

COMPARATIVE WORTH OF BAKING POWDERS.

Table listing various baking powder brands such as ROYAL, GRANT'S, HUNFORD'S, HANFORD'S, REDHEAD'S, CHARM, AMAZON, CLEVELAND'S, PIONEER, CZAR, DR. PRICES, SNOW FLAKE, LEWIS, FRANK, HECKEN'S, GILLET'S, ANDREWS & CO., BULK, and HUNFORD'S with their respective weights and prices.

REPORTS OF GOVERNMENT CHEMISTS

As to Purity and Wholesomeness of the Royal Baking Powder.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphate, or other injurious substances. E. G. LOVY, Ph.D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure. H. A. MOTT, Ph.D."

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance. HENRY MONROE, Ph.D., President of Massachusetts Institute of Technology."

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome. S. DANA HAYES, State Assayer, Mass."

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Note—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated. This practical test for worth by Prof. Schedler only proves what every observant consumer of the Royal Baking Powder knows by practical experience, that, while it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advantage of better work. A single trial of the Royal Baking Powder will convince any fair-minded person of these facts.

While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.



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WHAT IS ESSENTIAL?

BY REV. W. F. BOND, LL.D.

Is baptism essential to salvation? No, but it is essential to church membership.

Is church-membership essential to salvation? No, but baptism and church-membership, are essential to obedience.

Obedience to what? To the law of faith in Christ.

Then obedience, I understand, to the law of Christ, is essential to salvation. Am I right?

No; for a man is saved before he obeys. The act of faith, which is a spiritual act, is the beginning of new life in the soul; and baptism, which is the first act of obedience, is the evidence of the new life. Then I understand baptism to be essential to church-membership, but church-membership, not to be essential to salvation. I understand, also, that baptism is essential to obedience; but obedience not to be essential to salvation.

What, then, is essential to the saint's salvation? What are the terms, what the conditions, what is the law of salvation? For it is written, "Out of Zion shall go forth the law." Here it is in Scripture language: "He that believeth on the Son hath everlasting life." "Verily, verily, I say unto you, he that believeth on me, hath everlasting life." "Believe on the Lord Jesus Christ, and thou shalt be saved." "Repentance toward God and faith in our Lord Jesus Christ."

"But what saith it (the law)? That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

These we consider to be the terms, the conditions, the law of salvation: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe within thine heart that God hath raised him from the dead, thou shalt be saved."

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe within thine heart that God hath raised him from the dead, thou shalt be saved."

TRUST THE LORD.

"Oh taste, and see that the Lord is good: blessed is the man that trusteth in him." Pa. xxxiv. 8. "Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us." Pa. lx. 8.

"It is better to trust in the Lord than to put confidence in man." Pa. cxviii. 8. "Trust in the Lord with all thy heart; and lean not unto thine own understanding."

"In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii. 6.

"Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Is. li. 5, 4.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the waters, and that spreadeth out her root by the river, and shall not see when heat cometh, and her leaf shall be green: and shall not be careful (anxiously careful) in the year of drought neither shall cease from yielding fruit." Jer. xvii. 9, 8.

"Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about." Pa. xxxii. 10. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." "And he shall bring forth thy righteousness as the noonday." Prov. xxxvii. 5-6.



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THE BAPTIST.

THE TENNESSEE BAPTIST, 1835—THE BAPTIST BLENER, 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. Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XLII. MEMPHIS, TENN., FEBRUARY 11, 1888. New Series—Vol. I. No. 36

OUR PULPIT.

YE MUST BE BORN AGAIN. W. L. SLACK, FRIARS POINT, MISS. NO. III.

NATURE affords proof of the necessity of the attitude of the sinner towards Christ. God has so arranged the earth with reference to his creatures, that food to supply the wants of men can be obtained. How? By doing nothing? The farmer knows if he suffer seed time to pass, the harvest will not be gathered. He knows if no preparation be made in the spring, if no seeds are planted, no plowing done, then, no crop will be the result. God though, has given all things necessary, to perfect the work of making food to support the body. He has given the soil, the rain, the sunlight, the atmosphere, the capacity of life in the seed, all so correlated, that without the work, the effort, the result will not be produced, viz., the food made.

Just so has God given Christ, the Savior, to die. His work to explain his will and the sinner's sinfulness, his Holy Spirit to beget the Son of God in us, and our capacity of spiritual life, and all so correlated that without the work, the coming to Jesus, the attitude, we cannot be saved, and as the farmer would be without excuse neglecting the correlated effort, so the sinner is without excuse to refuse the attitude, that is, to place himself in the line of duty and effort to receive the blessing of salvation.

The birth from above is an instantaneous work. The Holy Spirit begets, the child of God is born. Old things pass away, behold all things become new. Like the man Saul, when on his way to Damascus, he looked upon the Savior as of one born out of due time, and cried, Lord, what wilt thou have me to do? So the sinner, looking to Christ as "the Lamb of God that taketh away the sin of the world," feels the divine power and cries, Now I am ready to follow Jesus in all his commandments.

The new spiritual life in the soul, though real and instantaneous, is not at once always realized. Like the unconscious infant, the sinner does not understand the throbbing of life. He does not always at once openly confess Christ, but halting and in doubt, though he is satisfied he loves God, and God's word and people, he holds back, and sometimes, as we have seen in several instances, years pass by before an open profession of faith in Christ is made, and an open acknowledgement of life in the soul is confessed.

The preaching of this basic doctrine, the birth from above, has not been pressed on the minds and hearts of the people the last few years as it should have been, and evil results have followed. Men love to quiet their consciences by an easy, worldly form, and too many who have the care of souls in trying to be popular with their charge, compromise the truth as it is in Jesus, and this more important doctrine of Christianity is ignored, and skepticism proportionally increases throughout the bounds of their ministerial labors. God grant we may, if we have been negligent in presenting this new life in the soul, return to the old paths, that peace and joy may oftener fill the hearts of Christians, and that the work of the preacher of the gospel may make a deeper and more lasting impression upon those who hear.

We will now attempt to conclude these articles by presenting a scientific argument for the birth from above, the basis of which is the analogy in nature. The thought was presented to us in relating Henry Drummond's Natural Law in the Spiritual World, a work which contains many valuable thoughts and arguments for the Christian philosopher. And here, too, we would acknowledge our indebtedness to Dr. Hall and his excellent Problem of Human Life for an increased and more satisfactory understanding of the immaterial entities, as advocated by the substantial philosopher.

Concluding scientific argument for the birth from above. Nature may be divided into three distinct species, the inorganic, organic and spiritual, each possessing its own peculiar environment and correspondences, and rising in rapid importance from the inorganic to the spiritual. When we examine the inorganic, made up of the elements, constituting metals, rocks, soils, water, etc., we see the impossibility of these reaching upward to grasp the life of the organic made up of those that possess life, viz., men, animals, vegetables, etc., yet this inorganic in large measure possesses the capacity of organic life, and if life begins here, the organic must reach down and appropriate this inorganic to itself, and lift it up to the organic, so that the inorganic may be born from above. This the organic does when the tree, the shrub, the grass, sends down its roots or tendrils and grasps the inorganic, having the capacity of life, and drawing its elements up, makes them a part of itself, that is, changes these inorganic elements into organic life, as into wood, bark, vegetables, grain, etc., to sustain life on the earth, and furnish food and flesh for men.

The inorganic cannot give life to itself, but is dependent on the organic in the higher sphere reaching down, and by its life giving touch, giving life to the elements and appropriating them as part of the organic.

Just so the spiritual organic, that is the soul of man, cannot give life to itself, but the spiritual power from above, in the highest sphere, must reach down and grant life to our dead faculties and appropriate them to itself.

Thus God by his Holy Spirit reaches down to our capacity of spiritual life, and grants real life to our souls, which, being born from above, we become the children of God, and are enabled to look forward to the time when our bodies, renewed and made immortal, and our souls having spiritual life, shall be united and appropriated to the use of the Master. Then shall we dwell forever with him, in the glory and peace of heaven, through the dear Savior and Holy Spirit, where tears and sorrows, sickness and death, shall cease, and where there shall be a heavenly environment and exacting adjusted correspondences, and eternal life shall forever reign.

One cannot be too careful about having pure air in his sleeping apartment. A kerosene oil light, turned low, is one of the most fruitful sources of impurity. The flame should be either turned reasonably full, or extinguished entirely. When low it throws into the room a gas which is exceedingly noxious, and sometimes causes diphtheria.

THE MINISTRY OF SICKNESS.

A FIER being a prisoner for some weeks with typhoid pneumonia, the days of convalescence have come—days when caution and the doctor alone prevent return to work. Perhaps a bit of experience may comfort others who are "shut in" with the "comfort whistlers" we ourselves have been comforted. Sickness is not a sign of grace. It is not necessarily a means of grace. Some, under the grasp of disease, bend sullenly to their fate, or murmur at God's providence, or at best think that their period of affliction is as much lost time. But if the heart be teachable, sickness has a most blessed ministry. It may be worth all it costs.

We learn our helplessness and dependence on a sick bed as nowhere else. Our self-confidence and independence gradually leave us as we grow weak and nerveless and our natural force comes not back at our call. We thought ourselves so needful; and yet as we lie here, when to lift a hand is a dreaded effort, we see the great machinery of the world moves on without our help, without even noticing our absence. Instead of helping we must be helped. This teaches us, too, the value of the ministry of friends. Dear ones of the home circle, we never knew their value as now! What a world of care and sympathy seem lavished upon us. Ready hands supply our wants, and during days and nights of delirium, when we were them not, the same tireless watchers look at us with pitying eyes. One is in danger of becoming selfish amid all this, and of taking advantage of the sympathy of others. This tendency has not been guarded against, especially by confirmed invalids who should study to make the task of those who attend them as light as possible.

During sickness one learns as never before the word rest. There seems to me just now no sweeter word in the language. A new charm has come to it during the past month. When Charles Lamb was asked why he liked Quaker meetings, he replied: "I enjoy turning out of the noisy streets of London and taking a bath of silence." Somewhat akin to this is the restful feeling that comes over and bathes one during a sickness which is not too severe. As some one says: "The mind is taken out of harness and turned out to pasture." There is absolute freedom from the ordinary cares and duties of life. You are cleared from all social and business tangles, and seem floated into a quiet corner where every burden is lifted, both from mind and heart, and you have nothing to do but rest.

One gets true views of the relative value of temporal and eternal things from a sick-bed. Our anxiety about ordinary matters of worldly concern, steadily diminishes as disease advances, until at length, when we hold the world with a weak and loosening grasp, we wonder at the intensity and interest we are wont to take in it. Masks fall off, and much that we have struggled for seems worthless. How small seems one's absorbing pursuits, joys and sorrows, from this new standpoint! But in proportion as earth seems to dwarf on the vision in the same ratio do eternal verities grow in importance and interest. It is as though we were receding from the earth, and as he does so its attracting force grows less and less, while that of heaven grows more and more stronger.—Selected.

CONDITIONAL IMMORTALITY.

A REVIEW.

"The Unspeakable Gift," "The Life Everlasting," "Theological Trilemma."

By Rev. J. H. Pettigell, D.D. "Life in Christ."

By Rev. Edward White, A.M., President of the Congregational Union of England and Wales.

CHAPTER I.

THE authors of the works named above are regarded in England and America as standing at the head of all writers upon Conditional Immortality...

We propose to review these authors and test their arguments by the law and the testimony. "The Unspeakable Gift," and "The Life Everlasting," by Rev. J. H. Pettigell, are a full and exhaustive treatment of Conditional Immortality.

One third of this author's writings is devoted to the proof of a proposition which no Christian ever yet denied, viz., "Eternal Life in Christ." The text most frequently quoted to prove the assertion is the following: "And this is the record that God hath given to us eternal life, and this life is in the Son. He that hath the Son hath life; and he that hath not the Son hath not life."

We do not think the Conditionalists have the monopoly of this passage. We are inclined to the belief that it is the heritage of all the saints. The only question at issue is the meaning of Eternal Life. This we shall consider presently.

Another part of Mr. Pettigell's writings is occupied in proving that the soul is not naturally, essentially, or inherently immortal. We most heartily agree with the author in this proposition, and hence there is no need to review this part of his work.

We have always held that God is the only being in the universe that is essentially immortal. All others are mortal or immortal according to his sovereign will.

The remaining third of Mr. Pettigell's writings is devoted to the discussion of the terms life and death.

He assumes that life means existence and death non-existence. Here we differ by the whole diameter of being from the author. It is important to understand the main issue, and to meet it fairly and squarely.

We have thus cleared the ground by laying aside two-thirds of the author's treatise as irrelevant, and having nothing to do with the question at issue, viz., the life and death of the whole subject is to be determined by the meaning of the words life and death.

Mr. P. admits this in the following language: "Whatever minor and unessential differences there may be between us, the chief and crucial

difference is as to the Scriptural meaning of these two antithetical words, life and death. Scriptural meaning I say, for there can be no difference as to their literal and ordinary meaning outside of the Scriptures." (Rev. J. H. Pettigell, A. M., Reply to Rev. J. H. Brooks, p. 6.)

We are also agreed upon another point, that no man knows life in its essence or principle. All we know of life is its phenomena. When we cannot determine the meaning of a word through the essential principle of the thing signified by it, we must then fix its meaning by the use of the term in the common language of the people, since it is the use of a word, and not its derivation nor its etymology that is to determine its import. Mr. P. also admits concerning the words life and death that there can be no difference as to their literal and ordinary meaning outside of the Scriptures. Here we are at one again, and hence occupy common ground for the foundation of our arguments.

What then is the literal and ordinary meaning of the terms life and death? Let us consult the standard authorities on this point.

Webster defines life as follows: "That state of an animal or plant in which its organs are capable of performing their function; animate existence, vitality, also the time during which this state continues in general, or in an individual instance; as the life of a tree or a horse."

Webster thus gives a threefold definition of life, and each a certain state of existence.

- 1. The state of functional activity. 2. The state of animate existence in distinction from inanimate. 3. The state of continuity, or as he says, the time during which this state continues. Death he defines to be that state of a being, animal or vegetable, but more particularly of animals, in which there is total and permanent cessation of all the vital functions.

1. Life then, according to the literal and ordinary meaning outside of the Scriptures is a state of existence, and death is the opposite state of existence. Life is existence plus a state of functional activity; death is existence minus a state of functional activity. A tree is said to be alive when its organs are capable of performing their functions, it is said to be dead when it is incapable of performing its functions. A dead tree has existence, but not life; a living tree has existence and life. Both have existence, but opposite states of existence. The living tree has a positive, the dead tree has a negative state of existence.

In the animal kingdom also an organism capable of performing its functions is said to be alive when it has lost the power of functional activity, it is dead. But a dead body has existence as truly as a living body. A dead body is a body, the organism is as perfect as ever.

Death in the literal and ordinary sense does not include dissolution of necessity. Dissolution usually follows death, but it arises from other causes. Death itself does not dissolve the physical organism into its constituent elements, much less does it put an end to its existence.

Physical life is one state of organic existence, and physical death is the exact opposite state of existence.

Life and death then are opposite states of existence, hence life is not existence merely, nor is death non-existence.

So much for Webster's first definition of life, as a state of functional activity.

2. Animate existence is his second definition of life. Here he differentiates existence and animate existence. Here he refers to the principle of life, or vitality as he calls it without regard to functional action, in order to distinguish organic substances.

The mineral kingdom has existence, but not animate existence. It has no vitality or principle of life, no spontaneous generation. Whether life in the vegetable and animal kingdom is a distinct entity within the organism, whether it is the secondary cause of the organism, it is that which separates the mineral from the vegetable and the animal kingdoms by its vitality.

The mineral kingdom has existence, the vegetable and animal kingdoms have existence plus a certain state called life. The vital principle in the vegetable and animal kingdom, yet they are so nearly alike as to be designated by the same term life. But let it be borne in mind that life is not existence, nor is death non-existence. Life, whether regarded as the principle of vitality or as that principle in active operation, is nevertheless a state of existence, since the life principle or animate existence is in a state remote from inanimate existence, and functional activity is a state diametrically opposite functional inactivity. The one term common to these first definitions of life is a state of existence, and not existence merely.

3. Webster also defines life as the time during which this state continues. This refers to the period covered by the condition of vitality. For while life itself is a certain state of existence, the word state implies time. Time is a condition of life in its origin and development.

While life therefore is a condition of organic existence, it involves another condition, the period in which it resists the change called death. We thus have the literal and ordinary meaning of life concerning which as Mr. P. says there can be no difference of opinion. We have found that the common term in this threefold definition of life is a certain state of existence, and death is the opposite state. Existence is not life, non-existence is not death. Life is not existence, death is not non-existence. Life and death are opposite conditions of being.

(TO BE CONTINUED.)

MOODY-HARDING DEBATE.

HELD at White Mills, Hardin county, Ky., beginning December nineteenth, 1887, and continuing six days. J. B. Moody represented the Baptists, and J. A. Harding the Campbellites.

PROPOSITION. The Scriptures teach that remission of sins, with like blessings of salvation, is received before baptism.

NOTE.—As we wait to see what will come of Mr. Lipscomb's profession of readiness for an oral discussion of this subject to be taken down by a stenographer, and corrected for publication in book form we will withhold our affirmative line of argument for a while. In the meantime, that the interest in these articles be not broken, we give a little of the extra dish we served Dr. Bennett and Mr. Harding, by using their favorite tactics in changing the Scriptures to suit the doctrine controverted. Dr. B., has much of this in his book, and it is a favorite exercise with Campbellite debaters.

They take the position that John baptized in order to the remission of sins, and that Jesus taught in Mark xvi. 16, in John iii. 5, in Matthew xxviii. 19, also in such passages as Matthew vii. 24-29, that without baptism no one could be saved. Now if Jesus, or Paul, or Peter, or John, or James had such a thought in their teaching and writing, then what a change must be made in the Record to suit the doctrine. If they had the idea of our Campbellite friends, then baptism would be the test, and the Scriptures would run about as follows: Mat. v. 3 12. Blessed are the baptized, for theirs is the kingdom of heaven. Blessed are the unbaptized, for they shall be comforted. Blessed are the baptized, for they shall inherit the earth. Blessed

are the baptized, for they shall obtain mercy. Blessed are the baptized, for they shall see God. Blessed are the baptized, for they shall be called the children of God. Blessed are the baptized, for theirs is the kingdom of heaven. Blessed are ye when ye are baptized, Rejoice and be exceeding glad, for great is your reward in heaven. Verses 43-45. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. But I say unto you, believe and repent and be baptized for the remission of your sins, that ye may be the children of your Father which is in heaven. x. 32: Whosoever therefore shall confess me before men, and be baptized in order to the remission of sins, him will I confess also before my Father who is in heaven.

Mat. vi. 14, 15: "For if ye be baptized in order to the pardon of past sins, your heavenly Father will forgive you, but if ye be not baptized neither will your Father forgive your trespasses." My friend will not, cannot deny, that I have read these passages just like they ought to be, and would be if his doctrine is true. He knows that these Scriptures thus changed, state the matter just like they are stated in the current literature of his people. He may squirm, but it is only the truth I trust taking effect.

Let us try a few passages from Luke's Gospel, xiv. 26-27: "If any man come to me, and will not be baptized, he cannot be my disciple. So likewise, whosoever he be of you that is not baptized he cannot be my disciple. If any man will come after me, let him be baptized, and take up his cross and follow me."

Now turn to Luke xviii. 18-25, and mark the difference between the gospel according to Christ, and the gospel according to Campbell. Is this one of the gentleman's laws of pardon? Let him say. "A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? He said, keep the commandments. And he said, all these have I kept from my youth up. Then Jesus said, yet lackest thou one thing. Be baptized in order to the pardon of thy past sins, and thou shalt have treasure in heaven; and come and follow me. And when he heard this he was very sorrowful. Then said Jesus how hardly shall they who have no baptism enter into the kingdom of God. For it is easier for a camel to go through a needle's eye than for an unbaptized man to enter into the kingdom of God."

The above reflects my friend's religious sentiments, and those of his brethren, and it seems right to them, but you see how such doctrine would read in the Scriptures of truth. It is just the answer any of his presiders would have given. Now try a few from John's Gospel, chapter i. 11-13. He came unto his own, and his own received him not. But as many as received him to them gave he privilege to become sons of God, by being baptized into his name; who were born of water, not on account of blood, but on account of the will of the candidate, and the will of the preacher.

John iii. 3-8. Except a man be baptized he cannot see the kingdom of God. * * Verily I say unto thee, except a man be baptized, and born of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh, that which is born of water is of the Spirit. Marvel not that I say unto thee ye must be born of water. Thou wilt bloweth where it listeth, thou hearest the sound thereof, but canst not tell whence it cometh nor whether it goeth; so is every one that is baptized. Verse 18: He that believeth on him is condemned till he is baptized, for he that is baptized not is condemned already because he hath not been baptized into the name of the only begotten Son of God. v. 24: Verily, verily, I say unto you, he that heareth my words and believeth

on him that sent me, and is baptized for the pardon of past sins, his ephemeral life, and may come into condemnation. He is not passed from death unto life till he is baptized.

This is just what Mr. Harding and his people believe, and what they teach, but which cannot be proved without adding to or taking from, changing or wresting the word of God.

Now let us take some of the teaching of Scripture since pentecost, and fix it up to suit my friend's heresy.

Acts xiii. 38-39: He it known unto you therefore, men and brethren, that through baptism is preached unto you the pardon of past sins, and by it all that are baptized are pardoned from all past sins, from which ye could not now be pardoned by the law of Moses.

Rom. viii. 16: He that is baptized shall of baptism reap life ephemeral. If any man have not baptism he is none of his. But if ye be baptized the body is dead because of obedience, and the spirit is life because of pardon. If ye through the word will comply with the law of pardon, ye shall live. For as many as are baptized, they are the sons of God. The word itself beareth witness with our mind, that we are the children of God.

1 Cor. i. 12. It pleased God by the wisdom of preaching to save them that believe and are baptized.

2 Cor. vi. 14-15: Be ye not unequally yoked together with the unbaptized, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that is baptized with a sectarian?

1 Cor. iii: Though you speak with the tongues of men and angels, and have not baptism, you are as a sounding brass and a tinkling cymbal, and though you have the gift of prophecy, and understood all mysteries and all knowledge; and though you have all faith so you can remove mountains, and have not baptism, you are nothing. And though you bestow all your goods to feed the poor, and though you give your body to be burned, and have not baptism, it profiteth you nothing. And now abideth faith, repentance, baptism, these three, but the greatest of these is baptism.

How familiar is the sentiment of these absurd Scriptures to those who are accustomed to the literature of the so called reformation? In not one of them is injustice done to their teaching. We have omitted in this article those important Scriptures on justification, sanctification, etc., which fell in the line of our affirmative argument, all of which must undergo a change like the above to be made to fit my friend's doctrine. But these Scriptures just as they are, in the light of the best scholarship, just suit my doctrine. Baptists speak when, and where, and what Christ and his apostles spoke, and thus they claim to be Christ's disciples. But Campbell widely differed from Christ. He and his disciples are in constant dispute with the disciples of Christ.

Now let us sample James and John a little in the light of this ridiculous doctrine.

James i. 26-27: If any man among you seem to be religious and is not baptized he deceiveth his own heart. This man's religion is vain. Pure religion and undefiled before God and the Father is this: Repent and be baptized in order to the pardon of past sins, and keep yourselves unspotted from sectarianism.

John gives the tests by which we may know our state before God, and he does not mention baptism in a single case. Let us run through his first epistle, and imagine it was written from Bethany, Va., eighteen hundred years after the old Baptist document, which has come down

to rebuke this blackness of darkness, and which renders this heresy as inexcusable as Athelstan under the sunlit and star decked sky.

1 John i. 6: If we say that we have baptism and walk in darkness, we lie, and believe not the truth.

7 But if we are baptized in order to the pardon of past sins we have fellowship one with another, for such baptism cleanseth us from all sins.

9 If we are baptized, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

11: 3: And hereby we do know that we know him if we keep this commandment.

4 He that saith I know him and keepeth not this commandment is a liar, and the truth is not in him.

5 But whose keepeth this commandment, in him verily is faith perfected. Hereby know we that we are in him.

9 He that saith he is in the light and is not baptized, is in darkness even until now.

10 He that is baptized abideth in the light, and there is none occasion of stumbling in him.

11 He that is not baptized is in darkness, and walketh in darkness, and knoweth not whither he goeth.

15 If any man is not baptized, the love of the Father is not in him.

20 Ye know that every one that is baptized is born of him.

iii. 14: We know we have passed from death unto life because we have been baptized. He that is not baptized abideth in death.

22 And whatsoever we ask we receive of him because we keep this commandment, that we believe about his son Jesus Christ, and be baptized as he gave us commandment.

26 And he that keepeth this commandment dwelleth in him and he in him.

IV. 7: He loved be baptized, for baptism is of God. He that is baptized is born of God, and knoweth God.

5 He that is not baptized knoweth not God.

11 If God so loved us we ought to be baptized.

12 If we are baptized, God dwelleth in us and his love is perfected in us.

Hereby know we that we dwell in him and he in us, because we have been baptized.

15 Whosoever is baptized, God dwelleth in him and he in God.

18 There is no fear in baptism, but baptism casteth out fear. He that feareth is not made perfect by baptism.

20 If a man say I love God and is not baptized he is a liar. For he that is not baptized how can he love God.

V. 1: Whosoever believeth that Jesus is the Christ is begotten of God, and every one that is baptized is born of him.

2 By this we know that we love the children of God, when we love God and keep this commandment, and this commandment is not given to us.

4 For whosoever is baptized is born of God, and overcometh the world, and this is the victory that overcometh the world even our baptism.

5 Who is he that overcometh the world, and he that believeth that Jesus is the Christ, and has been baptized for the pardon of past sins.

12 He that hath baptism hath life, he that hath not baptism hath not life.

13 These things have I written unto you that ye may not sin. If ye have been baptized into the name of the Son of God, that ye may know that ye may have eternal life.

15 And we know that we are of God and that all the sectarians lieth in the wicked one. The above is only a sample of the continued utterances of those who say "unity with us on the subject, for whosoever speaks with us and where it is silent we are silent." One thing is certain, John was no kin in doctrine to A. Campbell; for he never referred to baptism as a test. Campbell always did. And when we remember that John wrote to the baptized, and never a single time referred to the assurance of salvation and acceptance with God, you can pass him down as a Campbellite killer. Who will affirm that John was a Baptist in doctrine? Who will affirm that he was a Campbellite?

WHAT NEXT?—THAT ASSOCIATION.

HERE it is, on the fragment of an old paper, yet news to me. Somewhere, (and where can it be?) an Association, a Baptist Association it is too, objects to the admission of a church, because in one of its articles of belief, baptism and the Lord's supper are styled "church ordinances." The Association requires a change of their phraseology to New Testament, or gospel ordinances. The mutilated paper leaves me in the dark as to whether the church complied or not. I hope it never did. Evidently that Association thinks it is a sin for anybody to know more than the Lord's twelve knew before he left them and returned on high. Though Christ had come, so incessantly in teaching what was necessary in order to a holy life, and a preparation for heaven, yet was it a sin for the twelve themselves to know more when he had left them, and the Paraclete had come, than they knew before? Has that Association ever thought that we do not live in that brief period of Christianity when Christ was on earth and taught in person? Has that Association never known that we live under the dispensation of the Paraclete? To presume to know all about a church by reading the gospels alone, is more absurd than to presume on knowing all about the Messiah by reading the old Testament alone.

When the Paraclete came the apostles, as Christ intended they should, knew quite a number of things they never knew before, and one thing in particular, (the very thing probably which Aquilla and Priscilla had to teach Apollas) the connection of baptism with a church of Christ. But that Association is determined not to know this, and shuts out a church because it does not know this. No, no; they most not say "church ordinances!" There must be no intimation that the Paraclete ever came, and that the first thing seen when he came was that the two ordinances which Christ had instituted were church ordinances, that whilst these ordinances had nothing to do with the plan of salvation, they had ever so much to do with the church plan.

When the church came our Lord had a ministry all prepared for it, at first the twelve, soon after Paul was added, all appointed by Christ in person, inspired men. These, as the event proved, were to have no successors. How was it that after they passed away our Lord still had a ministry? Under that first ministry churches arose; first one, then others. After that first Christ appointed ministry there was no ministry, except as it blossomed out from the churches. It looks as if God instituted churches in order to keep up a ministry for the world. The apostles gone, no one could touch the ordinances except as he was church appointed.

Is there any one in that Association that presumes to touch the ordinances, except as he is allowed to do it by church action? How is it then that the Association does not know that the New Testament or gospel ordinances are church ordinances? When Christ had ascended, and when soon after, the apostles were no more, there was nothing but churches left, each independent of the rest, and, if each held not in itself the custody of ordinances, and the appointment of agents to administer them, both ordinances and ministry were things of the past, forever gone.

The churches of that Association in order to be consistent with the action of that body should have nothing to do with the ordinances, and instead of requiring of the church applying for admission a change of phraseology should have insisted on no phraseology at all, should have said, expunge your articles on ordinances, for a church has nothing to do with any such thing. But the very churches composing that Association are holding the ordinances in their custody, and practicing them. Now they should give up their name as churches, and

prove that they are living in the anti-Paraclete time, in that period of Christianity which lasted only three years, when indeed, it was no disgrace not to know that baptism and the Lord's supper were church ordinances. But as plainly as those three years are passed if those ordinances did not become church ordinances, the ordinances themselves are passed and done with, and there remains only one way for the churches composing that Association, having taken the ground that they did to maintain any claim whatever to consistency; and that is to dissolve and re-establish themselves as societies after the manner of "The Friends."

It is a wonder to me that the Association calls itself a Baptist Association. The church who applied no doubt called itself a Baptist church. I wonder the Association did not object to this phrase. If baptism is not a church ordinance, it is monstrous to talk about a Baptist church. But how vain to talk about baptism being a gospel ordinance, and not a church ordinance, when a church must be a baptizing church, else it is not a gospel church. It seems to me fairly hideous for a company to call themselves a Baptist church, and yet be afraid to call baptism a church ordinance.

It just occurs to me that no doubt somebody in that Association has the works of Dr. Gill. Now a great man may occasionally be absurd. And if he sets forth an absurd notion it is strange how many will adopt it as truth. They will take to that if nothing else. But though great men may be absurd, it is a wonder that Dr. Gill, being a Baptist, should be so absurd as to affirm that baptism is not a church ordinance, and our wonder increases when we note the reason he gives for such a notion: "The rite is administered to a party outside of a church!" Behold, this is his argument to show that baptism is not a church ordinance. What if the party which is outside before the rite is administered, is found to be inside after it is administered? This makes baptism the most emphatically a church ordinance that can be imagined, the membership of the church, and therefore its existence depending upon it. Then the supper ordinance, how can it be else than a church ordinance, when church membership alone gives one any right to it? And how can it come before baptism when but for baptism there would be nobody either to administer or partake of it? But never did any mortal pen so confute itself as Dr. Gill's, when a little further on it traces these words, "The rite is administered in order to membership!" Such is the proposition and argument. We repeat it, "Baptism is not a church ordinance." Why? "The rite is administered to a party outside of the church." But for what purpose, Dr. Gill, is it administered to that party? He himself answers, "In order to membership!" Then according to Dr. Gill, baptism is the church's mode of admitting to membership, and yet he says "it is not a church ordinance!" Was ever a contradiction more palpable? He might as well say the gate is no fair ground concern, because it opens to persons on the outside!

Now I do not believe that the general membership of the churches of that Association have any thought that baptism and the Lord's supper are not church ordinances. It is their ministers that adopt the notion, and are beginning so boldly to defend it, and wherefore? If baptism is not a church ordinance, then the prerogative over baptism is left to the ministers. Baptism is an affair between the minister and his convert. The church has nothing more to do with it than with the marriage which he solemnizes. This leaves a church to the alternative of taking for members such as the minister turns over to it, or else give up baptism in order to membership, and by consequence regeneration itself. And what of the communion?

Thrown open to the world! And what of the church? Gone, the name of hell have prevailed! The phrase, "not church ordinances," tends so far as it is adopted, to all this catastrophe. It is worthy only of our condemnation and scorn.

IS CRIME ON THE INCREASE?

THESE are no doubts of it in the mind of even a casual observer. There are very few newspapers that do not every week contain recitals of the most fearful crimes, and in many instances, committed under the very shadow of our churches, and sometimes by those who have been regarded as exemplary Christians, and for years basked on the sunshine of popular favor. Children murder their parents, and parents kill their children, husbands slay their wives, and wives destroy their husbands, and the marital relation in this country is every day falling to pieces like a rope of sand, until there is a well grounded fear that the family distinction is likely to disappear before the constantly increasing tide of the divorce and divorce sentiment. Neighbors as coolly plot the destruction of each other as if they were so many wild beasts to be slain, and murder is so common that it no longer shocks the public mind or heart. One has only to look and see that society is diseased in all its parts, and that the crimes are only the breaking forth of the moral ulcers within. There must be a cause for all this and what is it? This country is regarded as Christian, and is supposed to be under Bible restraints, and even if the mild spirit of God's word is not allowed to bear sway, and influence men's hearts, the spirit of fury that is yet to confront the wicked, causes them to hate, and pause before they commit a crime. Under evil influences, men will dare much where there is a chance to evade law and justice, but when they know that the never sleeping eyes of Jehovah is upon them in the darkest night, and in the most obscure places, and that, directed by that eye, justice will hunt them down and bring them to a fearful punishment, they will hesitate.

All the infidels in the world cannot drive out of the human heart all conviction that there is a God of justice, and that he will punish wickedness; neither can they rid themselves of all belief that the Bible may be true after all, and if true, "Where shall the sinner and the ungodly stand?" Why is it then that the Bible does not dry up the fountains of uncleanness, and the world grow better instead of worse? It is because it is neglected, hated as a true witness against crime and ungodliness, shoved aside and not allowed to bear sway. It is feared that a great majority of people think it enough to have the Bible in their houses, without ever opening it to read so much as a chapter of it. They seem to think of it as many people do of a horse shoe nailed over their doors to keep the witches away, that it is there, and that secures their safety from all danger, and they think no more of it, while the most corrupting fictions, and sensational stories are piled upon the table, and greedily devoured by the whole family, inoculating sentiments, and planting and cultivating principles that develop into the worst characters and people hell by millions. Can children brought up in such a family and under such influences be said to be under the influence of the Bible? Is it any wonder that children thus reared, and with such surroundings, grow up infidel men and women, and go out from the parental home with no good conscience, and no moral sense of right and wrong, and prepared for a life of sin and shame? The corrupting literature upon which they are fed teaches disobedience to parents, the grossest self-indulgence, and scorn the restraint of control at

home, and parents readily yield to the fast prevailing opinion that to control a child, and compel it to yield obedience to the authority of a healthy, Christian, home government, is to dwarf its independence, cripple its proud, soaring spirit, and give it the feeling of a slave.

It is under such influences that Ingerols are made, and I think that it is his idea that children are to be under no restraints except such as their own judgment may approve. The pulpit too often yields to the prevailing conviction of loose moral restraints over parents and children, and if children are required to go to church at all, very often the preaching is of that character, that Christianity is so wrapped in infidel tawdry, that her real character is not seen and understood, and the opinion formed of her is, that she is a hypocrite, and as a people's religious faith is, so are they.

Can a child be properly trained in such a home, and in such a sanctuary? The truth is that he is not governed and trained at all, for where parents have no moral culture themselves, how are they to teach their children a pure morality, and an uncorrupted citizenship. When children are sent to school, the teacher is made to understand that he is not to control them by any kind of coercion, and it is not the alarming increase of crime due to the want of the proper control of children at home and in the school-room? The conclusion is irresistible that to the absence of Bible influence, and proper moral restraints in the family circle and school-room, and the infidelity of the pulpit, are to be traced the fountains of blood-red guilt in this land of Bibles, that would be a disgrace to the most degraded heathen. Not four months have passed since I heard a minister appeal to a large congregation of professing Christians to stand up, and by rising declare that they prayed, and read the Bible in their families, or elsewhere, if they could do so without lying to God, and only two arose. Can noble and true men and women come out of such families? Can the religion of Christianity be in the hearts of people who have so little regard for the word of God? Can children grown up in such ignorance of the way of life be prepared for a life of virtue? All the history of antiquity may be searched in vain for a parallel for the blood-curdling crimes that are every week committed in this land of supposed light and progress, by boys and girls yet in their youth, and are scarcely noticed more than the most common events of life. Such crimes could not be committed by children taught to abhor vice, respect virtue, and yield obedience to proper government. Upon the Christians, and Christian families of America is thrown the responsibility of arresting the flood of corruption that is threatening the destruction of the fairest portion of earth, by teaching children the restraints of self government, the highest regard for law and order, and to form their lives upon the pure principles of the word of God.

Eudora, Miss.

THINGS IN GENERAL.

DEAR EDITORS:—The old year has gone, and the new year has come and found me back at my old home in Smith county, busily engaged in trying to build up the waste places in Zion, and to encourage those where the building has already begun.

I have just returned from the ministers' meeting that was to have been held, at Grant. The day was so unfavorable that I was not disappointed at meeting but a few brethren.

We spent the day discussing the following questions:

1. Is it more reasonable to expect good work and success from undrilled church members than from undrilled and untrained soldiers?

Answer—No. Training is absolutely necessary in either case.

2. Ought not our churches have frequent meetings of days in succession for the purpose of learning their duties, and training for the performance of the same?

Answer—Yes.

3. How can we best obtain this most desired end?

Answer—By meeting every Lord's day under the supervision of an experienced teacher and drill master, and as often as we can continue our meetings for days, are we right?

On reaching the post-office this morning I was notified by our genial postmaster that he had a package for me. I found it a most excellent overcoat, just such as a Baptist circuit-rider needs. When my wife had examined the pockets she found a nice pair of steel-mixed stockings with the name of sister Catharine Barbee, the donor, also Ethel, my daughter found a nice pair from Sister Mattie Allen, both of Shop Springs church. Although I know not the donors of the coat, my Lord knows, and may God bless those dear brethren and sisters.

Dr. Lipscomb's remarks on Dr. Graves's announcement of "Rich Winter Beading!" Such gas, bravado, orimination, and recklessness! Moody and Greves are guilty of falsehood, misrepresentation and abuse of the poor innocent disciples of A. Campbell! Who would have thought it?

Besides they are afraid to meet Dr. Lipscomb, Brents and J. A. Harding in debate. Ha! Ha! Ha! Whoo-ee! Isn't this wonderful? all this reading about a five day's debate with D. L., and four days with Dr. Brents and six days with J. A. Harding all boob, they won't meet the Disciples in debate! Is it possible that you, Bro. Graves and Moody, are actually imposing upon the people by publishing discussions which did not take place? If you are not it does seem that Dr. Lipscomb is becoming reckless during his old age. We up in the hill country want to know something about these things.

The Lord grant the truth free course that it may not be hindered by Dr. Lipscomb and his cohorts. Grant, Tenn., Jan., 2, 1888. T. J. EASTES.

GIFTS AND PRAYERS ASKED.

IN THE Foreign Mission Journal for February is given a table in which are exhibited the amounts asked from each State in the Southern Baptist Convention, for the work of Foreign Missions during the present conventional year, and the amounts given up to the closing of the account on the sixteenth of January. The total amount asked for is \$100,000. Of this \$43,908 10 has been received by the Board, leaving \$56,091 90 to be raised by the States during the remaining months of the year, which, so far as the finances of the Board are concerned ends April thirtieth.

Will our people bear it in mind that this amount must be raised, if the Board is to meet the demands made on it? Those demands are many and pressing, and are largely for reinforcements to our missions. In some cases these reinforcements are called for to fill up the ranks of workers which have been weakened by death and disease and others, to occupy advance stations which have been opened. Some of the missions are actually suffering for want of new men and women. God is calling some of these and they will start out at an early day.

In addition to men and women, some of the Missions greatly need houses of worship for the little bands of converts which have been gathered from Romanism. For example, Bro. McCormick writes that he has been forbidden by the Mayor of Zacatecas to baptize where he has been accustomed to in the city, and that he will have to prepare a

baptistry in a rear room of the mission house—not at all a good place. He has ten converts awaiting baptism and no place in which to baptize them. A church house is greatly needed. This is but one of several stations where church buildings seem to be a necessity.

What has Tennessee done for the work this year? She is asked for \$5,000, and has given \$1,555 93. Shall not the balance be raised at once? Will not some Baptists give large sums while the churches are taking their regular contributions?

Along with their gifts will not our people pray—for the missionaries? for the Board? for more laborers in the harvest? for the opening of the hearts of the people towards this work? for the outpouring of the Holy Ghost upon our missions abroad and our churches at home? God answers prayer. T. P. BELL. Richmond, Va.

THE LIQUOR TRAFFIC AND LEGISLATION.

THE late decision of the United States supreme court in the Kansas case has roused the liquor dealers as nothing has previously done. The Brecken Journal in a recent issue says that the decision is as squarely in favor of the prohibitionists, "as much as though it had been made to order for them."

The Journal also maps out a line of action for its party and urges to immediate action. It says: "What is there now left for the trade to do? In all States having prohibition laws the brewing business will be driven away, and the large minority of those favoring the use of ale and beer as a beverage will be deprived, to some extent, of a necessary of life. This effect ought to stimulate the trade to unparalleled efforts to prevent prohibitory laws from being passed in other States. This is indeed all that is left to be done to stay the wave of prohibition. An effectual work in this direction may be accomplished by the press. It is the press that is the great arbiter of all questions of this character. Even so final an authority as the supreme court has to yield to public opinion, and will sometimes shape its decisions in accordance therewith. Be it then the duty of the trade to utilize this power on its own behalf; let there no longer be any half-heartedness about this, public opinion can be educated through this all-powerful agency, and if that is done with prudence and in a properly aggressive spirit, the time is not far distant when the fanaticism and the folly of this movement of prohibition will be self-evident."

Thus the beer oracle speaks. The press is to be used, supreme courts are to be influenced, and legislative halls are to be seized in the interests of this ruinous traffic. All the interests of home and country go for naught when weighed in the balance against the iniquitous rum traffic. But this is no new thing, nor is this threat to influence legislation a new threat. For more than twenty years the liquor traffic has laid siege to the National and State Legislatures for the corrupt purpose of influencing the laws of this country in behalf of the liquor traffic and its work of destruction.

A few days ago a Washington dispatch told of the strong lobby of liquor manufacturers in that city to influence the action of congress, in regard to the reduction of the whiskey tax. They are quartered at Albany, New York, at the present time, in the interests of this nefarious business. Wherever the representatives of the people assemble for legislative purposes, there these vultures and their money is to be found, to corrupt legislators, and thwart the will of the people.—Exchange.

Believers may grieve the Spirit; unbelievers resist him. The grieving may be unconscious; the resisting is always conscious.—Andrew Bonar.

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A NEW YEAR'S GIFT.

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

THE TRANSFIGURATION.

JESUS had told his disciples that upon the rock he would build his church and the gates of hades should not prevail against it. The rock foundation would make it secure against the winds and rains and storms of earth that would surely beat upon it.

To give assurance of this, he takes his two or three witnesses into a high mountain and calls for dead Moses and for translated Elijah, and thus shows his Sampson-like power over these mighty gates which were soon to close on him and them.

He looks the dread monster in the face, and foreseeing his future conquests in bringing all generations in dust at his feet, and remembering that his trusting saints will all their lifetime be subject to bondage through fear of death, and being conscious of his mission to destroy him who had power over death, that is, the devil, whose insatiable wrath would ever seek to devour; stirring up his pure mind with a remembrance of these things, and also with the eternal purposes which are according to the counsel of his own will, remembering that the responsibility of all ages, and the eternal destiny of all saints were devolving upon him, he goes upon the holy mount and in the presence of the resurrected, translated and living saints, reasserts his preventing and predestinating power by giving them an ocular demonstration of what SHALL be, despite the powers of death, hades, and the grave.

On this mount he made bare his arm, and from thence he thrust it into a million graves, and through all the avenues of danger, and the dominions of death, and grasping in his almighty fist the termination of all times, he asserts by this immutable transaction in which it is impossible for him to lie, that by the power with which he is able to subdue all things unto himself, that death and hades shall deliver up the dead that are in them.

With the pen of predestinating power, of preventing and prevailing providence, he writes the fatal fiat over the doors of sepulchres and over the gates of hades: "Behold I show you a mystery; ye shall not all sleep, but ye shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible."

With power to break the masticating jaws of the grave, and to paralyze the digesting belly of hades, he will make stinging death kiss his pierced feet while knees bow and tongues confess and all enemies lick the dust. Hallelujah! The Lord God omnipotent reigneth. He shows himself in glory across the age of danger, and yet we have a more sure word of prophecy to which we do well if we take heed.

Remember the ministers' meeting at Martin's Tann., the fourteenth and fifteenth.

BOOK-TABLE.

Ford's Repository for February has its usual table of contents. It opens with a life likeness of Dr. P. H. Mall and an article on... In this we note this question and answer: "Are we to understand then that the Divine Nature had no part in making atonement for sin? By no means: for the work or suffering of a mere human being, however exalted, could not have of itself merit sufficient to atone for sin."

On page 101 we find an article headed the Vagaries of Noted Baptists on the Phrases Water and Air and the Kingdom of God, by P. S. Whitman. The writer himself supplies a vagary or two.

1. He says we say water and air because there is this phrase, according to the Greek, in that fifth verse of John III, but no such phrase as water and the Spirit. He asserts this because he renders pneuma in verse five air, wind, and not Spirit. Why does he do this when the Greek word pneuma is used three hundred and ninety-two times in the New Testament, and in three hundred and thirty of these Spirit? Why does he when pneuma never means wind, is not the Greek word for wind, or air, but anemos, which is used thirty-one times in the New Testament for air, wind?

The critic laughs to scorn the above named scholars together with Dr. Norton of England, Dr. Alvah Hovey, president of Newton Seminary, and John A. Broadus, because they teach that the kingdom of heaven was set up in the days of the Roman Caesars, according to the prophecy of Daniel (II. 44), and not in the garden of Eden or in the family of Abraham. Our critic avers that "the kingdom had its origin far back in the plan of salvation," i. e., before the foundation of the world, and is and has ever been invisible: the church had its origin in baptism, is and must be visible. Most Baptists will call this a vagary, although Old School Presbyterians would not. If one thing is clearer than another it is that Christ never had a kingdom on earth before baptism was administered and he had a church; and he had neither on this earth or anywhere else before his own baptism. It has never been found where the members of Christ's kingdom have been called upon to enter one of his visible churches. We have often noted vagaries but not none more vague than those of the critic of our noted Baptists.

Dr. Ford again criticizes adversely Dr. Armitage's History of Baptists. He says of this work, 618 pages are filled with matter not strictly pertaining to Baptist history before the American Baptists are reached. Fifty pages of what remains are given to the Puritans and Roger Williams—rather as a discussion than as a history. Dr. Ford is criticizing this book as a history of a religious denomination, which it is not, and while the author positively asserts at the outset that he did not design to write such a history, but determined

not to, but a history of certain truths and principles and practices, etc., and of persons who have held them in the ages past irrespective of the sects to which they belonged. A book sui generis truly. Why Dr. Curry of Richmond should have been thought of as a distinguished Baptist author and promoter of Baptist faith and practice, and the name of J. Newton Brown of Philadelphia and A. C. Dayton of Nashville not so much as mentioned, is strange indeed to us, and we do think it was an oversight quite unpardonable not to have mentioned the name of Mrs. S. B. Ford. We are free to say that the pen of no Baptist woman in America, if in the world, has done so much to advance Baptist principles and preachers as the distinguished authoress of "Grace Truman" and several other brilliant and valuable denominational books. We trust Dr. Armitage will yet find a place for her name in a second edition.

Dr. D. B. Ray of the once Battle Flag, then Baptist Flag, but now American Baptist, was in our office last week. He is full of life and hope, and says he must have at least one spute a year for his general health. We hope he will get two for good measure. — THE BAPTIST.

THE BAPTIST is slightly off. Our paper was first known as the Baptist Battle Flag, next as the American Baptist Flag, and now is the American Baptist. Our name has not changed as often as the name of the present BAPTIST. For long years it was known as THE TENNESSEE BAPTIST, afterward it became THE BAPTIST, then a few years ago it returned to the name TENNESSEE BAPTIST. Now it comes out as THE BAPTIST.

While THE BAPTIST has made a radical change in its doctrine of the Lord's supper the American Baptist has never changed in doctrine or design. In lieu of the name Flag the commission is inscribed upon our banner, so that our paper may be regarded as the Baptist Flag, the Baptist Banner, the Baptist Standard, all under the name American Baptist. — American Baptist.

We accept the slight information, and correct the American Baptist in two particulars.

1. This paper has never made but one change in its title. THE BAPTIST was its original title in 1835. TENNESSEE has been once or twice added for a season.

2. This paper nor its senior editor has never made a radical change in its doctrine touching the Lord's supper. He has ever held that it was strictly a church ordinance as opposed to an Associational and Conventional ordinance, as it was wont to be observed in Kentucky, Tennessee and Alabama; but, witnessing the evils resulting from denominational communion, he has of late years more clearly apprehended that the teachings of God's word limit the participation in this ordinance, as they do in voting, to the membership of the church celebrating it, which no man living can galusay.

But it is the senior editor of the American Baptist who has made the radical somersault, for but a few years since, in the columns of the American Baptist, he taught as we now do, but has tumbled down backward, and now, in the face of the word of God, teaches that a Baptist church has a right to carry the supper out of her jurisdiction, and to invite others than her orderly members to participate with her; and yet he refuses to give us the shadow of a line from God's word to justify his present teaching, and applies odious names to us for our faith. This we call the superfluity of naughtiness in our brother. But we console ourselves with the thought that in a few more years those terms will lose, with our people, all their obnoxiousness, except for those who use them. We remember how it was when we opposed pulpit affiliation and alien immersions. The conversions are all in favor of church communion.

HIS DAY OF SORE TRIAL.

THE day of Spurgeon's sore trial and wounding in the house of his brethren has come. It is all because he feels that it is his bounden duty to withdraw from religious association and fraternity with those who do not hold sound doctrine, but undermine and pervert the truth as it is in Jesus.

He is being denounced as a destroyer of the peace and fraternity of Baptist churches, etc., and bringing in a long train of evils upon the denomination in England by his Old Landmarkism and is stirring up animosity towards the Tabernacle influence and policy. A friend of Bro. S. quotes one sentence and replies:—

"By his rash statements he has fanned the dying sparks of animosity towards the Tabernacle influence and policy." Of course this is Mr. Spurgeon's influence and policy. Be it so, this said influence and policy, like everything else, is to be judged by its fruits. Here are a few of them: "Tabernacle influence and policy" under the blessing of God has resulted in the formation of the largest Christian church in the world, a college which has furnished five hundred men for the Baptist ministry, an orphanage for five hundred children of both sexes, a colportage society whose agents are doing a noble work in all parts of the country, and many other benevolent agencies too numerous to mention, to say nothing of the tens of thousands of conversions. Does it not seem rather singular to read of the "dying sparks of animosity" in such a connection? In whom are those said sparks being fanned? Will he [Dr. Todd] answer this question, and will he say if he thinks it creditable?

In conclusion I will say of Dr. T. in the slightly altered words he applies to Mr. Spurgeon, that by his rash statements he has cast a dark shadow over the ministerial reputation of a noble, true hearted, God-honored man, and that his article in the Standard is one over which he will have reason to mourn with more than ordinary bitterness of sorrow.

AN EXPLANATION.

IN addition to what we have said as our apology for not fully reporting the debate, we say further, Mr. Harding refused to have a reporter to take his speeches. We next engaged J. N. Hall, our former associate, to take as much of Mr. Harding's speeches as he could for publication, but he was sick, and we were disappointed again. We took no note of Mr. H's irrelevant and personal matters, only so far as intended a reply, and this constitutes the greater part of his speeches as before stated. To remedy this we publish their own report in Mr. Harding's paper. Now if this is not satisfactory let Mr. H., accept a reporter in our next engagement; or if he does not intend to repeat the discussion as he has agreed to do, then let him furnish his affirmative argument as nearly correct as he can, and it shall appear in this paper with our replies. Or let another be put in his place, and both sides shall have an equal showing. Now let them "put up or shut up." M.

We are greatly encouraged by the receipts for February. We are almost influenced to engage the support of one more. He is waiting. If the receipts continue as generous to the close of February we will do so. What will you contribute toward one more, making five? \$200 will pay the board of the four until the first of June, the close of the collegiate year. Our three most generous and constant givers are Bro. Fuller, Friars Point, Miss. W. L. Trice, Kentucky, J. S. Coleman, Missouri, and Bro. McLean of New Brunswick, who contribute one month's board (\$12.50) each per year. We have two noble sisters.

The suit for libel that Dr. Howard Howlett, alias Hewlett, has brought against Prof. Geo. W. Jarman and fifteen others began on the 14th. Dr. Howard confesses, as reported in the Memphis Appeal, that he did operate under an alias or aliases, and that he did in Georgia, before he came to Jackson, live with another man's wife, and pass at one or more times under an alias or aliases, and was indeed a tough case. This is what the defendants charged upon him, with the addition of lying. The Memphis Appeal will report the trial in full each day.

The following is from the Central Baptist of St. Louis:—

EXPOSITIONS OF THE PARABLES AND PROPHECIES OF CHRIST. By J. H. Graves. Published by the Baptist Book House, Memphis, Tenn.

"This volume is the fruit of the life study of its venerable and learned author. One may not agree with every position which Dr. Graves takes, but nevertheless his expositions will prove of vast helpfulness. They are clear, concise, penetrating and eminently suggestive. The author says what he has to say and then stops. He does not try to do all the thinking for his readers, and this is one of the charms of the book. We welcome it to that class of literature to which it belongs, and to which too much cannot be added."

The third edition of the above work is now ready for orders. Let every minister and Sunday-school teacher and Bible student avail themselves of the "vast helpfulness" of these Expositions. A little work will do it. For only three new subscribers to THE BAPTIST at \$2.00 each a copy of the book will be sent, prepaid, by the publishers.

The Congregationalists of Massachusetts are moving to pledge all their members not to vote henceforth for any candidate for any office who will not endeavor both by vote and influence to prohibit the manufacture and sale of intoxicating liquors as a beverage. If all professed Christians of America would so pledge themselves the reign of the distillery and saloon would soon be at an end. All Christians and friends of morality, home and country can unite in this work. This question is infinitely above all party politics or measures. A declaration of war against us by France and Great Britain would unite all true Americans in defending our shores against invasion. But the foe that already has firm possession of all the cities of our land is a more formidable one than Great Britain and France united would be, and cannot every Christian and patriot unite in expelling it from our land, and homes? Such a union is the only hope of our country.

We have before us, through the kindness of Bro. L. F. G. Cann the minutes of the 102d session of the Salem Baptist Association, Kentucky, which aggregates a membership of over 4000. It is an active missionary body as it ever has been. This body is nearly sixty years older than any anti-missionary church or Association in America or Europe. We challenge anti-Baptists to disprove this statement, and will open our columns for the proof.

The Nashville Christian Advocate is now calling upon all its friends to push its circulation up to fifty thousand, and says its readers can do it. We modestly ask for only one thousand for a brand new dress and machinery to fold, paste and cut the paper, all of which will be for the benefit of its readers and not of its editors. We do think our friends can do this. 872 more new subscribers are needed. Will not you secure one for this purpose?

The finest crayon portrait we have yet seen of ourself we have seen this week. It was executed by B. F. Janeway, Knoxville, Tenn., as a gift to the J. R. G. Society of Religious Inquiry of the Southwestern Baptist University, Jackson, Tenn. Its place will be behind the chair of the president of that Society. It is a bromide, never fading. We most cordially commend Mr. Janeway as an artist deserving the patronage of all wishing beautiful and true portraits. Send your photos and ask for prices. You will be delighted.

We are in receipt of a minute of the Green-River Association of General Baptists, Kentucky, Freewillers and open-communionists. In the face of God's word and of Christendom they say that the Lord's supper precedes baptism! It is a noble folk in all respects, judging from the minute.

QUESTIONS AND ANSWERS.

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

Question 758. Will you please give us your views on what kind of bread should be used for communion bread? I think it should be made without yeast, but some of our members seem to think it don't make any difference, nor what kind of wine, fermented or unfermented.

Mrs. J. H. Swopes.

Christ's example should settle this question. He instituted the supper with unleavened, unadulterated, wine, i. e., fermented wine, for there can no more be wine than vinegar without fermentation, and unleavened bread, as he instituted baptism with immersion in water; and he has said to his disciples "Follow me." What if it is a little inconvenient? "follow me." If it is considered needless by some and unbecoming by others "follow me" is still his command. Everything he has commanded can as easily be snuffed away as the kind of bread and wine that Christ used. Why baptize at all? It is unnecessary to salvation. Why immerse instead of sprinkle? Why not use pure water as wine? It is always at hand and costs nothing. Why? Why? It is an evidence of a heart not in submission to the Anointed One.

Please explain Matt. vii. 48-49. A

Methodist preacher said to me a few days ago that this Scripture proved falling from grace.

W. M. Lockhart.

A correct translation will remove all ambiguity connected with the passage: "When the unclean spirit is gone out of a man it walketh through dry places seeking rest, and findeth none. Then it saith, I will return into my house from whence I came out. And when it is come it findeth it empty, swept and garnished. Then goeth it and taketh with itself seven other spirits more wicked than itself, and they enter in and dwell there. And the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

It was an unclean spirit, demon, that went out of the man, and wandered in dry places, finding no rest. It was this foul spirit that said to itself, "I will return into my house from whence I came out." It was this spirit that did return to its house; for it had never been in the possession of the Holy Spirit or any other. It, the spirit, found its house swept and furnished for it. It was this spirit that went and took to itself other spirits more wicked, fiercer than itself, etc. And the last end of that man was worse than the first. This Christ applied to that wicked and adulterous generation, not to Christian men.

The intelligent reader can see there is no shadow of falling from grace, a state of regeneration, taught in it. It has no conceivable application to a Christian. His soul is the dwelling place of Christ, and his body a temple of the Holy Spirit, and he himself a child of God, and therefore an heir of God and a joint heir with Jesus Christ. He is dead to sin, and his life spiritual is hid with Christ in God; and when Christ, who is his life, shall appear, then will he appear with him in glory.

The man who believes in falling from grace confesses he relies upon his works for salvation, and if so he is not a Christian.

A friend of mine argues that God

gives men his will, and that this will is irrefragable, that is, with men. Is it so?

Frankington.

It is not so but a subtle theory of infidelity, whether taught by man or angel. It is another form of Universalism, for if true then all men will be saved; for God willeth not the death (eternal) of any, but willeth that all men should turn to him and live. Ergo, all men will turn to him and live, for he willeth it, and his will with men is irrefragable.

If it is so then man is not a moral being, and is not accountable to God for his evil doing. Indeed he cannot sin, for God willeth that he shall not sin or be lost.

The citizens of Jerusalem were ultimately all saved, for Christ said he would oft have gathered

them, saved them, but up to that time they had resisted his will; but, according to your friend's theory, they all yielded at last. Why then did Christ weep over them? Ask him.

THE MOTHER'S QUESTION.

O. L. Ward.

I've a darling girl and a precious boy, And side by side, My joy and my pride, They stand. I look at them both, and then— Ah how can I choose Which of the two Shall be the most pure? I cannot I'm sure. Can you?

My boy and my girl go out in the world. I bid my boy shun The temptations of rum; But my girl— Ah she must be pure (The world says so) As the falling snow. But why purer than he Ought my girl to be? Tell me.

The same home nest, the same sweet love, The tenderest care, Together shared While they my helpless babes. Now as they grow Should I bestow Less thought that he Be pure as she? Tell me.

Ah tell me, tell me, ye who see, Just when and where Begins more care For my darling girl than for my boy? When he should be Less pure in thought, Less blam'd than she For mischief wrought? Tell me.

Great God, these boys, these precious boys, We pray thee sanctify, Their lives to purify. Their parents— Wo, help us to ne'er forget That our dear boys Should seek to be As pure as girls, From stain as free. Why should they not? Tell me, tell me.

THE BODY.—THE CHURCH.

THE GREEK *soma* occurs about one hundred and forty-seven times in the New Scriptures. About one hundred and sixteen times it refers to the physical body, frequently to the physical body of Jesus our Lord. Seven times it refers to the loaf used to represent his broken body. About twenty times it refers to his body,—the church. The few remaining times it is used of the bodies of seeds, celestial and terrestrial bodies, and twice refers to the resurrected body as spiritual bodies. In Rev. xviii. 18 it is strangely translated "slaves."

In every case excepting those under inquiry it refers to a, or the, body organic, generic, specific. In not one of the one hundred and twenty-seven cases that must guide our inquiry is it used in an indefinite, inconceivable and unthinkable sense. The physical bodies of men, beasts, birds, plants, celestial, terrestrial or resurrected (spiritual) are all definable and comprehensible. If I were to ask you to believe me when I tell you that I do not believe the term body is ever used in this restricted sense, but that every hand, foot, ear, eye, etc., is a member of a universal body, I don't know whether you would believe me or not. You would certainly think me beside myself. And yet there are a few who, with this current use of the term to guide them in this matter, are trying to persuade themselves that they believe, and are trying to get others to hallow with them, that the expression "body of Christ" never refers to a local church, or to an organic body of Christians, but always refers to all the saved from Adam to the death of time. Men of the world who have not been tempted in matters of common sense will speak of a Methodist Conference, Presbyterian Assembly, Baptist Association, city council, State legislature, United States senate, etc., as bodies of men, but who ever heard, outside of religion, of a body of men that was not a body? Does the multitude daily swarming Main street in Memphis

constitute a body of men? Do the citizens of Tennessee, of the United States, of the world, or of all ages, constitute a body of men? Who ever had such an idea? It takes more than a mass or multitude to constitute a body. A cart load of hands or feet or eyes would not, and could not, constitute a human body. A human body, or the human body, is constituted of many members and in the body as God has pleased, "fill joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part;" or "the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God;" or "God hath tempered, the body together," "that there should be no schism in the body, but that the members should have the same care one for another." "And whether one member suffer for all the members suffer with it, or one member be honored all the members rejoice with it." There could be no body without this organic union.

"Now ye are a body of Christ and members each in his part." "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers," etc. Here, as elsewhere, by implication, application and specification the body is the church. So the body, or church, of Christ is like the human body; and the strongest features of organism in the one is applied to the other: so that if we can conceive of an unorganized, universal human body we can conceive of the other.

Let the reader turn and read Rom. xii. 4-10, and ask himself this question, Is Paul comparing the human body to the church at Rome or to all the saints in all ages? Then let him read 1 Cor. xii. 12-31, together with chapter fourteen, and ask himself the same question.

If the foot (in England) shall say, Because I am not the hand (in America) I am not of the body, is it therefore not of the body? And if the ear (before the flood) should say, Because I am not the eye (of Anno Domini 1900) I am not of the body, is it therefore not of the body? If one member (of the dark ages) suffer let all the members (in heaven and earth) suffer with it. And if one member (in the jungles of Africa) rejoice let all the members (of all ages) rejoice with it. "Ye (of all ages and climes) are body of Christ (or Christ's body) and members of a part." "We the many" (of all ages and climes) "are one body in Christ." "We" (of all ages and climes) "in one Spirit were all baptized unto (not into but with reference to) one body, and were all drunken as to one Spirit." "Each member of the human body is dependent more or less upon every other." "How awkwardly the feet?" (in Germany) "would walk were it not for the eyes" (in California) "to guide the way." "How often the eye" (before the flood) "and the ear" (before Christ) "and the hands" (of to day) "are all brought into the closest union of sympathy and effort to arrive at some definite conclusion, upon which hangs the most momentous interests of a human being." "But all these members of the human body are necessary to each other's welfare, and especially to the welfare of the whole body corporate, but not more so than is each individual member of Christ's body to the whole community of Christians" (in all ages and climes whether baptized or not unto one body). "Ye, brethren, who fall to respond to the duties imposed upon you not only injure your own religious welfare, but you wrong the church of which you are members" (and also all the family in heaven and earth). "Personal, individual responsibility, personal obligation to perform your own individual part of the body's work can be neglected only at your own peril and the peril of others" (in all ages and climes) "The apostle brings out again the sympathy which must be mutually exercised between the different members of this body." ". . . Here comes in the sarcasm of the apostle, in reproving the factions and parties into which the church at Corinth were divided" ". . . "You will believe me, brethren, when I tell you I do not believe the term body of Christ is ever applied to a local church."

The above quotations are from the reported sermon of an eminent Baptist preacher. The clauses in parentheses of course are our own, and are put in, not for burlesque or ridicule, but simply to indicate the fallacy of this new departure. The brother has not only gotten beyond the Baptist narrow gauge, but we believe he has outstripped the broadest gauge of modern liberalism in this matter. He said the occasion of the sermon was not the time and place to give reasons for the strange enunciation; but we think all new doctrines should be uttered with the best reasons that can be given to support them. We withhold the name because we do not wish to injure the brother with his own people. We think he stands alone not only among Baptists but also among "the whole Christian brotherhood."

It is bad enough for a Baptist to say that "body of Christ" may sometimes be used in a prospective sense of the general ASSEMBLY, or congregation, of all the redeemed, when they shall be gathered together from the north, south, east and west, but to say that it never refers to a local church is both new and startling, and calls for the reasons without delay. We hope the brother has been misreported.

THE LAST HOUR OF A METHODIST CONFERENCE.

WHO THAT has not been in like circumstances, who can conceive of the painful anxiety with which Methodist preachers await the reading out of the appointments by their chief minister at the last hour of the Annual Conference? Not the preachers alone but their wives and daughters! Mrs. C. C. Armstrong writes thus in the St. Louis Advocate:—

"A preacher said we could not tell how we would like our new bishop until the appointments were read. So we grew very anxious to know how we would like him as the hour came. But why do bishops sing and pray and talk so long when we feel no interest in anything but that private book [of fate] he holds in his hand? And yet one dreads to hear. But bold is the pen that essays to describe the last hour of an Annual Conference. So on the smiles and tears, the joys and heart-aches, the appointments and disappointments of the Texas Conference, we let the curtain fall."

Think of one man exercising the unquestioned right to say to two hundred ministers of Christ (?) to leave this place and go far or near hence to that! Are such men the servants of Christ or of man? They have each, on bonded knee, sworn in the name of God that they will reverently obey their chief ministers, unto whom is committed the care and government over them, following with glad mind and will their godly admonitions, and submitting themselves to their godly judgments. Here is the solemn oath each Methodist minister has taken: "Will you reverently obey your chief ministers, unto whom is committed the charge and government over you?" Who committed the charge and government of all Methodist preachers to the presiding elders and bishops, obligating them to implicitly obey them in all things both great and small? Who? Not Christ certainly, who commanded his disciples to call no man master, for one was their master, even Christ. Does he not say "his slaves ye are whom ye obey?" No wonder when the last hour comes, when the dread commands are to be issued, that these oath-bound slaves tremble to hear their fates pronounced. No wonder bitter heart-aches and restiveness follow the inevitable mandates.

The same writer adds:— "Preachers here and there, and people elsewhere, who had hoped for better things, are a little restive under the burden of the appointments. They cannot see why it is as it is. They lack faith."

Faith in what? Faith in whom? Not in God certainly but in their lord bishop. Are Catholic priests more abject slaves to the pope than Methodist preachers are to their bishops? Will this ecclesiastical despotism continue to grow in free America?

Hon. Wm. McMaster of Toronto knew the value of a good religious newspaper, and gave forty thousand dollars to the Canadian Baptist, the result of which has been of vast benefit to the denomination in Canada.

EDICIANS.

W. C. Pierce, Inc., Ky. The Graves-Campbell debate will not be republished until called for by one thousand. We hope at an early day to publish Dr. Frost's series, also Dr. Murphy's. — T. L. Harvey, Arkansas. In this article we gain no insight into the subject. — Bro. C. P. Bailey, Heffner, Oregon. You have a good deal to encourage you, all the ministers in your Association good Landmarkers and the churches gradually becoming more and more consistent Baptists, and more liberal as they become in better circumstances. Pray, preach and push right on, and put THE BAPTIST in every family of your churches, if you have to pay for it yourself one year or six months to get them to love it by reading it a while. — Bro. A. F. Snelling, Lakeview, Oregon: You send us ten dollars to apply to the best interest of the Master's cause. We have no doubt as to this, and shall apply it to the education of the son of a Baptist minister who is preparing at Jackson to take up the mantle of his venerated father. We join you in praying God to bless both the gift and the giver. — F. B. Janeway, Knoxville, Tenn.: We anxiously await the picture. Not yet in sight. — G. O. Dixon, Helena, Ark.: Will you take the trouble to refer to the articles of faith which you subscribed to as Scriptural when you united with the church, i. e., the article on hereditary depravity, if you think we are heretical when we teach that infants are born into the world depraved, and then read the fifty-first psalm, where David confesses he was, "Behold I was shapen in iniquity, and in sin did my mother conceive me"? Paul also confessed that he, as well as the infants of the best and holiest of his age, was born a child of wrath even as others. No Baptist that we have any knowledge of ever believed that infants are saved because born holy but by the abounding grace of God. When you find two passages, or one, plain and explicit refer us to them or it, and we will publish. Mr. Campbell would have endorsed your views of infant holiness doubtless. His followers deny the fundamental doctrine of the natural and total moral depravity of the race. — We thank you, Bro. J. P. Bowen of Bowen, Tenn., for your kind offer to receive and forward all the dues at your office, and to forward money for all new subscribers. Will all the brethren remember this? — Rev. J. L. Vass, Jackson, Tenn.: Thanks for your vote, one new subscriber. Will you not ask all the brethren in Jackson to take interest enough in this election to vote once? Does not THE BAPTIST work hard enough for the interests that are the pride and glory of Jackson to deserve a new dress? Help us just now, brethren, not for our own sake but for yours and the sake of the cause. — No, Bro. Winder, the squibs, as you call them, got behind a mass of other articles. That's the matter. We rejoice that you are so pleasantly and usefully located; and if we look in upon you a day next spring don't be either surprised or offended. Ask Bro. Laake if he will. — W. W. Bishop: Where is your postoffice, and State? Glad to hear from you. Bro. Piker's departure was a loss to you indeed; but we congratulate you on your most fortunate acquisition of Bro. Lattimore. We knew and dearly loved his sainted father; and we trust he left his mantle to his son. Yes, we will try to call on you next spring on our way to the gulf. We learned to love you all at our last visit. — "Why do you charge your old subscribers for obituaries of the members of their families and friends?" Because if we did not obituaries would be of interminable length, and fill a page or pages of the paper weekly; and while a few of the immediate relatives might be pleased ninety-nine out of every hundred of our patrons would be displeased. We publish reasonable obituaries gratis; and it is not reasonable that if more than this is desired it should be paid for. — Sister Mattie Borum: Thanks for your personal present. When the warm spring comes we will visit Dyersburg, D.V. — Dr. G. A. Lofton, Alabama: Done as you requested, and your name is under consideration. And do you let us know the result at once, as we have something

nice to tell you. — Bro. L. W. Kilgo, Rome, Ga.: When Methodists and Presbyterians go back into the Old Testament to find some authority for sprinkling as the act Christ commanded for Christian baptism is it not a virtual confession that they can find no authority for it in the New Testament? And so of infant baptism?

There is a bill now before congress to fix the rate of letter postage at one cent. This should be done, and all regular newspaper matter should be carried free. The secular and religious newspapers are the great educators of the masses, and they should, for the people's good, be encouraged, and placed more in the reach of the poorest. The masses should be encouraged to read, and good reading matter should be made as inexpensive as possible. We vote with all our might for one cent letter postage and the free transmission of all regularly issued newspapers. Will not Mr. Glass introduce a bill to secure this?

Dr. A. J. Hackett has been engaged upon the Southern Baptist Record, but in just what capacity we do not gather from his salutatory or preface. Gambrell's introduction. Field editor most probably. But in whatever capacity this we know, he has ever had a warm place in our heart of hearts, if there is such a heart; and we give him a warm hand of fellowship to his work, and congratulate the Record on its acquisition of such a helper.

Mr. George W. Smith, who advertised largals in musical instruments in this paper, is much pleased with the results of his advertisement so far. He still has some rare bargains in pipes and organs. Remember Mr. Smith is worthy of all confidence, and be sure to mention this paper when you write to him.

What will Gen. Beaugard and Jubal Early do if Mr. Glass's bill passes one more reading? It is a shame that those men should so disgrace the memory of the late Confederacy and their own ones good names by running a fraudulent lottery scheme. We trust Mr. Glass's bill will pass.

Don't forget that we want the best man or woman in each church to act as our agent. List some kind friend said in the name of such, and we will send our list, catalogue and terms. This we must have sooner or later; and those willing to do us a great favor will please reply to this at once, giving the post-office address and the church of the one commended.

ADDRESSES WANTED.

W. P. Kline, late of Feldmont, Mo. M. T. Branham, formerly (1885) of Wedlawna, Ala. C. C. Albright, late of Jonesboro, Ark. Eld. E. M. Gerald, formerly of Bugooes, N. J. W. L. Blackwell, formerly at Elmo, Ark. Mrs. O. E. Harrison, Little Rock, Ark. D. H. Richardson, Throckmorton, Texas. We want the present post-office of John Gardner, who has been receiving his paper at Chattanooga, Tenn. Eld. Geo. M. Parker, formerly of Marion, Ala., will please send his present address to this office. J. B. M.

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

BUREAU WANTS.

We propose to establish one now and here to save ourselves a vast amount of writing and responsibility. Any church wanting a pastor or pastor wanting a church, any president or board wanting a qualified teacher, any qualified teacher wanting a position in a school, any family wishing a governess, can secure the same by sending through this Bureau by enclosing one dollar and sending fifteen cents for each line. A list of the names of the Bureau will be sent to a person who has established a school or government in a family. We have a great many more to raise a small crop of the most reliable, viz. wages \$10 per month. Address J. B. M., business manager of this paper, 223 Main street.

The Young South.

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

KNOXVILLE, TENN., DECEMBER 24, 1897.

POST-OFFICE.

DEAR CHILDREN:—I left here this morning, pencil in hand, with a great pile of open letters before me, not knowing exactly what to do or what to write. Fully an hour has passed thus, and I have done nothing, and have made no progress in pleasing our page for this week that I can see; for in the first place I am almost blind with a cold. My mind feels paralyzed, and I have not a single clear idea. (Don't you imagine you can see me?) In the next place, there are so many different kinds of letters before me that I really do not know what to do; but I must do something and that quick: for baby Orrena will soon awake from her morning nap, and make confusion command, and I will be in a worse fix than ever.

Here are several good nice letters from friends who have our work, and wish to help us by word and deed. I want you to seem these, though there are enough for one paper. And here is a letter from a Gleaner boy. I want to give him a welcome, and introduce him to you. And then again, here are so many letters from our portrait students. I want to let you see their letters, for their words may encourage many of you to undertake our Bible study. And I want to give you a corrected report of their work for 1897, etc. But this alone would be enough for one paper; for I wish to always give you some nice clipping; to read each week, for fear you may tire of our letters.

It is not courteous, to say the least of it, to keep visitors waiting at our door until we finish talking together and arranging business matters among ourselves, which we can attend to after their admittance; so let us first admit our visiting friends, and assure them of our hearty welcome; and we will talk about our portraits next week.

I first give you a letter from Indian Territory, though I do not know that it will fill any of my readers' hearts so full of joy as it did mine; but it should encourage us all to press on with our work: for God seems to be with us in it, and blessing our labors to the good of many. We are glad Bro. Henry Cordell wrote us, are we not? And let us assure him the string will always hang outside our door for him.

You will find below letters from several other friends, whom we also gladly welcome. And then comes one from a Gleaner boy of God, Ky. We give him a hearty welcome, and ask him if he will not put a stone into our Young South chapel. Kentucky has not yet contributed to it; and I want our Gleaner boy to see to it that she does this year. His name is Timothy Paul he says. I wonder if he knows as much about Timothy and Paul as we learned last year. His name seems to indicate that he would make a good portrait student. Do you think so, children? Let us ask him to join us. Lovingly, AUNT NORA.

MY DEAR SISTER IN CHRIST:—I have long since desired to write to the Young South, but, being a poor penman, I have been slow to gratify that desire. I first became acquainted with the Young South in the spring of 1895. I had just come from the Western Territories, after eight years of worse than wasted time, for it was spent in sin. Soon after I arrived in Texas God, in his mercy, awakened me to a knowledge of my lost condition. I found myself under conviction for sin, and I in despair subscribed for THE BAPTIST, the paper of my childhood, in my brother's name however; and about the first thing I noticed was the Young South. And O my sister, how it touched my stony heart to read the children's sweet letters. I then wished that I were again a child. And year Christian letters to the children were, I believe, one of God's instruments in preparing my poor heart to receive Christ as my only Savior. It brought to remembrance the teaching of my dear mother, my Christ-like father, who passed over the river when I was eleven years of age. I read your father's book, the Seven Dispensations, which presented the plan of salvation so plainly that, by God's grace, I was able to take Jesus as my Savior. My sister, I don't want you to give up the Young South. You know not the good you may accomplish. I read in this letter fifty cents, which I wish to be used to help educate those young ladies in Mexico. You may put me down with the little workers or the big workers. I shall, the Lord willing, send you one dollar more sometime this year for the same purpose. I know something of the spiritual needs of the Mexican people, a misguided and priest-ridden people. And I have felt an irrepressible and increasing desire to go to Mexico as a missionary; but I am not qualified by education for so great a work. I am teaching a small country school in this country, and trying to preach Christ as I have an opportunity. I shall go to school when able.

But why did I say all this? I only intended, when I commenced writing, to give you a chance to see if I could not stop. God bless you, my sister, in your noble work.

God bless the dear little workers in the Young South. Christ while young. God bless Bro. Powell and Bro. McCormick and all the workers in bright Mexico in my prayer. I had the pleasure of hearing Bro. McCormick address the Texas Baptist State Convention at Waco in 1896, when on his way to Mexico. Well, I must close. Enclose me for writing as you. I could not help it, really I could not. Give my regards to your worthy husband, Bro. Hailey. I met your venerable father in Texas in 1886, a few days after my conversion. God bless him. I am so over your unworthy brother, is Christ, Ardmore, L. T. HENRY M. CORDELL.

AUNT NORA:—Inclosed you will find five dollars to use for missionary purposes as you see fit. The plan of our quilt was a square containing twenty-five pieces, twelve dark and thirteen white. Fill the white ones with names, and require ten cents a name. Of course you can have any pattern or material and any amount for names. Mine was by no means a success, but I hope some one will try it and succeed. Respectfully, MATTIE FLINN, Kelly, Miss.

It is hard for me to decide to which purpose to give your five dollars, Mrs. Flinn. Both need it. But as you gave the proceeds of your other quilt to our chapel I give this to our Maria Roolo. Is not that right? Many thanks.

DEAR MRS. HAILEY:—I send you one dollar for the Mexican chapel. I can't bear to think of that chapel being forsaken without adding my mite. I always read the Young South with pleasure. I am truly glad that you did not give it up, for surely the God's work. I pray Christ's choicest blessing on you and yours this year. Your true friend, MRS. SALLIE SASSON, Middleton, Tenn.

Where are your daughters attending school, Mrs. Sasson? We are glad to hear from you again, and would be glad to hear from them.

DEAR MRS. HAILEY:—I inclose one dollar for the Mexican chapel, and wish I could send more, but want to send my mite to some other point; and when it is divided each amount must necessarily be small. I take a great interest in those girls, and have often remembered them at a throne of grace. God will surely bless you in so grand a work. I wrote to the Mexican girls some time ago, and the letter was returned to me. I do not know why. Perhaps I did not have the address right. I will help you more this year if I can. Now Christmas and New Year are over I hope the children will go to work with renewed vigor. Your sister in Christ, MRS. FANNIE DORRAN, Ashland, Oregon.

I do not know the address of Bro. F. R. Moodle of Florida, Mrs. Decker, but if I can get it I will send it to you. I am sorry our girls did not receive your letter. It would have done them good no doubt. Direct to Maria Roolo, Madero Institute, Seville, Mexico, and she will get your letter I am sure, and rejoice. Excuse me for publishing your letter.

AUNT NORA:—Here I come again, in the year 1898, knocking for admittance. We have moved from our old home at Brownville. It is two hundred and forty miles from here. We live in the country, three miles from Ashland, a thriving little town of about two thousand inhabitants. We all like it very well here. Inclosed find fifty cents for the chapel; but if the girls need it the most use it for them. Aunt Nora, do just as you like. I must close. Love to little Cousin Orrena and the cousins. Lovingly your niece, SATTY DORRAN, Ashland, Oregon.

FROM A GLEANER BOY.

AUNT NORA:—Here comes a little Gleaner boy. My papa took the Gleaner until the association, and he is taking THE BAPTIST now. My papa is a minister, and is preaching to four churches. He is a dear lover of Bro. Graves's writings. He has just finished reading the Graves-Ditler Debate. I have a little brother named for Bro. Graves. I am also named for two Baptist preachers, Timothy and Paul. (See Bible.) I am thirteen years old, I send ten cents for the Mexican girls. I hope you won't consider me partial however toward the girls. I have been a member of the Baptist church since I was twelve years old. Fearing that huge waste-basket I will close. Your affectionate nephew, TIMOTHY P. SASSON, God, Ky.

AUNT NORA:—As it has been some time since I write to you I will try to write to-night. I do not wish to write unless I can send some money. It seems that there is no way for me to make misela money now, as I am away from home going to school; but I am going to try to do all I can to help to educate the two young ladies. I wanted to get Bro. Powell's photograph last year, but could not raise enough money. I send fifty cents for the young ladies. My little cousin, Tommie Eklie, just fear years old, sends fifty cents for the same purpose. He talks very sweetly about sending money to buy Bibles to teach the people about God. With much love to little Orrena, yourself and the cousins I remain as ever your affectionate nephew, ANNIE CHAFFIN, Moon, Miss.

See Bro. Powell gives you another chance to get his picture, Annie. Try again this year.

Our Bible Parables.

[It will give my young readers a text each week, presenting some Bible parable, and will ask questions concerning it. And I will give a first and second prize to the two cousins who will write me the greatest number of letters during the year about our parables, answering all the questions, and telling me what lesson they draw from the life and character of the one presented. Let the cousins ask me or each other any question or questions they may wish about the parable before them.—AUNT NORA.]

"And when the seven days were almost ended the Jews which were of Asia, when they saw him in the temple, stirred up the people, and laid hands on him, crying out, Moe of Israel, help."

Who is this Jesus who has laid hold of?

Where is he now?

How was he received by the brethren here?

Did he meet any of our old acquaintances on his way here? (Acts xxi. 4.)

What with Philip what prophet visited him?

What did he prophesy?

Did it come true?

What charge did they bring against him?

What did they want to do with him?

What did the chief captain have done to him?

Did he allow Paul to speak in his own defense?

Did the people keep silent and listen to him?

How did they receive it?

What did the captain command them to do to him?

Why did they not do as commanded?

AQUILA AND PRISCILLA.

ANSWERS TO PORTRAIT FOR JANUARY SEVENTH.

"He found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, because Claudius had commanded all Jews to depart from Rome, and come unto them. And because he was of the same craft he abode with them, and wrought; for by their occupation they were tentmakers." Paul, having left Athens, is now at Corinth. We have found it on the map. Every Sabbath day he prescribes in the synagogue, and those who oppose him and blaspheme yet Crispus, the chief ruler of the synagogue, and many of the Corinthians, hearing, believed and were baptized. Paul remained at Corinth a year and six months, and then sailed for Syria, taking with him Aquila and Priscilla: leaving them at Ephesus he bade them farewell, and went to Caesarea. He then visited Antioch, Galatia and Phrygia, strengthening all the disciples. Apollon, a certain Jew, born at Alexandria, came to Ephesus, and preached boldly in the synagogue; and when Priscilla and Aquila heard him they gave him a home, and taught him more perfectly the way of God. Aquila and Priscilla were great friends of Paul and lovers of Jesus. In Rom. xv. 3 Paul calls them "helpers in Christ Jesus who have for my life laid down their own necks." And in 1 Cor. xvi. 19 he speaks of the church that was in their house.

SALLIE, JOHNNIE AND JIMMIE JACKSON.

John's Daughdrill says: "I will answer your questions. Lydia is mentioned but once in the Bible, Acts xvi. 14, 46. Luke wrote the book of Acts."

Willie Watts says: "I was mistaken. Lydia was spoken of so where else in the Bible."

Portrait answered also by Iddo, Hattie and John Moody, Julia Daughdrill, Lillie Graves, Willie Watts, Layton Wall, Pearl, Flora and Bobbie Longmire, Esther and Spurgeon Wings, Tieble and Lola Cadwell, Beniah Green.

A woman of influence, the wife of a prominent lawyer, told the story of her conversion in a prayer-meeting. She said: "Last evening my little girl came to me and said, 'Mamma, are you a Christian?' No, Fanny, I am not. She turned away, and I heard her say, 'Well, if mamma is not a Christian I don't want to be one.' I tell you, my dear friends, it went to my heart, and then and there I tried to give myself up to Christ." Little do mothers think of the influence which they are exercising over their children for good or ill. These children look to mother as the pattern of all perfection; and if the mother is not a Christian why should they be? But if a mother is trying to serve the Lord faithfully that fact is a reason why the child should follow in her footsteps. Let mothers be faithful and their children will not be likely to linger longer outside the narrow gate.

Our Chapel Funds.

We, the undersigned, pledge ourselves to give one dollar during the year 1898 toward completing our Young South chapel in Mexico.

Mrs. Jennie Moody, Tenn. \$1.00; Ardie Kendall, Va. \$1.00; Mrs. Belle Sasser, Tenn. 1.00

Our Missionary Fund.

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

Belle Horton Nixon 1.00; Callie Gains 20. Manel Bealin 10. Barbara Bledy 7. of the Baptist church, Covington, Tenn. 1.00; Din Alexander 10; Myra Jarang 10; Ardie Kendall 10; Wyatt Fisher 10; James McKinney 10; Timothy Burnett 10; Harry Cordell 10; Katie Ford 10; Layton Wall 1.00; Annie Chaffin 10; Tommie Eklie 50; Mabel Flinn 10; Clara Flinn 10; Willie Watts 1.00; Mrs. Mattie Flinn 50.

THE MINISTERS' FUND FOR 1898!

\$250 still needed to close of session, June 1st. Relying on the generous aid of the readers of this paper, who are friends of ministerial education, we have engaged to pay the board (\$1250 each per month) of four, poor, pious and promising young ministers at our University at Jackson, Tenn. There is no investment that pays half as well as that invested in consecrated young ministers. We believe in prayer, and therefore we believe that God will aid us in the hearts of the "babes on" of his children to help in this cause. The brother or sister who reads this doublet intends to give something to this cause this year, and when we tell them that there will be \$50 needed to pay their board for this month, will not every friend, grateful for the opportunity send us a contribution for February?

Amount needed for this session, \$250 00
Receipts for January, 47 50

Amount still needed, \$203 50

Which will average \$50 00 per month. Will you not help raise this?

RECEIPTS FOR JANUARY.

John Q. Taylor, Fla., 2 50; Mrs. Julia T. Johns, Tenn., 1 00; J. R. McLean, N. B., 10 00; A. W. Moncrief, Ark., 1 00; Mrs. Elizabeth (Douglas), Mo., 5 00; Wm. Haynes, Miss., 1 00; B. M. U. Parker, Tenn., 1 00; J. S. Fleming, Ala., 10 00; Mrs. Alice Sample, La., 4 00; M. M. Patterson, Miss., 1 00; D. W. Patterson, Miss., 2 50; Mrs. F. S. Gunter, Cal., \$1 G. M. Bowen, Tenn., 2 00; J. A. Glenn, Miss., 5 00. Total \$47 50. Due for January, \$2 50.

RECEIPTS FOR FEBRUARY.

J. O. B. Ky., 2 00; S. H. Tallant, Ala., 25c; Mrs. H. J. Elam, Ala., 2 33; G. N. Elam, Ala., 2 37; W. L. Trice, Ky., 13 50; Jas. W. Davis, Tenn., 1 00; P. B. Anderson, Tenn., 10 00; A. F. Snelling, Oregon, 10 00; Mrs. Lottie Miller, Tenn., 5 00; Mrs. Bella Sasser, Tenn., 1 00; J. S. Cleman, Mo., 12 00; H. K. Mitchell, Ky., 1 00; W. B. Moore, Ark., 8 00; J. S. F. Coning, Ala., 15 00. Total, 73 50.

OBITUARIES.

Obituaries which do not occupy more space than fifty words will receive free insertion. For each word over the number allowed a charge of two cents each will be made. Always count your words, and remit for the extra words. There is no more than the specified space that he occupies by the money in order to receive insertion. If you wish your original or quoted, is charged by the line (unless stated) without regard to the number of words in the insertion. Correspondence relative to obituaries should be written on separate sheets and addressed to Graves & Moody, Memphis, Tenn.

Mrs. Catherine Matilda Wilson, at the home of her son Dr. N. J. Will, in the town of Byhalla, Miss., January the eighth, 1898, in the eighty-third year of her age. Mrs. Wilson had been a devoted member of the Baptist church ever since early life and a dear lover of THE BAPTIST. She always in her conversation associated her Bible, and THE BAPTIST together as joint companions. She will be greatly missed, but we rejoice to know she is at rest. HER PARSON.

WORKERS FOR THE

New Dress and Folding Machine. The following ones have been cast to date:—

W. E. Walker, Tenn., 1; A. O. Montague, Tenn., 2 1/2; J. G. Coffman, Miss., 1; J. H. Creighton, Ala., 1 and 1 renewal; D. W. Wester, Ala., 1; F. A. Gunter, Cal., 1; W. E. Royal, Ill., 1; W. E. Davis, La., 2 and 1 renewal; F. M. Lynch, Ark., 1 1/2; Eld. L. O. Coulson, Ala., 1 renewal; T. H. Harsacker, Oregon, 1, and 1 renewal; Mrs. M. H. Hallow, Oregon, 1 1/2; D. D. Tuckar, Ark., 1 1/2; L. L. Greenlee, Iowa, 8 1/2; Jas. B. Piant, Tenn., 1. Total \$71.

The above list comprises only such as state in their letter that they are voting, working for the New Dress, etc., and does not include renewals, except in case where names had been dropped for some time, nor are subscribers for less than twelve months counted, except as indicated. Please do not mistake this report for a receipt column for all money received from everybody, and because your name does not appear, conclude that your letter and money has not been received. This is intended only as a sort of tally sheet by which the vote on the New Dress is to be counted and reported each week. J. S. M.

WALL SUITED TO THE UNEDUCATED.—"I think you have navelled Campbellism (in the Gospel in Water) so that the reader of common intelligence can detect its sophistry."—Rev. J. K. P. WILLIAMS, Sherman, Texas. Price of the Gospel in Water, \$2 00. Send all orders to the Baptist Book House, Memphis, Tenn.

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

Mission Directory.

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

W. M. Woodcock, Treasurer. Send all money for State Missions to him at Nashville, Tenn.

FOREIGN MISSIONS.

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

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

HOME MISSIONS.

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

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

MINISTERIAL EDUCATION.

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

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

OUR PUBLICATIONS.

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

The New Great Iron Wheel. A complete exposition of the doctrines and polity of New Methodism. By J. B. Graves. \$1 50

The Exposition of the Parables and Prophecies of Christ. By J. B. Graves. \$1 25

The Bible Doctrine of the Middle Life; or, the State of the Dead Between Death and the Resurrection. 75c

The History of the Baptists from the Present to the First Century. By S. H. Ford. 60c

The Seven Denominational Sermons. By J. B. Graves. 75c

Intercommunion Unscriptural, etc. 75c

Old London Market.—What is It? 75c

The Trilemma. The death of Protestantism as well as the Catholic church. A startling discussion. Few books have made so many converts to the truth. 60c

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All of the above are published by the Baptist Book House, Memphis, Tenn.

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