the batting with the campbor. This gave us immediate and permanent relief. Try it. We believed you would help the young couple. Through the kindness of our friends the burden is lightening rapidly. Mr H C Westbrook returns his sincere thanks to Bro J C Kirby for the gift of this paper for the current year, and assures him that it will be carefully read, and its teachings examined by the word. Yes, Bro W T Crouch of Carrollton, Mo., let the fifth Sabbath in May be the day, and invite all the brethren around to come up to the convocation. We are in receipt of a note from Bro J A Smith, pastor of the Bear-swamp church, North Carolina, soliciting aid from our readers for the North African mission, in which he is interested. Willingly would we do so, but it would be in vain, as the Foreign Mission Board has missionaries in Africa, and all our means go in that direction. We cannot get half we need to push our work. You do the best you can with your people, and what is given and done will be to their credit. Eld J C Palmer, Texas: We send your question to Bro G Samuel. A brother in Missouri sends cash for a list of books with encouraging words: "I am a Sunday-school superintendent and a Baptist, but until recently I think I have been too easy-going, worldly-minded and liberal in my views; but if I know my own heart I want, from this time forward, to know the truth, the whole truth, and to do it as best I can for Jesus' sake." The books are sent with our prayers. The thought is beginning to penetrate the minds of Baptists that this wicked liberalism that for the good opinion of our enemies our distinctive principles have been too long and too traitorously compromised. God could as truthfully say to too large a majority of Baptist preachers as he said of his ancient priests, "The leaders of my people do cause them to err." Of how few ministers of this age could he say "We I done, good and faithful servant," thou hast been faithful in declaring the whole counsel of God, thou hast not been ashamed of me nor of my word before men! G O Dickson, Arkansas

Our columns are too fully occupied with serials commenced or waiting and promised soon to open the discussion of the subject you propose, inherited depravity. If any one question is settled one among Baptists, and ever has been, and with all evangelical Christians, it is that all infants are born into the world with depraved moral natures; not sinners but with sinful natures, and the children of wrath, and, without God's sovereign grace in Christ, all would be lost. Dr Hanson of Chicago, whom you quote, declares as we do. You misapprehend him altogether. Adam begot no children while sinless, but after he became a sinner, corrupt and thoroughly depraved; and it is written that he begot children in his own likeness. Wm Grant, Fountain Head, Tenn: The questions you ask touching rewards and punishments, etc., you will find fully discussed and illustrated by Christ in his parables, and the principle on which Christians are rewarded and sinners punished. One servant was appointed ruler over ten cities, and another received nothing but disaster. Then some Christians are honored by being the bride of Christ, others the bride's companions, others are honored guests at the marriage supper, others do not even enter, the door being shut against them, etc. See our Exposition of the Parables, in which all Christ's parables are explained. Price, one dollar and twenty-five cents. Address Memphis Baptist Book House. Your subject has been fully discussed in this paper. Get five brethren to unite and purchase the book. Eld S S Stibbling of Indiana, a friend and patron of this paper and a worker for the truth, writing to extend his wife's time to 1800, says: "There ought to be fifty copies taken in this community. We have one hundred and twenty-five members in our church, and not a dozen copies of any religious papers are taken, including our own State organ. I keep Gospel in Water, Old Landmarkism, and Trilemma, constantly loaned out, and give away quite a number of Judson-Taylor's tract on Liberalism." In the morning sow thy seed, and in the evening withhold not thy hand. God will prosper your work and sacrifices as seemeth good to him; and your reward is sure. Your response in both deed and words received and appreciated, Bro J Younger, Boxboro, N. C. We trust your State paper will not be so bitterly opposed to old Baptist faith and practice under Bro Carter's editorship as under its former editor. Assure your family of our sincere regards. God ever bless you and yours. Rev L S Seal: Cain's wife was his own sister. She did not live in the land of Nod. There was no such land. Nod means wandering, a wanderer. Cain went out a wanderer, a restless, roaming man.

BOOK-TABLE.

William, The Baptist Aunt. A sequel and a reply to William, The Baptist. By A Baptist Woman, in which she completely and most ingeniously overturns all arguments in William, The Baptist, by which he was led to leave the Baptist church and join the Presbyterians. Wherever William, The Baptist, has gone, William's Aunt should follow. Price 10 cents. Address American Baptist Publication Society, Philadelphia.

Clear as Crystal. A series of talks to children on the Crystal, given in the West Denver Congregational church in Denver, Colorado, in 1886 and 1887, by Rev. R. T. Cross. Published by Fleming H. Revell, Chicago. "Being a collector of minerals from boyhood," he has prepared a series of sermons for children out of the crystals collected in the Rocky mountains. He draws moral and spiritual lessons from the facts of nature, suited to the mind of children.

Ford's Repository for March, with its usual interesting table of contents, has been before us some mails. The wood cuts of Dr. P. H. Mall and Dr. S. Patton, late editor of the late Baptist Weekly, are features of this number. We have read his second period of Eccelesiastical History in Brief. If he means church history that he is writing, we cannot divine what these six chapters have to do with his subject, and he is the last man to write the history of the papacy for church history we have ever thought.

WHO ARE THE PRIMITIVE BAPTISTS?

Send to the Baptist Book House and get the Throgmorton-Potter Debate, and you can decide just what the Hardshells claim, and see their argument for such acclaim. Price \$1 25.

WALL SUITED TO THE USEBUDUATM.—"I think you have unveiled Campbellism [in the Gospel in Water] so that the reader of common intelligence can detect its sophistries."—RAY J. K. P. WILLIAMS, Sherman, Texas. Price of the Gospel in Water, \$3 00. Send all orders to the Baptist Book House, Memphis, Tenn.

The Young South.

MRS. NORA GRAVES HALEY, Editor. To whom all communications for this department may be addressed, Knoxville, Tenn. KNOXVILLE, TENN., APRIL 7, 1888.

POST-OFFICE.

AUNT NORA:—I have been thinking for some time I would write to you, but could not take courage enough to do so till now. I am fourteen years old. We take THE BAPTIST, and I always read the Young South first. I will send ten cents, you can do as you think best with it. I am an orphan girl, and my means are limited but I feel that I want to do something for Jesus who is so good to us, I want to join the band of little workers. I will close, with love to Aunt Nora and the cousins. Your loving niece, OXFORD, N. C. LELLA YOUNG.

The portraits you sent were all right, Lella, come and join our band of Bible students and we may do you good, and you are old enough to do us good. We are glad to know you, come and join us.

AUNT NORA:—It has been some time since I joined the band of little workers, and have only written once, but here I am again. I will try to come oftener in the future. I enjoy reading the Young South, and when I am ten years old, will try to answer the Bible portraits. I would love to see little Orrena on her first visit to grandpa's. Guess she will enjoy the ride on grandpa's knee. My Grandpa Carmichael will soon be eighty-four years old, but still loves to read THE BAPTIST, and has read it for many years. I am going to school to Aunt Aurelia Jarnagin. I send ten cents to be used as you think best. With love to yourself, Uncle Orren, and little Orrena, I remain your niece, MYRA JANAGIN.

We are glad to hear from you again, Myra, and to hear from Aunt Aurelia. I am interested in her, you know. How long will it be before you are ten years old? Tell us more of your school.

AUNT NORA:—I endeavor to write you a few lines to let you know how sorry I was to hear of Uncle Tom's death. I know we will miss him though he seldom wrote lately. Our school will be out in three weeks, and I will be so sorry because I love to go to school. Our teacher is so good to us. Her name is Miss Helen Cook of Memphis, Miss. Sidney sends ten cents for the young ladies in Mexico. Inclosed find ten cents to be used as you please. Lovingly, OLIVE BRANCH, MISS. MADEL H. FLINN.

AUNT NORA:—I was sorry to hear about Uncle Tom's death. I know we will miss him. I will send ten cents for the Mexican girls. I got up all the eggs that I could and sold them to papa. I enjoy reading the cousins letters and yours too. Bring little Orrena to see us. I will close for this time. Love to you, Uncle Orren, and kiss little Orrena for me. Your niece, OLIVE BRANCH, MISS. CLARA C. FLINN.

Your papa often comes to Memphis, Clara, get him to bring you to see little Orrena some time next month. Orrena thanks you for her invitation, but has no hopes of going to see you.

AUNT NORA:—Here I am with my ten cents. I made it myself. I am going to try to earn all of my money that I need. I love to make it by working for it. This is my birthday. I am nine years old. Papa has been very sick, but is getting well. I love so much to read the cousins letters. I am the first to open papa's paper when he gets it, and read the little letters. Well, I will close with much love to you, Uncle Orren, little Orrena and the cousins. AUNTIE, TEXAS. MADEL HEPLIN.

Bible Landscapes.

Bible in hand we have walked, as it were, through the gallery of Bible portraits, and examined each one of our imaginary journey through Bible lands with my class of Bible students, to see what we can see and learn. Who will join us? for we expect to have a pleasant time. Answer all my questions as to form a pleasant description of the scene before us, and always enclose each other a question about it.—AUNT NORA.

EDEN.

Give me a description in your own language of this beautiful garden, children, as you find it in the second chapter of Genesis, adding anything else you find in the Bible about it. Who planted it? Whom did he put in this garden? What was he to do? What two trees are especially mentioned as God's planting in this garden? Of the fruits of which one did God forbid him to eat? Did he eat of it?

How did God protect the garden after he drove Adam and Eve out of it? Does any one know the spot where this garden once was?

PAUL SHIPWRECKED.

ANSWER TO PORTRAIT FOR MARCH TEN CENTS.

"And the barbarous pirate showed us no little kindness; for they kindled a fire because of the present rain and because of the cold." Acts xxviii, 3. When Paul and those that were with him had escaped from the wrecked ship they found that they were on the island of Malta. They were treated with great kindness by the barbarians. While Paul was putting some sticks on the fire there came a poisonous viper out of the heat and fastened itself to his hand, and he shook it off into the fire, and it did not hurt him. He also healed the father of Publius, the chief man of the island, and also healed many others. For this the people honored them with many honors. After a stay of three months on this island they took a ship of Alexandria and went on their way to Rome, where Paul was allowed to dwell to himself with a soldier that kept him. I have traced Paul's journey to Rome, and have found the island of Malta and many other places where he stopped. ANNIE L. OSAPPELLE.

And we learn, from the way he speaks of his chains in his epistles and what we know of Roman customs in respect to such prisoners, that Paul was chained to the soldier who guarded him. Only think of it, children!

Portrait answered also by Ardle Kendall, Parker, Thomas and Annie McGregor, Iddo, Hattie and John Moody, Sallie, Johnnie and Jimmie Jackson, Julia Daughdrill, Fears, Flora and Robbie Longmire, Lella Young, Lela and Thelie Cadwell, Cornelia Coltharp, Willie Watts, Layton Wall, Lillie Graves.

THE BIG-HEADED BOY.

Oh the big-headed boy who knows more than his pa, And gives advice freely to his ignorant old ma, Who the whole tree of knowledge has robbed of its fruit, And torn up its wondrous old stump by the root! Oh the goddess of wisdom smiles blandly and coy On the deep, spacious brow of the big-headed boy!

The big-headed boy though he's scarcely sixteen With octogenarian wisdom he leans, The wealth of his knowledge he gives without price, This munificent slinger of generous advice, From his fountain of wisdom he raineth with joy On the just and the unjust, — the big-headed boy.

Oh the big-headed boy, what a darkness and death Should the light of his knowledge be quenched from the earth!

How we should be lit in the darkness of doubt, As Moses was lit when the light went out! That the world wobble on without further annoy May he live to direct it, — the big-headed boy.

A POOR BARGAIN.

DON'T put your fingers in the dish, dear, and don't plok at the cake, said Roy's mother. Don't take an apple without leave from a tree belonging to any one else.

Roy was a good little boy in most things; but he took no pains to correct himself of this habit of plokking up and plicking in a small way; and as a bad habit, like a great many other bad things, and good ones too, grows very fast, it was not long before he would take an orange or half a dozen macarons from a dish waiting for dessert; and if a marble or a pencil belonging to another boy came in his way he would slip it into his pocket, if he was quite sure that nobody would see him. His mother sometimes came to know of his ugly tricks, and talked to him of the sin and meanness of taking anything belonging to another.

Will you go down town and get some Berlin wool for me, Roy? asked grand-mother, coming into the room. Yes, ma'am, said Roy.

It was one of the things your hands can do, said mamma, as he took up the half dollar and the bit of paper on which grand-mother wrote the errand, although he insisted he could remember it without writing.

Two ounces like sample, said the man at the store. Yes, that's right, as Roy laid down the money. It's twenty-five cents an ounce.

The man put the wool in a paper bag, which he shoved toward Roy, and then turned to wait on another customer.

Roy began looking at the marbles which stood in the little round wooden boxes on the counter. He had never seen so many in his life before. There were commie', chinies, potteries, brardies, crystals, agates, and if there be any other kind of marble it was there too. They were all colors of the rainbow, plain and streaked, shaded and spotted. He felt almost like buying some of them. But he had been for weeks saving up his half dollar to buy a fishing rod, which he could not do without; for he was going home with grand-mother, and they always fished there. He began to think it was very unfair that Mr. Pike, the store keeper, should have so many marbles and be so few. He took one out to look at. What a beauty! It was, with its red and white stripes, with a delicate twist

of blue inside! His paper-bag of wool lay near as he gave the man the money. The paper had become unfastened, and the marble rolled toward it. With another little touch it actually rolled in, all of itself. Roy was sure it was none of his doing. He glanced quickly to see if Mr. Pike was looking, but so he was still busy with somebody else. There were such lots of marbles. Roy said to himself, What harm could it do to let it stay in the bag as it would roll there? Just one when Mr. Pike had so many? He had never taken anything from a store before; and his fingers, the fingers alas which his mother thought good for so much water work, trembled as he began fiddling up the opening of the bag.

Let me see, said Mr. Pike, turning suddenly towards him. I wonder if I got the right weight on that wool? It was two ounces wasn't it?

Yes, sir, stammered Roy. His face turned red, and he felt hot down to his feet as Mr. Pike took the bag from his hand.

Why, I have made a ml tewel! said Mr. Pike, putting it on the scales. Sure as the world I've given you four ounces! I must take some out.

Oh no! said Roy in great fright, taking hold of the bag. How could he bear to see that marble found there. In a moment it flashed upon him that by paying for the extra two ounces he could prevent it.

I—I believe grand-mother would just as lief have four ounces, he said. He took his own half dollar and offered it to Mr. Pike.

That'll be all right, said Mr. Pike, dropping Roy's half dollar in his change drawer.

The poor, naughty little boy set his lips tightly together as he went out of the store, carrying his paper bag. His half dollar was gone, and with it his fishing rod, the beautiful bamboo rod with which he had expected to astonish all the little country boys, who had nothing but saplings out in the woods. He took out the marble and looked at it as he walked home. It was a finer one than any one of Johnny Pringle's, there was no mistake about that; but he had paid a half dollar for it, and he knew it was worth just about five cents. He could not bear to look at it. He carried the wool to grand-mother, and then went and hid the original in an old box or rubbish standing in the farthest corner of the toolhouse.

Hi there! called a voice to Roy a few days afterward. Roy was walking along the street, having just taken a sorrowful look at the window inside of which were the fishing rods, and noticed upon the one he would have bought if he could have bought any. It was Mr. Pike who called; and Roy went toward him with cheeks as red as turning red, and wondering, as he had wondered the hundredth time, if Mr. Pike knew.

Here's your half dollar, said Mr. Pike. Did you think I meant to make you pay it for one marble?

Roy hung his head and held back his hands. Take it, insisted Mr. Pike, grasping the small hand and putting the coin into it. But let me tell you, my little man, he added in a more serious tone, you'd better face right about in this matter of being sneaky and deceitful. You've got a long life ahead of you, and if you go through it paying away truth and honor and manliness for every trifle you want it will be a much worse bargain than paying fifty cents for a marble.

I'll remember, sir, and thank you, said Roy in a very humble tone. I'll run and bring back the marble. No, said Mr. Pike, you can keep it. But I hate the very sight of it, said Roy. Never mind that. Put it among your other marbles, and play with it. Don't trade it nor give it away, but let it always remind you to stand by fair and honest dealings as long as you live.

It was a good lesson for Roy; and I hope he profited by it, don't you?—Golden Days.

"Now, my dear," said the teacher, "what is memory?" The little girl answered, after a moment's reflection, "It is the thing you forget with."

Our Chapel Fund.

Bro. Powell has promised to give his picture to any one who will raise five dollars during the year 1888 for building our Young South Chapel in Mexico. The following have undertaken to do this: Ladies Aid Association of Dyerburg Baptist church, Tenn. \$5 00; Jessie Canfield, Lyon, Miss. 5 00. We, the undersigned, pledge ourselves to give one dollar during the year 1888 toward completing our Young South chapel in Mexico. ONE DOLLAR.

Mrs Jennie Moody, Tenn. \$1 00; Ardle Kendall, W. Va. 1 50; Mattie Belle Basser, Tenn. 1 00; Willie Watts, Ala. 1 00; Mrs. M. L. Jones, Tex. 1 00; Mrs. Gertrude Callaway and parents 1 00; Mrs. M. L. Jones, Tex. 1 00; Mrs. Mollie Molloy, Oreg. 1 00. Anna Nora Cooper 50; Sallie Jackson 50; Johnnie Jackson 50; Jimmie Jackson 50; Mattie Ayres 50; Mrs. Mollie S. Co. 50; George Cooper 25; Esther Wingo 25; James Carpenter 25; Nora Correll 10; Amy Cooper 10; Bertha Walker 10.

Our Missionary Fund. We want all our young friends to help us with their nickels and dimes to send a young lady in Madeira Italy. — 50c. — who is getting herself to become a saint among her own people.

Mrs M. L. Jones 1 00; Ella Hart 10; Clarence Vann 10; Mattie Alexander 10; Ernest Roberts 10; Wyatt Fairley 10; Mrs. McKinney 10; Washington McKinney 10; Lanny McKinney 10; Earl Smith 10; Charity Smith 10; Lillian Smith 10; Forrest Smith 10; Vera Norman 10; Lily Molloy 1 25; Hattie Correll 10; Isabel Melia 10; Myra Jarnagin 10; Lolla Young 10 cents; Sidney Flinn 10; Mabel Flinn 10; Clara Flinn 10.

OBITUARIES.

Obituaries which do not occupy more space than fifty words will receive free insertion. For each word over the number allowed a charge of two cents each will be made. Always count your words, and omit for the extra words. The following notice in order to receive insertion, must be written by the bereaved family, and must be accompanied by the full name of the deceased, the date of death, the date of burial, the name of the church, and the name of the minister. Correspondence relative to obituaries should be written on separate sheets and addressed to Graves & Moody, Memphis, Tenn.

T. E. R. Hunter was born on the waters of Cherokee, Washington county, Tennessee, February, the nineteenth, 1820, died March the thirteenth, 1888, aged fifty-nine years. He was married to Miss Jennie L. Brooks, September the fifteenth, 1857. She died June the second, 1884, leaving him with a son and daughter to mourn her loss. He was married the second time to Mrs. Mary Sexton of Virginia, with whom he lived happily until separated by death. It was with regret that he bade adieu to her with whom he had lived so affectionately for nearly three years.

At twelve years of age he professed religion, and at the age of fifteen joined the Baptist church, in which he lived an active and influential member. He was sick about three months before his death, during which he seemed to be very cheerful and hopeful of his recovery, but said, the will of the Lord be done. He said he enjoyed the presence of his Savior during his sickness, and his spiritual horizon was bright and clear. He retained his reason up to the time of his death.

He was one of the most efficient members of the Watauga Association, always encouraged every missionary enterprise by his word and means. He did a great deal of colportage work in the bounds of the Association, and distributed a vast amount of religious literature. He was an energetic Sunday-school worker and was chairman of the Sunday-school Convention of the Watauga Association. He wrote many interesting letters to the children of the South, which were published in THE BAPTIST, assisting Miss Nora Graves in her grand work of training the children for Christ. A so wrote for the Reflector many interesting articles. His aim was faithfulness in the service of God, which was maintained with steadfastness to the end of his pilgrimage. It may be truly said of him as of Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Blessed are the dead that die in the Lord." In the death of Bro. Hunter Watauga church has lost one of her most active members, the community one of its best citizens, the two children a kind and loving father, the wife an affectionate and devoted husband, May God's grace sustain the bereaved family.

Watauga, Tenn. KITZMILLER.

THE MINISTERS' FUND FOR 1888! \$55 50 still needed to close of session, June 1st. Relying on the generous aid of the readers of this paper, who are friends of ministerial education we have engaged to pay the board (\$12 50 each per month) of four, poor, pious and promising young ministers at our University at Jackson, Tenn. There is no investment that pays half so well as that invested in consecrated young ministers. We believe in prayer, and therefore we believe that God will put it into the hearts of the "choicest ones" of his children to help in this cause. The brother or sister who reads this doubtless intends to give something to this cause this year, and when we tell them that there will be \$50 needed to pay their board for this and three months to come, will not every friend, grateful for the opportunity send us a contribution?

RECEIPTS FOR MARCH. N C Dezier, Oregon 2 00.

RECEIPTS FOR APRIL. Throop, Central, S. C., 5 00; T A Jordan, Tenn., 5 00. Total 10 00.

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Mission Directory.

STATE MISSIONS. Rev J H Anderson, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. Rev W W Woodcock, Treasurer. Send all money for State Missions to him at Nashville, Tenn.

FOREIGN MISSIONS. Rev H A Tupper, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.

J M Senter, Trenton, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

ROMA MISSIONS. Rev I T Tihenor, DD Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga.

Rev O L Halley, Knoxville, Tenn. Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION. Funds for young ministers at the S W B University, should be sent to Prof. G W Jarman, Jackson Tenn.

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In answer to numerous inquiries for wholesale rates on Liberalism and The Name Christian we have decided to offer them as long as this notice stands at five dollars per hundred, delivered. We will deliver one hundred of each to one address for nine dollars. Now who will help us to use these small arms, so potent to the pulling down of strong holds? Every pastor needs one hundred each in his field of labor. Now is the time to order.

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They are full of suggestions which will be found exceedingly helpful; the habit of using apt and simple illustrations, and of repeating good anecdotes, besets a faculty and power which are of value. This volume is a treasure which a hundred pastors will find exceedingly convenient to draw upon.

VOLUME IV.

PULPIT PRAYERS BY EMINENT PASTORS. Crown 8vo. Cloth, 1.50. (Being the fourth volume.)

The British Quarterly says: "These prayers are fresh and strong; the ordinary rote of conventional forms are left, and the fresh thoughts of the living hearts are uttered. The excitement of devotional thoughts and sympathy must be great in the offering of such prayers, especially when, as here, spiritual intensity and devoutness are marked as characteristic advantages."

London Literary World: "Use aright this volume is likely to be of great service to ministers. It will show them how to put variety, freshness and literary beauty as well as spirituality of tone into their extemporaneous prayers."

VOLUME V.

ANECDOTES ILLUSTRATIVE OF NEW TESTAMENT TEXTS With 600 anecdotes. Crown 8vo, 400 pages. Cloth \$1 50. (Being the fifth volume.)

London Christian Leader says: "This is one of the most valuable books of anecdotes that we have ever seen. There is hardly one anecdote that is not of first-rate quality. They have been selected by one who has breadth and vigor of mind as well as keen spiritual insight; and some of the most effective illustrations of Scripture texts have a rich vein of humor of exquisite quality."

As an apt illustration often proves the nail which fastens the truth in the mind this volume will prove an admirable and valued aid not only to clergymen but to Sunday-school teachers and Christian workers generally. A book replete with incident and suggestion applicable to every occasion.

VOLUME VI.

EXPOSITORY SERMONS AND OUTLINES ON THE OLD TESTAMENT. Crown 8vo cloth, \$1 50. (Being the 6th volume.)

Rich in practical application these sermons will be an education and an inspiration to many.

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PLATFORM AND PULPIT AIDS. Consisting of Striking Speeches, Home Work, Foreign Missions, The Bible, Sunday-school, Temperance, and kindred subjects, with illustrative anecdotes from addresses. Crown 8vo. cloth \$1 50 (Being the 7th volume.)

Just the book to give to some overworked pastor who has many speeches to make with little time for study, and less money to spare for new books. We have here a collection of some of the best speeches of many of the great platform speakers of our time.

VOLUME VIII.

ANECDOTES ILLUSTRATIVE OF OLD TESTAMENT TEXTS. With over 500 illustrations and index of texts. Crown 8vo, cloth. (Being the 8th volume.)

It will be found invaluable to all preachers, teachers and public speakers, as placing at their command a vast storehouse of incidents with which to enforce and fasten an idea or point a moral.

Christian at Work.

OBITUARY OF ELDER JAMES GILBERT.

Expired on June the twenty-first, 1858, at his residence in Snodgrassville, Hancock county, Tennessee, Eld. James Gilbert, aged seventy-one years. The death of this venerable father in Christ, and able minister of the gospel, was immediately produced by inflammatory intestinal disease, but he had been drooping ever since the death of his beloved partner five and a half months ago, and had long suffered under a complication of maladies, chiefly induced by unremitting labors in the Master's cause.

He was one of the few remaining ancient pillars of the sanctuary among the Baptists of East Tennessee. He was born on Walker's Creek, Giles county, Virginia, he removed in early life to Lee county, Virginia, and in 1815 professed religion, and united with the Thompson's Settlement church. He was baptized by Eld. Andrew Baker, and was the last person save one, baptized by that devoted servant of God.

In view of the relation to each other it might truly be said the mantle of Elijah had fallen on Elisha. So father Baker seemed to think, for as he raised him from the water he exclaimed, "I have baptized a preacher," and so in the gracious dispensations of him who giveth gifts unto men for the edifying of his body, the church, and who sever lacketh a man to stand before him, one goeth and another cometh.

Father Gilbert was licensed to preach, July, 1822, and ordained Elder at Thompson's Settlement church June, 1823.

His first sermon was from Rev. vi. 17: "For the great day of his wrath is come, and who shall be able to stand?" And his last discourse, but a little before his death, was from Psalm xxxiv. 19: "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Thus he was a faithful witness unto death, and now delivered out of all afflictions, doubtless realizing how blessed that servant whom his Lord when he cometh findeth so doing.

About the year 1832 he removed to Mulberry Gap, East Tennessee, and besides his numerous labors elsewhere became instrumental in building up nearly all the churches of the Mulberry Gap Association, and was the chief agent in organizing that body, of which he was moderator up to 1853, when a part of the members went off in opposition to Missionary efforts. Eld. G. was assailed by that faction, and suffered much slander and persecution from them, and from other virulent sectarians, all of which he bore cheerfully for his Master's and the flock's sake, and toiled and watched valiantly in his Saviour's cause, both as evangelist and pastor, till 1853 when he became lastingly afflicted in health and gave up his pastoral charges, though he would preach as he could until a few weeks before his death.

In February, 1858, at the Snodgrassville church, one of his old charges, he performed a great work in a protracted meeting, seeming, if possible, more agonizingly anxious than ever for the salvation of his old neighbors and hearers.

At one period of the meeting when the other ministers were compelled to

be absent, father G. incurably afflicted as he was still pressed on night and day with the exercises, willing, nay eager, thus to spend, and be spent to the last breath in the great labor of saving love. And the good Lord who loveth to honor them who most honor him, gave a rich parting blessing to these efforts of the departing saint. They were the last rays of the setting orb, yet

"His star but shone again to rise and shine illustrious in perpetual skies."

Of Father Gilbert as a preacher, when in the vigor of his powers, the writer regrets that he had not personal knowledge. But his works and a multitude of renewed souls attest and praise him. As a speaker and as a man, he was ardent and earnest, yet meek and calm. His speech though plain, was always with grace, seasoned with salt. There was fire—holy fire in his eye, and in his heart, and much motion in his matter and manner. He was a true, God-made man, and not a mere man made to moulder. As a theologian he was in doctrine neither a Hard Shell nor Soft Shell, Iron Jacket nor Blue Jacket, high nor low, nor lopsided in any way, but a true gospel spiritualist.

In his firmly temperate spirit he continued to the last. A few hours before his departure, being asked by his son, Thomas, "How do you feel, father, in coming to death? Do you feel as a Baptist minister, that you have been advocating the true doctrine of the Bible?" He replied, "I know I have, I know I have." He then gave to his son T. his Bible, and said, "Take it, stand firm—preach calmly and plainly."

He met death in serene triumph with the air of a winner nearing the goal, and with the satisfaction which a wearied warrior feels his host. Never was it more truly and touchingly seen that—

"The chamber where the good man meets his fate is privileged beyond the common walk; Quite near the verge of Heaven."

He lived down, and out-lived on earth, and died universally respected in all the relations of life, serene and hallowedness to his name; his rest, yea, divinely re-creates, from his labors, and his works do follow him, for he baptized over two thousand converts to the faith as once and forever delivered to, and to be kept by the saints till that day when Master and servants, one and all, the greatest and the least, shall stand together in the everlasting glories of their lot and at the end of days, and shall see and possess and hold forever the retribution and restitution of all things with more than the present bloom, amid which the morning stars first sang together and all the sons of God shouted aloud for joy.

T. O.

To have good health medicine is necessary occasionally. As a family medicine we can recommend Dr. Bull's safe medicine, and advise all to have a package constantly on hand for case of necessity.

We request all mothers to stop using Laudanum for their babies, and use Dr. Bull's Baby Syrup, a safe medicine. It contains nothing injurious.

AN OPEN LETTER TO THE CENTURY COMPANY.

Dr. Sims:—I have read with close attention, in the Century for December, the article by Trist, entitled, "The Importance of Consolidation of the leading religious sects of the United States of America."

He argues wholly as a scientist, ignores God and the Bible. I consider the production unfriendly to the Christian religion, and feel very anxious to answer it from a Bible standpoint. I have not been a reader of the Century, and know not but it may be as unfriendly to the Bible as the article itself, in which case I could not expect you to admit a reply whose aim would be to weigh all its considerable points in the divine revelation.

I address you through THE BAPTIST to whose editor I refer you for my standing among the Baptists of the South. By request of the editor I am now contributing to his paper, for his thirty thousand readers, a serial of about one hundred columns, the drift and substance of which I should use in the reply, if you will admit it to your columns. As I receive all the periodicals I can use for my writing and do not take your tasteful magazine, and unless it is more friendly to the Bible than the article it has published, I should not only not want it, but should warn everybody against it.

I say as I do not take it, do me the favor to answer me through THE BAPTIST that no injustice may be done to your magazine. With every consideration of respect, let me subscribe myself, yours sincerely,

B. T. TAYLOR. Smithland, Ky., March 20, 1858.

A GREAT BATTLE.

Is continually going on in the human system. The demon of impure blood strives to gain victory over the constitution, to ruin health, to drag victims to the grave. A good reliable medicine like Hood's Sarsaparilla is the weapon with which to defend one's self, drive the desperate enemy from the field, and restore peace and bodily health for many years. Try this peculiar medicine.

This is taken from the Christian Index: "In the Baptist Quarterly Review Dr. Wilmarth characterizes infant baptism as a master piece of Satan's invention, since it subverted the spiritual constitution of the church." This may sound extreme or harsh. But look into the recent volume of "Twenty Sermons" by Dr. Phillips Brooks, the eloquent Episcopal divine of Boston. He paints in glowing colors the condition of the world if infant baptism, and his observance of the Lord's supper were universal. He represents the church as rightly including all classes and conditions of men among its members, because "their birth makes them so." He says, "I will not think of the Christian church as a selection out of humanity." He says again, "I must teach the world that it is the church." Does not this plead in favor of infant baptism? If the world is the church there is no church! And if infant baptism were observed by all, and carried out to its logical results, the world would be the church. Baptists, we imagine are hardly ready yet to "lay down all the bars," in the face of Dr. Brooks' utterances.

Dr. Kellogg's conclusions touching the future of the Jews as indicated by the prophecies.

1. Sooner or later the world will witness the reinstatement of the Jewish nation in the land of their fathers.

2. In connection with this restoration of the Jewish nation, the word of God solemnly forewarns us that we have to look for a day of tribulation and conanming judgment upon all the nations of all the world, such as rebellious man has never beheld. 3. The same prophetic word assures us that all the Jews in the coming tribulation shall not be utterly destroyed, yet for them also wrath and judgment is still reserved before their deliverance shall be fully consummated. 4. "Immediately after the tribulations of those days" shall be "distress of nations with perplexity," "and then shall appear the sign of the Son of Man in heaven." 5. Then, as the author holds, will come the day of promise, outpouring of the Spirit of grace and of supplications, and a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. 7. Following will be the conversion of Israel, the promised turning of the fount of the nations that shall escape the judgments of the last times unto the Lord their God.

In person tall, erect, slender, and with white hair and beard, alert in his movements, affable in speech and courteous in manner, Rev. Patrick Hughes Mell, D.D., stood in the front rank of Georgia Baptist ministers. He possessed a logical, acute and vigorous intellect, and preached with great power and perspicuity. Perhaps his influence in the State was exceeded by that of no other Baptist minister. He was born in Walthourville, Liberty county, Ga., July nineteenth, 1814. His father was a man of property, but by an unfortunate surety-ship lost all his fortune, when his son was thirteen years old, and shortly after died. His wife soon followed him to the grave; and thus P. H. Mell was, at the age of fourteen left a penniless orphan. A scanty wardrobe constituted all his worldly possession; a strong determination, nevertheless, to secure a good education and recover the social position lost by poverty, led his soul with resolution. Henceforth, his aim was to educate himself and thus become prepared for the battle of life. His first engagement was to teach a primary school in a log hut, with a dirt floor, when seventeen years of age.

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

Parents will get rest and the baby will be relieved from pain by using Dr. Bull's Baby Syrup, a harmless and reliable remedy. Price 25 cents.

NINETY-NINE DEGREES BELOW ZERO.

If it were half as cold as that, a man with rheumatism would feel much worse than usual. Rheumatism defies ordinary remedies. But it yields to the power of Perfected Oxygen, the vitality which is accomplishing such wonders. Want to know about Perfected Oxygen? Write to Walter O. Browning, M. D., 1335 Arch street, Philadelphia, Pa. He sends full particulars free of charge.

THIS AND THAT.

If your enemy speaks ill of you, live in such a manner that none will be able to do so.

Prof. Drummond is talked of for president of Princeton College. We say, never, if they once read his book, "For sick headaches, female troubles, neuralgic pains in the head, take Dr. J. H. McLean's Liver and Kidney Pills, 25 cents a vial."

Teacher: "Tell me, Thomas, how many voyages around the world did Captain Cook make?" Thomas: "Three." Teacher: "Correct. And on which of these voyages was he killed?"

"I cannot praise Hood's Sarsaparilla half enough," says a mother whose son, almost blind with scrofula, was cured by this medicine.

"Will you believe you said you were a saloon-keeper?" "Yes, sir." "Do you know the prisoner at the bar?" "Well, that depends. When he has the money about 'im, I do; but when he wants me to put it on the slate, I don't."

COUGHS AND COLDS COME uninvited, but you can quickly get rid of these with a few doses of Dr. J. H. McLean's Tar Wine Lung Balm. 25 cents a bottle.

The Chicago Baptist Social Union is raising a fund of one thousand dollars with which to support a Bohemian mission in that city this year.

Our druggists keep for sale Hall's Vegetable Sclian Hair Restorer, the best preparation ever made for restoring the vitality and color of the hair.

The Religious Herald states that twenty-eight thousand of the thirty-seven thousand members added to the New York Baptist churches in the past eight years came from the Sunday-school.

COUGHS AND COLDS COME uninvited, but you can quickly get rid of these with a few doses of Dr. J. H. McLean's Tar Wine Lung Balm. 25 cents a bottle.

Are not the Jews going back to Jerusalem? It looks so. Jerusalem now counts 35,000 inhabitants of whom 20,000 are Jews, 5,000 Mohammedans, and about 7,500 Christians. Of the latter 4,000 are Greek Catholics, 2,100 Roman Catholics, 850 Protestants, English and German, and 450 Armenians, Copts, etc.

NO MORPHIA NO OPIUM in Dr. J. H. McLean's Tar Wine Lung Balm. It is prompt, safe, and sure, will cure a bad cough or throat trouble quicker than any other medicine, only 25 cents a bottle.

We fear that our English brethren are going to have trouble. The Council of the Baptist Union while accepting Mr. Spurgeon's resignation, passed resolutions of condemnation. Mr. Spurgeon's friends, dissatisfied with this utterance, have appealed from the Council to the Assembly of the Baptist Union, whose meeting occurs in April. Both sides are preparing for the meeting and there will be some painful friction, without doubt the old Union will be re-organized, or a new one will be formed.

THE BAPTIST.

Some one writes to the Christian Union: "I want a short concise work on baptism; something that will refute the Baptist theory thereof."

The Union replies: "There used to be such works, but the world has moved and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority the Baptists have the best of the argument." Does the Christian Union take the ground that the church has the right to change Christ's ordinances? Or does it propose to give that right to Christian conscience whatever that high sounding term may mean? We warn the Union that if it comes to the point of choosing between the Bible and the authority of either church or conscience, no matter with how large capital C either of these abstract notions is spelled, the great body of godly Pedobaptists in this country will stand by the Bible.

Children raised by careful parents are taught how to place the knife and fork, not to take too much on the plate, etc. I wonder if any parent has forgotten to teach the child to be agreeable at the table. Never tell anything disagreeable at the table. When the bell is rung and the blessing said, have your offering ready. Let it be a bit of bright speech, a word that will start good cheer. Do not fear that it will be passed around—nobody will say, "No, I thank you," but all show you that your bit is well received by the answer of a merry laugh, a cheerful speech. Silence may not always be golden, especially if a cloud is hanging over the hearts of those eating no side you, and you may dissipate it. You say, "It is hard to be cheerful when everybody else is sober." It is safe to try it anyway. A sunny presence is in truth, a welcome figure anywhere; but the best place to cultivate the art is at home.

TABLE MANNERS.

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MOTHER'S FRIEND.

LESSENS THE PAIN AND DIMINISHES THE DANGER TO LIFE OF MOTHER AND CHILD. IS A LINIMENT PERFECTLY HARMLESS AND SHOULD BE USED A FEW MONTHS BEFORE CONFINEMENT. SEND FOR BOOK TO MOTHERS. BRADFORD REGULATOR CO. ATLANTA, GA.

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Ayer's Cherry Pectoral, for Colds and Coughs, pronounce it the best medicine they ever tried, and determine never to do without it. In Croup, Whooping Cough, and Sore Throat, this preparation gives immediate relief.

"I had pneumonia in 1835 and afterwards a severe cough. By the use of one bottle of Ayer's Cherry Pectoral I was relieved and much benefited."—D. B. Linn, Daggett's Mills, Pa.

"After an extensive practice of nearly one third of a century, Ayer's Cherry Pectoral is my cure for recent colds and coughs. I prescribe it, and believe it to be the very best expectorant now offered to the people."—Dr. J. C. Lewis, Druggist, West Bridgewater, Pa.

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