VARIOUS ITEMS.

Rev. M. S. Kirkland of Hernando, Miss., has removed to Morrillton, Ark.

The West Point, Miss., Baptists have secured nearly enough money to rebuild their burnt house of worship.

Mr. Spurgeon says: "The most sectarian of all sects are those which boast that they are not sects."

Miss Elva Hailey, the accomplished sister of Rev. O. L. Hailey, was recently married to Rev. W. K. Bryant of Tennessee.

The Grenada, Miss., Baptist church is going to build a handsome new house of worship. They have secured among themselves six thousaod dollars of the eight thousand dollars needed to pay for the building.

The Columbus, Miss., church dismissed seventy members by letter last year, including some of its best contributors, but the church is determined that its missionary standard shall not be lowered.

Dr. O. F. Gregory of Baltimore writes us that the rate to the Southern Baptist Convention, at Richmond, Va., May 11, will be full fare going, and one-third fare returning on the certificate plan, which will be more definitely announced later.

The Lord alleged that the false teachers of his ancient people had "caused them to stumble in their ways from the ancient paths, to walk in by-paths, in a way not cast up." Jer. xviii. 5, C. and R. V. In the straight road of Scripture precept and of Christ's example we are safe. The danger begins when our feet turn to compromise paths between the church and the world.—*Index.* This is old Landmarkism, no less, and no otherwise. We plead for nothing but that the divinely appointed guardians of the faith Christ delivered to them, may not by the teachings and examples of liberal teachers be caused to stumble from the ancient paths, walk in by-paths, in ways not cast up. In doing this, our work, we do not expect to be treated any better than the prophets who were before us.

Rev. L. D. Potter of Hartford, Conn., recently left the Baptists and joined the Congregationalists on a much larger salary. He was expected to give a reason for his change satisfactory to his old and new friends, so before the Council of Installation in his new charge, he tells the story, and—who, who would have thought it? It is the same reason that took Alexander Campbell out from the Baptists. Mr. Potter says, "I could not believe our Master would put at the door of his kingdom, a rite which the feeble, the aged and the infirm could not manifestly" obey. He therefore chooses sprinkling, so that these clinics can get into the kingdom of Christ. We are free to say that all who believe in salvation by "rites" have no proper place in Baptist churches, much less as pastors of Baptist churches. With all our heart, we say to all such, farewell.

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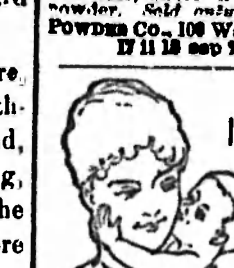

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PROHIBITION.

Massachusetts' drink bill last year was $37,000,000.

At an election on the liquor question in Van Buren county, Mich., held two weeks ago, seventy-six per cent of the votes cast were for prohibition.

The decision of the Supreme Court on prohibition, has already done more to help enforce the law in Iowa, than a State constabulary with ten thousand bayonets could do in a year.—*N. Y. Mail and Express.*

"There are fifty five empty county jails in the State of Iowa already." It is supposed that the saloon-keepers omit to mention this when berating prohibition in that State.—*Chicago Inter Ocean.*

In a recent speech at Carnarvon, Ireland, Sir George Trevelyan said there had been no public house on his estate for thirty years. Among his tenants there is no pauperism and absolutely no discontent.

Two workingmen were talking about a comrade who had lately "got into trouble," as the saying is. "He oughtn't to say he was led into it," said one, "he *lent* himself to it." Instead of a man being overtaken by his sin of drunkenness, he overtakes it, will hunt for a saloon so soon as he goes into a town.

The saloon-keepers in Philadelphia have trouble in obtaining bondsmen to enable them to take out a license. The late law puts the license at five hundred dollars, and the surety must give two thousand dollars bond for the payment of all fines, penalties, or damages that may be levied upon the dealer for any violations of the law, and besides that he must live in the ward where the saloon is located. This makes it troublesome to take out a license.

Considerable stir has been caused in Chicago by the fact leaking out that the Keeley Brewing Company had instructed its brokers so buy no barley grown in or shipped from the States of Iowa or Kansas. The instructions to the broker read as follows: "When purchasing barley for our account you must have a guarantee from the seller that the barley was not grown in either of the States of Iowa or Kansas, or shipped from any town in either of those States." This is helpless rage. The brewers do not control the barley market of America. If they load up with barley from other States than Kansas and Iowa, they will not affect the price, but simply change their market by going far for what they might buy near by.

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

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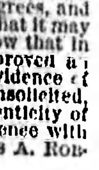

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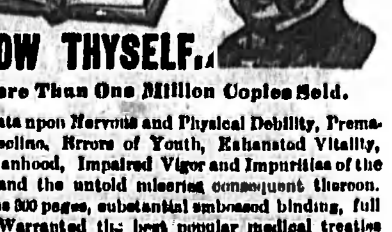

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THE BAPTIST.

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

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OUR PULPIT.

THE THREE WINESSES AND THEIR AGREEMENT.

BY W. R. ROTHWELL, D. D.

"For there are three that bear witness; the Spirit, and the water, and the blood, and the three agree in one."—J hn v. 8.

IT IS HERE DECLARED that there are three witnesses and that they agree in what they witness. In determining who these witnesses are, and what is their concurrent testimony, we must obviously look to the connection of thought as well as to the names by which the witnesses are introduced. The context is substantially as follows: It is the commandment of God that he who loves God love his brother also. The believer in Jesus Christ is born of God and filial and fraternal love go together. The keeping of God's commandments is the evidence that we love him. To the believer this is not grievous because of his divinely renewed nature as a child of God, for whatsoever is born of God overcometh the world. Such overcome by faith, for "who is he that overcometh the world but he that believeth that *Jesus is the Son of God*? This is he that came by water and blood, Jesus Christ, not by the water only, but by the water and by the blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear witness; the Spirit and the water and the blood, and the three agree in one." Following the text in immediate connection we read that the testimony given is the "witness of God which he hath testified of his Son," that he that believeth on the Son of God hath the witness in himself, and the witness is that God hath given to us eternal life and this life is in his Son. "He that hath the Son hath the life."

The introductory particle, "for," implies that the facts stated just before were the occasion of the statement made in the text. Two of these facts, viz: that Jesus Christ came by the water and by the blood are referred to as past events. The meaning in the light of gospel history, clearly is, that Jesus was manifested the Son of God in his baptism at the beginning of his public ministry and in his sacrificial death near its close, and that these two events are closely related. His baptism prophetically symbolized his atoning death. He not only came into his ministry of teaching and working as the declared Son of God in his baptism, but was made manifest in shedding of his blood for the sins of men. The witness of the Spirit in this connection was not only coetaneous with the water and the blood, that is, his baptism and crucifixion, but continued in the times of the the writer, the apostle John, and must refer to the extraordinary work of the Holy Spirit from his descent upon Jesus at his baptism in Jordan to the ceasing of miracles.

But now in the text, v. 8, the three witnesses, the Spirit and the water and the blood, which are so closely related to the coming by water and by blood and by the witness of the Spirit, are introduced in the present tense and in language that implies the continuance of their witnessing. Their continuance as witnesses is further declared in the immediate connection following, viz: that, God, in them, is witnessing concerning his Son, that he hath given to us eternal life in his Son, and he that believeth on the Son hath the life and the witness in himself.

THE WITNESSING OF THE SPIRIT.

Much that is written in the Old Testament is declared in the New to be the testimony of the Spirit. "To Christ gave all the prophets witness," but they spoke "as they were moved by the Holy Spirit." But the witness of the Spirit as referred to in the text, begins with his descent upon Jesus at his initiation into his public ministry when the Father announced, "This is my well beloved Son," and the Holy Spirit visibly descended upon him and abode with him. On the day of pentecost he was made manifest as He that should convince the world of sin, because they believed not on Jesus, of righteousness because he went to the Father, and of judgment because the Prince of this world is judged. Jesus expressly said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, he shall testify (witness) of me. And ye shall bear witness."

We trace back the prevalence of Christianity to the supernatural manifestation of the the Spirit of God bearing witness to the divinity of Jesus Christ. Certain modes of witnessing, as by miracles and extraordinary gifts of the Spirit were temporary, but his active witnessing of Jesus, and salvation for lost sinners through him, was to continue to the second coming of the Lord He witnesses through the word of God, read or interpreted, through the gospel preached, through the inner work of regeneration, through the ordinances, the church, the life and work of believers in Christ. He even bears witness of Jesus, the Son of God, and his atonement and eternal life through faith in him, so that the gospel dispensation is declared to be "the ministration of the Spirit." In them that believe it is written, "The Spirit itself beareth witness with our spirit that we are children of God."

THE WITNESSING OF THE WATER.

We have already noticed the context that Jesus came by water, and that thereby is meant, that in his baptism, at the beginning of his public life as the Christ, he was manifested the Son of God. "And Jesus when he was baptized went up straightway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God, descending like a dove, and lighting upon him, and lo a voice from heaven saying, This is my beloved Son in whom I am well pleased." Matt. iii. 16-17. "But that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove and it abode upon him. And I knew him not, but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and abiding on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." Thus Jesus "came by the water." When it is said Jesus came by the water, his own baptism, which he received at the hands of John the Baptist, is meant, but he submitted to it as a divine institution, with a divine meaning expressed in it, and after the facts it symbolized were accomplished, ere his ascension, he ordained that believers' baptism should be an abiding ordinance in his church to the end of time. It is this ordinance then that is that continuing witness of the text called "the water."

The water, i. e., baptism of the believer, bears witness to the divinity of our Lord Jesus and his equality with the Father, "Baptising them in the name of the Father and of the Son and of the Holy Spirit," and in no less degree does it witness of the real humanity of our Lord that was buried and rose again. It testifies that the atoning death of Jesus, through faith in him, washes away our sins. It bears witness to the oneness of the believer with Christ in his death, burial and resurrection. "Buried with Christ in baptism wherein also ye are risen with him." Col. ii. 12. "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. vi. 4.

Baptism, or "the water," also bears an important witness to the believing subject. As an act of obedience and decision of purpose it both declares and strengthens his faith. It brings him into new promises and privileges, into closer intimacy with the Lord Jesus and his people. As the significant profession of the believers' faith in Christ and him crucified and risen it bears witness to all who behold its administration. It testifies to the most vital facts of the gospel. No wonder the people of Madrid exclaimed when they first beheld this ordinance administered by the Baptist missionary, Knapp, "We see it, we see it." It is not a good thing to put off baptizing to the close of a long meeting. The testimony of this witness can never hinder, but must always favor the work of Christ.

THE WITNESSING OF THE BLOOD.

From the context we have seen that Jesus came not by the water only, but by the water and by the blood, that is his sacrificial death for the sins of men. So had Moses and the prophets indicated his coming. So said Jesus when risen, "Thus it is written, and thus it behooved Christ to suffer and rise again, that repentance and remission of sins should be preached in his name." The great theme of the epistles is to unfold the wondrous efficacy of the death of Christ, the blood that cleanseth from all sin. On the evening before his death for us, and at the very time of his preparation for it, he instituted the Lord's supper to be observed in his church till he come again. It should be a continual remembrance or witness of him and his love and the efficacy of his sufferings. "My body, which is broken for you. This do in remembrance of me. This cup is the new covenant in my blood. This do as oft as ye drink it in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." The Lord's supper, then, observed publicly by believers, in the church, bears its precious witness of Jesus and of life through his death for us. It bears witness, too, of him as the risen Lord "till he come."

THE AGREEMENT OF THE WITNESSES.

Such are the three witnesses, the Sprit and the water and the blood, and the three agree in one.

The exposition of the text has already made this agreement manifest. The Spirit, the water and the blood agree in bearing witness to the divine person of Jesus as the Son of God, and with equal clearness to his real humanity. They bear concurring witness that Christ died for our sins, was buried, and rose again, that the eternal life God has given us is in his Son, and that all who believe in Christ have that life. That Christ is God, that Christ died for our sins, that he lives evermore to save us, that we have eternal life through faith in him that loved us and gave himself for us; the Spirit witnesses, the believer's baptism witnesses, and the Lord's supper witnesses. To the newborn soul now believing in Jesus, the Spirit witnesses he hath died to sin and is alive to God, the Lord's supper as he partakes of it bears the same testimony. As to the fundamental facts of the gospel, as well as the experience of the believer in his regeneration and new life in Christ, the three witnesses agree in one. These three witnesses agree in one in the church of the New Testament. They agree in one in the Baptist churches of today. For preserving the baptism of the New Testament in its form, in its order, and in its design, and refusing church communion with those who submitted to its perversion from the New Testament form, order, or design, our Baptist fathers suffered through the ages.

This fidelity to Christ is no less called for now than formerly. But, thank God, there is light ahead. Truth is mighty and it will prevail. The Lord liveth, and his witnesses will live, and they shall yet be gloriously vindicated. Lives there a Baptist that is ashamed to assert and to contend for the agreement of the three witnesses in one? Let us rejoice rather that we are accounted worthy to suffer for the truth if yet it involve suffering. "For there are three witnesses; the Spirit and the water and the blood, and the three agree in one."

CONDITIONAL IMMORTALITY.

A REVIEW OF

"The Unspeakable Gift," "The Life Everlasting," "Theological Trilemma." By Rev. J. H. Pettingell, D.D.

A. J. FROST, D.D., SAN BERNARDINO, CAL.

CHAPTER X.

LET us next notice the author's Soteriology. We shall find it quite as defective as his Anthropology and his Psychology. His theory of salvation is that of eternal existence rather than a certain state of existence.

"The Unspeakable Gift," and "The Life Everlasting," titles of his principle works, are in Mr. P's estimation terms descriptive of endless duration rather than eternal conformity to Christ.

The author's doctrine of salvation is constructed with reference to conditional immortality, in other words his soteriology is made to harmonize with his eschatology. One of his writings is upon "Eternal Life only in Christ," a proposition which no Christian writer has ever denied. By eternal life however, he means eternal existence, and by eternal death, eternal non-existence.

Statement 19. "He that believeth not God, hath made him a liar, because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life. He that hath not the Son hath not the Life." (1 John v. 10-12. R. V. ver.)

Comment. This passage is quoted or referred to scores of times by Mr. P. with the assumption that it belongs exclusively to the Annihilationists. The question to be settled first of all is the meaning "Eternal Life." But since the word eternal has no moral nor spiritual significance it is evident that we must first learn the import of the term life. Eternal refers to the duration and not to the nature of the life in this and other passages of Scripture.

What then is the nature of that life which is the eternal inheritance of the saints?

The etymology of the word gives us no light. Science stands baffled before this question. We must determine its meaning solely by its use in the Scriptures and in the common language of the people.

We have already seen in our review of the author's anthropology, that life is a certain state of existence. It is not an entity but a condition of an entity, not a substance but the state of a substance.

Vegetable life, animal life, social and intellectual life, are certain states of existence, in which the object of existence is realized.

Moral and spiritual life are also certain states of existence. Let us now consult the sacred oracles for confirmation of this statement.

Do they represent spiritual life and spiritual death as opposite states of existence? Or do they regard them as equivalent to existence and non-existence?

If spiritual life is existence, and spiritual death is non existence, then those who are dead in trespasses and in sins are non-existent, and those who have passed from death unto life are the only persons in existence!!

Mr Pettingell having already conceded that physical life and death are opposite states of existence, our purpose now is to make him admit that spiritual life and death are also opposite states of existence. The following Scriptures abundantly sustain this proposition. 1 Tim. v. 6: "But she that liveth in pleasure is dead while she liveth." Here are two states of existence in the same person at the same time, physical life and spiritual death. The woman though spiritually dead was not extinct, and if spiritual death is not extinction of being in this world, how can it be such in the future state?

Matt. viii. 22: "Follow thou me and let the dead bury their dead." The Savior does not say let the physical dead bury the physical dead, nor let the non-existent bury the non-existent, but let the spiritually dead bury the physically dead.

Rev. iii. 1: "I know thy works, that thou hast a name that thou livest and art dead." The term dead describes the spiritual condition of the church in Sardis. The members had not ceased to exist, but their faith and works were destitute of spiritual power and activity.

Eph. ii. 1: "And you hath he quickened who were dead in trespasses and in sins."

This passage shows that by the quickening power of God's Spirit souls may pass from one spiritual state to another.

Those who were dead in sins were not extinct, nor will those who remain dead in trespasses and sins become extinct.

Col. ii. 13: "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Here opposite spiritual states are named and the cause of transition from one to the other distinctly expressed.

Eph. v. 14: "Awake thou that sleepest, and arise from the dead and Christ shall give thee light." Men by nature are in a state of sleep or spiritual death, and they are commanded to awake from this sleep and arise from this death, and Christ shall give them light. These souls are said to pass from one spiritual state to another.

Rom. vi. 13, "Neither yield ye your members as instruments of unrighteousnoss unto sin but yield yourselves unto God as those that are alive from the dead," implies two states of spiritual existence, and holy obedience is the proof of having passed from one to the other moral condition.

Rom. viii. 6: "For to be carnally minded is death, but to be spiritually minded is life and peace." This passage is descriptive of the terms life and death.

A certain state of the mind is called death, and the opposite state is called life.

The apostle does not say that the carnal mind shall result in death after the judgment.

"To be carnally minded is death;" nor does he say that the spiritually minded shall have life and peace "but to be spiritually minded is life and peace,"

Annihilationists often treat these passages of Scripture proleptically as referring to the future state of the righteous and the wicked, but they all refer to the present state of existence and are descriptive of present spiritual conditions.

We have thus far seen that all life and death in this world are certain opposite states of existence. Mr. Pettingell admits that physical life and death are such, and the Scriptures quoted above demonstrate that spiritual life and death are such. If they are states of existence, they cannot be existence and non-existence.

We now pass to inquire if eternal life and death are eternal states of existence, or do these terms mean eternal existence and non-existence.

John xvii. 3: "And this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent."

We have here an actual definition of eternal life, viz., a knowledge of God and Jesus Christ. "But he that loveth not knoweth not God, for God is love." 1 John iv. 8.

To love God and Jesus Christ is to know God and Jesus Christ, and this is eternal life.

Having found a definition of eternal life, by eliminating the word eternal we have a definition of spiritual life, viz., the knowledge of God in the mind and the love of God in the heart. The word eternal simply declares the duration of that life. This spiritual life is not eternal in the nature of things, it is such by God's sovereignty and not by any inherent necessity. God could terminate the life and existence of every saint and angel if he saw fit.

Since this life is not eternal in the nature of things, the word eternal has nothing to do with the nature of that life. The nature of that life consists in the knowledge and love of the true God and Jesus Christ whom he has sent. In other words spiritual life is that state of the mind and heart which knows and loves God. Spiritual life is not therefore a substance, but the condition of a substance or the immaterial part of man. It is not an entity but the state of an entity or soul of man in its relation to God and Christ.

Annihilationists endeavor to break the force of this passage by saying that the knowledge of God and Jesus Christ is the way or means of life eternal; "that they might know thee the only true God."

But we have abundant evidence to show—

1. That eternal life does not consist in what a man might know, but in what he does know of God and Christ.

2. Eternal life does not refer to the knowledge and love of God in the future state merely, but it comprehends a present spiritual condition that shall never end.

We propose now to show from other texts that this peculiar form of expression signifies that wherein a thing consists, and thus prove that spiritual life consists of the knowledge and love of God and Christ. Thus John vi. 29: "This is the work of God that ye (might) believe on him whom he hath sent," etc. To do the work of God consists in believing on Christ. John iv. 34: "Jesus saith unto them, my meat is to do (literally

that I might do) the will of him that sent me," i.e., my meat consists in doing, etc. 1 John iii. 11; "This is the message that ye heard from the beginning, that ye should love one another." The message consists in the command to love one another.

1 John iii. 23: "And this is his commandment, that we should believe on the name of his Son Jesus Christ." His commandment consists in the requirement that we believe.

2 John i. 6: "And this is love, that we should walk after his commandments."

Love practically consists in thus walking. John vi. 39: "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing." The Father's will is that "I should lose nothing." It consists in this purpose.

All these passages having the same Greek construction throw a flood of light on John xvii. 3: "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." Not this is the way or means of life eternal, but eternal life consists in knowing the only true God and Jesus Christ. Faith is the means of knowing God and hence it is the instrumental means of eternal life. Faith lies at the foundation of all knowledge, it is our first duty to believe on God and then the gift of eternal life or a knowledge of God and Christ is bestowed.

Thus life eternal is a state or condition of the soul and has no relation whatever to its existence or its non-existence. The moral law, the sum of all perfection, is simply a state of the mind, or heart or soul. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself." Matt. xxii. 37-39.

There is nothing said about existence or non-existence, (except by implication.) The life of the saints and angels consists in a condition of mind, and head, and soul. It is their life to love and to love is to live. The only definition of Eternal Life given by Mr. Pettingell, is Eternal Life, by which he means eternal existence. Suppose Satan were to exist in hell as long as the saints and angels are to exist, would Satan thereby have eternal life? By no means, eternal existence differs from eternal life by infinity. Existence as such is a negative idea, an abstract, colorless conception. It is neither a blessing nor a curse. Life is a positive idea, a concrete conception, a blessing. All forms of life of which we have any knowledge are states of existence. Physical life and death, spiritual life and death, eternal life and death, are opposite states of existence, and thus they can never mean existence and non-existence. For still further light upon the author's soteriology note the following.

(TO BE CONTINUED.)

SOME LITTLE THINGS, AND WHAT THEY TEACH.

FROM LITTLE things we learn three lessons, (1), God's hatred for little sins, (2), his jealousy for his word, (3), his abhorrence for substitution. God has shown us his hatred for what we call little sins by the way he has classed them in his word. He has placed them right along with those sins men consider the blackest crimes, and has said that the unbeliever, that upright, moral man, who does not believe in Christ, shall be cast into the lake of fire with the blackest characters. In Gal. v. 19-21, all manner of sins are mentioned, commencing with that black crime, adultry, and ending with that little innocent (?) sin, dancing, and such like; then is added one sentence of condemnation for all, that is, "I tell you that they that do such things shall not inherit the kingdom of God." And thus God teaches that he equally hates all kinds of sin.

But God has shown his hatred of little sins more forcibly by some examples given in his word. He commanded the Israelites to keep the Sabbath day holy, and one man was found picking up some sticks on the Sabbath, and for it, God had him put to death. God forbade any one offering sacrifices or burning incense but the priests., and Uzziah, the king, presuming to burn incence before God, was immediately covered with leprosy. And because Saul failed to obey the Lord's command and destroy the Amalekites and all that they had, but saved the king and kept the best of the cattle, God rejected him as king. Oh, how forcibly these seeming little transgressions, followed by such severe punishments, impress upon us God's hatred for sin, and the necessity of strict obedience.

Second, let us notice God's jealousy for his word. He is offended if one word is changed, added to, or taken from, and so great does he consider this, to many seeming little sin, that he has had it written, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." He is also offended, if even a Christian violates or fails to observe one of his least commandments, and so great does he consider the offense, that he has had it written, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Yet a great many professed Christians talk of non-essentials, and say it does not make any difference whether we do all his commandments or not, that if we love God and trust him for salvation that is all that is necessary. Remember, dear Christian, that God is a jealous God. Obedience to all the commandments is not necessary to our salvation, but obedience to every command is essential to God's glory, or he would not demand such complete obedience, and is also essential to our development in the Christian life, and to our position in the kingdom, or Christ would not have said, if we violate the least commandment, and teach men so, we shall be called the least in the kingdom of heaven. Let me say right here, that every sensible man who leaves undone one command of God, by his example at least, teaches that strict obedience is not necessary.

Now, let us notice in the third place God's hatred for substitution. In this part we can't help taking one grand example to learn our lesson. God taught his abhorrence for substitution of men's ways for his ways when he told Moses to build the tabernacle, for he said, "See that thou makest all things according to the pattern shown thee on the mount." He would have none of man's plans whatever. He would teach them that to change in the least would declare that man could improve Jehovah's plan. But leaving this grand object, which teaches our lesson so forcibly, we turn again to little things.

God has shown his perfect hatred for substitution by having it written, "In vain they do worship me, teaching for doctrine the commandments of men." Matt. xv. 9. Here we are taught plainly that nothing but obedience to the commands of God will be in the least rewarded. To substitute man's teaching for God's, is to say God's way and word can be improved by man. No wonder he hates such presumption. Yet many quote "the teaching of the fathers," and the words of men, instead of the teachings and words of God.

Just one more instance that shows how God hates substitution. When the children of Israel cried for water, God told Moses to speak to the rock and water should flow out for the people, but Moses thought he could mend the plan a little, and instead of speaking, he substituted striking. The water came, the people drank, but Moses, for this small substitution, bore the frown of an offended God, and for such a little substitution was compelled to die out of Canaan. Oh, how God hates substitution. God taught us a lesson about substitution when he gave his Son for us, and that was that the substitution must be better than the thing itself, Christ being perfect could be a substitute for imperfect man. So when we substitute man's ways for God's way, we say God's way is imperfect and needs to be improved. What an insult to God. Alas, how many there are now practicing a substitution of man for the commandments of God, Christian communion, for church communion, pope, bishop, elder, preacher, and church rule for church government, sprinkling and pouring for baptism, infant sprinkling for believers' baptism. Since God so hates substitution, and is so jealous for his word, what will be his punishment of such?

From the lessons we have learned about God's hatred for little sins and for acts of substitution, let us take warning, and be obedient, even unto death, knowing it is vain to undertake to worship God with man's commandments, knowing also that God will call us the least in his kingdom if we by omission, or commission, break one of his least commandments. Behold what important lessons these little things teach. E. L. W.

DR. GRAVES IN HOPKINSVILLE.

DEAR BRO. MOODY:—Will you give me the space to tell of the visit of Dr. Graves to the church at this place? He came by invitation from the pastor and deacons, arriving here on the morning of March thirtieth. He was met by Prof. J. W. Rust and Deacon W. L. Trice, and conducted to the hospitable home of the latter, by whom he was entertained during his stay. Every day his room at Deacon Trice's was frequented by old friends and new ones, who desired to converse with and shake the hand of "the old man eloquent." There has seldom been experienced a season of sweeter communion among Christians, and Deacon Trice was one of the happiest. The conversations were mostly confined to great doctrines of grace, and our visitor would talk most affectionately about the Savior. After the evening services Dr. Graves would be surrounded by his friends for a few minutes of conversation. Some of these had known him in years gone by, when in strength and vigor he was the peer of any man in the Southern pulpit. Some bore the affection inherited from departed parents, some were drawn to him by the "sweet magnetism" of his discourses, but they all came gladly to express a warm regard for the old man who was so nobly giving his declining years to his Master's service.

Dr. Graves began his Chair Talks on Salvation Sunday morning. His theme was, The Glory and Greatness of Salvation. There were not many dry eyes in the house when he closed. Sunday night the talk was on, Heaven, Where is it? Monday night, How to get this Great Salvation," Tuesday night, Can we Know That we Are Saved? Wednesday night, Can we Forfeit or Lose It? There was so much sweetness and kindness and spirituality in his discourses that the large congregations were drawn to him with almost fatherly affection, and the argument was so persuasive, so clear and convincing, that it needed no vindication after being heard. At the close of the talk Wednesday night, Pastor J. N. Prestridge expressed to Dr. Graves in warm words the gratitude of the church and community, referring impressively to the great work he had accomplished during his life. Prof. Rust then suggested that the parting hand be extended, and, while singing, "Blest be the tie that binds," the audience came forward without respect to denominational lines to bid Dr. Graves an affectional farewell. Such a service as this is rarely seen, so genuine, so affectionate, so spiritual.

Dr. Graves made a grand impression on our community. Those who knew him before are rejoiced to have renewed their friendship; those who met him for the first time love him with a love that only such a meeting can engender. We all to a man say, God bless him and his forever. Respectfully, J. O. Rowe.

Hopkinsville, Ky., April, 6, 1888.

UNITY IN DIVERSITY.

BY R. T. TAYLOR, SMITHLAND, KY.

NO. V.

WITH THE LAST paper I dismissed the consideration of the difficulties to accepting the Bible church basis for the sake of brevity, but to brevity we must not sacrifice too much. A sixth and more formidable difficulty than any considered is the Devil's direct influence. While he much uses the madiate influence of others, he uses a personal power which is very great. Jesus tells that "when the unclean spirit is gone out of a man, he walketh through dry places, seeking rest," etc The Devil, for a sufficient motive, can, and does, go out of man, when he is not cast out, as he always is in regeneration. When he goes out the man feels about the same as if he was cast out, and generally takes the change of his feeling as evidence of regeneration and professes conversion. The world and the brotherhood are easily deceived for the time, and the man passes for a Christian. Such a work is germain to the Devil's purposes, which are (1) to make sinners believe that Christ has lost a soul. He well knows that no soul who believes that will trust him. (2) He thus builds up schisms, for the unregenerate care as little as they know about spiritual things. When Satan finds any of his dupes trembling under a sense of guilt and exposure, he can soon drive a bargain with them, that if they will aid his cherished work of schism, he will immediately cease to annoy them, or go out of them. With feelings as much as ever unreconciled to God, to his truth and to his church, they are happy in the persuasion that their owo will is now to be God's law in their future treatment. Their standard of duty is no higher than *does my conduct satisfy me?* If my conscience is easy, God ought to be satisfied These cases may be called abortions instead of conversions, and they are legion in modern revivals. I once knew over one hundred and fifty conversions reported for one meeting, and when their six months' probation ended, only six accepted permanent membership. Such scruple not to pronounce one church as good as another, and not a few declare no church at all as good as any. Such treat baptism, which Jesus said is essential to the fulfillment of all righteousness, and in reject Ing which the Scribes and Pharisees rejected the counsel of God, with pious (?) indifference, or rather with heaven-daring contempt. Such unspeakably prefer a sect originated, indoctrinated and ordinanced by man to the true church, and give their names, numbers, wealth and influence to keep up schisms in the religious world. Now, this is Satan's work. Some Christians are among them and co-operate in their work. And how hard to leave them even when convinced of the duty!

(TO BE CONTINUED.)

PROHIBITION THE SAFETY OF THE PEOPLE.

BY JOBE HARRAL.

EVERY GREAT reform that was ever begun has been opposed by Satan and his followers with all the power and ingenuity that they could command, and all the hate that utter depravity could stir into active life and exercise in the unrenewed heart, and when he fails to succeed by force, Satan never fails to connect with it some mad scheme that he think will render the reform odious and neutralize its force, for he knows that we would cast from us the most tempting and harmless fruit if we knew that there was a deadly serpent coiled in it. There is no other evidence needed, that a thing is right in itself, than the opposition of the vicious and the bad affords, and in proportion to the moral grandeur of the movement, and the measure of good to men, is marked the measure and fierceness of the opposition and wrath of Satan and his friends. All the temperance movements and organizations did some good, no doubt, but Satan and liquor men cared little for them as long as legislatures licensed the sale of whiskey, and thereby encouraged saloons to multiply, well knowing that while the temptation stood protected by law, thousands would fall, and thousands of drunkards be made every year. Such reforms were like lopping a branch from the deadly upas tree, while the roots and body remained to make thousands of other branches to poison all the surrounding atmosphere, and kill all that came within its influence. The opposition to temperance societies, and signing the pledge, was scarcely noticed, because liquor men knew that three fourths of those who signed would break their pledge before a month, and then they would be more hopelessly fallen, having lost their self-respect. But when prohibition began to be agitated, Satan saw at a glance that it was a blow aimed at the foundation of his power, and he hastened to inaugurate a war against it as vindictive as the most heartless and blood thirsty revenge brooding over the loss of wealth and power could inflame to wrath. People had tried in many ways to save the sinking, besotted drunkard, but to no purpose whatever, but here was a way, put whiskey out of his reach and he would be obliged to reform. But hell and the liquor dealer could not afford to lose so many victims, and so much money, hence the cruel war against the reform. Lies filled the air, and newspapers and tongues set on fire of hell spread them abroad, and it took a bold man to breast the rising storm. Prohibition did not prohibit they said, and more liquor was sold and drank where it was prohibited than ever before, and drunkenness was so fearfully on the increase in such places, that liquor dealers, not caring for the money lost by them, but out of pure pity for the unfortunate drunkards, wanted prohibition removed. But when you came to look for a heart in a determined liquor dealer's bosom, you found none, and the mention of prohibition to him was like placing water before a mad dog, it threw him into convulsions Then they said the liberties of the people were about to be destroyed, for in prohibition lurked a principle that was pregnant with slavery in its worst form, it was the canker-worm that was to eat out the roots and destroy the tree of liberty. But since the day that Satan persuaded Cain to slay his brother has it ever been known that he cared one straw for the liberties of the people? The idea that the Devil and the liquor dealers care anything for the good of men, bodies and souls, is preposterous The Devil wants their souls for nothing, and the liquor dealers want their money for nothing, and that is the compact between them, and strange that men will bargain with them on such terms. Then they said that prohibition was only the beginning of a sumptuary legislation, that in the end was to prescribe by law, exactly what and how much a man should eat, and many poor simpletons, even in Congress, believed it, and were painfully exercised thereby. Their threats were made, and assassinations followed, cold-blooded, midnight assassinations, striking down men who dared to stand for the cause of God and man. But the great movement, the greatest since the Son of God bowed his head in death on Calvary for the sins of a world, has gone on gathering strength and friends, until it is plain to all observing, reflecting people, that the liquor cause and traffic must down, it must go. The people are beginning to see that the monster must be conquered and destroyed, or it will destroy them, and as a measure of self-defense, they are determined to destroy it. But now Satan is pursuing his old policy. He is doing all in his power to connect it, prohibition, with woman's suffrage, in the hope that both will be rejected together, or failing in that, the enfranchisement of two or three millions of negro women will give him the victory, as he can lead them to the polls to vote for whiskey. This is his last resort, and the liquor men and the politicians, and the bad rejoice that at last the revolution must go backward. But we give notice that we hold the balance of power, and if the great political parties are too cowardly, or too corrupt, to range themselves on the side of the best interests of man, on the side of sobriety and decency, on the side of law and order, we can organize separately, and support men and measures looking to the good of the land. We notify the liquor dealers and the politicians at Washington and elsewhere, that we shall shake off all encumbrances, and stand up a distinct, sober organization, devoted to our God and our country, and working for our country's good, unless the parties pledge themselves to prohibition. We no longer beg, we are powerful enough to command and be obeyed. The people send their representatives to Washington, and for what? Is not their great business to encourage morality among the people, and promote their prosperity? and what encouragement is that to morality that encourages by their example and legislation the making yearly and sending out five hundred thousand drunkards to poison the moral atmosphere of a nation? and what promotion of a nation's prosperity is that, that encourages by example and legislation the spending of a thousand million dollars by the people annually to brutalize them and bring them to the hardest poverty? And yet if you ask one of these Solons to enlarge his patriotism and help to check the stream of death, he says, "Well, hic-I-hic don't hic know hic how it-hic-will affect the-hic party." And these men think they are statesmen!

FROM HOUSTON, TENN.

I ASK SPACE in your columns to give a short sketch of the meeting of the Executive Board of the Indian Creek Association, which was held with the Philadelphia church, Wayne county, Tenn., on the 10th and 11th instant. Bro. Anderson, our missionary secretary, was with us. He did all the preaching of the occasion, and he did it well. After morning service on Sunday took a collection of nineteen dollars and fifty cents for State missions. Some of the churches paid off their pledges made last fall at the Association. In all, Bro. Anderson, before he left us, received forty two dollars and forty-five cents. After a conference with our Executive Board, the secretary appointed two mission stations, or rather continued one and appointed another in our bounds. Bros. B. N. Martin and J. N. Hall are engaged to do the work. Great good, I feel, will come of our meeting. Many of us no doubt, have again been made to feel the weight of our mission. Thank God for such men as Bro. Anderson May his labors be blessed with an abundant harvest this year. In conclusion, I pray the Lord to stir up the preachers of the Indian Creek Association to more earnest effort in the work to which they have been called. Fraternally, J M. CORBIN.

Houston, Tenn., March, 15, 1887.

The stubs of twenty thousand lottery tickets that drew blanks, are all the assets left by two young men of New Orleans, who recently left that city for parts unknown. They were in responsible business situations. And yet New Orleans business men think it pays to support the Louisiana Lottery.

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 aclaim. Price $1 25.

FAMILY READING.

THE TEMPLE BUILDERS.

"The Living Temple."

BY MRS. OLAUSHA ANDERSON.

Is soule redeemed, thou. Lord, canst see
A costly temple raised to thee;
Not built by hands, but by that word
Which unbore light responsive heard.

The corner-stone, that precious one,
Rejected once, thy holy Son;
All the foundations are the same,
His wondrous work, his wondrous name.

Slowly as islands from the deeps,
The unfinished structure upward creeps;
Each stone of faith, each gem of grace,
Is laid in its appointed place.

But with what shoutings shall the last,
The topmost be in heaven made fast;
That pure white stone, whose secret name
Shall light the temple as a flame.

Hallowed and pure through Jesus' blood,
The Father shall pronounce it good,
And in his righteousness secure,
Its walls shall stand, its pages endure.

MR. BLYTHE'S RELIGION.

BY AN OLD FOGY.

MR. BLYTHE'S wife and his minister were sitting on the portico as he mounted his horse to start off on a hunting expedition. Lifting his powder-flask out of one side of his saddle-bags, and his whisky-flask out of the other, he exclaimed: "I always go well balanced." "That won't do — that won't do," cried the minister, and he spoke none too soon. Mr. B., of course, was not quite as well balanced as he might have been, or he could not have made this exposure of himself.

The truth must be told — Mr. Blythe was a liquor seller and a church member. He believed in churches, did Mr. Blythe, and he was always in his pew on Sunday, and on prayer-meeting nights as well, sitting silent and attentive. He was the chief financial support of the church, he gave liberally, entertained hospitably, and was a great friend of preaches. In ministerial education he took a great interest. No matter how many needy theological students might be attending the seminary, Mr. Blythe would give five dollars in aid of each one. His contribution to foreign and home missions was never lacking, and when the new church was built he was the largest contributor. But, notwithstanding all this, Mr. Blythe was too great a load for the church in Hammit to carry, and they were compelled to shake him off.

Mr. Blythe left Hammit after that, and moved to the city, and there against the remonstrances of some of his best friends, soon exhibited the same old sign, "Wholesale Groceries and Liquors." Temperance sentiment was strong in most of the city churches, but an accommodating church was soon found, which received the black sheep into the flock. Their pastor's temperance principles were "very firm," so he declared, but said he: "If we do not take Bro. Blythe, he will go to some other denomination, and we cannot afford to lose him.' So Mr. Blythe continued to be a pillar in the church, albeit a very shaky one, and patronized his pastor, and the theological students, and the missionaries as before.

Some young men, too, were educated for business amid his own barrels, and graduated early with very red faces, and very irregular habits. Many an unevangelical missionary was also supplied with the required outfit at Mr. Blythe's establishment. Thus his religion smelled very strong of rum, and what rum means its numberless victims, direct and indirect, know but too well. The very name of Blythe became odious in scores of unhappy families, and his church was regarded as being in complicity with him. There was nothing but scorn with a multitude of people for Blythe and all who would tolerate his pretensions to Christianity.

No parley, nor truce, nor compromise with evil was ever right or ever wise, and for Christians, above all, to tamper with the liquor curse is as impolitic as it is iniquitous. Let us preach it out, and pray it out, and vote it out, out of the church and out of the country.

APRON STRINGS.

"TIED to his mother's apron strings," was the suggestion that came to the writer last summer, as with a party of friends on the South Beach of Martha's Vineyard, he watched the magnificent blue billows rolling in from the broad Atlantic, and noticed, at a little distance, a very small, bare footed, bare-legged boy, who, with extraordinary courage for one so tender of years, was facing the boisterous sea, while at a short distance inland, and reclining on the sand, was the small boy's mother with an expression of composure on her face that seemed to us extraordinary, considering the situation of the young gamin, out there on the edge of the foaming waters. The secret was revealed when we discovered a string — good stout cord, tied firmly about the urchin's waist and firmly held in the mother's hand. It wasn't exactly an apron string, but it admirably served the purpose that apron strings are supposed to do.

And the sight set us to thinking of the manifold and blessed uses of the bond that binds a boy to his mother. Very long it may be, streching away through the weary years, but stronger is it than any railroad cable tugging away at a train of cars, or any submarine cable binding contenents together.

Out of long clothes into short clothes, out of girl's skirts into knee breeches, out of knee breeches into long pants, out of round-abouts into Prince Alberts, and out of the teens into stalwart young manhood — such is life. Cut loose from mother's apron strings at last, do you say? do you think? No, not yet, nor ever, till life's latest hour. That cord can never be severed completely, not even by the devil's shears. And that mother's hand will never let go. Thin and white and trembling with age, it may come to be, yea, nerveless and relaxed in death, so that it cannot press the fair young flowers that they lay within it as she sleeps in her coffin, but she does not even now relax the grip that she has upon the cord that binds her to her boy with a deathless love. Yes, more mightily than ever does he feel the tug and thrill of it as he looks at the hands that are folded now above a heart that has ceased to beat.

Her spirit has sprung upward from its tenement of clay, and walks in white the golden shore, but the boy that walks the shores of time and faces a troubled sea, whose billows threaten to overwhelm him, is restrained by the consciousness of a sacred tie that holds him back from life's utmost perils, or that gives him a calmer courage if the worst should come.

"What are you doing there, my little lad," asked a gentleman of a boy who was looking intently upward through the gathering twilight gloom.

"I am sailing my kite," was the lad's reply.

"Well, where is your kite?' asked the gentleman again, for I cannot see it in the sky."

"Nor I," said the boy, "but I know it's there. I can tell it's there from the way it pulls."

Even so, though the mother may have passed out of sight, and the heaven of heavens received her, still her boy who wanders here below, wild and wayward it may be, shall feel many a pull at his heart-strings, and, who can tell but that after many sinful and sorrowful years, that cord of love shall draw him home? — *Baptist Teacher.*

THE REWARD OF PERSEVERANCE.

AT ONE of the mills in the city of Boston, a boy was wanted, and a piece of paper was tacked on one of the posts, so that all the boys could see it as they passed by. The paper read:—

"Boy wanted. Call at the office to-morrow morning."

At the time named there was a host of boys at the gate. All were admitted, but the overseer was a little perplexed as to the best way of choosing one from so many, and said he: —

"Now, boys, when I only want one of you, how can I choose from so many?"

After thinking a moment, he invited them all into the yard, and driving a nail into one of the large trees, and taking a short stick, told them that the boy who could hit the nail with a stick a little distance from the tree should have the place.

The boys all tried hard, and, after three trials, each failed to hit the nail. The boys were told to come again the next morning, and this time, when the gate was opened, there was but one boy, who, after being admitted, picked up the stick, and throwing at the nail, hit it every time.

"How is this?" said the overseer. "What have you been doing?"

And the boy, looking up with tears in his eyes, said: —

"You see, sir, I have a mother; and we are very poor. I have no father, sir, and I thought I would like to get the place, and so help all I can; and, after going home yesterday, I drove a nail into the barn, and have been trying ever since, and have come down this morning to try again."

The boy was admitted to the place.

Many years have passed since then, and this boy is now a prosperous and wealthy man, and at the time of an accident at the mills he was the first to step forward with a gift of $500 to relieve the sufferers. His success came by perseverance.

THE SPILT BEANS.

A POOR, hard-working boy was going along with a bag of beans on his shoulder. All of a sudden the beans burst a hole through the old bag and came rattling down on the footpath. Several other boys were close by at the time of the accident with a velocipede. I wonder what they will say? Boys, you know, have generally something to say or do on such occasions. Do you want to know?

One began to stamp on the beans with his heavy boots and clear them off the pavement into the mud. Another laughed, and shouted: "Hallos! upset your apple-cart?" Two others scarcely noticed the mishap — they were engaged with the veloscipede.

A fifth ran to the spot. "Get out," he cried to the boy who was making the accident worse; "I'll help you pick them up, Tommy. How did it happen? Never mind; we'll save all we can;" and he began to scrape up the beans with both hands, then to examine the hole and stop it; and never left until the bag was safe on Tommy's back again.

"I'm very much obliged to you,' said Tommy with tears in his eyes. "Father won't beat me now, do you think he will? not many are lost."

"Beat you! no!" cried the boy brightly, "it was no fault of yours. If he beats you I'll beat him!" Both laughed a good-natured laugh, and each went his own way, Tommy repeating once more, "I am ever so much obliged to you."

Foolishness is bound in the hears of a child; but the rod of correction shall drive it far from him.

THE BAPTIST.

Silence is the most efficient Accomplice of Error

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.—Ps.

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1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in *number*, in *mode*, in *order*, and in *symbolic meaning*, unchanged and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

The Baptists believe that a Christian church is a single congregation, and complete in itself; and the true churches of Christ are the constituents of his kingdom.

2. That, under Christ, each church is absolutely sovereign and independent.

3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the discipline and jurisdiction of each church.

5. That no semblance of ecclesiastical authority can be exercised save by a church.

6. That each church alone is invested with all ecclesiastical power—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members.

Distinguishing Policy of Historical Baptists.

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

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

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 out and pasted for their convenience. So deep is our conviction that we are willing to help them to the extent of our ability. If they will add one thousand new full subscribers to our list we will purchase a complete outfit of new, bright and beautiful type that will increase the reading matter, and purchase a machine to fold, cut and paste it. With a whiter paper these improvements will make this paper, in typographical appearance, all the most fastidious can desire,—the most beautiful Baptist weekly on the continent. Will not one thousand of our patrons and friends take right hold of this proposition and say this shall be done, and see what they can do before the first of June next? All can see what we have already done for the advertising department, and what a bright and beautiful type and paper we are giving you. The machine to fold, cut and paste is just now wanted, then finish out the new type.

Will you please give, through THE BAPTIST, a full exposition of Heb. ix. 16-18, and oblige many friends? You know that it is used by Campbellites to prove that the testament, or will, of the Savior was of no force until after his death, and hence that no sin was pardoned except in isolated cases, and no church established until the day of pentecost. W. A. GARRETT.
Texas.

The above was addressed to Dr. Graves, but as it came on the eve of his departure to the field he turned it over to the junior editor for answer. It is an important question, and deserves a careful investigation. The masculine form *ho diathemenos* is the cause of the trouble. Let us carefully examine it.

This word occurs, we believe, some two hundred and fifty times in the Septuagint, and is translated as many times by the word "covenant." To claim this as the classical meaning, or usual Hellenistic sense, is to claim what we believe all are willing to concede. When the translators come from the Old to the New Scriptures they find this word thirty-three times, and they translate "covenant" twenty times, and thirteen times, strange to say, they translate "testament." The Bible Union and the Oxford Revisions translate covenant thirty-one each; but in Heb. xvi. 17 they depart from the plain way to follow some *ignis fatuus* to irretrievable ruin.

But to the Scripture thus translated: "For where a testament is there must also of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no strength while the testator liveth."

The above may possibly be true of testaments, or wills, but in our humble judgment nothing was further from the apostle's mind. The absurdity growing out of this translation is that the four Gospels, Acts, Epistles and Revelation constitute the Last Will and Testament of our Lord and Savior Jesus Christ, and that he must needs die to give it strength or validity. That is to say Christ wrote or had written this last will and testament and kept it laid up awaiting his death. "For where a testament IS there must of necessity be the death of the testator. For a testament is of force after men are dead, otherwise it is of no force at all WHILE THE TESTATOR LIVETH." That is to say after Christ made his will he had to die to let it take effect. Get your King James, Bible Union and Oxford translations and you read on the back or title page "THE NEW TESTAMENT OF OUR LORD AND SAVIOR JESUS CHRIST."

Now if this will, or testament, was not written before Christ died and Christ died to ratify it, then the Scriptures state a falsehood, if indeed it be a will, or a testament. But every one must know 1. That these books do not constitute a will, or a testament. 2. They were not written before the death of the so-called testator 3. That his death did not render valid the things written in the books. 4. That wills, or testaments, were never dedicated with blood. 5. That the "New Testament of our Lord and Savior Jesus Christ" is spoken of in contrast with another will, or testament, of some one else. See title page of the Old, "Old Testament," "New Testament." So the fifteenth and eighteenth to twentieth verses, one preceding and the others succeeding the noted sixteenth and seventeenth verses, under consideration, speak of this "Old Testament" as having been given on Mount Sinai and God as the testator. Now since this first or old testament was of no force while the testator lived, and there must of necessity be the death of the testator, then God must have died on Mount Sinai, for the testament had *immediate* "strength."

Now if God died on Mount Sinai there is not the shadow of evidence or claim that he was ever raised from the dead, and we are driven to the rational conclusion that there is no God. Hence Christ was an impostor, and had nothing to bequeath; and we are of all men most miserable, are yet in our sins, without hope, and awaiting the fiat of an omnipotent Devil who has power over death.

Such are some of the legitimate results of such a translation, some of the evils flowing from it. In our humble judgment the biggest falsehood ever cogitated and deliberately written in all the annals of time may be found on the title page of that grand collection of Books, which is nothing more nor less than the word, or truth, of the living God, whether we consider it in its minutest details of Old *or* New or grand aggregate of Old *and* New. But let the weakest of God's children know that the title page of the Bible is of *man*. Combined human wisdom labored for centuries to bring forth a page of addition to God's TRUTH, and lo they bring forth the gigantic error of all ages!

Two Testaments! Each requires the death of the testator!!!!!!! Perish the thought!

To call the old and new collections of books "Covenants" is an error exceeded only by the other. M.

[TO BE CONTINUED.]

HOW TO GO TO RICHMOND.

THERE ARE many ways, to be sure, and we suppose about the same price from Memphis on any route. Then it turns on a matter of comfort and pleasure. We have traveled several routes, and know something of accommodations, etc., going to make up a pleasant journey. We suggest to our Texas, Arkansas, West Mississippi, West Tennessee and West Kentucky friends to take the Chesapeake and Ohio from Memphis to Louisville, passing through the richest lands in Tennessee and through the coal and mineral region of the Green River country in Kentucky; thence from Louisville via Lexington through the noted Blue grass, seeing it in its glory; thence through some of the finest mountain scenery on the globe. This is the only one line through, and we know the politeness and accommodation of railroad officials cannot be excelled. Can't we make up a first-class party for a through sleeper on this road from Memphis, and a coach full besides. We would be pleased to serve our friends in the matter, if they will write their wishes. Say we leave Memphis Tuesday night ten-thirty, or Wednesday morning nine-thirty, which will be the eighth and ninth of May. This will put us to the Southern Baptist Convention in good time. If the party is made up, special arrangements might be made for the trip to Washington. How many will indicate their endorsement of the above by writing at once. We will do what we can. The price of ticket from Memphis is twenty-two dollars and ninety cents going, and one-third returning. The Chesapeake and Ohio allows ten days to visit Washington and meet with our Northern brethren and also see Congress in session. Excursion tickets from Richmond to Washington via old Point Comfort, and return, can be had for four dollars. This is the route, all things considered.

LONG ARTICLES.

NEVER were we so taxed as now with long articles. We know they will not be read. Besides we can nearly always, by close reading, find much that could be left off to the strengthening as well as shortening of the article. So great and growing is the opposition to long articles that we fear our rich serial articles are not being read. No other paper, in consequence of this opposition, would admit them; and how often has it been hinted to us that we should not. Now we wish the whole world to understand that our aim is to make THE BAPTIST a peculiar paper, for its readers are a peculiar people. We are not aiming so much at news as at instruction. We regard our subscribers as so many students rather than so many readers. While other papers are read we want THE BAPTIST to be studied. So it is not possible to fill this high mission without serial articles, as the deep subjects involved in theology cannot be profitably handled in one short article. Let it be remembered then that ours is a school of students, seeking instruction rather than pleasure. Don't fail to read and file your papers for re-reading: and when you write study brevity and perspicuity. First write, then wait over

night, and then read critically, marking out every word and sentence that can be spared. Don't forget that you purpose to engage the attention of thinking readers. Let's have better reading and writing, and thus go on to perfection. What say you?

KENTUCKY LEGISLATURE.

Mr. Needham of Grant.—"The gentleman [Eld. Worrell, Harrodsburg preacher from Graves] has swapped his seat in the pulpit for one in these legislative halls, for the reason that there is more money in the change."

Mr. Worrell.—"Isn't it better to be here than in the pulpit preaching prohibition?"

Mr. Needham.—"If a preacher likes politics and whiskey better than he does the pulpit and religion, it is perfectly proper for him to come here, where he will find things more congenial.—*Fultonian*.

This so-called preacher of the gospel defended vigorously in debate the liquor traffic and was elected by the whiskey men to go to Frankfort and do all he could to perpetuate this traffic of the Devil in human happiness, degredation and death. He is in the service of the Devil, and hence has denied the only Lord God and our Lord Jesus Christ. Let us translate the Scripture to suit Mr. Worrell, that is judging him by his works: "Beloved, when I gave all diligence to write unto you, of the common salvation it was needful for me to write unto you, and to exhort that ye should earnestly contend for the liquor traffic which was once for all delivered to the saints." Mr. Worrell has *acted* as though the Scripture thus read, and he is to be judged according to his actions. He has spent his long life preaching predestination and whiskey. He claims an interest in both, and, no doubt, has an interest in both, but we think the fore-ordination of Jude, verse four, will take him in, and all others like him, except they repent and turn.

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.

Providence permitting, we shall meet with the brethren at Shiloh church, Georgia, on the fifth Sabbath, and days following, in this month, also—

With the brethren at Blue Eye church, near Talladega, Ala, on Friday before the first Sabbath in May.

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.

$187 NEEDED

FOR THE ARKANSAS MINISTERS.

This amount, $187, is needed to pay the $56 now due since the first of September, and the $75 that will be needed to pay the board of the Barton brothers until the first of June next, the end of the collegiate year. Every dollar that is sent us from Arkansas will be strictly appropriated to their benefit, and we do trust their brethren in their native State will freely contribute this amount during the next month.

RECEIPTS FROM ARKANSAS.

D. J. Warren, $3.00; R. F. Hyatt, $10.00; Mrs. Florence Rucker, 1.00; Mary J. Corbett, $1 50; Rev. A. J. Kincaid, $1.00; Mrs. A. J. Kincaid, $1.00; J. W. McDonald, $3 00; Mrs. B. Collins, $6.00. Total for March, $26.50.

Will not Arkansas pastors mention this want to their churches and send us what the brethren may freely contribute. A poor widow has boarded them, and generously trusted them, and she needs the money. Although we did not guarantee the payment of their board, yet we shall pay what their brethren do not, because we advised them to remain and trust the Lord to send them assistance.

How generously our brethren and sisters have helped us pay the board of four young ministers from the first of September until now, and only two months remain until the close of the collegiate year, and after subtracting $26.50, that contributed by Arkansas brethren in March for the Barton brothers, only $82.00 will be needed for our boys to carry them through this collegiate year. We can but feel that this is a most praiseworthy work and that God will abundantly bless the money invested in these noble young ministers.

Bro. V. E. Kirtley, so long the faithful agent for missions in Kentucky, whose useful life is known to nearly all his brotherhood in his State, died in Lebanon, Ky., March, 31st. He had long been in ill health. Very few have won so rich a reward. He was a dearly beloved brother to us, and we offer our condolence to the surviving family and friends. M.

GLEANINGS AND NOTES.

Calvin Fairbanks, the abolitionist hero who received thirty-five thousand one hundred and fifty lashes at the hands of Southern jailors, is still living in good health at Angelica, N. Y.—*St. Louis Christian Advocate.* He must have received ten lashes every day for ten years. Talk about Catholics believing absurd stories of martyrs? A Northern Methodist will swallow a swollen, foolish falsehood to the injury of the South that would choke a Romish, ignorant populace till black in the face. Brethren, "quit your meanness."—*Richmond Christian Advocate* Yes, do quit........I have for thirty-five years been priest and bishop in London, and though I have known men and women destroyed for all manner of reasons I know of no cause that affects man, woman, child and home with such universality of steady power as intoxicating drink.—CARDINAL MANNING......It was stated in the last annual report of the Pastors' College (Mr. Spurgeon's) that every one of the students, eighty-two in number, were total abstainers.—*London Baptist*........There are only forty-five female lawyers in the United States, but they talk like sixty.—*Times*......To get news from New York during the late blizzard a message had to cross the ocean twice, from New York to London and from London back to Boston....Crows are said to live a hundred years, and turtles are said to live even longer, but, if Prof Baird be right, the greatest animal longevity is possessed by fishes. Prof Baird says as a fish has no maturity there is nothing to prevent its living indefinitely and growing continually.—*Swiss Cross*......The colored Baptist Convention of Tennessee passed the following resolution: "Resolved that no minister be allowed to preach the gospel who fought prohibition during the late canvass. They will not be recognized by this Convention."—*Exchange*........An officer in a Japanese bank came to a missionary and said, "Your religion does something ours cannot do, it makes men honest. Now we wish our employees at the bank to be carefully instructed in these principles.—*Exchange*........Daniel Bandman has twenty-nine years on the stage before all nationalities, and says: "I unhesitatingly state that the taste of the present theater-going people of America, is of a coarse, vulgar nature. They applaud exhibits that the Hindo would turn from in disgust." Mr. A M Palmer, manager of the Madison Square theater, New York, says: "The stage of to-day is a greater evil than any other institution we have, nothing else so harms the young men and women of this city."—*Watchman*........Do not pray for strength to bear the tortures of the inquisition, when what you need may be grace to uncomplainingly darn the family hose.—Spurgeon........New York has the first Chinese lawyer ever admitted to the bar of this country. He is twenty-six years old and passed a fine examination........Bro T R Waggoner has been called for all his time to the church at Hickman, Ky........When thou art obliged to speak, be sure to speak the truth, for equivocation is half way to lying, and lying is the whole way to hell.—*Wm. Penn*....Dr Matthew Yates died March eighteenth. He was seventy years old and had been missionary to China forty years....... The *Canada Presbyterian* distributes the Episcopalians of the Dominion into three classes: Broad and hazy, Low and lazy, High and crazy........The *Living Church Annual* gravely tells us that the many lights at Troas (Acts xxvi. 8.) were used for ritualistic purposes, and the cloak which Paul left at that place is believed to have been his eucharistic vestment, and the parchments to have been his copy of the liturgy! Here at last is a consistent Pedobaptist, one who uses on other subjects the method by which he finds infant baptism in the New Testament.—*Index*.......When we daily see and read of the misery caused by the intoxicating cup, no wonder Shakespeare says, "O thou invisible spirit of wine, if thou hast no name to be called by, let us call thee Devil."........While from my young manhood till now I have been a Whig and a Republican, I would from this time vote with the Democratic party, provided it will do more than its rival in suppressing the evils of liquor.—J. M. PENDLETON........The Baptist is the largest denomination in Denmark. They number 3,820 and are rapidly increasing........Angole field of the Telugu Baptist mission, India, five hundred and twenty-five were baptized last year, and one hundred and eighty-seven in January of this year.—*Exchange*....... No foreign Jews are allowed to settle in Jerusalem. Jewish visitors are only allowed to stop thirty days.—*Exchange*........I long ago came to the conclusion that open communion is the fountain head of this "down-grade" scourge. By it the door is open for the entrance into the church of every form of error. I believe Mr. Spurgeon is right in his main contention, yet it is one of the inconsistencies of his position that no living man has done so much to spread the leaven of spurious liberality which he believes to be leavening the whole lump.—*J. Jefferson in London Baptist*........On Monday February twenty-seventh, Mr A Brown sat in his vestry all day, as is his custom, to receive offerings brought by persons who have reason to thank God that Spurgeon's tabernacle was built. No appeal is made, a simple announcement the previous Sunday. No names taken, nor do the offerers know to what works of God the gifts will be devoted. Mr Brown, says an annual witness, "for Christ's sake," is enough to raise the funds. The people came in a steady stream all day from 7 a. m. to 8 p. m.—*London Baptist*.......Utah is knocking loudly for admission into the Union. Nothing should avail except a ticket inscribed as were Artemus Ward's free passes to his lecture on the Mormons: "Admit bearer and one wife.—*Exchange*........A vast project has been organized for utilizing some of the tremendous motive power of Niagara Falls that is lost. It proposes to run a tunnel from a point below the Falls, under Niagara, the town on the American side, parallel to the Rapids above the Falls. The cost is estimated at three million dollars.—*Exchange*.......Dr Talmage says: "The ideal newspaper is one that prints vice in nonpareil and virtue in long primer."....New York boasts that she can match even Dakota when it comes to the matter of a first-class blizzard........Horace Smith, living in Wm Penn's cottage, Fairmount, Pa., has the largest collection of newspaper clippings in the world. He began when ten years of age, and has been clipping for fifty years on every conceivable subject. His collection is indexed and alphabetically arranged in envelopes.—*Exchange*........The mother of Dr J M Robertson died at her home in Chattanooga on the sixteenth....... There are now seven white Baptist churches in Nashville, Tenn. Baptist affairs are prosperous in Nashville.—C. S. GARDNER........Bro M M Riley is having a glorious revival in his church at Bowling Green, Ky. Last report there had been sixty additions, and the interest increasing........we regret very much to hear of the feeble state of health of Bro J M Peay of Russellville. We hope he may soon be restored to health, and to the work he loves so well........On a flying visit to Mobile, Ala., Dr Boyce got nineteen hundred dollars for the Seminary...... There are 250,000 poor sewing women in London who earn not more than $1.50 a week, and many not that much, while Queen Victoria's income exceeds $5,000,000 annually, and the Prince of Wales is paid 1,000,000 a year to play the debauchee before all Europe.—*Exchange*........Mrs French, a respectable widow lady of Montgomery, a month ago, forbade Oates, who keeps a grocery, to sell liquor to her son. He did not heed what she said. On Monday she went into the store and found Oates and her son gambling. She covered Oates with a pistol, administered a cowhide on his anatomy, and scooped all the money in the pot, saying it was hers anyway. She gave the young man a dozen licks.—*Record*........A practical revivalist requested all in a congregation who paid their debts to rise. The rising was general. He then called for those who didn't pay their debts. One solitary individual rose, and explained that he was an editor and could not rise because the rest of the congregation were owing him their subscriptions.—*Exchange*........Europe has eighteen million of men under arms........You have no right to feed a dog so long as you have not money to provide your family with good papers and books.—*Agriculturist*........Statistics show that property of the value of one hundred and thirty million dollars was destroyed by fire in 1887........An old Quaker once said to his better half, "All the world is queer except thee and me, and thee is a little queer."........Eld J E Buchanan of Germantown, has the first Sunday in each month unengaged. Any adjacent church would do well to engage him for that day........We expect to attend the West Kentucky and Tennessee Minister's meeting at Clinton, Ky., the week following the second Sunday, Tuesday to Friday, we think. Let's meet........J B Moody and J A Harding have been chosen to discuss the White Mills proposition at Pikeville, Tenn. This is the beautiful Sequatchie Valley of East Tennessee, and we hope to preach the gospel and defend the faith there also. The time is not yet decided on.

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by the editor, nevertheless all questions, to receive attention, must be signed by the name of a subscriber to THE BAPTIST, for our protection.

Question 788. Was Jephthah's daughter sacrificed? In our Sabbath-school, which numbers some fifty and sometimes more, there were many pros and cons. With pleasure I await your solution of the knotty question.

GEORGE H. RATCHFORD.

We think it most unreasonable to suppose that he murdered his daughter and offered her as a human sacrifice to the God of heaven. Had he done so he would or should have been by the Jewish law himself put to death as a murderer. God has in the Bible made no law warranting the offering of a human sacrifice to him but contrary-wise. Such heathenish sacrifices are an abomination to him. But God has authorized the devoting of a person to his service, as Samuel was. Had it been an animal Jephthah would, according to his vow, have sacrificed it as a whole burnt-offering, if a child, have devoted it to God's temple service and to eternal celebacy; and he so devoted his only child.

Question 789. Our church excluded six members one of them being a preacher who is still preaching, baptizing and marrying people as though he was a regular minister. We had another ordained preacher who, while in good standing, left the church without a letter of dismission, and after those excluded members organized a society or church (?) he joined it. That society is not recognized as a church by the Cold Water Association. M MOSS

That minister who was excluded was by that act de-ordained, and was no longer a minister the moment he ceased to be a member; and he had no more right to baptize or marry than any other heathen man or publican: and the church should stop him by publishing him to the world as an impostor and his acts invalid If this will not do report him to the grand jury for his illegal acts, and, if it does its duty, he will be put into stripes. The church should not allow the community to be so grievously imposed upon. His immersions and marriages are wholly invalid, if the laws of Mississippi require marriages to be solemnized by a civil or ecclesiastical officer.

If those excluded members with others regularly organized a church, and then duly ordained that minister, the case is altogether different.

That minister who withdrew without a letter is certainly guilty of contempt of the church, and should have been promptly excluded for his contemptious conduct. If our churches have no respect for themselves they need not expect to be respected. They teach their members to treat them with contempt. The discipline of our churches is altogether too loose

Question 790. The church at S held her pastoral election on a certain Lord's day Some of her members became dissatisfied, withdrew from the church and joined another What would be the proper manner of dealing with them? When they were before the church with which they united a member of the church at S protested against them, but that church would not hear him, and received them all into full membership. What steps ought S to take in regard to receiving her members without letters of commendation?

The church at S should exclude them for contempt.

The church that received them without letters, in the circumstances, when guilty of treating the church at S with contempt, did a gross wrong. That church also acted most unreasonably and inconsistently in receiving those unlettered members over the protest of a member, destroying, as it did, the peace and fellowship of the church. It is, and very properly, the universal custom of the churches to receive no member except by the unanimous vote; nor has a church the right to make the vote unanimous by excluding the member or members voting contrary to the majority, as has been done recently by one or more churches. It is in violation of every principle of equity, and is destructive of the semblance of church government. It is not only the right but the bounden duty of each member to vote pro or con upon every question that comes before a church; and the majority has no right to sit in judgment and punish him for the conscientious discharge of his duty.

Let the church at S hereafter observe the Lord's supper as a church ordinance, and she can guard her table from her excluded members and from the members of other churches

WAIT A COMMENT.

The *Apostolic Guide* approvingly quotes one of the trashiest things that Dr. John A. Broadus ever uttered, and that on so important a thing as a correct definition of faith, in which, if the extract fairly represents him, there is a seeming sneer at the Holy Spirit's effort to define faith in Heb xi. 1. Then follows the *Apostolic Guide's* comment as follows:—

"Where will our Baptist friends drift if they lose their much lauded and emphasized difference between historical and saving faith? We believe, with the Doctor, that faith is faith, and it 'comes by hearing the word of God;' and if we have it as we ought to it will lead to heartfelt acceptance and loyal obedience to Christ." "Have it as we ought to"? But suppose we don't have it as we ought to, just so we have it? Isn't faith faith? Is it not a belief of the "one fact" which comes by hearing the word? Doesn't Mr. Moody believe the one fact? Does he not preach it with all his heart, mind, soul and strength? Then has not Mr. Moody faith? If "faith is faith," nothin mo, nothin less, and faith is the belief of the one fact, and Mr. Moody believes the fact then Mr. Moody has faith, or faith isn't faith If he has faith at all he has faith as he ought to, since faith is faith, nothin mo, nothin less. But his faith does not lead him to baptism; and "any faith short of this will be powerless to bless its possessor." Mr. Moody's faith is short of this, and hence powerless to bless him. Yet he believes the one fact, and belief of the one fact is faith, and faith is faith. So faith is short of faith, and faith is less than faith, and faith is more than faith, and faith is historical, and faith is saving, and faith is powerful, and faith is powerless, and faith is faith, and faith isn't faith, and— I'm done splainin. By all means let Kentucky have another asselum.

The only creed upon which all Christians can stand together, is the single truth that Jesus Christ is the Son of God, and what this necessarily implies. As regards matters of belief everything else must be relegated to the department of private judgment and individual liberty, and ought not to be allowed to affect one's standing and fellowship in the church of God.—*J. B. Briney in Christian Evangelist.*

Mr. Campbell clearly draws the distinction between "truth," and "fact," and uniformly calls the above proposition a fact, while his devoted disciple, Mr. Briney, calls it a *truth*. Now, gentlemen, please tell us if you want us to stand with you on a single fact, or on a single truth. But, be it fact or truth, we decline to stand on any such foundation; for no other foundation can any man lay than that which is laid. On this single foundation we stand, and on this we build, and this is neither a single truth, nor a single fact, but a single person, Christ Jesus, the Lord. We believe several facts and truths, but we believe on no fact, or on no truth, but on the Lord Jesus Christ. So far from all Christians standing upon a single fact or truth, it will be seen in the last great day, that the single fact or truth will not be so much as a grain of sand for the sole of the foot for one Christian so called. All those who stand on so slender a foundation as a single fact or truth, will then be cast into the lake of fire prepared for the Devil and his angels; for all these believed the one fact or truth that Jesus Christ is the Son of God. The Devil and his angels will stand with you on the belief of that fact or truth, and with you they will insist on standing on it as a *single* fact or truth, and with you will say, that faith is nothing more nor less than the one proposition, fact, truth. He and his angels will quit going about seeking whom they may devour, if they can only get all the Catholics, Protestants, Mormons, etc., to stand with the Campbellites on this platform, for they stand on that themselves. They not only believe the proposition, but they have confessed that they *know* the proposition is true, and knowledge is better than faith. With this knowledge, they not only believe, but tremble, and we never knew any others to tremble whose "only creed was the belief of the truth that Jesus Christ is the Son of God." But he adds, "and what this necessarily implies." Now, who is to decide that question? Why, Mr. Briney, of course. And what does that necessarily imply? For one we would not let Mr. Briney answer that for ten thousand worlds. He would say, that necessarily implies baptism. But add baptism to the belief of the "single truth," or fact, and they both would not make the semblance of the shadow of the shade of a spot on which one guilty soul could stand.

All other things must be "regarded as mere matters of belief, and be relegated to the department of private judgment and individual liberty, and ought not to be allowed to affect one's standing and fellowship in the church of God." All of what other things? The Unitarian will get on your platform and take your very words, but he will have another meaning for the words. Your past history shows that you will take him on the words without the meaning. You will also take the Universalist, as we know. The Arian, Socinian, Sabitarian, or what not, can come in and have their matters of belief relegated to the department of private judgment. But how about those who believe that sprinkling and pouring will do for baptism, and those who believe the "dedication" of the infant will do no harm, but may do good? They will stand on your proposition. Reject them you say? In other words, they may differ from you on the divinity of Christ, for that ought not to affect one's standing, but to differ on the action of baptism, well, that is not conforming to our creed.

Mr. Briney, in this very article, calls Calvinism a "galling yoke," and says, "some are making a noble fight in behalf of freedom of thought and speech, and it does seem that they ought to win the day on so plain and vital an issue." Vital issue!! Calvinism, as taught by Spurgeon, a galling yoke and a vital issue! Then your "single truth," and "what it necessarily implies," rules out Mr. Spurgeon. Ah, these vital issues and galling yokes! How many are there!

Well, if Mr. Briney had all the Christian world on his "single truth" to begin with, it would not be long before he would relegate every item that he does not hold into the department of "galling yoke" and "vital issue." This is the sorest trial of our patience on earth. How often have we wished

that we had been born out of the season of this nauseating, senseless twaddle. If all men were to be judged by these, we would, like the poet, wonder if "reason had fled to brutish beasts."

"There can be no appreciation and hence no acceptance of Christ as a savior by any one who does not know and feel himself a sinner. Hence the gospel reaches the original sin of unbelief in all its forms and can be made to according to the commission as well as to Scripture."—Dr. L. M. Pendleton in *Western Recorder.*

"Doctor, no man will ever or can ever repent until he has faith: and you may as well settle down on this great truth first as last. Philosophy, Scripture and human consciousness combined testify to the necessary priority of faith to repentance."—*Apostolic Times.*

Here is a square, round, broad, long, high, deep, vital issue, strongly stated, between representative men. Now why not constitute the question for the benefit of others? We are willing to trust our cause in the hands of Dr. J M. P.; and he says he may enlarge on this point at some time." Will not our brother do so for THE BAPTIST? and let the *Apostolic Times* publish and reply. We would be glad to give both sides to our readers. What say you, Bro P? What say you, Mr. *Apostolic Times?* If Dr. P. is not disposed and the *Apostolic Times* is then we can have it any way, as there is a host ready and willing to take his place; but Dr. P. is our first choice by far: and we hope these scholarly men will not open a chasm so wide and deep and dangerous and then walk off with no effort to close it, or to show the safe way over it while thousands are falling in. But while we wait we would provoke Mr *Apostolic Times* to good works, if teaching his side be indeed good works, and this he believes. The order is Hearing, Believing, Repenting, Confessing, Obeying. Priority means before in order of time. A man must hear *before* he believes. So separate and distinct are these that one may hear and not believe; or so separate and distinct are Repentance and Faith that one may believe and not repent, may hear, believe and repent and not confess, or may hear, believe, repent, confess, and not obey. This will not be disputed; for these must be separate and distinct as to order in time or there could be no *priority* Now since "faith is faith," "nothing more and nothing less" then "he that believeth on the Son" hath faith He must believe on the Son *before* he can repent. But "he that believeth on the Son hath everlasting life." Hence a man must have everlasting life before he can repent. Peter, on pentecost, told believers to repent. But believers have everlasting life. Hence when they asked what to do to be saved Peter ought to have said, Seeing you have faith so strong as to produce this conviction, that you believe the one fact, and faith being faith, nothing more and nothing less, why do you ask about salvation? for "the that believeth hath everlasting life," "has passed from death unto life," "is born of God," is a "child of God," "justified," "sanctified," no longer "under condemnation," "can never perish," yet I say unto you repent, for the Master said "except ye repent ye shall all likewise perish." It is true Jesus Christ said of faith, "which is faith," "he that believeth hath everlasting life," and he said of repentance, which must come after faith, "except ye repent ye shall perish." We see Our Plea makes Jesus Christ contradict himself, but what of that? "Philosophy, Scripture and human consciousness combined testify to the necessary priority of faith to repentance." So Jesus Christ must get out of the way; for he calls *sinners* to repentance while we call believers to repentance, and believers are saints and not sinners. He taught *men* to repent and believe in the gospel, but we teach men to believe the one fact and repent, or rather to be baptized; for we never yet knew one to say to a believer repent. Repentance must come *after* faith and *before* baptism; and never did the *Apostolic Times* man tell a believer to repent. When they believe they are baptized. We can find no room for repentance though we seek it carefully with tears.

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.

EDIGRAMS.

Bro George E Boten of Greensboro, N. C., writes: "We have been much pleased with the late marriage, and we think the young couple are acting wisely. Find three dollars and a half to help me. Money is very scarce down here, owing to the bad season last year, yet I cannot do without THE BAPTIST although I take the *Courier*, if I must stop one. I have your Expositions of the Parables. I do think it the best book on the Book I have ever seen. I have been persecuted severely by our ministery more than our brethren for being a church communionist, but how can I be otherwise? They as persistently refuse to give me their authority for inviting others than the members of the church celebrating the supper as Pedobaptists do for it first sprinkling." Why do they not stop inviting until they find the Scripture for it?" Because they are wedded to a popular custom they are unwilling to give up. How can they reproach Pedobaptists for their traditions? ..... J W Hoyt: We are not posted on moon lore. Do you communicate with Prof Benard of the Lick Observatory, San Jose, Cal. He will interest you ..... Eld C C McDaniel: Bro L, misunderstood us. Bro M. or self wished to pass up to J. by one of the routes, and wished to hold one or two services at each church on the route. You know our heart, and if we do not write for a week or two know that we are working ahead so we can make a trip. These words of yours encourage greatly: "The Old Banner is now a magnificent paper, better than ever before. Dr Frost has torn up the stump by the roots ..... John M Simpson of Alabama says: "I thank Bro Moody for the pounding with the truth he gave Mr Harding. Success to THE BAPTIST. It grows better each week Evangelist T J Weaver goes to Decatur. He is doing a good work." Tell Bro Weaver we will sonie day meet him there if he will write us ..... Yes, Bro A J Kincaid. Fort Smith, Ark., we will visit you when we visit Dardanelle, and have pulled at Bro Locke's latch-string at Alma. Sister K's. dollar and yours we will send Breth. Barton, the Arkansas boys at Jackson. They are fifty-six dollars in debt, and now this less two dollars. Are there not fifty-four Baptists in Arkansas who will send us one dollar each for them to pay the debt and seventy-five who will give one dollar each to pay them through to June first? Every dollar we get from Arkansas shall be sent to them ..... M Sperry, Alabama: Your invitation is accepted when either of us come over your railroad ..... W M Bray, Yazoo City, Miss: Do the best you can, and your paper shall not be stopped. We don't want you to die. We will credit you fifty cents for every subscriber you send us ..... Dr G A Lofton: We men two have heard nothing positive from either D. or Bro S. The question will be settled this month. Thank you for your masterly articles on Campbell ism ..... J M Simpson, Alabama: No, Christ did not finish the atonement on the cross. No one would have been saved unless Christ had taken up his life and ascended to the right hand of God to make intercession for us. He is now reconciling the world to God ..... We thank you, Bro C H Ardis, Shreveport, La. We have given your gift to Mrs G. to purchase a red sweater for our sixty-eighth birthday dinner. As we eat we will all think of you, and thank God for such a friend. Sad, oh how sad, the state of Bro T! We loved him as a man and a Christian brother. Let us pray for his restoration. Give our love to our aged Sister George and to Sister Furman. Ask her if our title to our room given us by Bro Howell is void. We hope to visit Shreveport before we go hence ..... J N Page, Page Mills, S. C: Your five dollars received and books sent. Our friends are generously renewing and working for the balance of the new dress. If they will only work right on what we aim at will be accomplished. ..... J M Doyle, Serepta, La: We move up your figures twelve months for the two dollars, and the third dollar we appropriate to the two Arkansas boys, to help them out of debt for this session's board. This seemeth good to us. We want one hundred and twenty dollars more for them ..... Sister Mary Corbitt of New London, Ark., sends two dollars for her paper and one dollar and a half to finish paying up the twenty-five cents a month she subscribed to help us support our four young ministers this year. We give it to the Arkansas boys, the Barton brothers. One hundred and twenty dollars more are wanted to help them through. Are there not one hundred and twenty more brethren and sisters in Arkansas who will send one dollar each? ..... Eld C C McDaniel of Unity Association, who last year was threatened with paralysis, writes: "My health is better than it has been in ten years. I can run and jump. My left foot and leg sometimes feel dead, but exercise removes that. I feel so thankful. God be praised. I am digging away on my Thoughts on the Seven Churches of Asia, but make but slow progress on Pergamos on account of the meagerness of historical material." You never fail to interest our readers with your thoughts on any subject, ... Enoch Windes, Arkansas: We heard years ago that Beecher advised the Y. M. C. A. that the time had not then come to commence administering the ordinances. Christ had, when on earth, no use, and he foresaw no use, for such an organization as the Y. M. C. A., or he would have provided for one. It to-day assumes functions that belong exclusively to the churches of Christ ..... Your excuse, Bro. Carrin, is most sufficient, and you must excuse us. That man W B Walters should be published. Do so in your State paper, and it will overtake him.

KIND WORDS.

I regard THE BAPTIST a necessity to the Tennessee. future countenance of our people. You find a reader of THE BAPTIST, and one who loves it, and you find a sound Baptist. It must live and prosper.—G L Ellis ..... I am content with THE BAPTIST as it is, but would be delighted if it could come oftener, as I cannot wait to get it done before I begin to read. "I have heretofore ordered my paper till forbid, which I never expect to do.—A J Carver ..... I am eighty-seven years old, and don't expect to live much longer, but I can read THE BAPTIST yet, and expect to read it while I live.—Maria Stuart ..... You ought to have known marrying was an expensive business. I want to help you set up to housekeeping.—Wm Parker ..... I love your paper, and will try to get others in our church to take it.—W D Ashee ..... I like the consolidation of the GLEANER and BAPTIST, and think now THE BAPTIST is the best paper in the world. Great success to it is my wish.—Elisha Rich ..... I read my paper, and then give it to some tender-footed brother to read. I would not be without it for anything.—J P Fitzgerald:

Mississippi. I have done without the paper as long as I can, and must have it again, and will try to send a club.—A Fields ..... I am a Landmark Baptist, and will do all I can for your paper. Find my renewal, which enables me to read the best paper published.—I H Rea.

Arkansas. We are all well pleased with THE BAPTIST. It is brimfull of the best reading matter.—L Quinn.

Illinois. We keep your paper on file, and don't want to miss a number. We have taken THE BAPTIST so long we feel we cannot do without it. We love the doctrines it sets forth.—H L Ince.

New Brunswick. My interest is by no means abated with the GLEANER. I cannot regard the parties as the young couple but as old, experienced persons. God bless the editors.—J O Bleakney.

Oregon. I want you to know I love the Old Banner and its editors, and want to be enrolled as a life member.—O P Bailey.

California. I am a great friend to THE BAPTIST and its editors, as I want a sound paper.—Mark W Howard ..... I expect to read THE BAPTIST as long as I live, and that will not be long, for I am sixty-five years old; but I want that paper to stand, for it stands first with me in defense of the truth.—S C Tatum ..... Consider me a life subscriber; and I promise not to get behind with my subscription.—G B Douglass.

Alabama. Permit me to say I cannot do without THE BAPTIST, and will do everything I can to put it in every family in our bounds; for we know it gives no uncertain sound. Look for no again soon.—D W Wester ..... Success to the dear Old Banner. I can't see why all do not subscribe for it, for it is the best paper I know.—J A Smith ..... It is a pleasure to me to work for the Old Banner. Will try for more subscribers at this office.—J W Gibbs.

South Carolina. Your paper is the best that I read. The reason is it is a Baptist paper, clear of all mixture of error. It is always a treat, it has so many good things in it.—John W Crymes ..... I feel and know I cannot do without THE BAPTIST. For many years I have been a constant reader and firm supporter of its doctrines, which are Bible doctrines. Now in my old age I cannot give up the unerring and faithful guide of so many years. I feel certain your marriage with the GLEANER will prove a happy one. I like the appearance of the bride. Her voice has the right sound. I have no fear of her proving a Delilah to our Samson but rather a Priscilla, aiding her venerable husband in teaching the way of the Lord more perfectly.—T W Ayers.

North Carolina. I believe THE BAPTIST is the best paper printed in the world. I have read it for over thirty years. We have several of Bro Graves's books, and like them all. May God spare his life many days.—J B Buchanon ..... The Old Banner still meets with a hearty welcome. There are rich pastures of religious thought, calculated to inspire the soul with gratitude to God for raising up such able ministers of his holy word. May you long be spared to contend for the faith once delivered.—A B Montague.

Miscellaneous. I send my renewal for your paper, which I greatly delight in.—A J Cox, Texas ..... I am a subscriber to your paper, and like it. It is just such a paper as Baptists ought to have. Will do what I can for your paper.—J P Williams, Kentucky ..... I am much pleased with THE BAPTIST.—H Barce, Iowa ..... I send five new names as votes for the new dress.—J W Hamilton, Louisiana.

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.

The Young South.

MRS. NORA GRAVES HAILEY, Editor,
To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., APRIL 14, 1888.

POST-OFFICE.

AN OPEN SECRET.

CELIA THAXTER.

What is it that gives to the plainest face
The charm of the sweetest beauty?
Not the thought of the duty of happiness
But the happiness of duty.

This is life's lesson, children dear.
They are blest who learn it early;
For it brightens the darkest day with cheer
Though fortune's face be surly.

There's a certain narrow, quiet path
Of daily thinking and living,
Of little deeds of sacrifice,
Of loving and forgiving,

Of patience and obedience,
Of gentle speech and action,
Of choosing the right and leaving the wrong
With a sunny satisfaction;

And if we never leave this path
For the thing the world calls pleasure
There will come to meet us heavenly joy
Beyond all power to measure.

For on this narrow, quiet way
God's angels move forever,
Waiting to crown with peace divine
Our every high endeavor.

Yes, this is what sheds on the lowliest life
The glow of the sweetest beauty, —
Not the thought of the duty of happiness
But the happiness of duty.

AUNT NORA: — I thought I would pen you a few lines to let Uncle Orren know what had become of the Rosebud Society. They have dropped the name of Rosebud, and have a society they call the Willing Workers. I am going to join the Willing Workers. I was so glad to see my letter printed in the paper. I am going to write often. I expect you thought I was never going to write again. I think I can get some more little girls to join us, for they say they like the letters. It would be nice if all of our society children would write. Give my love to all the cousins. MAMIE SANDERS.
Aberdeen, Miss.

AUNT NORA: — I have been wanting to write to you a long time, but you know it takes little folks a long time to think what to write in a letter. I will be fifteen next June. We have preaching once a month. Bro. Floyd is our pastor. We have no Sunday-school. I have been going to school, but it is out now. We live eight miles from Pittsburg. I am a member of the Missionary Baptist church. I joined when I was eleven years old. I will send some money next time. Your niece,
HARRIET M. BAILEY.

AUNT NORA: — I thought I would write a few lines to the cousins, as I never have written before. There are six of us in family, and all are Baptists except me, two boys and two girls. I will be nine years old next July. If I see this in print I will write more next time. I hope this will not find its way to the waste-basket. I must close. CARRY L BAILEY.

AUNT NORA: — I send answers to two portraits. I have but little time to answer them as I am going to school, but I am not going to give them up. The weather is very fine now, quite a contrast to about a week ago. I have written to Cousin George for a constitution of the Sunbeams Society, but I have not received it yet. If I do not get it I am going to write again. I addressed my letter to Chapel Hill, N. C. Was I right? If not let me know. I send a part of my pledge. It is what I collected. It is only fifty-five cents. The donors are as follows: Mrs. Sallie Harron ten cents, Mrs. M. C. Porter ten cents, Pearl Porter ten cents, Grace Porter ten cents, Aubry Porter five cents, Prof. J. E Kelly ten cents. You may give it to the one that needs it most, or you may divide it. My teacher said she might write if she had time. She has so much to do writing letters to home folks. Did I say that she was from Somerville? If so I did not mean it. She is from Louisburg, West Va. She had been staying near Somerville. I will close. Your nephew,
Gallaway, Tenn. LAYTON WALL.

Childhood is not appreciated until it has faded away in the distant past.

FISHING WITH A PIN.

SELECTED.

When I was a little shaver,
With a straw hat badly worn,
And the crown deep-crushed and dented,
And the brim cross-stitched and torn,
I used to go a fishing,
And sometimes wading partly in
Where the stream was very shallow
To catch fishes with a pin.

I would take a pin and bend it
To the much-desired crook,
For it took a full-size penny
If I bought a steel-made hook.
And when the worm was on it
It was happiness run o'er
Just to hold it in the water
With one foot upon the shore.

I could not land a big fish,
But my wishes then were small,
And the big boys with their steel hooks
Sometimes caught no fish at all;
But I'd often get a nibble,
Though I sometimes used to wait
And twitch in vain, then look,
And see the capture of my bait.

But luck some days was better,
And the shoals of small fry came,
And when I pulled the line out
It was not without its game.
A redfin or a shiner
I lifted out upon the grass,
And felt the thrill of greatness
O'er my moistened forehead pass.

True I've fished with better weapons
And in more exalted ways
Since I used the feeble pin-hook
In the long evanished days;
But I never took the pleasure
In the landing of a fin
That I took in early childhood
Just in fishing with a pin.

Bible Landscapes.

Bible in hand we have walked, as it were, through the gallery of Bible portraits, and examined each one of any importance, and now, Bible in hand, I propose to take an 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 so as to form a smooth description of the scene before us, and always ask each other a question about it — AUNT NORA.

ENOCH!

Tell me your idea of this the first city ever built, children, drawn from what you read in the fourth chapter of Genesis.

Who built it?
Who lived in it do you suppose?
Why did he build it do you suppose?
Have you any idea how they built cities in those days?
Did everybody live in houses in those days?
Draw on your imagination a while and tell me all you can of this the first city in the world.

PAUL AT ROME.

ANSWER TO PORTRAIT FOR MARCH THE SEVENTEENTH.

Acts xxviii. 28. Paul is now in Rome. He is now talking to the chief of the Jews. Three days after his arrival he called the chief Jews together and spoke unto them saying, "For this cause therefore have I called for you to see you, and to speak with you, because for the hope of Israel I am bound with this chain. And when they had appointed him a day there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses and out of the prophets from morning till evening; and some believed that which was spoken, and some believed not." Then he said unto them, "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." Paul dwelt two years in his own hired house. He spent his time in preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ with all confidence, no man forbidding him. Thus was fulfilled his desire, expressed in Rom. i. 10, "So as much as in me is I am ready to preach the gospel to you that are at Rome also." PEARL, FLORA AND ROBBIE LONGMIRE.

Portrait answered also by Willie Watts, Tishie and Lela Cadwell, Lella Young, Annie Chappelle, Julia Daughdrill, Lillie Graves, Iddo, Hattie and John Moody, Sallie, Johnnie and Jimmie Jackson, Esther and Spurgeon Wingo, Lillie Burdette, Layton Wall

THE PLAN THEY TRIED. — A TRUE STORY.

Two such woe-begone, draggled little figures. They came back to the house, one behind the other, as slowly as if they were going to their great-grandmother's funeral, and indeed they looked like chief mourners. The nurse had caught them playing in the brook, an amusement strictly forbidden at this time of the year, and a whipping was inevitable. The whippings don't come very often in this family, but for direct disobedience they are as sure as fate.

Letty, said the elder of the two little sisters, I'll tell you what let's do.

They had on dry clothes, and had been seated on two stools, one on each side of the sitting-room fireplace, while mamma went to get the switch.

Well, what let's do? asked Letty in a depressed tone.

Why the first lick mamma gives let's holler like we were being killed, whispered Sue, then she won't whip much.

This naughty plan seemed to work well. Both little girls yelled so loud that mamma was scared.

My switch must be too keen, she said, and left off.

It didn't hardly hurt me a bit, said one little girl gleefully, when mamma was out of hearing.

Me neither, said the other.

Just then they heard a rustle of a newspaper in the library, and peeping through the half-opened door they saw papa. After that the children went about like culprits with a rope around their necks, expecting another whipping; but mamma was trying a new plan.

Mamma, please take that splinter out of my hand, said Letty, it hurts me.

Oh no! said mamma quietly, you are hollering before you are hurt. And the poor little finger festered and got sore.

Please give me a drink of water, said Sue. I'm thirsty.

I reckon not, said mamma. You always holler before you are hurt you know. And Sue had to go to the kitchen for water.

Every petition was treated in the same way until they could stand it no longer.

We most haven't got any mamma, sniffled Sue.

Then they took courage, and made a clean breast of their misery.

Is it cause papa told you what we said about bein whipped? asked Letty.

Yes, said mamma gravely, that's the reason I treat you as if you never told the truth.

O mamma, they both cried, we'd rather be whipped.

But this is God's plan with his big children, answered mamma. Ananias and Sapphira were punished quick and sharp, like a whipping, but mostly God leaves liars to get their punishment by degrees; and it always comes. As soon as people find out you have told a lie they quit believing anything you say; and I've just been showing you how uncomfortable that is.

But, mamma, cried Letty, if we say we are sorry and won't do so no more won't you believe us then?

Yes, said mamma with her brightest smile. That's God's way too. As soon as anybody is sorry and wants to do better he says he is slow to anger and plenteous in mercy.

I never knew Letty or Sue to act another lie. — *Presbyterian Journal.*

MOTHER'S SALARY.

My mother gets me up, builds the fire, gets my breakfast, and sends me off, said a bright youth.

What then? said the reporter.

Then she gets my father up, and gets his breakfast, and sends him off then gets the other children their breakfast, and sends them to school, and then she and the baby have their breakfast.

How old is the baby?

Oh she's most two! but she can walk and talk as well as any of us.

Are you well paid?

I get two dollars a week: father gets two dollars a day.

How much does your mother get?

With a bewildered look the boy said, Mother? Why she don't work for anybody.

I thought you said she worked for all of you?

Oh, yes, for all of us! she does, but there aint no money in it. — *American Farmer.*

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 Dyersburg 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; Ardie Kendall, W. Va. 1 00 Mrs Belle Sasser, Tenn, 1 00; Willie Watts, Ala; M E Fields, Tenn., 1 00; Lula Gertrude Callaway and parents 1 00; Mrs M L Joines, Texas, 1 0; Mrs Mollie McIlroy, Oregon, 1 00. Anna Nora Cooper 60.

Sallie Jackson 40; Johnnie Jackson 40; Jimmie Jackson 40 Mattie Ayres 30; Mrs Mollie S Cooper 30. George Cooper 25; Esther Wingo 24; James Carpenter 25. Nora Cornelius 10; Ammy Cooper 10; Bertha Walker 10,

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to educate a young lady in Madero Institute, Mexico, who is fitting herself to become a missionary among her own people.

Mrs M L Joines 1 00; Ella Hart 10; Clarence Vann 10; Mattie Alexander 10; Ernest Roberts 5; Wyatt Futhey 10; Anna McKinney 10; Washington McKinney 10; Loany McKinney 5; Earl Smith 2; Charley Smith 3; Lillian Smith 50; Forrest Smith 50; Vera Norman 10; Lily McIlroy 1 00; Hallie Garrett 10; Mabel Heflin 10 Myra Jarnagin 10; Lelia Young 10 cents; Sidney Flinn 10; Mabel Flinn 10; Clara Flinn 10; Layton Wall 55,

STATE MISSION ITEMS.

FOR the quarter ending March the thirtieth, the missionaries then engaged report the following results: Days of service 892; miles traveled 4086; sermons 280; addresses 78; prayer-meetings 186; baptisms 12; additions 56; pastoral visits 1133; collected for State missions $52 40; Foreign Missions $3 50; Home Missions $12 50; ministerial education $125; number in the Sunday schools 1029

This is a good report for the most unfavorable quarter of the year, when rain, wind, mud and cold as well as the greater indifference of the people, are hindrances to successful work. There are other missionaries at work, the results of whose labors are not counted in the report above as they had not been engaged during the full quarter.

Brethren, our work is greatly suffering. There must be a great advance in contributions at once or some of the workers will have to be called from their fields. Some of these men have been working for months without a cent of what was due them, and yet fully 75 000 Baptists are fast asleep on the subject of missions. Is it the sleep of death? A few pastors are full of zeal, and devotion, and it is a great pity for them to have to bear the reproach of the multitude, but how can they help it? In nearly every other State missionaries are paid at least quarterly, and sometimes even more punctually. But how is it with us?

Brethren, many of you are seeking an excuse, because of the great drouth of last year, but did you do any better when there was no drouth? Where are the men and women with hearts aglow with zeal and interest for the success of our mission work in Tennessee, and in the world? What is being done no doubt appears to many outsiders a tremendous sham Many an insider with a good home and comfortable surroundings throws in a dollar, or even less, and eases his mind and heart, when he should have given ten dollars or more.

Brethren, I am not using the language of impulse. I am in a position to know the state of things. The contributions for the last two months are less than for the corresponding time last year, and they were small enough then to almost crush the life out of some of those who had the matter most at heart. The debt is just as large now as it was then. But what shall we do? Let every missionary in the State become the center of a missionary working force. Rally around you, brother missionaries, a strong band of men and women Help to spread information. Go to work upon indifferent pastors and get them interested in the Fifth Sunday meetings. Let every pastor preach at once upon the subject of missions, and follow this with a collection, and preach again, and follow this with a collection. And last let the churches be represented by faithful workers sent to the Laymen's Conference at Murfreesboro, where we trust such zeal and interest shall be inspired as shall set all our churches and pastors a going in every department of religious work. J. H. ANDERSON

THE MINISTERS' FUND FOR 1888!

$82 00 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 "choice 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 Dozier, Oregon 2 00

RECEIPTS FOR APRIL.

Throop, Crosland, S. C, 5 00; T A Jordan, Tenn., 5 00; J A Bollard, sr, Miss, 3 00; Mrs F S Gunter, Cal, 2 50; F B Carruth, Ark, 1 00 Total 16 50

ADDRESSES WANTED.

W Keathley, formerly at Wickliff, Ky.
W P Kine, late of Peidmont, Mo.
M T Branham, formerly (1885) of Woodlawn, Ala.
C C Albright, late of Jonesboro, Ark.
Eld E M Gerald, formerly of Ringoes, N. J.
W L Blackwell, formerly at Elmo, Ark.
Mrs C E Harrison, Little Rock, Ark.
D H Richardson, Throckmorton, Texas.

We want the present post-office of John Gardner, who has been receiving his paper at Chattanooga, Tenn. J. R. M.

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

Mission Directory.

STATE MISSIONS.

Rev J H Anderson, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.

W M 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.

HOME MISSIONS.

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

Rev O L Hailey, 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.

For young ministers at Carson College, to Rev. S E Jones, Mossy Creek, Tenn.

OUR PUBLICATIONS.

The Seven Dispensations. A key to the whole Bible and of the Prophetic Scriptures, embracing a complete work on Eschatology. $2 00

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D. D. SWINDALL REVIEWED.

MY DEAR BRO. SWINDALL:—Your last reply is before me. More than one-half of it is on side issues. Your own imagination puts up several straws at which you strike. Before proceeding I will point out a few of your mistakes.

1. You charge me with introducing the language of Solomon Eccle. xii. 7 to prove that the spirit of man when it leaves the body goes directly to heaven. Here is what you say: "If Solomon means what you introduce his testimony to prove that the spirit of man when it leaves the body goes directly to God, he being in heaven, it completely antagonizes all the Scriptures bearing on that subject. Here we have an irreconcilable difference between the sacred writers! How do you like that, Bro. O?"

Now Bro. Swindall, if you had examined my article you certainly would not have written the above. Here is what I said: 'Quite frequently 'depart' means death * * So is 'return' used for the same purpose. See Gen. iii. 19, and Eccle. xii. 7."

I maintain, sir, that Solomon's testimony proves emphatically the thing for which I introduced it, namely that the word "return" is used to denote death. Here is what Solomon says: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

I never intimated in referring to this passage how God disposed of the returning soul. In your own language I will say: "Now, see where you have landed! Will that do? Thus we have what logicians call *reductio ad absurdum*, your imagination reduced to an absurdity." How do you like that, Bro. Swindall?

While on this point I will try to explain why Paul was talking about his own death in Phil. i. 23. You translate *analusin*, return or returning. Now if this be true, and I never denied it, I want to know what is the difference between Solomon's return, Eccle xii. 7, and Bro. Swindall's return, Phil. i. 23? Solomon was talking about death, and so was Paul There is not an intimation, Bro. S., that Paul dismissed the thoughts of life and death to bring in a third thing in Phil. i. 23 Take your own rendering of the passage and you have to add in brackets the words "that is of Christ," to make it clear. Leave out your added words, and one in every hundred would not think of Christ's return by reading even your own rendering of the passage. I will leave out what you add in brackets, and here is your rendering: "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred" The very next sentence reads: "Nevertheless to abide in the flesh is more needful for you." It requires a stretch of imagination to make "depart" (return) and abide refer to different persons. I have asked you time and again, Bro. S, to tell me what Paul meant by "abide in the flesh" if he was not talking about departing out of the flesh in the previous sentence, but you are as silent as the grave on this point.

2. Your second mistake is this: You say my position is, "paradise and heaven refer to one and the same place. Not at all, Bro. S. I took no such ground. Hence the last one hundred and forty lines of your article is an effort to convince me that heaven and paradise are not one and the same place, a truth I most certainly believe If you will examine closely my article you will find yourself following again your own imagination. I simply referred to Rev. ii. 7. and xxii. 2 to show you that your method of excluding Christ from the sainted dead by exalting Christ into heaven was a fallacious argument. I believe paradise is the abode of the sainted dead until the new heaven and the new earth shall appear. Rev. xxi. 1.

The issue, my brother, between us is, you make paradise a Christless and Godless region. This has been the whole trend of your articles. Your whole aim has been to explain away the desire of Paul to "depart and be with Christ" to mean the second advent of Christ.

THE ISSUE.

In my first article I asked this question: "Do not the believers in an intermediate state believe the righteous, when they die, go to Christ, or where he is? If not where do they go?"

In your reply you say: "Here are two questions." To the first, I answer, "No!" In answer to the second question "Where do saints go?" You answer 'paradise."

Bro Swindall, I take issue with you here. I rely on Phil. i. 23, as one of my main proof texts to prove that saints, when they die go to Christ. I will now contrast your rendering of the passage with the translations and comments of men whose scholarship you cannot deny. The scholarship of the world is overwhelmingly against you.

Bro. Swindall translates the passage thus: "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred"

The Bible Union renders the passage thus: "But am constrained by the two, having the desire to depart and be with Christ for it is far better."

The New Revision has it thus: "But am in a strait betwixt two having the desire to depart and be with Christ," etc.

Jamieson Faussett and Brown in their Bible Commentary have it thus: "But am in a strait betwixt the two having the desire for the departing and being with Christ."

Conybeare and Howson in their "Life of Paul" have it thus: "But between the two I am in perplexity; having the desire to depart and be with Christ."

T. S. Green in his translation of the "Two-Fold New Testament": "But am held in a strait by the two, having my longing to take my departure and be with Christ."

Bro. J. B Moody, writing on the passage recently, said the passage, of itself was of doubtful interpretation, hence we must go to other passages to learn its meaning

Now Bro. Swindall I feel quite safe since I find myself sustained by such eminent scholars and theologians as quoted above. All of them are against you. I will add for your special benefit the testimony of Bro. J. R Graves, he incidentally refers to this passage in "Middle Life," page 87, as follows: "When contemplating his (Paul's) departure as a gain to himself, yet he said to abide in the flesh is more needful for you. Could he have returned in the spirit and communicated, as it is claimed the spirits of good men can he would have been a thousand times more useful to them than while living." Thank God for such testimony.

As Bro. Moody says this passage needs others to show what it means. I will try one. 2 Cor. v. 6-8: "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and be present with the Lord."

Here Paul as in Phil. i. 23 is talking of his departure. When his spirit should leave the body Paul was confident that it would be in the presence of the Lord. Paul has been absent from the body eighteen hundred years and you say, Bro. S, that all this time he has occupied a Christless region. I believe Christ can be found in paradise. Of the passage just quoted Bro J. R Graves says: "Christ was with the thief in paradise, and we must believe that he still often visits his waiting saints there. So that we may say with Paul if absent from the body we shall be present with the Lord."—Middle Life, page 82. What do you think of that, Bro. S? You said in your second article that believers in an intermediate state did not believe departing saints go into the presence of Christ. There is no stronger believer in an intermediate state than Bro. Graves and he has given us his testimony that "when absent from the body we shall be present with the Lord."

Now. Bro. Swindall, the idea that our blessed Lord is shut out of paradise his pleasure grounds, is to cut off all ideas of the ancient use of the term paradise.

Bro. Graves says: "The term paradise, is not the kings palace where he holds his court, but a mere pleasure garden, a beautiful park in some part of his kingdom, to which he and his family and friends resorted occasionally and remained but temporarily!" Ah! Bro Swindal, you believe our blessed Lord has a park, a garden, a pleasure ground, containing the souls of patriarchs, prophets, apostles, and sainted men and women of all ages, yet he is confined in his palace, and never walks amid its bewildering beauties and constantly opening scenes of enchanting loveliness.

Bro. Swindall, I thank God there is a paradise to which you and I will go when we depart this life. Oh, blissful hope of resting in the garden of God! I long to join that innumerable company, and converse with sainted spirits and walk with Christ amid the bewildering beauties of paradise Excuse me for entertaining Paul's hope that when absent from the body I shall be present with Christ.

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THIS AND THAT

The Cherokees are rejoicing over a recent decision of the Indian commissioner, giving the Cherokee Nation the right to decide who are citizens. This will enable them to drive all intruders from their territory.

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SIGNALS TORMENTOR, No. 17,773,

Son of Tormentor 3533 (sire of 16 cows with tests of 14 lb to 26 lb in 7 days) and Signetilla, No. 18,254, test of 18 lb 6 oz, who is daughter of Signalda No 4027, who has 4 tested cows

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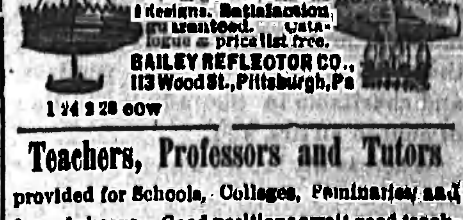

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BOARD MEETING.

The Executive Board of Central Association will meet with Milan church Saturday before the fifth Sabbath in this month, at ten o'clock a. m.

ORDER OF SERVICE.

Devine services for thirty minutes. Then organization, churches and Sabbath schools report their progress through delegates present. Adjourn at twelve o'clock, noon. Meet at one-thirty o'clock, p. m.

CHURCH WORK.

How to conduct family worship with best results? W. G Inman.

Benefits of home training to the different departments of life. By G. W Jarman.

What is the best manner to develop work in a church membership? By J. C. Tharp.

Ministerial unrest, the lesson and the remedy. By M. Hillsman.

Adjourn at five o'clock, p. m.

Meet at seven-thirty o'clock, p. m.

Divine services fifteen minutes.

Foreign Missions. By J. M. Senter.

Home Missions. H. C. Irby.

State Missions. By J. H. Anderson.

Adjourn to nine o'clock a. m. Sabbath—divine service fifteen minutes.

Sabbath schools as a means of grace to the young and old. By Dr. M. D. L. Jordan.

Most successful methods of conducting Sabbath schools. E. A. Collins.

Meet at eleven o'clock. Sermon on missions. By J. H Anderson, M. S.

Adjourn to meet at one-thirty o'clock, p. m.

Meet in Sabbath-school Mass Meeting. By J. M. Senter.

Adjourn to four o'clock, p. m.

Sermon at seven thirty o'clock on Missions. By M. Hillsman.

A cordial invitation is extended to all of the Sabbath-schools and churches in all the surrounding country. Let every Sunday-school bring up a report of their work, and fail not to send contribution for any object you select of our many missions.

The Laymen's Conference will meet in Murfreesboro, April the twenty-sixth, at ten a. m.

J. M Senter,
G. W. Martin,
Committee on Programme.
Trenton, Tenn., April 4, 1888

RESOLUTIONS.

Whereas our pastor, Rev. W. K. Bryant this day closes his labors with Mt. Mariah church,

Whereas we have found in him an excellent Christian gentleman and a most efficient pastor, bold in declaring the whole counsel of God; prudent, and charitable in the administration of church affairs, and,

Whereas his labors among us have been blessed. Therefore be it resolved,

That we regret the separation, and feel truly thankful for the good our dear brother has done for us, and the community; for his faithfulness in the discharge of his Christian pastoral duties; for the zeal that has ever characterized his preaching of the gospel, for the charity and love shown by his actions while with us.

Be it further resolved, that we ask God's choicest blessings to rest on him in his new field of labor.

Resolved that a copy of these resolutions be spread on our minutes, a copy be furnished our brother, and a copy be sent to The Baptist for publication.

Done in conference, December the eighteenth, 1887.

W. O. Newsom, Moderator.
B. P. Gates, Clerk.

RIGHT HERE IN TENNESSEE

WHAT YOUR FRIENDS AND NEIGHBORS SAY ON A MATTER OF VITAL IMPORTANCE.

Below will be found samples of the multitude of letters of encouragement Messrs. H. H. Warner & Co., of Rochester N. Y daily receive. The subjoined unsolicited testimonials are from your friends and neighbors, ladies and gentlemen you know and esteem for their honor and straightforwardness, and who would scorn to be a party to any deception. What has been done for others can be done for you, and it is folly, nay suicidal, to longer suffer when the means of recovery lie at your very door:—

Blountville, Tenn., Dec. 13th, 1887—I have used "Warner's Safe Cure" in my practice and I am convinced that in the treatment of diseases of the kidneys and liver it has no equal in the world.

D. B. Gersh

Memphis, Tenn. (446 Court Street), June 25th, 1887.—Whilst in Berwick, La., last winter my health was wretched, and I suffered from constant pain in the lower part of my back. An analysis of my urine showed that I was in the first stages of Bright's Disease. I began to take "Warner's Safe Cure" and "Warner's Safe Pills." I also took some of "Warner's Tippecanoe" and "Warner's Safe Nervine." Before I began the use of "Warner's Safe Remedies" I weighed 112 pounds. Before I had finished my eighth bottle of "Warner's Safe Cure" I weighed 136 pounds. My health now is perfect. Many of my friends are now taking "Warner's Safe Remedies," having seen the benefit I derived from the use of them.

Mrs. L. D. Lytle

Sweetwater, Tenn., Jan 31st, 1888—In May, 1886, "nettles" broke out all over my body and everything I tried to eat would hurt my stomach, and I could not sleep well. I took the medicine and followed the diet prescribed by my doctors until I was so weak that I was not able to do anything. In November, 1887, the doctors said that they could do nothing more for me and that I never would be cured. I concluded to try a change of climate and water, and went to Florida. While there a friend who had been greatly benefited by "Warner's Safe Cure" persuaded me to try it. I began its use together with "Warner's Safe Nervine," and after taking a number of bottles the "nettles" disappeared and I have not seen one in three months.

Mrs. A. F. McLin

Jackson, Tenn., April 13th, 1887.—I have suffered from dyspepsia for years. I lived on bread alone for many months, and life was a burden. I took everything which able physicians could prescribe, but I obtained no relief until I began the use of "Warner's Safe Cure" and "Warner's Tippecanoe the Best." I can now eat anything, and weigh more than at any previous time. I cannot praise "Warner's Tippecanoe the Best" enough.

Mrs. L. E. Allston

Trenton, Tenn., Jan. 31st, 1887—Seven bottles of "Warner's Safe Diabetes Cure" were enough to eradicate from my system an attack of diabetes of a very severe character.

G. L. Burnett

MINISTERS' AND MEMBERS' MEETING.

Programme for the ministers and members meeting of Beulah Baptist Association, to be held with Pleasant Hill church, commencing Friday night before the fifth Sunday in April.

Introductory sermon Friday night by Eld. G. L. Ellis.

Is it right that every church should have a Sunday-school? By Eld F L Dupont.

Who should compose our Sunday schools? By Ed J M Nowlin.

The relation of good works to salvation? By Eld R A Beauchamp

The need of growth in grace, and how to promote it? By Ed. T A Waggoner.

What is it that distinguishes the Baptists from all other denominations. By Eld. J R Hall.

Missionary sermon Sunday at eleven o'clock a. m. By Ed. R N Norton. Those coming by rail will please notify brethren A L Gardner or M Crutchfield, Sharon, Tenn, who will provide conveyances to carry them out from Martin, Tenn.

We earnestly beg all of the ministers of the Association to be with us, and the churches to send representatives.

H. H. Farmer, Sec.

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured, and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. A. J. Lawrence, 212 East 9th St., New York, will receive the receipt free of charge.

The living animal is made up for most part of water. A man of one hundred and fifty-four pounds weight consists of one hundred and sixteen pounds of water, twenty four pounds flesh and fat, and fourteen pounds bone.

SPRING MEDICINE.

The necessity of a spring medicine is almost universally admitted. And the superiority of Hood's Sarsaparilla for this purpose becomes more and more widely known every year. That power to purify the blood, and those elements of strength and health which the system craves, and to which it is so susceptible at this season, are possessed by this peculiar medicine in a pure eminent degree. Scrofula, pimples, boils, or any humor, biliousness, dyspepsia, sickheadache, catarrh, rheumatism, or any diseases or affections caused or promoted by impure blood, or low state of the system, are cured by Hood's Sarsaparilla. Try the peculiar medicine.

WHAT MUST BE DONE?

Last year the Foreign Mission Board was criticised because of the vigorous efforts it was compelled to put forth near the close of the Conventional year, to raise money to meet the deficit of the churches in the support of their missionaries. The money necessary to meet the obligations of the Board to the missionaries had been secured by loans from the banks, and it was absolutely necessary for the corresponding secretary to spend several weeks among the churches in several States, urging large general collections and securing large individual gifts in order that the debt thus incurred could be met. All felt that it was an emergency which called forth these extra efforts, and while many responded promptly, and liberally to the appeals of this officer of the Board, all hoped that such pressing appeals would not soon have to be repeated. And none cherished this hope more sincerely than Dr. Tupper himself.

But we are nearing the close of another Conventional year, and while the Board is not as heavily burdened as it was last year, there is still a heavy burden on it. Up to March the seventeenth when the accounts for the journal closed only $53 499 33 of the $100,000 asked and needed by the Board for the current year had been received. And since that date the receipts have been small. What must the Board do? Do the churches say that there must be no special canvassing of them this year? Then will the churches send up the necessary funds? If they fail what must the Board do? The time is short and response to the earnest appeals of the Board must come soon or the efforts of last year must be put forth again. Up to date, (March) the deficits of the States are: Alabama, $1845 71; Arkansas, $262 90; Florida, $561 32; Georgia, $2983.82; Kentucky, $6,838 60; Louisiana, $660 55; Maryland, $332 07; Mississippi $5,448.21; Missouri, $2 071.77; North Carolina, $2 353 47; South Carolina $1,827.16; Tennessee, $2 914 39; Texas, $5 531 71; Virginia, $5 074 03; West Virginia, $158 38. Tennessee is asked for $5,000.

These deficits ought to be met before April the thirtieth, on which day the books are closed. May the Lord move his servants to do liberal things for his cause.

T. P. Bell.
Richmond, Va., March 26, 1888

CONSUMPTION SURELY CURED

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
T. A. SLOCUM, M. C., 181 Pearl St., New York

"And so you have received a divorce from that vagabond husband of yours, Mrs Smith?" "Yes, I am glad to say I have." "Didn't you feel quite overpowered when you heard the decision of the judge?" "Not exactly. I felt sort of unmanned, so to speak."

NERVES! NERVES!!

What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,
All stare them in the face. Yet all these nervous troubles can be cured by using

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Samples free. Kinds Words,
P. O. Drawer 8, Atlanta, Ga.

STRANGE THINGS.

Bro. Editors.—I write to inform you that I have noticed some strange things of late. First, I was surprised to receive a card from a brother the other day stating that the Campbellites had challenged the Baptists in his community for debate with Dr. Brents, and when the Baptists proposed Bro. Moody the Campbellites said no.

I turned to *Gospel Advocate*, January the eleventh, 1888, p. 6, under the caption "Rich Winter Reading," I find the following from D. L. "They (Graves and Moody) can have a discussion for publication, in which each disputant will report himself at any time they may so signify. They can have it with J A Harding or myself or Dr. Brents (I think) as they prefer."

It is strange that D. L. will keep up this constant boasting, when the very first time Bro. M. is proposed as the man the Baptists desire to meet Dr. Brents he begs to be excused, and demands another man, but strange as it may appear here is a case, surely the Doctor will meet M. in the discussion or notify D. L. that he is mistaken, and have his name erased from this vaunting challenge.

STILL STRANGER.

In the *Gospel Advocate*, March the fourteenth, 1888, p. 11, under publishers items: "The new edition of the gospel plan of salvation will soon be ready for sale. Our readers should each one have a copy of this book. Though the book is much enlarged we retain the same price, two dollars per copy."

"Though the book is much enlarged." The Doctor's old plan, I suppose is too small to meet the emergencies, hence he has enlarged it, enlarge I it much. As the plan is enlarging all the while, who can tell when the thing is grown and completed? If there were no other reasons for not adopting the Doctor's plan. It seems to me that the *Gospel Advocate's* announcement is sufficient.

The fact the new edition is much enlarged implies that much that was necessary was left out of the Doctor's former plan, and how can one know that a few years thought upon the Doctor's part may not discover that it is still too little? Who knows?

It is so strange that any sect, whose creed is (professedly) the Bible, and who are so opposed to man's works, and who are constantly prating about others following men, while they are found on the Bible alone, would put forth a work entitled, "The Gospel Plan of Salvation," and after a few years enlarge it, when our Lord revealed unto us a plan of salvation complete in all its parts, large enough, and though in successful operation for more than eighteen centuries, yet it needs no improvement, neither enlarging nor abridging.

It is so strange. I say that they will use so much zeal to get those who have embraced the plan put forth by our Lord Jesus Christ to abandon it and embrace one put forth by Dr. Brents. Lord forbid that any should be deluded.

T. J. Eastes

How to Gain Flesh and Strength.

Use after each meal Scott's Emulsion with Hypophosphites. It is as palatable as milk, and easily digested. The rapidity with which delicate people improve with its use is wonderful. Use it and try your weight. As a remedy for Consumption, throat affections and Bronchitis, it is unequaled. Please read: "I used Scott's Emulsion in a child eight months old with good results. He gained four pounds in a very short time."—Tho. Prim, M. D., Alabama.

"How was your son when you heard from him last?" "He wrote me that he was so ill that he could neither sit nor stand." "Then if he tells me the truth he must lie."

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Magistrate: "Ever been arrested before?" Prisoner: "No, sah." "Didn't I send you to the island last winter for ten days?" "I declar to goodness, now I look at yo' judge, I b'lieve yo' did. But I's a poo' han to 'member faces."

I have been afflicted with catarrh for 20 years. It became chronic and there was a constant dropping of mucous matter. I extended to my throat causing hoarseness and great difficulty in speaking, indeed for years I was not able to speak more than thirty minutes, and of this with great difficulty. I also, to a great extent, lost the sense of hearing in the left ear, and of taste. By the use of Ely's Cream Balm all droppings of mucous has ceased, and my voice and hearing has greatly improved.—Jas. W. Davidson, Attorney at Law, Monmouth, Ill.

The man who was filled with emotion hadn't room for his dinner.

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Grandpa: "Tell me, Ethel, why do you have six buttons on your gloves?" Ethel: "Yes, grandpa, dear, I will tell you. The reason is, if I had seven buttons, or only five, they would not match the six button holes."

Speaking without thinking is shooting without taking aim.

HERE AND THERE

A correspondent of the *Boston Journal* gives this means of determining the position of the sun at any time of day: Place the point of a knife-blade or a sharp lead pencil on the thumb nail, and it will cast a shadow directly from the sun, no matter how thick the snow or fog is.

In 1875 there were 19,033 Chinese immigrants to this country. In 1883, under the treaty of restriction, there were 381. In 1884, there were 64, in 1885, 57, in 1886, 8. And yet there are demagognes who are always howling for more stringent anti-Chinese laws.

Our population has doubled about every quarter of a century. Dealing in round numbers, it may be recalled that we were 3,000,000 in 1775, 6,000,000 in 1800, 12,000,000 in 1825, 24,000,000 in 1850, 50,000,000 in 1870, and with the immigrant contributions we will be over 100,000,000 in 1900.

The greatest elevation which has been attained by man is 37,000 feet, about seven miles, this hight having been reached during a balloon ascent made by Glaisher. At this tremendous distance above the earth's surface, physical exertion is found to be almost impossible, owing to the great rarefaction of the atmosphere.

One of the largest schemes ever proposed is now said to be under way, with fair prospects of success. It is a railroad from St. Paul, Minn., to Pekin in China, Irkutsk in Russia, and other points in the two empires. The whole route from St. Paul and Minneapolis to Pekin will be 5,639 miles, crossing Behring Strait.

Now the Protestant Christians of New York number, by recent computation, less than seventy-five thousand souls in a population of a million. Supposing a general agreement among them all that a regular attendance at the theater was at this juncture the most pressing and promising method of evangelic effort, they would not than constitute even one tenth of the numerical patronage which the management would study to please, rather a slender minority to dictate the character of the representation?—*W. C. Wilkinson, LL. D.* The Christians, nominal and genuine all together, do not exceed twenty million, whereas the population of the whole country is over sixty million. Perhaps we can find something better to do than to go about reforming the theater, and certainly we can find a better than patronizing it. We can cast it down along with every other high thing that exalteth itself against the knowledge of God.—*Christian Index.* We cannot reasonably hope that more than five million of the twenty million of nominal Christians are regenerated. How long before these United States will become Christianized? The non-professing classes of the population yearly increase over the professing. Come, Lord Jesus, come quickly.

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1888

PROHIBITION.

Representative Campbell, Chairman of the House Committee on the Liquor Traffic, says that he is opposed to prohibition, because "you can not make men temperate by statute, but a strict license will prove effective." If Mr. Campbell were not a member of Congress he would see that his last assertion contradicts the first. By either method there is a resort to law.—*The Advance.*

This is the time when the horrors of the drink evil are moving the people everywhere to remedial measures when in the most conservative part of the country it is felt more and more necessary to curb and restrict the traffic in rum; when the real question at issue has ceased to relate to interference with the trade, and has resolved itself into a debate between high license and prohibition; when the gravity of the temperance question is so forcing itself to the front that its elevation into a national issue is plainly but a matter of time.—*New York Tribune.*

The Washingtonian Home for inebriates in Chicago has celebrated its twenty-fourth anniversary. The buildings have been greatly enlarged, and are now admirably equipped. The Home receives a percentage on all the saloon license taxes paid into the city treasury, but since the "high license law" went into effect it has received from the city twenty thousand dollars yearly. Excellent as such enterprise is in view of the present conditions, there is something anomalous in a city paying twenty thousand dollars per annum for the care of a class which the policy of the city directly fosters and perpetuates. The city can do more and better for drunkards by prohibiting the liquor traffic, and thus rendering such institutions unnecessary.

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"I suffered from what the doctors called muscular rheumatism. I took Hood's Sarsaparilla and am entirely cured." J. V. A. PROUDFOOT, letter carrier, Chicago, Ill.

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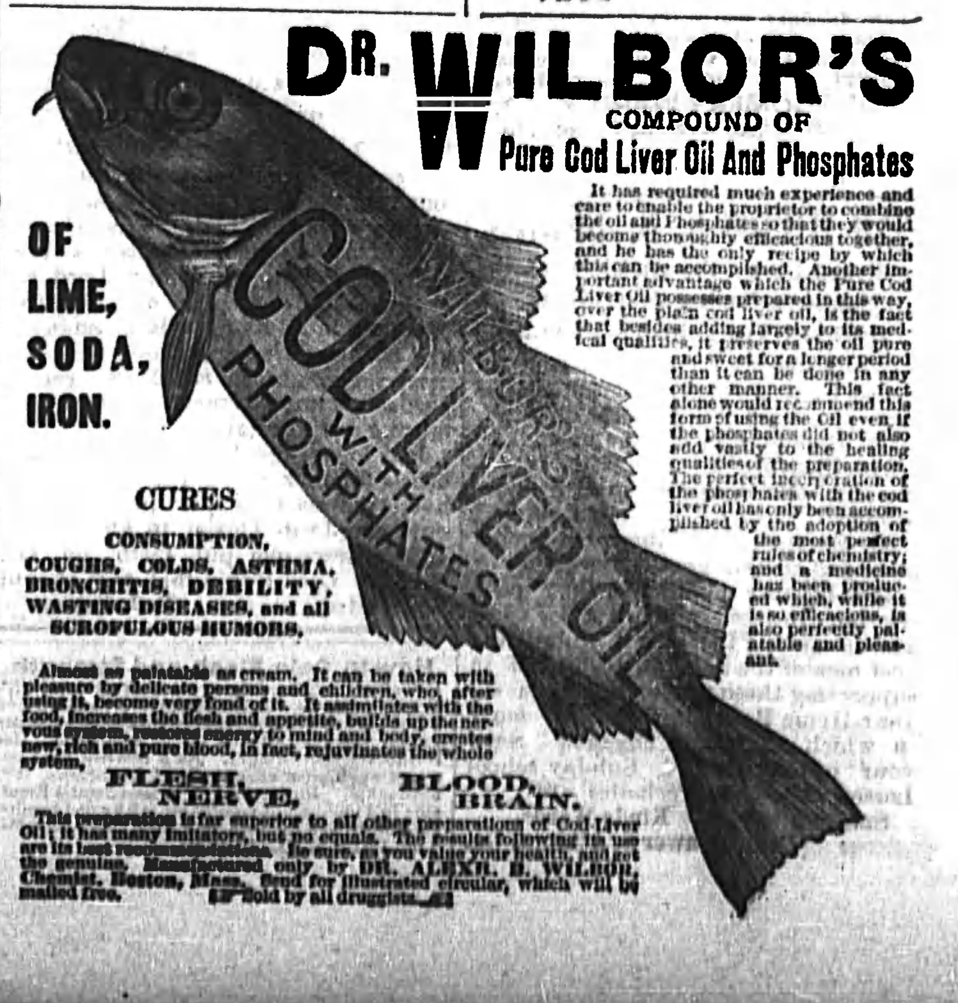

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THE BAPTIST.

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

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

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Old Series—Vol. XLII. MEMPHIS, TENN., APRIL 21, 1888. New Series—Vol. I. No. 46

OUR PULPIT.

THE FATHERHOOD OF GOD.

BY REV. J. C. WALLER.

From The Western Recorder.

"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba Father. Wherefore thou art no more a servant but a son, and if a son, then an heir of God through Christ." "The Spirit himself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ."

FATHER AND SON are terms of relation, and imply heirship. And as the children and heirs of God are not such by nature, they have become thus related by adoption, which is a legal relation. Adoption implies choice. On the application of adoption as a civil action, which gives legal right of heirship to that of the divine procedure, we find the Scriptures teaching as follows: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." This, too, "According to the eternal purpose which he purposed in Christ Jesus our Lord."

Here we have the how and when of our election and adoption as heirs of God and joint heirs with Christ, the heir of all things. And here also is the revealed origin of the Fatherhood of God. "As the Father hath loved me," he said to his disciples, "so have I loved you." And he said of his Father's love for him: "Thou lovedst me before the foundation of the world." The beloved disciple, John, said: "Behold, what manner of love the Father hath bestowed us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the children of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is.'

In the fullness of time "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "In this was manifest the love of God toward us, because that God sent his only begotten Son into the world that we might live through him." And "God commendeth his love toward us, in that while we were yet sinners Christ died for us." "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins."

Here then from the above cited Scriptures we have the how, the when, and the source, or moving cause of the Fatherhood of God, and the brotherhood of the children of adoption in Christ, in whom they were chosen before the foundation of the world. "For this cause he was not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." And again, "Behold, I and the children which God hath given me."

In view of the above, it is reasonable to claim that the Fatherhood of God embraces all the human race? Is God the Father of all, alike? Did God choose the whole human race in Christ before the foundation of the world? Did he adopt all the race as his heirs and joint heirs with Christ? Were all redeemed from the curse by the death of Christ as the ransom price? Are all alike loved of the Father? Is God the Father by adoption of all mankind? If so, who shall be "able to separate us (all) from the love of God which is in Christ Jesus our Lord?" If all are the elect, adopted, loved by the Father, chosen in Christ, and redeemed by him, "who shall lay anything to the charge of God's elect? It is God that justifieth."

The Fatherhood of God does not include all the race. God did not adopt as his children and heirs, all mankind. All were not chosen in Christ before the foundation of the world. All were not redeemed by Christ from condemnation and the curse of the law. All were not reconciled to God by the death of his Son. Why say not all? Because it would contradict the plain teachings of the Scriptures, and especially the language of our Lord in his reply to the Jews, who claimed that God was their Father. Jesus said unto them, "If God were your Father, ye would love me." "Ye are of your father the Devil, and the lusts of your father ye will do!" "The good seed are the children of the kingdom, but the tares are the children of the wicked one, the enemy that sowed them is the Devil." "And these shall go away into everlasting punishment, but the righteous into life everlasting."

Great and glorious are the privileges of the children of God, and precious are the many promises, of which they are the favored recipients. In spirit they are conformed to the image of Christ, and their bodies are to be fashioned like unto his glorious body. And then shall they be like him.

How profound should be our gratitude to him, who for his great love for us, was moved to choose and adopt us as his children, and in the fullness of time spared not his only begotten Son, but delivered him up for us all, and "made him to be sin-bearer for us, who knew no sin, that we might be made the righteousness of God in him." As sure as he was made a sin bearer for us, so sure shall we be made the righteousness of God in him. For who is there to condemn? "It is Christ who died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Who then "shall separate us from the love of Christ?"

The *Recorder* remarks on this:—

"It is a beautifully sounding phrase. Any amount of gush can be written concerning it, which will sound so tender and loving! It is a part of the effort, as Joseph Cook phrases it, 'to put the Throne of the Universe on rockers from which lullabys shall be sung to all the guilty race of man.' God is the creator of all, he is the Father only of those who have been adopted through faith in Jesus. It was his disciples whom he taught to pray "Our Father." He told his enemies plainly they were the sons of the Devil. Unless men repent and are converted, they will go home to that father's house at death and abide with him forever.

All of this "New Theology," that is, this "larger hope," as they call it, of a probation after death, is rooted in that error of the universal Fatherhood of God. Orthodox Christians let the phrase which sounded "so sweet and tender" pass without a close scrutiny into its truthfulness. Then the idea naturally followed that if God was the Father of all, he could not endure to leave his children throughout eternity in the fire prepared for the Devil and his angels. Therefore, somehow and sometime, he must have arranged to take them home to himself. And a wide circle of error, growing ever larger and deeper follows, all of it originating in that phrase, which gives Jesus and the Holy Ghost the lie direct, "the universal Fatherhood of God."

Let us learn to scrutinize closely high-sounding phrases, and test them thoroughly by the word of God. It is surely enough for us to be as liberal and loving as our Master. The servants who go beyond him in these things will scarcely be called at the last "good and faithful servants."

WOMAN UNDER LAW.

DR. TUCKER never wrote a better editorial than that from which the extract below is taken. Discussing at length, and in terms of marked wisdom, the question of the relation of Christian women to public worship, he strikes the mud-sill in the following, which the *Expositor* heartily endorses:—

"The apostle gives two reasons for this positive injunction. He says, 'For Adam was first formed and then Eve.' This may seem to some to be a very insufficient reason, but, unfortunately for them, the apostle does not agree with them. He thought it was sufficient, and such was the mind of the Spirit, under whom he spoke. He evidently means to teach that priority in creation in this case implies precedence in rank, that in no case whatever is woman to be leader, that it was intended, from the beginning, that she was not in anything to be the chief, but in everything only an accompaniment, that she was made for a secondary place, and that she is therefore by nature fit for no other. And all this being applied to the matter in hand, he says, 'I suffer not a woman to teach.'

'The second reason given by the apostle is that Adam was not deceived, but the woman being deceived was in the transgression.' What has this to do with it? one may ask. It must have something to do with it, or the apostle would not have said it. The reason why a woman is not allowed to preach dates back to the beginning of the world, when there was only one woman in it. The apostle goes to the root of the matter. He clearly means that the sad experience of Eden shows that there is a weakness in women which there is not in man, and that this weak thread runs through all her relations in life, and that consequently she is not qualified for any public position, and hence he says, 'I suffer not a woman to teach.' Teaching, that is preaching, is the highest function that can be performed by a human being in this world. It ought therefore to be done only by those who are made in the image of God, and not in the image of man, made to lead, to rule, and to be masters of assemblies. Man was made first, then Eve. Adam was not deceived, the woman was."