

HERE AND THERE.

There is no Christian duty that is not to be seasoned and set off with cheerfulness.—Milton.

For three thousand years there existed but three versions of the Holy Scriptures. The day they may be read in three hundred and fifty of the six thousand tongues that are spoken.

If the Baptist Union of England thinks "doctors of faith" more valuable than soundness in the faith, it is held together by a rope of sand, and its dissolution cannot be far off.—Ed. Standard.

The loftiest church spire in the world is that of the Lutheran cathedral of Ulm. When finished, it will reach a height of five hundred and forty feet, twenty feet higher than the spire of Cologne.

An absent-minded Pittsburg preacher remarked in a eulogy from his pulpit on a recent day that "Death loves a mining stark." Thereupon, four stock brokers and a man with a brother in Colorado got up and left the sacred building.

Bunyan's Pilgrim's Progress, has, with the exception of the Bible, been translated into more languages than any book that was ever written. A translation has just been made into the language of the Fanila, a tribe of Negroes in Guinea, on the Gold Coast.

The Minister's and Deacon's Institute of Salem Association, will convene with the Liberty church, Liberty, DeKalb county, Tennessee, on Friday night being the fifth Lord's day in April, 1882. All ministers and deacons expected. Everybody invited.

Religion is getting out of one track and getting into another.—D. L. Moody. Religion is quitting your messiness and joining some church.—Sam Jones. Hundreds of Baptist pastors bid these men "God speed," by giving these professional revivalists their "aid and comfort," and so aid them to deceive souls.

Dr. William M. Taylor tells that in his early boyhood, after having heard a sermon on which the pastor dwelt much on the appropriating act of faith, he asked his father what was meant by that expression. The old man gave the same reply which had been given him by his mother to the same inquiry when he was a lad, viz: "Read your Bible and underscore all the 'mys,' the 'mines,' and the 'mes' you come upon, and you will discover what appropriation is."

Dr. J. R. Graves, in his recent work on The Parables and Prophecies of Christ, vary properly protests against the common European interpretation of the parable of the tares. In making the field the church, the continental churches build up for themselves, as can be seen, an ostensible excuse for an unconvered church membership. The Memphis editor puts the finger on the explicit declaration of Christ, that "the field is the world," and holds it there. It would not be like Dr. Graves to do otherwise.—The Standard, Chicago.

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PROHIBITION.

The Governor, the Supreme Court, and the State officers of Arkansas, excepting one, are prohibitionists.

The Topeka Capital says: "Kansas has saved nearly twelve million dollars since she turned her back on the whiskey traffic."

Not one of the Kafir races in South Africa. One of the sheiks of the Congo country has made a similar petition. He says "British rum and American whiskey are destroying my people, introducing an evil that all the missionaries and Bibles of Christendom cannot counteract!"

Tennessee spends ten million dollars a year for whiskey, wine and beer. Who could estimate her wealth, property and good times if this amount could be kept at home for the next twenty five years, with the added industry and happiness that would follow! It is no wonder we constantly hear the cry of "hard times," even with abundant harvests.

Prominent liquor dealers at Jackson, Mich., when asked why saloon keepers appear apathetic concerning adoption of local prohibition, said: "The better element of saloon men have become tired of the continual warfare over the liquor question, and have concluded that if the people want prohibition they ought to have a chance to try it."

A deputation from the Queen of Amantoga has arrived in London to present to the English people the desire of her people, not only to preserve their independence, but to solicit the assistance of the British Government to bar efforts to arrest the destruction of her people by the alcohol which is being poured into her country through Delagoa Bay. The Amantogas are said to be the most intelligent.

A bill has passed the Ohio House, and is now before the Senate, extending the provisions of the local option clause of the State liquor law to townships, and also forbidding the sale of intoxicating liquors within two miles of any town or township, which has declared for prohibition, within its limits. Saloonists and bitter party politicians are opposed to the bill, and this alone is reason enough for the people to favor it.

A bill has been introduced in Congress to close the saloons of the District of Columbia, a space ten miles square, over which Congress has supreme jurisdiction. We shall now see which party, if either, is for whiskey, and watch the fate of this bill, and mark down the names of those who vote Nay. If both of the old political parties are for whiskey, what should prohibitionists do? What, die? or make another?

"Shall our girls whistle? O' our e If they strag' hok their lungs b' ask' ing Dr. Bull's Cough Syrup." "When headache joins neuralgia, then comes the tug of war." A wise general remarks his sword, charges with a bottle of Salvaion O, and the doughty foe lies cringing in the dust.

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THE BAPTIST.

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

Stand ye in the ways, and see and see! 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 TREND OF RELIGIOUS THOUGHT

BY W. A. JARREL, D. D. Read Before the Texas Baptist Pastoral Union.

HAVING BUT a few days to prepare this essay, I on one of the most difficult of subjects, I must receive the indulgence of my brethren for whatever disappointment they may receive from its treatment.

Religious thought, in this paper, means thought upon the nature and character of God, the nature and character of man, and his relation to God.

Immanoh as man is free, and the thought, therefore, does not "drift," this paper takes the liberty of substituting for "Drift of Religious Thought," "Trend of Religious Thought."

Trusting that my brethren will remember that a twenty minutes' essay must leave out much important matter, I proceed to the work assigned me.

"What is the Trend of Religious Thought?" is a question upon which there is a wide difference of opinion. Some affirm that it is toward Christianity, others that it is toward infidelity. To judge which of these two opinions deserves our acceptance, I will notice the grounds upon which each of them rest.

Those who hold the ground that the trend of religious thought is toward infidelity, assign the following as reasons for their opinions:—

- 1. That nearly all physical and mental scientists are infidels, or are moving toward infidelity.
2. That mental and physical science are helping now, and rapidly helping infidelity more and more.
3. That moral science is tending in the same direction as are the sciences just mentioned.
4. That even Biblical science is joining in the march of others.
5. That the masses of the people do not attend church, and are growing indifferent and skeptical toward Christianity.
6. That there is much and growing skepticism in both the pulpit and the pew.

To sustain these statements, we are reminded of the names of Tyndall, Huxley, Spencer, Mill, Benobner, Darwin, Buckle, Lecky, et al., who not only deny that the Bible is a revelation from God, and affirm materialism in some form, but deny that there is morality, reducing it to only utility. We are further reminded of such men as Toy, Lyon, Fox, the Andover professors and great German professors of theology and Biblical science, who are not evangelical and of whom it is affirmed that they are but an indication of a great and increasing number of professors of religion, who are outgrowing the old faith.

To strengthen this array, we are reminded of the flood of infidel publications, of the number of infidel lectures, of the sneers, insinuations, and often open attacks on Christianity, which appear in newspapers, and are ever told that but few people attend our churches, and that they mostly are woman, children and ignorant men.

That there is sufficient truth in these reminders and statements to lead any one who looks at only one side of the question to believe that the world is "going to the bad," is painfully true. Hence

peacemists are a large number. Mr. Spurgeon is quoted as having recently stated that the thought is in the wrong direction.

In examining the claims of the other side of the question, we can best examine the reasons just given for the dark side:—

In 1880 President Moss of the Indiana State University, wrote to Prof. Charles Young of Princeton, Prof. Peter G. Tait of Edinburgh, Prof. Daniel Kirkwood of the Indiana State University, Prof. A. A. Gray of Harvard, Prof. Benjamin Pierce of Cambridge, Mass., Prof. Joseph Leconte of the University of California, Prof. James D. Dana of Yale, Prof. John W. Dawson of Montreal, asking their views upon this question. That these men are in the position to speak upon this question no one will deny. They are leaders in scientific thought. I cannot take time to quote much from them. Suffice it, with one or two quotations, to say that the answers were all unanimous. Prof. Young answered:—

"The majority of authorities in physical science are not Christian men, any more than a majority of lawyers and business men are, that is, they would not be ready to make a profession of their faith, such as would enable them to be received into so-called evangelical churches. Of the scientific men I know in my line of study, I would say that only a small majority (but rather noisy) were decidedly hostile to Christianity, a much larger minority, more or less pronounced and active Christians, while a majority are like men in general, giving the subject the go-by, and perhaps of no decided opinion in the matter."

Prof. Tait answered:— "It is certainly not the case that a majority of the recognized authorities in physical science (in Britain) are hostile to Christianity. What may be the case on the continent of Europe I know not. I should think indifference rather than hostility." Very recently a paper called the Christian Register of Boston, wrote to eighteen leading scientists, asking their opinion as to the tendency or condition of scientific thought as to the hereafter. A large majority of the eighteen replied encouragingly.

Referring to Fronde's boasting assertion, that most scientists are on the infidel side, Prof. Tait, one of the most brilliant stars in the scientific world, wrote:— "When we ask any competent authority who are the best and ablest scientific thinkers in the immediate past in Britain, we cannot but receive for an answer such names as Brewster, Faraday, Forbes, Graham, Bowman, Hamilton, Talbot and Herschel. This must be the case, unless we use science in the perverted sense. Which of these great men gave up the idea that nature evidences a designing mind? But perhaps Mr. Fronde refers to the advanced thinkers still happily alive among us. The names of the foremost among them are not far to seek. But unfortunately for his assertion, it is quite certain that Andrews, Soule, Clark, Maxwell, Balfour, Sturt, Stokes, William Thompson, have each and all of them, when the opportunity presented itself, spoken in a sense altogether different from that implied in Mr. Fronde's article. Surely there are no true scientific thinkers in Britain farther advanced than these." Inter. Rev. Nov. 1878.

Since the seventeenth century, when Bishop Butler rightly lamented that Christianity was treated with contempt by the educated of England, and when such men as Hume, Bolingbroke, Chubb, Hobbes, and a host of other learned men wrote against Christianity, and when infidelity reigned from the king's palace down to the most obscure, since that time, religious thought in England has been onward and upward until it is the ruling power, from the Queen down to the humble peasant. Infidelity has spread from England into France, and through Voltaire, especially in his intercourse with Frederick the Great, it had taken deep root in Germany. So that about half a century ago nearly every German university was under infidel influence.

When Tholuck went to Halle he could not find what is now an evangelical Christian in a walk of twenty miles across the country. He was invited in the class room for his evangelical views. About fifteen years ago the fiftieth anniversary of his professorship was celebrated for three days, with the grandest of demonstrations, while the emperor, from before the walls of Paris, sent him the star of the red eagle. Now nearly all the great scholars of Germany are such men as Delitron, Keil, Christlieb, Herman Stracke, while the emperor and Prince Bismarck are reckoned as evangelical Christians, and the most evangelical universities are the ones which are crowded with students. Heidelberg is the only distinctively infidel German university, and its attendance is small. Since 1870 the decrease of students in attendance upon the least evangelical has been very marked.

As we can easily predict the future of any people by their young men, we need no one to tell us that the trend of religious thought in Germany is bright with religious promise. In Germany to-day representative thought is found in Prof. Herman Lotz, in whom, says Joseph Cook, is found the wealth of Aristotle, Kant, Leibnitz, Plato, and the spoils of Fichte, Schelling and Hegel. In the words of Joseph Cook, I ask you to rise to the heights of Lotz's position, that only "love for a living God, omnipresent, immutable, is the basis of morality, and that science can never find a firmer basis than this, nor life a surer."

While the scientific journals in Germany are legion, latest accounts tell of but one that is of the Darwin type. The trend of religious thought in Germany is well expressed by a writer in The Standard. He writes:—

"From the destructive infidel criticism which attained its greatest influence about half a century ago, the reaction began in the theological schools. Schleiermacher had already made a profound impression by vindicating in his 'Discourses' (Berlin, 1799) the eternal necessity of religion, but when Hengstenberg went to Berlin in 1824 the orthodox party was just rising. Not far from this time the Bible was, with elaborate formality, committed to the flames of Tubingen. The anointing ment of Tholuck to the chair of Halle in 1836, aroused bitter opposition from both professors and students, the former protesting most vigorously against it on account of his evangelical type of theology."

(TO BE CONTINUED.)

CONDITIONAL IMMORTALITY.

A REVIEW OF

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

CHAPTER XII.

2. THE following passages speak of eternal life as a future hope or inheritance.

Dan. xii. 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Matt. xxv. 46: "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. xix. 29: "Shall receive an hundred fold and shall inherit everlasting life." Mark x. 17: "Good Master, what shall I do to inherit eternal life?"

Luke xviii. 30: "Who shall not receive manifold more in this present time, and in the world to come, life everlasting." John iv. 14: "But the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv. 38: "And he that reapeth receiveth wages, and gathereth fruit unto life eternal." John vi. 27: "Labor not for the meat that perisheth, but for the meat which endureth unto everlasting life, which the Son of Man shall give unto you." John xii. 25: "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." Rom. ii. 7: "To them, who by patient continuance in well-doing, seek for honor glory and immortality, eternal life." Rom. vi. 22: "Ye have your fruit unto holiness, and the end, everlasting life." Gal. vi. 8: "He that soweth to the Spirit shall of the Spirit reap life everlasting." Titus i. 2: "In the hope of eternal life, which God, that cannot lie, promised before the world began."

Titus iii. 7: "That being justified by his grace, we should be made heirs according to the hope of eternal life." 1 John ii. 25: "And this is the promise that he hath promised us, even eternal life." Jude 21: "Looking for the mercy of our Lord Jesus Christ unto eternal life." These passages all refer to eternal life as a future hope.

3. Another class of texts speaks of eternal life as including both a present possession and a future inheritance.

John iii. 15: "That whosoever believeth in him should not perish, but have everlasting life." John v. 39: "Search the Scriptures, for in them ye think ye have eternal life."

John vi. 40: "And this is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life." John vi. 68: "Thou hast the words of eternal life." John xii. 50: "And I know that his commandment is life everlasting."

Acts xiii. 48: "And as many as were ordained to eternal life believed."

Rom. v. 21: "That as sin hath reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. vi. 23: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." 1 Tim. vi. 12: "Fight the good fight of faith, lay hold on eternal life."

4. Another class of texts represents the Lord Jesus Christ by the term Eternal Life. 1 John i. 2: "For the life was manifested and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father and was manifested unto us."

1 John v. 20: "And we are in him that is true, even in his Son Jesus Christ; This is the true God and eternal life."

Now, there is a peculiarity running through all the passages in the four classes of Scripture named above. The term, "eternal life," is used to de-

scribe a certain state of existence, and is thus in perfect accord with the definition of life in all other departments of knowledge. "Eternal life" as a present possession is manifestly a condition of the soul and can by no means be regarded as a *prolepsis* of the future state of the redeemed. "Life everlasting," in one class, is something in the person, in the next class of texts, it is something into which the person enters.

Annihilationists blend the two classes and insist that they all refer to the future state. But there is the strongest possible contrast of present possession and anticipation. It is the same life under different aspects. In the current language of the day we employ the term life in various ways. By "vegetable life," or "animal life," we mean the active principle in the plant or animal. The expressions, "bad life," "honest life," "gay life," "somber life," refer to a course of action or outward conduct. It is the vital principle exercised in a given way, a mode, state, or condition of living existence. When we speak of "English life," or "American life," we describe these powers as exercised within a given sphere.

If a man has "retired from life," it does not follow that he has dropped out of existence, but has entered a new condition of existence. While God has bestowed upon the believer "eternal life" as a present possession, he has also prepared for it in the ages to come a sphere of action congenial to its highest development. "He that believeth on the Son hath eternal life," and he shall "keep it unto life eternal," a blessed state of existence in the heavenly country, where God's presence is the air and his glory the light.

If the third class of texts quoted above include both the present possession and prospective inheritance of the saints, it follows that they also describe a certain state of spiritual existence under two aspects.

The fourth class of texts refers to Christ as "the eternal life." The expression is peculiar and significant. And yet the same law of condition holds here as elsewhere. Christ is called the "eternal life" because he is the source and sustainer of that life. "The living Father" had "life in himself." "The eternal Spirit" was "the Spirit of life," and of "the Word," it is said, "in him was life." "As the Father hath life in himself, so hath he given to the Son to have life in himself." John v. 26: "God hath given to us eternal life, and this life is in his Son."

Christ is called "eternal life" because of that condition into which he brings the soul which believes on him. The soul dies to itself, and its life is hid with Christ in God. This life imparted by Christ to the believer is not separate and independent, detached from Christ, it is a constant, vital relation.

Now, if "eternal life," which the believer has as a present possession, is a state of existence, "eternal life" as a future inheritance is also a state of existence.

As spiritual death in this world is a state of conscious existence, so eternal death will be an eternal state of conscious existence in sin and misery. To save a soul from such a doom is an infinitely greater blessing than to prevent it from dropping into non-existence.

In classifying the Scriptures which contain the words, "life" and "eternal life," we have found that the terms never mean existence, but certain states of existence.

Zoe is the Greek word used in every passage. Thirteen times in the New Testament it is used to indicate natural life, in the historical sense, as "thou in thy *lifetima* receivest thy good things." Twice as conveying all that is included in living, as "a man's life consisteth not in the abundance of things which he possesseth," etc.

In these instances *zoe* does not mean mere existence, but all the phenomenal existence of our being. Now, when we transfer *zoe* from the natural to the spiritual does it shrivel up into the idea of mere existence?

Annihilationists tell us that everlasting existence has associated with it the idea of happiness, but this is to put into the phrase, according to their own admission, an idea which is not there.

We have shown conclusively that "eternal life" means infinitely more than eternal existence. Mr. Pettigall has labored hard to show that eternal existence is infinitely more than eternal existence, viz., "everlasting life," but he has signally failed. Eternal well being is infinitely better than eternal being. He endeavors to prove that eternal being is eternal well being, or that a part is equal to the whole.

(TO BE CONTINUED.)

THE LOGIC OF CAMPBELLISM.

GRD. A. LOFTON, D.D., TALLADEGA, ALA.

THE keystone in the arch of Campbellism is Baptismal Remission. It does not claim Baptismal Regeneration, but it holds that baptism is regeneration itself. In other words, the new birth and the remission of sins do not accrue to the believing penitent, except in obedience to the act of baptism. Baptism alone does not produce regeneration, nor remission of sins, nor bring the gift of the Holy Ghost, but in connection with faith and repentance, it does, and without this baptism, faith and repentance alone would not put us in a state of pardon, justification, regeneration, nor bestow the gift of the Holy Spirit. The logic of Campbellism is that baptism, at the last, is essential to salvation. An essential is that which is absolute, universal, indispensable and without exception, in the nature of things, to everything dependent upon that essential for its existence, virtue, or value. The idea, to whatever it belongs, involves the very essence of the thing. Life is essential to any being. Perfection is essential to God, in all his attributes. The atonement of Christ is essential to redemption. Faith is essential to salvation in the application of grace to the condition of man. Involving repentance toward God. Faith in Jesus Christ is the gospel condition, everywhere expressed upon which God bases justification and regeneration. Therefore, without a doubt, faith upon our part, however produced, is essential to salvation. Faith is the gospel law of life, and we may state a proposition, syllogistically, which cannot be overthrown.

1. Whatever is essential, as a gospel condition to salvation, must be absolute, universal, indispensable and without condition.

2. Faith, as a gospel condition, is essential to salvation.

3. Therefore, faith, as an essential to salvation is absolute, universal, indispensable and without exception.

Now, faith, as an essential term, or condition, to salvation, meets all the requirements of a logical proposition. In all times, in all places, under all circumstances and dispensations, without exception faith has been required as a condition to salvation. Historically and theologically, the Scriptures demonstrate the proposition. Abel, Enoch, Noah, Abraham, Moses, David, Peter, Paul—all the way along down the line, the saved were those who believed. The eleventh chapter of Hebrews covers the case with the Old Testament saints, and the New Testament speaks the same language of salvation by grace through faith. The plan and execution of the scheme of redemption have always been the same. No flesh could have ever been justified by the deeds of the law, in whole or in part. It is all of grace and none of works, and faith, in the

FACTS ON BAPTISM.

NO. I.

BY REV. JOSEPH C. FOSTER.

Now baptism is essential to that to which it belongs. It is essential to obedience, to duty, to the outward evidence of saving faith, and like confession and good works it is closely related to and coupled with salvation. Baptism is essential to symbolization of our death, burial and resurrection to newness of life, of our regeneration or washing away of sin, of our putting on of Christ, of our introduction into his kingdom. It is the oath of Christian allegiance, and it is declarative of our saved state in Jesus Christ. It is the answer of a good conscience toward God, but it is not the putting away of the filth of the flesh, however much it is the like figure whereunto we are saved by the resurrection of Jesus Christ.

Baptism is the great symbol of the gospel, that "form of doctrine" we must obey as regenerate believers, and as an act of duty, for all these reasons expressed, it is an essential to Christian obedience. As a law of Christian duty it is absolute, universal, indispensable and without exception, for all its purpose and design, and God himself cannot excuse it, or dispense with it, as an essential for its purpose. The Christian who neglects it, or perverts it, will suffer loss or punishment for his disobedience, and if baptism was essential to salvation, the disobedient would be essentially damned in the absence of baptism, however believing or penitent. (God cannot save any man without faith in the Lord Jesus Christ. His law is clear and brief to every adult sinner, and this argument has no application to infancy or irresponsibility whatever. To an intelligent and accountable being God cannot take the will for the deed in the absence of an essential to eternal life.)

5. Baptismal remission, or baptismal salvation, in any sense, utterly destroys the great fundamental doctrine of "salvation by grace, of 'justification by faith.'" It makes salvation depend at last upon fleshly obedience to a physical act, upon a visible "work," submitted to by a believing penitent, performed by a third person at last! It is not only salvation by work at last, but it is worse, it is downright ritualism! Baptismal remission is totally abhorrent to and destructive of Paul's great argument in Romans, Galatians and Hebrews, wherein he proves, (1), that justification is only to him that "worketh not, but believeth, and (2), that Jesus Christ is the only Priest whose blood "cleanseth us from all sin." Campbellism bases pardon and justification, which are as inseparable as repentance and faith, as also regeneration finally, upon water baptism at the hands of a ritualistic priest! The application of the blood of Christ to the heart of a believing sinner depends upon the action of an administrator of water baptism! This is Romanism in its last analysis, and, without a doubt the grossest subversion of the genius and spirit of the whole gospel scheme of redemption by grace, through faith in our Lord Jesus Christ. Baptismal remission is a horrible and blasphemous dogma. The blood of Christ alone can remit sin.

Some years ago the opponents of Baptists urged that three thousand baptized on the day of pentecost could not have been immersed in the time stated, therefore, sprinkling or pouring was practiced. But the matter has been proved in the case of the Telugus, where two thousand two hundred and twenty-two persons were duly immersed in eight hours, and that by six administrators who relieved each other two at a time. From this it seems that one administrator can baptize a thousand a day, so the twelve apostles, not counting the other disciples, could have immersed twelve thousand on the day of pentecost. But the baptismal controversy is narrowing down, and the best scholars of all denominations no longer try to ridicule the position of the Baptists, neither on the question of baptism nor of the Lord's supper.—*Exchange.*

very nature of things, is the sole and essential medium through which God could convey the grace of salvation to the soul. Faith, in other words like all essential conditions, is essential in the nature of things. God has but one plan of redemption, and but one law of application, and there never was, and never could have been, in the present condition of things, any other scheme of saving a sinner but salvation by grace through faith. All essentials to eternal life must be moral essentials, not arbitrary essentials.

Now let us apply our syllogism to baptismal remission. Let us suppose, in order to the remission of sin as held by Campbellites, that baptism which saves, involves faith and repentance, just as faith involves repentance, and thus state the proposition:—

1. Whatsoever is essential, as a gospel condition to salvation, must be absolute, universal, indispensable and without exception.

2. Baptism, as a gospel condition, is essential to salvation.

3. Therefore baptism, as an essential to salvation, is absolute, universal, indispensable and without exception.

This would be a *reductio ad absurdum* to the Campbellite theory for many reasons, as follows:—

1. All the Old Testament saints were saved by faith without baptism.

2. Many New Testament saints were saved before the day of pentecost by faith only. When Jesus saw the faith of the paralytic and his friends, he said, "Son, thy sins be forgiven thee." So of Zaccheus and the thief on the cross; and so no doubt of multitudes of others. Jesus and his disciples always and everywhere preached repentance and faith as the condition of salvation and its blessings.

3. After the day of pentecost, at which time Campbellites hold that baptism became a law of life and salvation, that is of remission or pardon, of justification and regeneration,—after the day of pentecost, Cornelius and his house were converted under the preaching of the gospel by Peter and received the gift of the Holy Ghost before baptism! They believed and were saved and were blessed and had full evidence of the fact, before they were baptized. So no doubt, of the eunuch, Lydia, the jailor, and the whole host of those who are simply represented as believing, and to whom the apostles simply preached: "Believe on the Lord Jesus Christ, and thou shalt be saved." If we can find one exception to the Campbellite dogma of "baptismal remission," after the day of pentecost, their logic is dead. If you can find one exception to a thing claimed as an essential, then it is not essential to the thing claimed.

4. As already held, baptism could not be essential in whole or in part to salvation at one time and not be at another time. If it was essential on the day of pentecost, it must have always been. The Old Testament saints, nor those living under the personal ministry of Christ could have been saved without it if it was ever essential to the remission of sins in a single case. An essential must be absolute, universal, indispensable and without exception to that in which it inheres, and God could not fix an arbitrary essential to moral or eternal life, without changing the nature of things, or violating the law of essentials. There are conditions under which baptism would be impossible in connection with faith, and it is impossible to suppose that God would make his salvation dependent upon the will of an administrator who might or might not baptize me, God would not fix an arbitrary essential to a moral and even if it were possible. He does only what is essential to the thing to be done. Hence, moral essentials are applied to moral things, arbitrary essentials to arbitrary things.

1. It is a fact that no divine command, not even that requiring repentance or faith is more imperative than the command to be baptized, and that this baptism in relation to a Christian's obedience, cannot be regarded as non-essential.

2. It is a fact that, according to the meaning of the word in the original, baptism is immersion, as is conceded by the best scholars in this or any other country; these concessions, including those of more than thirty Greek lexicographers, together with eminent scholars and theologians, as Martin Luther, John Calvin, John Wesley, Thomas Chalmers, Moses Stuart, Cunningham Gaskie, Dr. Neander, and Dean Stanley.

3. It is a fact that in the Greek church, occupying the oldest sections of Christendom, embracing millions in Greece, Armenia, Russia, and other lands, immersion has always been practiced, and such an act as sprinkling, administered as a gospel ordinance, and called by the name of baptism, was never witnessed within its pale.

4. It is a fact that the most natural inference from the accounts given of baptism in the New Testament is, that the act was by immersion, any other view requiring a decidedly forced construction.

5. It is a fact that the figurative allusions to baptism in the Bible are inconsistent with any other idea than that of immersion.

6. It is a fact that any person who had for the first time read the Scriptural accounts of baptism, and witnessed an administration of the ordinance according to the practice of Baptist churches, could not fail to discover a correspondence between the record and the act, such as would be altogether satisfactory.

7. It is a fact that it is very common for young converts to read their Bibles in favor of immersion, even when all their previous instruction had been otherwise.

8. It is a fact that much effort is necessary to induce many who think of making a Christian profession to be satisfied with anything but immersion.

9. It is a fact that none join the Baptist churches with any doubts as to the validity of their baptism.

10. It is a fact none remain in Baptist churches in a state of uneasiness upon the subject of baptism, as to whether they have been really baptized.

11. It is a fact that none ever leave Baptist churches because of their dissatisfaction with their baptism.

12. It is a fact that no one who has been immersed has ever had a doubt as to having been properly baptized.

13. It is a fact that no church in the world would refuse to receive an immersed person as a baptized person.

14. It is a fact that more than forty thousand churches in the United States would refuse to receive any but immersed persons as baptized persons.

15. It is a fact that very few in all Christendom deny that immersion is baptism.

16. It is a fact that more than four millions of Christians in this country alone, and the entire Greek Catholic church numbering two hundred millions positively deny that any but immersion is baptism.

17. It is a fact that no Presbyterian, Congregational, or Methodist church would require an immersed person to be sprinkled in order to reception as a member.

It is a fact that no Baptist ever yet been convinced that immersion is wrong, so as to ask to be sprinkled.

UNITY IN DIVERSITY.
BY R. T. TAYLOR, SMITHLAND, KY.
NO. VII.

THE SCRIPTURE BASIS DEVELOPED.

WE HAVE found the Scripture form of the church to be congregational and independent. We have adopted a covenant with God that we will renounce, and treat as an abomination, whatever we find his word to condemn. If our investigations up to this point have been safely conducted, we are now to wipe, from the list of these-called churches of Christ, all those ecclesiastical establishments that have the national form. They have, or worship, the image of the Beast. Now, brother of the Alliance, we leave you to urge the duty of outliving towards them a feeling of enlarged brotherhood. For our part, we can only say to God's people who may be among them, "Come out from among them, ye my people, that ye be not partakers of their sins and of their plagues."

We should not have more charity than honesty. Christian characters should be symmetrical. Many are ready to accuse me of cruelty. Charity, or love, is faithfulness and sympathy blended. The laws of many, who are always praising this virtue in themselves, would find a good illustration in that mother, whose love to her babe is so ardent, that she would not risk disturbing its slumbers by snatching it from the flames, or rescue it from death by poison, by knocking the fatal draught from its mouth. It is a small thing for my charity to be judged of man's judgment, God is my judge.

But some will say it is very hasty to eliminate from the list all national churches, merely because they lack one feature when they may have all the others. Not at all. We are searching for the church, Christ's bride. It is foretold that "Seven women should take hold of one man and beg him to take away their reproach." We have the picture of his beloved, with every feature raised to prominence by his own hand. If a thousand aspirants claim the honor, each wanting only one feature, we are to espouse them as harlots. Loyalty to our King and love to a world about to perish through the influence of schemes require no less.

2. What is the character of the members of the church? If their only qualifications is that they are descendants of Adam, then the world realizes this feature. If some are believers in Christ, and some unbelievers, then perhaps all the sects realize it. If some are believers, and some unconverted infants, then any one of the Pedobaptist sects will perhaps realize it. If believers alone are admitted, then it becomes a question whether any church in existence can claim the honor. But let God's truth speak whoever may stand or fall.

Mark xvi. 16: "He that believeth and is baptized shall be saved." We are elsewhere taught that those baptized were added to the church, here, that believers were to be baptized.

Acts viii. 12: "But when they believed Phillip, preaching the things of the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." We here have divine authority to receive believers of both sexes. None further.

Matt. xxviii. 19: "Go ye, therefore, teach all nations, baptizing them." I had thought this passage harmonized with the two previous quotations, until I heard it interpreted by a learned critic, who was trying to get infants into the church by its authority. He said: "Nations embraced infants, as no one ever knew a nation without infants." I asked him if the command was to baptize nations. He said, yes. I asked him if the pronoun, them, after baptizing, being in the masculine gender in Greek, did not forbid its referring to *nations*, which is neuter. He could not see but it was a command to baptize the nations. When I told him infidels and atheists made part of nations, he saw

no difficulty in his inference. When I persuaded him that horses, cattle, hogs, dogs and reptiles were parts of all nations, he still clung to his conclusion, and said the commission by Mark also meant infants were to be baptized. Though I believed he was handling God's word deceitfully, I remembered how tenaciously men hold errors of childhood, and tried once more to show him his error, and asked him: "Does the commission by Mark embrace infants?" "As certainly," said he, "as it does believers. Only infants are baptized before they do or can believe, and believers are baptized after their faith." "Let me quote the commission and paraphrase it," said I. "He that believeth, infant or adult, and is baptized, shall be saved, but he that believeth not, infant or adult, shall be damned. You said infants do not, cannot believeth. Do you not see that if the commission embraces them at all, it damns every one of them?" The reader knows he saw his error, but he did not renounce it, but grew angry. The impression with which we pass from the consideration of these three Scriptures, is that the church is authorized to admit believers alone to membership.

Let us see how the apostolic churches are characterized. Rom. i. 6: "By whom we have received grace and apostleship for obedience to the faith among all nations, among whom are ye also the called of Jesus Christ, to all that be in Rome, called to be saints." Infants are not called of Christ, are not saints. Then the members of this church were all spiritual. Not a passage in the epistle conflicts with this idea. The eighth verse says, "I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world." They were all believers.

How was the church at Corinth? 1 Cor. i. 2: "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus our Lord." Are infants sanctified? "They go astray from the womb." "Foolishness is bound even in the heart of a child." "They are conceived in sin and brought forth in iniquity." One affirmed their sanctification in a conversation with me some time ago; said if not sanctified they must be lost if they died; inquired if I believed in infant damnation. When I said no, he added, "They never can be lost unless they fall from grace. We take them into the church to prevent that." I said, "If your view is correct, they can never fall, for Paul says, 'By one offering he has perfected forever them that are sanctified.' If all infants are born sanctified, or made so immediately after, as you said, there is no need of preaching to save men. This is the most radical universalism we have." See the influence of early impressions. He was an aged and learned minister, and though he had conceded that if infants were un sanctified, they had no place in the church, he sprinkled seven a few days afterward. Some one may think that I omit a passage or more in Corinthians that would show that this church had infants in it. Let me quote one that reads the doom of all who take them in. 1 Cor. iii. 9-17: Paul has shown that the church is God's temple, and has shown the folly of bringing into it improper materials, compared to "wood, hay, stubble." In making the application, he says, "If any man defile the temple of God, him shall God destroy."

Another passage is very strong against the introduction of infants into the church. 1 Cor. xvi. 22: "If any man love not the Lord Jesus Christ, let him be anathema, maranatha." Man is not in the Greek. It is *its, any one*. Now this passage does not mean that we are to curse any one. This is God's prerogative. It only means we must separate from us all enemies of God. Paul uses the same word, anathema, with reference to those who preach another gospel. Separate them from you. Now, infants do not love God, and if any one who

loves not God is to be kept separate from the church, infants are not to be received. I will consider a case for infant membership drawn from Paul's instruction to this church. 1 Cor. vii. 14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Else were your children unclean, but now they are holy." This is said to teach that if either parent of an infant is a Christian, the infant is prepared for the church. If the argument is worth anything they dare not use it who urge that infants are all sanctified. For it is clear that the sanctification here depends on having a converted parent, without this they are said to be unclean. Again, if the argument is good, it is plain that the infidel husband is as fit for the church as the believing wife, being sanctified by her, and the infidel wife as fit for the church as the believing husband. If the passage is in point, it proves the baptism of infidels, when married to Christians, to be right. My soul often asks, can Christians be guilty of such perversions of the law by which we are to be judged?

The passage itself is so plain that some will not excuse me for explaining it. But others may wish it. Some of the wives in Corinth had become Christians and their husbands had not, and some husbands lately converted had unconverted wives. Having only the Jewish Scriptures, and the impressions gathered from them about putting away strange wives in the fear of God, these young converts, willing to do his will, even to the sacrifice of husband or wife, and supposing it to be a manifest duty, gave up for a time the relation, till Paul's letter corrected their mistake by advising them to be again reconciled, if possible. He tells them that the same reason existed why they should put away their children as their companions. But they should do neither.

If a wag had attempted a wicked witticism, by predicating his hope of salvation on this passage, because he had a Christian wife, he would be entitled to a more respectful answer than those are who try to prove infant baptism by it.

I am investigating the spirituality of the Corinthian church. Paul's epistles abound with censures, because they seem willing to take and retain unworthy members. He tells them "a little leaven leaveneth the whole lump," even warns the pious against intermarriage with the impious. There is not an evidence of infant membership in this church.

(TO BE CONTINUED.)

"The Living Church Annual" gravely tells us that the many lights at Troas (Acts xx. 6-8) 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 least is a consistent Pedobaptist, one who uses on other subjects the method by which he finds infant baptism in the New Testament.—Index, quoted in *Gleanings and Notes of BARRIE*, April, 14, 1888. Yes, and those Baptists who tell us that the disciples assembled on that occasion to hold intercommunion, that is, for members of more than one church to take the Lord's supper together, or that there was any church at Troas, might, with just as much proof, adopt the above ritualism, infant baptism and all. T. H. PERRY.

There are some people who want to tell all they know at one sitting. They pour forth such a mass of words that it weighs upon one like an avalanche and we are sometimes glad to escape from hearing. There are others who know but little and harp upon the one string of their melody until it becomes monotonous most monotonous. There is another class who can select what is best to say at the right time, deliver no more than enough, and gratify us with a perfect picture of the completeness of their message, thus showing that they are masters of their subjects, and not, like a man floundering in the sea, that their subjects are matters of them,

FAMILY READING.

WHEN I AM DEAD.

FRANKLIN F. DALY.
When I am dead
I would not have the rude and gaping crowd
Around me gather, and with vain regrets
Tell of my virtues, and with vain regret
Bemoan my loss, and leaving me soon forgotten
But I would have the E. W., the kindly heart
Who, when my fortunes came, so nobly did their part,
And by thoughtful deeds their love express—
These would I have, no more, no less—
When I am dead!

When I am dead
I would not have the high and storied stone
Placed o'er my grave and there be left alone,
But I would have some living thing I once did love,
Kiss I did leave the joyous world above,
Placed o'er me, and in each succeeding year
I'd have my friends renew them, and oft linger near,
With loving thoughts upon the dear one I'd below,
And talk of times departed long ago,
When I am dead!

A SINCERE LIFE.

If I were to'd that I must die to-morrow,
That the next sun
Which sinks should bear me past
All fear and sorrow,
For any one what should I do?
I do not wish that I should shrink or falter,
But just go on, doing my work, nor change
Nor seek to alter
Aught that is gone.

HARD TO BEAT.

BY SOPHIE SWETT.

"POLLY! Polly Davidge! Do you want a job?"

The telegraph operator at Eastham threw open the window and called to a boy who was trudging along through the snow, with a shaggy dog almost as large as himself.

A job! The very sound cheered Paul's heart. (That was his name, though many people would call him Polly.) The Widow Wilson, who had taken him out of the poorhouse to do "chores" for her, had promised him that he should have all the money he could earn when she didn't want him, to buy a license and a collar for Dan, his dog. The town had passed a law that dogs must be licensed or shot. Mrs. Wilson thought that Dan might as well be shot. She never should spend money on a dog. Paul's heart nearly stopped beating when he thought of it. He had found Dan when he was a puppy, with a broken leg, and ever since he and Dan had been inseparable comrades. He would almost as soon have been shot himself, as to have Dan shot. But it was only after his chores were all done, at night, that he had any time, and jobs were very scarce in Eastham.

So it was that at the mention of one, Paul rushed, almost beel over head through the great snow-drifts to the telegraph office.

"You know the way to Ridge Hill Farm, to my uncle's house?" said the operator, Lucy Farnham, who had known Paul ever since he was born. "A message has come for him that he must have just as soon as possible, and the regular messenger has gone to Southport. It's a long way to Ridge Hill, and the roads are bot broken out. Can you get there quick, Polly?"

"I'll do my best," said Paul, stoutly.

"I'm going to tell you how it is," said the girl, and Paul saw that she was trembling with excitement. "I know that I can trust you, and I want you to feel that you must hurry. My Cousin Phil is in trouble, and Uncle Ben must raise money to save him from disgrace. He telegraphed to Uncle George to help him, but he is away off in Montana, nobody knows exactly where, and Uncle Ben didn't even expect that the telegram would ever reach him, and he agreed to sell the farm—the dear old farm that has been in the family a

hundred years, and leave poor invalid Aunt Joan, and Bessie, and little Kate homeless—to old Miser Lucas for less than half its value, unless he heard from Uncle George to-day, at latest. He went home from here at half-past six, despairing, and now a telegram has come, delayed by a broken wire. 'Hold on to the farm, have sent check.' Oh, Polly, get it to him before he makes the bargain, for that old miser will never let him off!"

She said it all in broken sentences as she hurried Paul to the door.

With the telegram tucked into his pocket, Paul was off at full speed, Dan bounding and barking beside him, as if he were overflowing with a sense of the importance of the undertaking.

Winter had saved its greatest snowfall for the first of March, and a fierce wind had drifted it, and in some places the banks were far above Paul's head.

Ridge Hill was only a little more than three miles from the village, but mountains of drifts might have to be waded through before it was reached.

And there was a stinging sleet. It cut Paul's face like a whip. But he had a stout heart and a strong will, and the Farnhams at Ridge Hill Farm had been kind to him.

He would have gone just as readily if it hadn't been a job, if Lucy Farnham had not slipped into his hand a bright silver half-dollar, which was now jingling most comfortably against a ten cent piece which he had the good fortune to earn by shoveling snow.

Altogether, it was no wonder that for the first mile the drifts seemed only about half as deep as they were, and Paul minded the cutting sleet little more than a summer breeze.

"You're safe now, sure, old fellow!" he would say every little while to Dan, jingling the money in his trousers pocket, and Dan would bark joyfully, exactly as if he understood. "But we've got to earn it, Dan!"

Paul added that clause when they were down in the hollow, by the grist mill, where the fences were out of sight, and one would scarcely know that there was any road at all.

Paul's strength and courage failed him a little there. But they soon went on, toiling up the long school-house hill, and when they reached the top the walking was easy for a long way.

But the land eloped gradually into Swamp Hollow and there it seemed as if an ocean of snow had overflowed the world. If it had not been broken into great waves, with depressions between them, it would have been impossible to go on, and as it was, Paul seemed to make scarcely any progress.

Dan would rush ahead occasionally, and come back to encourage him with cheerful barks. If he could only get through this hollow, the rest of the way would be comparatively easy, and already he could see a light shining on Ridge Hill.

Fortunately the storm had abated, and soon, to Paul's great joy, the clear, full moon began to show her silver rim above the trees.

One more desperate struggle. He stumbled and fell, as he had done twenty times before, but this time his foot was twisted in a hollow. When he attempted to rise, a sharp pain in his ankle made him sink down again.

"Oh, Dan, it's all up now! I've sprained my ankle!" he groaned.

Dan barked and whined in sympathy, and loked Paul's face as he lay on the snow, giddy and faint with the sharp pain.

It was bitterly cold. He would certainly freeze there before morning, but Paul had as yet scarcely any thought of his pain or danger, all his anxiety was for the telegram.

Hark! Paul started up, and Dan picked up his ears at the sound of sleigh-bells! A sleigh was coming from the village, two stout horses were floundering through the drifts, a man sat alone in the light cutter.

"Oh, sir, will you take me with you as far as Ridge Hill Farm? It's very important!"

Paul stopped here, for he caught sight, under a great fur cap, of the keen features of old Miser Lucas.

"It's very important for me to get to Ridge Hill Farm, and my horses have about all they can do to pull me along," said the old man. "But if you're here when I come back, in an hour or so, I'll carry you back to the village."

Paul's first wild impulse, in his despair, was to call after him, and ask him to deliver the telegram, but one moment's reflection convinced him of the folly of the attempt.

(CONCLUDED NEXT WEEK.)

A FALSE METHOD OF TRAINING.

"THERE, Georgie! If you do that again I'll tell your father when he comes home!"

"Jessie, the minute your father comes in to-night, I will tell him what a naughty, disobedient girl you have been."

How often do we hear children threatened as above. Indeed, it is to be feared that a great many mothers know of no other way to try to control their children.

Don't you think, mothers, that by doing this we are rather shifting our responsibilities?

When any of the wee lads and lasses do anything to deserve punishment, should not we be the ones to settle the matter then and there? To do otherwise do we not tacitly say to the child, "I have not the ability to force obedience, but your father can?" (for all real wrong doing is rank disobedience.)

Should the father, coming home tired from a busy day, see, instead of the loving, cheerful faces he expected and longed to see, the frown, scowling, or frightened countenances of children waiting for him to enact the role of Executioner in Chief?

Put yourself in his place. Supposing you had been busy all day, and were coming home with a heart full of love and a body full of weariness, to appreciate the warmth and cheer and pleasantness of a happy, loving home, what effect would it have upon you, to be met with the news that George and Jessie and the twins had all been naughty in their various ways, and were all (crowning misery!) awaiting your advent to receive the punishment their delinquences deserved?

Don't you think you would wish you had taken supper down town? It seems as if such a thing, habitually recurring, would almost make a man vow that he would not come home, and to make his children unconsciously wish, way down in the bottom of their little hearts, very much the same thing.

Mothers, surely the children are as much yours as his, not only to love and to care for, but to correct as well.

It is better for each parent always to settle the delinquencies that come directly under his or her eye, at the time. To leave it for one or the other is to betray a weakness which the children cannot fail to detect, and which they must learn to despise.

No one can talk with a child as can a mother, and mother's talks will often reduce a child to subject penitence, when a punishment left over, to be received at a father's hand, will only produce sullen rebellion.

It is better to dwell in a corner of the household, than with a brawling woman in a wide house.

It is the most common & essential of errors... that it may be displayed because of the truth.

J. H. GRAVES, CLD. REV. J. H. MOODY. HON. J. HARRAL, Associate

San Bernardino, Cal. Moberly, Mo. Kentucky Greenville, Ark. Knoxville, Tenn. Bogalusa, La. Kentucky Tennessee Kentucky Georgia Kentucky

Business Office 325 Main Street, Memphis, Tenn. J. H. MOODY, Business Manager.

MEMBERSHIP PER ANNUM IN ADVANCE: Single \$1.00 Club of five to ten, \$5.00 Club of ten or more, \$10.00

Advertisements: Send copy by Post Office Order, Registered Letter, Express, or Draft, at our risk; otherwise at the sender's.

Distinguishing Principles of Baptists: 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice.

Church Policy: The Baptists believe that a Christian church is a single congregation, and complete in itself; and the true churches of Christ are the complete and the Lord's supper.

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 of 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. Divers weights are an abomination unto the Lord; and a false balance is not good.

J. D. or J. P. Todd sends us a post-office order for four dollars from Murfreesboro, Tenn., but gives no post-office. Tell us where your paper is now being sent, Bro. Todd.

Dr. Graves of Memphis, has been conducting a splendid meeting at the Baptist church in our city this week. He is one of the most forcible, logical and entertaining preachers that has ever filled a pulpit in this city, and his visit to Paris will result in great good.

WHY FAITHFUL BAPTIST PREACHERS AND PAPERS ARE NOT ACCEPTABLE TO CITY CHURCHES.

IT IS KNOWN that in the past history of Christianity the grievous errors have all sprung up in the city churches, and have been championed by the city pastors.

Now, the paper, or pastor, that would palliate, apologize for, adopt, or defend the current errors, would be the one in demand, and the paper or pastor that would urge the right according to Scripture, and protest against the wrong according to custom, would not be desired.

Now put church and pulpit "for table" and you have the true state of the case. The same argument, the same testimony, the same confession, puts the ministry into the church and baptism before the church.

Thus the practice is adopted in all our city churches, and many others, and no paper or pastor will be received that protests against the delinquent custom.

THE WESTERN RECORDER ANSWERS. THE PAPER is a great favor, to tell them what we consider an Evangelical one. We do a cheerfully we consider all churches as one.

1 PETER III. 21. The like figure wherein baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.

IT IS ASSUMED by some that baptism is an antitype of the salvation of Noah, that Noah was saved by water, and that baptism also now saves us.

Now turning to Heb. xi. 7 we read: "In faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith."

THE WESTERN RECORDER ANSWERS. THE PAPER is a great favor, to tell them what we consider an Evangelical one. We do a cheerfully we consider all churches as one.

THE ABOVE, let it be remembered, is not from some backwoods sheet, but from a paper which has hitherto held rank among the leading Baptist papers of this country.

THE BOOK must have given D. Lipscomb a little spell of the jim-jams. He spreads himself furious ly over more than half a page.

LET US ascertain, if we can, the meaning of the word Evangelical. According to our own understanding, the word is a good authority when it comes to define words.

THEY ARE certainly caught. Their plan, plan and plot is exposed and exploded. Mr. Campbell fulminated with stolen thunders, and those dealing in the same wares are guilty of the same crime.

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QUESTIONS AND ANSWERS.

In this column any reliable question will be answered by the editor. Answers should be sent to the editor, and should be signed by the name of a subscriber to THE BAPTIST, for our protection.

Question 795. According to the Scriptures and Baptist usage does baptism include the church or does the church baptize? We have a no preacher in our church who says that by baptism persons enter the kingdom, and he says that the church is the kingdom. Is this correct? We are in the church members. This is a new doctrine to me. A DEACON.

In the inchoate state of the Kingdom which Christ came to set up Jobu preached and baptized without being himself baptized, and his ministry was appointed by God to prepare the way of Christ, his Son, by preparing for him a people, the material for his church and kingdom. From the ascension of Christ until now nothing is more evident than that baptism added the recipient to a church (Acts II. 47), and this is Paul's declaration, "For in one spirit we were all baptized into one body," a church of Christ.

As for Baptist usage, so long as we have been personally acquainted with Baptists or can learn of their usage it has certainly been their invariable faith and practice to receive converts into their churches by baptism, regarding it as the initiating act. We have before us the earliest Baptist confession of faith known, put forth in the year 1587. Touching the relation of baptism and the supper to a church it reads: "All who would break one bread [or loaf] for a memorial of the broken body of Christ, and all who would drink one draught as a memorial of the poured out blood of Christ, should beforehand be united to one body of Christ, that is, to the church of God, of which Christ is the head, by baptism." This is church communion certainly. Again, speaking of exclusion, "And on all those who have been baptized into one body of Christ" By this "one body of Christ" they must have meant any local church, for they did not believe in one universal visible or one universal invisible church, since these ideal bodies have no ordinances.

If the formal or official hand of fellowship by the church is necessary to membership then not two per cent of the Baptists of America are members of Baptist churches.

Question 796. Is it positively sinful for any person to attend a teatly good theater occasionally?

We answer in the language of Pollock:—"The theater was from the very first. The favorite haunts of sin through honest men, Some very honest, wise and worthy men, Maintained it might be turned to good account, And so perhaps it might but never was. From first to last it was an evil place."

Question 797. Has a pastor of a Baptist church the right to baptize for a sister church without being authorized by said church to perform such act?

No more right than your neighbor has to sell your horse without your consent or knowledge.

Question 798. Why is the seventh verse of John 17 omitted in the Anglo-American Version? Is it not true that the Father, the Son and the Spirit are one?

It is true the three persons in the Godhead are one, but this verse cannot be found in any Greek manuscript which was written earlier than the fifth century, nor cited by any of the Greek ecclesiastical writers before the close of the fifth century. It is evidently spurious, and therefore is very properly rejected.

Question 799. A sister in a Baptist church commended with the Methodists, and says she was guided by the Spirit of God. Charges were preferred but the church did not sustain them. What is my duty as a deacon of the church?

The Spirit of God never moved that sister nor any one else to violate the order which Christ himself established for the observance of the Lord's supper, and thus to eat and drink condemnation to their own souls. Jesus Christ delivered his memorial supper to his church to be observed by her and by no other body. The Methodist society is not Christ's church nor any part of it but a human and unscriptural affair, and therefore it has no more right to administer Christian baptism or celebrate the Lord's supper than has a Masonic lodge. Suppose a lodge should blasphemously celebrate the Lord's supper, and one of your members should go in and join it in the act, and should justify himself by saying the Holy

Spirit moved him to do it, and that he should continue to do so as often as the Holy Spirit moved him, would you not promptly exclude him for wicked doing and profanity? Would you not know that it was the spirit of all error, of darkness, that induced him and not the Spirit of God? A church that will not exclude a member who will thus disobey Christ—contemn his laws is not a proper guardian of his ordinances. The bounden duty of that church is to keep and see that his ordinances are observed as he delivered them.

BRO. M. AGAIN.

BRO. M. cites the work of creation to prove that God has not changed even though election be not eternal. Now God's work does not change in his mind from the fact that he always intended to do the work just as he does it in his own appointed time. "My Father, who is with me, and I work." John v. 17. But his mind never changes. "But he is in one mind, and who can turn him?" And what his soul desires is that he doeth. For he says to the things that are appointed for me." Job xlii. 18, 14. "In whom is no variableness, neither shadow of turning." James I. 17. A change of mind is resurrection. "The seventh of Israel will not lie nor general." I Sam. xv. 28. Election is an act of the Divine mind. Therefore if election is not as old as eternity when God elected he changed his mind. He never has changed his mind. Therefore election is as old as eternity. T. R. W.

"What his soul desireth that he doeth." He is a God of purpose. He does nothing fortuitously. God conceived all possible things, then decided on the things of his choice, then purposed as to the time, etc., of execution; and in the fulness of time he executed. Thus he subsequently did what his soul previously desired. He conceived how worlds might be created. He then, out of millions of possibilities, chose the one we now have. He purposed as to the time, etc., and then he executed it. How long between the desire, or choice, and the doing he has not said; but here is unquestioned priority of desire, or choice, to the doing. The conception, desire, or choice, purpose, etc., are internal actions of the mind; the doing is external or outward action of the mind.

So of election. God conceived all possible plans of salvation. He decided on the plan of his choice. He then purposed the time, instrumentalities, etc., and then executed the plan. Here is necessarily the idea of priority. Conception must come before choice and purpose before execution. Now if conception precedes choice then election is not as old as eternity.

Bro. P.'s logic is not good. Repentance is a change of mind. God repented. Therefore God changed his mind. The fallacy is in the word repent, which has two words in the original: The one applying to God is not the one that implies a change of mind, and yet it expresses a change, so that the "no variableness neither shadow of turning" is to be modified. God turned from numberless conceptions but from no purpose. Bro. P. calls election an act; but no act of God is without preceding purpose. Hence the act of election, being necessarily preceded by a purpose to elect, the action cannot be as old as eternity. But if the word of God taught that election is as old as eternity we would surely believe it. We believe it is older than worlds but not as old as God or eternity.

Bro. P. seems to have a greed for antiquity. He thinks the older the better. Election is old enough for us and much too old for the great majority, who profess to have first elected God and then God elected them.

HOW TO GO TO RICHMOND.

THERE ARE many ways, to be sure, and we I 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 beside. 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 eight 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.

SCENERY ON THE ROUTE.

This route is characterized by the most varied scenery in America. In the rugged grandeur and picturesque of its mountain scenery, there is no other route nearing a comparison east of the Rocky Mountains, while in pastoral scenes and richly colored valley landscapes, it is absolutely unrivalled. Passengers leaving Cincinnati and Louisville in the evening, reach Kanawha Valley at sunrise the next morning; after an hour's ride along the banks of the Kanawha, the Canons of New River are penetrated: passing through the dark defiles of that section, the broader valley of the Greenbrier is entered, leaving which, the route strikes the barrier of the Alleghanias. The scenery of the Alleghanias, ever picturesque, is at times majestic in its grandeur, with cloud reaching mountains and long sweeping valleys; and again is softened by the graceful contour of its foothills and the rich coloring of its heavily foliaged forests. After having crossed the mountains, the route passes through a long region of battle-fields, commencing at the Valley of Virginia and including Fishersville, Shenandoah Valley, Harboursville, Mitchell's, Slaughter's Mountain, Warrenton Junction, Strasburgh Gap, Manassas, Fairfax Court House and Bull Run; in fact, the fighting ground extended almost without interruption from Staunton through to Bull Run on the route to Washington, while on the line to Old Point, the old soldier will recognize Gordonsville, Trevilians, Richmond, Seven Pines and the entire length of the Peninsula.

"RAHAB THE HARLOT."

RAHAB, an hostess of the city of Jericho, who received and concealed the spies sent out by Joshua. The Hebrew calls her sunah (Joshua I. 9), which Jerome and many others understand of a prostitute. Others however think she was only a hostess, or inn-keeper, and that this is the true signification of the original word from soon, to provide for. Had she been a woman of ill fame would Salmon, a prince of the tribe of Judah, have taken her to wife? or could he have done it by the law? Besides the spies of Joshua would hardly have gone to lodge with a common harlot, they who were charged with so nice and dangerous a commission. Those who maintain that she was a harlot pretend that she was perhaps one of these women who prostituted themselves in honor of the Pagan deities; but such women are called *hadesha*, not *sunah*, in the Hebrew.

Rahab married Salmon, a prince of Judah, by whom she had Boas, from whom descended Obed, Jesse and David. Thus Jesus Christ condescended

to reckon this Canaanish woman among his ancestors. St. Paul magnifies the faith of Rahab, Heb. xi. 31.—Quoted from Watson's Bible Dictionary by Encyclopedia Religious Knowledge by Brown and Tyler.

HO FOR RICHMOND!

A SPECIAL train from Louisville to Richmond is offered by the Chesapeake and Ohio railroad provided we have an adequate number of passengers. We leave Louisville on Monday night ten o'clock by either the Chesapeake and Ohio or Louisville and Nashville we reach Louisville at two p. m. Tuesday. Then immediately on arrival the special train will leave, and arrive in Richmond early next day. Let the West and Southwest meet in Louisville at a stated time, so as to get the special train, and a glorious time we will have going as well as staying and returning. All first-class churches will send their pastors, and the first-class pastors will go anyhow, and of course the first-class laymen will go, and so we will have a first class crowd, if we can serve the brethren in any way we hope they will write us. By all means let the missionary funds go on to the several Boards in time to get in this year's report. See notices from Washington and Richmond about board and entertainment. Don't fail to get your tickets through and also a certificate from ticket agent that you paid the full fare. Without this you will have to pay full fare back. Be sure to get both a ticket and certificate from your starting place. If you should start where you can't get a through ticket then get a ticket to the nearest point of importance, where you can get a through ticket, and make that your starting office. Watch these columns for further particulars and for any changes that may be made in the announcements.

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

- 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.

BOOK NOTICE.

The Doctor of Deans. By Mary T. Palmer. Boston: D. Lothrop Company. Price, \$1.35. The characters in this book are few but exceedingly interesting. A skilled hand analyzes the temperaments of the different characters, and makes the book wholesome and readable throughout. The Bible Doctrine of Inspiration Explained and Vindicated. By Rev. Basil Manly, D.D. LL.D. professor in the Southern Baptist Theological Seminary, Louisville, Ky. With complete indexes. 12mo, Cloth, \$1.25.

The main object of this work is to ascertain and vindicate the Scriptural teaching on the subject of inspiration. That is one of the vital and leading questions in theology, especially at this day, and brings under discussion the views of many of the most noted thinkers of Europe and America, the leaders of the higher and of the more lax or liberal schools of thought. The author seems to have

found solid and satisfactory footing. While endeavoring to do justice to opponents, to state their positions fairly, and to review them courteously, his trumpet gives no uncertain sound. He boldly proclaims the doctrine of a genuine and infallible divine inspiration concurrently with the manifest and manifold evidences of real human authorship. The work is designed as a text-book in theological seminaries and colleges and for ministers, students and others in their private studies. It contains a brief but clear exhibit of 1. Of the various opinions prevalent on the subject with careful distinctions and explanations. 2. Of the proofs of inspiration. 3. Of answers to objections commonly urged. Address all orders to Baptist Book House, Memphis, Tenn.

Origin of the Disciples of Christ (Campbellites). A contribution to the hundredth anniversary of the birth of Alexander Campbell. By Wm. H. Whittitt, D.D., LL.D. professor in the Southern Baptist Theological Seminary, Louisville, Ky. 12mo, Cloth, \$1.00. There is no work in existence which contains either a correct or an adequate account of the origin of the Disciples of Christ. It is the aim of the present volume to supply that deficiency. The investigation is based on original sources. Sent on receipt of price, postpaid, by Baptist Book House, Memphis, Tenn.

GLEANNING AND NOTES.

There are now some young converted Jews studying for the ministry in various seminaries. Mr. Powderly declares that the strikes of the last few years have cost the laboring man one hundred million dollars in clean cash. A man in New York recently boasted that he had never been inside a church in his life. He was in jail when he said it. Dr. John Hall of New York is said to be worth a million dollars and that he preaches to a congregation worth four hundred million. An exchange in speaking of it says, "It is a case where the camel will have to be skinned and cut up before it can be passed through the eye of the needle." Close communion is set up no barriers other than what the Lord himself set up. The commission is made disciples, baptize, and then teach the baptized disciples so made all proper observances, including Lord's supper. I sympathize with Mr. Spurgeon's present efforts against the spurious liberality of modern thought, yet I hold that no Baptist has done more than he to spread his grace by his open communion views and practices.—J. P. F. in London Baptist. Sam Small is soon to start a prohibition paper in Washington, D. C. I believe God abhors his prayers. If a person asks charity of you in elegant sentences he is not likely to get it. Keep your figures and metaphors and parabolic expressions for fellow creatures, but do not parade them before God.—S. R. in London. The Sunday-School Times is credited with a circulation of one hundred and twenty-four thousand copies. A priest who had renounced his priestly character married. After the death of his wife her property was claimed for the children. Her relatives claimed the property on the ground that a priest cannot marry, and her children were illegitimate. The case was carried to the highest court in France, and the legitimacy of the children affirmed, and the doctrine is established that the marriage of priests is according to law.—Christian Inquirer. A good book is a rest to the tired, repose to the weary, comfort to the heart, but oh how much grace we need to listen to a sermon which hasn't a thing in it or if it did have a little at one time the bottom of the thing was knocked out before the preacher quit and that little spilled.—American Baptist. Gen. Daniel E. Hoopes brings a new charge against whiskey. He says: "The war of the rebellion was a whiskey war. Yes, whiskey in the morning, a congress of whiskey drinkers, then whiskey all day, whiskey and gambling at night, drinks before congress opened and drinks after it adjourned, the fights, the angry speeches, were whiskey. Yes, the rebellion was launched in whiskey." Plymouth church will seat three thousand five hundred persons, Spurgeon's Tabernacle seven thousand, St. Paul's in London twenty-five thousand, St. Peter's in Rome fifty-four thousand. Millionaire Vanderbilt, on his deathbed, requested his minister who came to see him to sing "Come, ye sinners, poor and needy." The down grade controversy in England will be reduplicated in this country ere long. An effort is now being made for a greater organic union of Christian denominations in the work of Christian missions. The Evangelical Alliance has been compelled to recall an invitation to co-operate with it extended to Unitarians and Universalists.—Central Baptist. If the Baptists of this country would all read THE BARRIER and follow its teaching there would be no need of down grades for them. Such controversies result from not contending for the faith once delivered to the saints. We now offer THE BARRIER as the great remedy for all these ills. We hope those friendly to the cause will help us to recoin-

the sure panacea. Southern Baptists have been operating among the Indians for forty years, and have expended in their behalf not less than three hundred thousand dollars. Among the five civilized tribes there is a Baptist church and Baptist preacher for every one thousand of their population.—Journal and Messenger. Mrs. Gen John A. Logan, who was given six thousand dollars by public subscription, and whose son recently bought a lot of race horses at an enormous cost, has been voted a pension of two thousand dollars per annum by the house of representatives.—Exchange. An impression of two great nations we have mother and daughter, Empress Victoria of England and Empress Victoria of Germany. A pastor whose evening congregation is small and who led himself extremely sensitive said recently in a group of ministers that upon entering his pulpit Sunday night and looking over the rows of empty seats, whose morning occupants he knew were lounging at home, many of whom professed to be his warmest friends, he often wished that instead of standing up to preach he could lie down to die in his pulpit.—Christian Inquirer. Secular newspapers of New York are crying out against the indecent exposure of a new theater just opened in that city. May they cry aloud and spare not. If the Lord wants you for a minister or missionary he will send that word home to your heart. If he does you neglect it at your peril.—Jungos. Marlon Harlan declares that the coming woman will have her own bank account. With a bank account, a coming woman will be an admirable institution to have around the home.—Exchange. A Socialist is being organized in Philadelphia. Every man will be required to take this oath, namely: "I solemnly swear I will not rob, cheat, tell lies about nor injure a fellow member of this church. I also swear I will not consume fermented liquors with care and moderation. I also swear I will give to this church every year one per cent of my income, provided said one per cent is not more than fifty dollars.—Christian Advocate. Well, isn't that an improvement on some other so-called churches, since any one can join who wishes to "see from the wrath of God come?" And he doesn't say how much he wishes. And to fill up as fast as possible, they kidnap all the babies they can.

EDICANS.

W. M. Frazier, Wilson county, Texas: We think you did the very best thing to present your pastor with this paper. You will be many times paid for it before the year is out. We wish you knew and loved Bro. Frazier. Bro. Frazier, Mississippi: We have had your invitation for weeks. Make the list for October or November. Bro. E. W. Holman, Webberville, Texas: We accept the invitation of your church, and will try to meet your time after the twelfth of June, our last appointment in Texas for the spring and summer. So soon as we can fix the day we will write you. We have, as you suggested, written to Bro. Ingram about that visit, and will report in this paper the time. We wish much to visit Galveston while in Texas. Bro. F. W. Jones: We shall (D. V.) come directly to pull that latch string at Bro. Locke's cabin from Dardanelle. T. C. O'Connell of Bonnetville, S. C., sends us five dollars for our young ministers with these words: "As I know you would see educate one for the ministry of the liberal way of thinking I wish to add my mite to help you; and I will try to do this much every year, as I am disgusted with the liberals our college are furnishing us. I have ended up my mind to give all I give to ministerial education to your men." We would not lift our finger to educate a minister who did not feel that we were in it. Do not breath the truth, the whole truth, and nothing but the truth, and that for Christ's glory and man's salvation. There is hope for the churches in the South when our University at Jackson and Carson College can turn out forty such consecrated ministers a year. The credit is given to Bro. Ballard, Bro. Herdis of Texas. J. W. Johnson, Georgia: You say a Hardsell preacher is your section asserts that his church is the only true church on earth, and that he can prove it by the fact that every so-called church on earth will receive their members on their letters, and ask us if we would. No, a thousand times no. See Trillemas, price sixty cents. Geo. W. Fielder, Missouri: For infamously ruminating bathes the man in water but as can be borne, and wrap it in two folds of cotton batting (not wadding), and saturate it with camphor made of alcohol, and immediate relief from pain will be secured. By this we were permanently relieved. S. M. Shaw, Fairville, Mo.: We will make it a point to accept your proposition after we close the meeting at Carrollton.

APPOINTMENT FOR J. B. MOODY.

By special request will preach on Acts II. 28 at Henning, Tenn., Tuesday night May first.

Are You Going to the Convention?—Delegates pay full fare going, and leaving a certificate in due form, signed by railroad agents at starting points, will be returned for on-board fare on certificates 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 22, 1888.

POST-OFFICE.

THE BIN OF ORISON.

It isn't the things you do, dear, It's the things you leave undone, Which give you a bit of headache At the setting of the sun.

The stone you might have lifted Out of a brother's way, The bit of heartsome counsel You were hurried too much to say,

These little acts of kindness, So easily out of mind, These chances to be angels Which even mortals find,

For life is all too short, dear, And sorrow is all too great, To suffer our slow compassion That tarries until too late,

South. Although I did not write to the Young South this I read each letter that was written with interest. AUNT NORA:—I send one dollar for the chapel. Would have sent sooner but did not have the money.

AUNT NORA:—I am four years old, too little to write, but I want to join the workers of the Young South and will get papa or mamma to write for me sometimes.

And I wish I could show you all this one dollar, children. It is a cute little one dollar in gold. Did you ever see one? We give little Jennie Lee a hearty welcome.

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.

THE PLAIN OF JORDAN. "And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar."

JOHN'S REVELATION. "I John was in the Isle of Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am alpha and omega."

ANSWER TO PORTRAIT FOR MARCH THE THIRTY-FIRST. "I John was in the Isle of Patmos for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice as of a trumpet, saying, I am alpha and omega."

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.

ONE DOLLAR. Mrs. Jennie Moody, Tenn, \$1.00; Ardis Kendall, W. Va, \$1.00; Mrs. Belle Senter, Tenn, \$1.00; Willie Wade, Ala, \$1.00; Mrs. E. Fields, Tenn, \$1.00; Lulu Gertrude Caldwell and parents, \$1.00; Mrs. M. L. Jones, Texas, \$1.00; Mrs. Mollie Melroy, Tenn, \$1.00; Jennie Lee Moody, Ky, \$1.00; Van Farrar, Ark, \$1.00; Mrs. T. A. Bartlett, West, \$1.00.

OUR MISSIONARY FUND. We want all our young friends to help us with their nickels and dimes to erect a young lady in Mexico. I am sure, Mexico, who is sitting herself to become a mission ary among her own people.

AUNT NORA:—Dear friend, I send you one dollar and seventy-five cents, one dollar for the Young South chapel and seventy-five cents for the Mexican girls. Twenty-five cents credit to Loy W. Bartlett, twenty-five cents to Mary M. Bartlett and the remainder to myself.

AUNT NORA:—I was sorry to hear of the death of Uncle Tom. We will miss him though he seldom wrote to us latterly. I shall long remember the many nice letters and encouraging words he used to write to the Young

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NOT NEEDED FOR THE ARKANSAS MISSIONS.

This amount, \$187, is needed to pay the \$50 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.

RECEIPTS FROM ARKANSAS. F. B. Carr, Ark, \$1.00; Mrs. Rebecca Warren \$3.00; Mrs. M. L. Blankenship \$2.00; Mrs. S. D. Lavy \$5.00; T. at \$2.00.

THE MINISTER'S FUND FOR 1888. \$82.00 still needed to close session, June 1st. Relying on the generous aid of the readers of this paper, the Board of Ministerial Education have engaged to pay the board (\$12.50 each per month) of four, poor, pious and promising young ministers of our University at Jackson, Tenn.

ENCOURAGING. BRO GRAVES:—I had on my way to my ordination at Jackson, Tenn. the following names of the contributors: R. R. Tandy, \$25; W. S. Tandy, \$25; Mrs. A. T. Scullion, \$100.

MARRIED. By Ell Joseph H. Brum, Dyersburg, Tenn., April the seventeenth, 1888, Mr. Clarence E. Butler of Osceola, Ark, and Miss Frankie Tombs of Dyersburg, Tenn.

ADDRESSES WANTED. W. Keethley, formerly at Wightling, Ky. M. T. Branham, formerly (1885) of Woodlawn, Ala.

OUR MISSIONARY FUND. We want all our young friends to help us with their nickels and dimes to erect a young lady in Mexico. I am sure, Mexico, who is sitting herself to become a mission ary among her own people.

AUNT NORA:—Dear friend, I send you one dollar and seventy-five cents, one dollar for the Young South chapel and seventy-five cents for the Mexican girls. Twenty-five cents credit to Loy W. Bartlett, twenty-five cents to Mary M. Bartlett and the remainder to myself.

AUNT NORA:—I was sorry to hear of the death of Uncle Tom. We will miss him though he seldom wrote to us latterly. I shall long remember the many nice letters and encouraging words he used to write to the Young

THE BAPTIST.

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VARIOUS THINGS.

It is proposed to have a grand World's Exposition in Mexico in 1892, to celebrate the four hundredth anniversary of the discovery of America.

The following amendment to the Constitution is before Congress: "Congress shall have power to legislate on the subject of marriage and divorce by general law, applicable alike to all States and Territories, and neither bigamy nor polygamy shall exist or be permitted within the United States or any place subject to their jurisdiction."

Workmen who were digging a ditch in Montgomery county, Indiana, struck a stratum of earth resembling white clay, which turned black on being exposed to the air.

During the past seven years more than two hundred thousand acres in England have gone out of cultivation. It means a loss of three hundred million pounds to the landowners and farmers.

William Reed, an eccentric Pltburgher, who amassed a fortune of two hundred and fifty thousand dollars by locating oil wells with a divining rod, and who was drowned off the New Jersey coast last summer, left a will in which he gives one-third of his money to support young men studying for the ministry.

Public squares are a great blot to the community. We see say the same for Dr. Bull's Baby Syrup; it is the best remedy for the cure of all diseases babyhood has to encounter.

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DOCTORS ON BEER DRINKING.

J. H. D. Concord, N. H.—"Have you any testimony of physicians as to the effects of beer?"

Not long ago Mr. D. R. Locke of the Toledo Blade interviewed ten of the principal physicians of that notoriously beer-drinking city. This is some of the testimony:—

Dr. S. H. Bergen, of thirty-five years practice said: "It kills quicker than any other liquor. Pneumonia, pleurisy, fever, etc., have a first mortgage on the beer-drinker."

Dr. S. S. Thorne: "In regard to surgical operations, every physician dreads to have anything to do with beer-drinkers. It is dangerous for a beer-drinker to even cut his finger."

Dr. M. H. Parmelee: "Beer is worse than whiskey, the hops contained in the beer producing congestion of the liver, dyspepsia and kindred disease. Habitual beer-drinkers seem to have no constitutional power to resist disease."

Dr. W. T. Ridenour: "Beer-drinkers are very liable to die of pneumonia, and when a confirmed beer-drinker takes pneumonia he dies."

Dr. S. S. Luugren: "Every part of the body of a confirmed beer-drinker becomes loaded down with morbid and poisonous matter, and every part will soon fall into ruin and decay."

Dr. J. T. Woods: "Lager beer, if used at all, should be used as a medicine, as ipecac, quinine, rhubarb and strychnine."

Dr. C. A. Kirkley: "There is no more fruitful source of Bright's disease than beer-drinking. The evil effects are not confined to the consumers of the beverage, but are transmitted to their offspring."

Dr. O. W. Obepman: "I regard beer as harmful as ardent spirits, brandy and whiskey, as it produces fatty degeneration of the heart, liver and kidneys."

Dr. G. A. Collamore: "Beer-drinking produces a morbid effect upon the heart, lungs, brain, stomach, liver and kidneys. The brain is kept in a hyperemic condition which prevents normal cerebration or the accurate use of the mental faculties."

Dr. W. H. Mays, superintendent of the Stockton, Iowa, Insane Asylum, in his ninth biennial report to the State Board of Health, has the following on beer-drinking: "Nothing will lower the vital forces so steadily and surely, nothing will degenerate the organic tissues so rapidly, as the use of beer every day, and year after year. It coarsens a man in appearance, morals, in mental fibre, in physical constitution. It is more productive of brutality, sensuality, and the lower form of crime than is whiskey-drinking. It is the beverage of the Bill Sykes, of the vulgar ruffian, the bestial tramp."

Do not be induced to take some other preparation when you call for Hood's Sarsaparilla. Be sure to get Hood's, which is peculiar.

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"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. Lovisor, Lowell, Mass.

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

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THE BAPTIST.

THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1870—CONSOLIDATED JULY 1, 1887.

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

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Old Series—Vol. XLII. MEMPHIS, TENN., MAY 5, 1888. New Series—Vol. I. No. 48

OUR PULPIT.

THE TREND OF RELIGIOUS THOUGHT

BY W. A. JARRELL, D. D. Read Before the Texas Baptist Pastoral Union.

OUT OF nine hundred students at Halle, just prior to Tholuck's appointment, only five could be found who believed in the divinity of Christ. The professors were rationalists, without exception.

How great and important the changes since that time! Tholuck lived to receive in 1870 the Star of the Red Eagle from Emperor William. The splendor of his achievements as an exegete and theologian was celebrated at the same time by great processions of university students and by delegations from the most important churches and universities in Germany.

Even the theologians who were with Von Molke laying the siege to Paris, sent words of congratulation to the venerable professor.

Fifty years ago candidates for the Lutheran ministry flocked to the lecture rooms in which extreme rationalism was taught. These were generally crowded. Now, Heidelberg, almost the sole representative among prominent universities of that school of thought, is carefully avoided by the theological students. In 1880 there were only twenty-four. The stupendous effort of Sohneke, its leading professor, to revive the earlier antagonism has met a cold reception. The clergy of Berlin headed a protest against the errors, which was endorsed and emphasized by thousands of other clergymen throughout Germany.

This affords another marked evidence of the powerful drift toward a more evangelical faith. While there were twenty-four German theological students at Heidelberg, there were six times that number at Leipzig and ten times that number both at Halle and Berlin, at Leipzig and Luthardt and Delitzsch, whose general orthodoxy Americans love to honor. At Halle the evangelical spirit of Muller and Tholuck still permeates every department of instruction. The condition of things in Berlin is sufficiently clear from the splendid Life of Christ just given us from the pen of Dr. Bernhard Weiss, the most eminent theological professor in its famous university. It is well known that at the meeting of the Evangelical Alliance in New York in 1878, one of the strongest papers read was by Dr. Christlieb, of the University of Bonn.

As to the other European countries, as they are not leaders in thought, the limits of this paper deem it necessary to leave them out of notice. Upon the whole, what little thought they have, it is believed, would appear encouraging.

It remains to examine our own country. From France, at the close of the last and the first of the present century, we received infidelity. Infidelity thought was then the prevailing thought. Students in our colleges were proud to name themselves, after leading European infidels. When Dr. Dwight became president of Yale, so prevalent was infidelity, that he poured hot shot into the infidel camp for six months, until he had driven it

from the College, to send out young men who should rightly lead the coming generation.

Such is the irresistible influence of Christian thought that there is not a leader of American thought who is an infidel. Such is the irresistible current of Christian thought that, in answer to an inquiry, the editor of the Popular Science Monthly wrote me "The editors regard atheism as a philosophical absurdity." Another scientific journal says: "We ask that science shall no longer bear the odium of atheism, that it be freed from the pernicious parasite."

The world is beginning to enjoy the reality of the words of Professor Tait: "When the purposely vague statements of the materialists and agnostics are stripped of the tinsel of high-flown language, the eyes of the thoughtless, who have accepted them on authority, are at last opened, and they are ready to exclaim with Titania, "Methinks I was enamoured of an ass."

At the meeting of the American Medical Association, held in Washington in 1884, a doctor arose and moved that, as there were some infidels in the meeting, they dispense with the usual opening prayer. To this a delegate responded, "I move to table the motion," which was done without a dissenting vote.

As showing how leaders of thought stand, this action of one of the largest of scientific associations is very significant. And as this association was composed of leading citizens of all parts of our country, it is a fair indication of the religious thought of America.

Looking at the subject from attendances on religious and infidel meetings the promise is no less bright. I have not time to present reports from the daily papers, which are from reporters in our large cities, who were sent out to attend and report the attendance at church. Suffice it to say that these statements confirm the statements of O. B. Frothingham, a noted American infidel. He says: "The churches are not deserted. On the contrary, I am inclined to think that, all things being taken into consideration, more people, in proportion, go to church, go intelligently, earnestly, sympathetically, than ever went before. Skepticism does not appear to have penetrated the masses."

Where is there an infidel anywhere in the wide world who, on the subject of religion, can hold an audience twice on the Sabbath throughout the year? Yet, not only several churches have that number, or near it, but some have a great number, one has for twenty-five years had from five to six thousand at each of its Sabbath meetings.

So interesting are sermons to the American people, that hundreds of the most enterprising of American secular newspapers publish Talmage's sermons, while several of the metropolitan Monday papers contain several columns of sermons and sketches of sermons preached the day before. So interested are the people in religion, that newspapers, which have infidel editors, to increase their popularity, claim themselves to be "religious dailies." But where are the secular papers which would make a regular thing of publishing infidel speeches, or which would, to secure patronage, announce that they meet the wants of the infidel

reader? Hardly. The significance of this action of the secular press be overestimated, in favor of religious thought.

But, at the attendance at infidel meetings. From their comparatively few meetings, we should, if thought be in the wrong direction, expect them to have much larger crowds than have Christian ones. But the contrary is true. The New York World says: "Ingersoll's annual demolition of religion is not so popular as it once was. There is an evident disposition on the part of his audience to yawn on Sunday night."

The New York papers report only about two hundred at the celebration of the one hundred and forty-sixth birthday of Tom Paine, in New York, while without any drumming up, or unusual, or new occasion, or new speakers, hundreds of churches then had a much larger audience.

Nor is it true, as often asserted, that beside women, children and ignorant men, but few people attend church. Philosophers, scientists, college presidents and professors, statesmen, all classes of leading men, are among the most devoted attendants at church.

The Century Magazine of November 1888, says: "It is often said specifically that men of affairs, as a class, have lost their interest in the churches, and an attempt was lately made to test the truth of this assertion. In an Eastern city, with a population little less than forty thousand, the president and cashier of one of the national banks was requested to furnish a list of fifty of the strongest business firms of the city, with the name of the head of each firm. The gentleman furnishing the list had no knowledge whatever of the use that was to be made of it. In classifying fifty-four names thus given, it was found there were seven whose relations to the churches was unknown to the gentleman who had obtained the list. Six who were not identified with any church, and forty-one who were all regular attendants on the churches; a generous supporters of their work, the great majority of whom were members."

Those men who imagine themselves as having sailed beyond the shelter of Bethlehem, and that everybody else is like themselves, are like the pilot to whom the captain of the ship pointed out the North star and said, "steer toward it." The captain then went down to bed. Suddenly he was aroused by a thundering on the floor. Jumping up and opening the door, he was met with, "The pilot says hurry up." Running up, half dressed, to see what terrible thing had happened, the pilot exclaimed, "Captain, I have passed the North star, by what shall I now sail?"

In reply to the old assertion, yes, but while infidels, from Universalism to out and out infidelity, have but few open followers, the pulpits and the pews of orthodox churches are full of persons who secretly disbelieve the doctrines of the churches to which they belong bold, I reply, of whom is this true? How have Universalists, etc., affirmed all this? Are these persons, concerning whom this is asserted, liars and hypocrites, to profess what they don't believe? May it not be that such assertions are a lie on our part? The truth is, such assertions are made by so called "liberal" sects, whom the people will not follow,