



CONDITIONAL IMMORTALITY.

A REVIEW.

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

By Rev. J. H. Pettingell, D.D.

"Life in Christ."

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

CHAPTER III.

THUS far we have sought to establish the fact by standard lexicographers in Hebrew, Greek and English, that life and death are opposite states of existence and never have the least reference to the abstract idea of existence and non-existence. We have also shown that the pregnant sense of the words is in perfect accord with the literal and ordinary use of these terms. Existence is never used in a pregnant sense. It has no positive meaning. It is a bare conception, it is not even an attribute nor a quality of being, but simply being itself divested of all attributes or qualities. It adds nothing to the description of an object to say it exists. What kind of existence? what is the state or condition of existence? what are the properties or attributes of the object called into being? These are the important questions which must be answered to describe an object. Life and death are the most comprehensive terms in the descriptive catalogue, while existence is as empty and colorless a conception as non-existence.

Messrs. Pettingell and White, whose works we now review, are constantly assuming that life and death mean existence and non-existence chiefly if not solely. We shall examine the writings of the former somewhat at length, and the latter more briefly, since substantially the same errors are common to both. We propose to criticize: 1. Mr. Pettingell's Anthropology. 2. His Psychology. 3. His Soteriology. 4. His Eschatology. 5. His Theodicy.

Statement I. "The materials from which man was made were not extra-mundane, or superior, in any respect, to those that entered into the composition of other earthly creatures and things. They were the same—the dust of the earth."

II. Man was fully made and completed, and as it appears, in the maturity of his bodily form, before he began to live. "God formed man out of the dust of the ground."

III. Nothing is now wanting to make him a living man or a living soul, but the breath of life, and when God breathed this into him, he became a living soul.

IV. The phrase *nephesh chayyah*, translated in this passage "living soul," certainly designates nothing peculiar to man, for it is equally applicable to the brute.

V. Observe God does not bring a living soul and put it into this lifeless body, nor does he even make a living soul within his body as something distinct from it, but by the impartation of this breath of life, Adam becomes a living soul. This describes the whole man as one integer.

VI. The metaphysical sense in which this word soul is now used to describe a spiritual essence distinct from the body, is utterly unknown to the Scriptures, as we have before remarked. (The Unspeakable Gift, pp. 126-129, by Rev. J. H. Pettingell.)

Comment. In the above statement we have a view of the author's anthropology.

1. This term signifies the science of man as an object of natural history, and as compared with other animals.

2. Anthropology is also the science which treats of man's whole nature as distinct from psychology, which treats of the mind or spirit of man.

3. In a theological sense it denotes the study of man in his relations to God. In reviewing the author's "conditional immortality" it is important to consider his anthropology or the constitution of man. It is a little strange that he should dwell at length upon the material part of man and devote little or no attention to the spiritual part. He remembered that man was made of the dust of the earth, but he remembered to forget that he was also made in the image and after the likeness of his God. Will some one tell us why he passed over the creation of man as an intellectual and moral being with a word, and dwelt in *extensio* upon man as a material being? Why does he say ten times more of man as an animal than he does of man as a God-like being? Why did he not say, "Thou makest him a little lower than the angels, (*elohim*) thou crownest him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him?" Heb. ii. 7, 8. Why did he not say, "There is a spirit in man, and the Almighty giveth him understanding?" Why did he not exclaim, "What a piece of work is man! How noble in reason, how infinite in faculty, in form and moving, how express and admirable in action! how like an angel! in apprehension how like a God!"

But the author's description of man in the statement above, as a material being, leads us to exclaim, how like a brute! One actually is impressed that the writer was describing a zoological exhibition in which man was perhaps the most perfect animal. Let us examine the author's statements in the order given above.

Statement. 1. "The materials from which man was made were not extra-mundane, or superior, in any respect, to those that entered into the composition of other earthly creatures or things. They were the same—the dust of the earth." (J. H. P.)

Comment. This statement is ominously suggestive of materialism. The trend of the author's mind was certainly in that direction, if it had not already reached the goal. Let us carefully analyze the statement. The author elsewhere declares himself a trichotomist. He says: "The body, soul and spirit are all three essential to the existence of a man." (Life Everlasting p. 170.) Were body, soul and spirit made of the dust of the earth? Is there nothing "extra-mundane" in his constitution? Is there nothing in this viceregent of God, this masterpiece of the Almighty, superior in any respect to that which entered into the composition of other earthly creatures or things? Were the materials from which man was made wholly of earthly origin? So the author declares. Mark, he does not say the body was made of the dust of the earth, and soul or spirit was created a rational, intelligent entity, but the entire man is said to be of material origin. Why this degrading anthropology? Why this debasing materialism?

Is it for the purpose of making the transition to annihilationism more natural and less abrupt? If body, soul and spirit were made of the dust of the earth, and at death return to dust again, or as the author declares man is resolved into his original elements again, annihilation of body, soul and spirit is absolutely inevitable. Is it not evident that the author's anthropology was constructed with special reference to his eschatology? But there are insuperable objections to this view man's origin and constitution.

1. Matter has certain well defined qualities peculiar to itself. No modification of matter can either create or destroy any of its essential properties. Matter however ethereal or sublimated is matter, and nothing but matter. Mind also has its own peculiar properties. No modification or

transformation of mind has ever yet imparted any new property or faculty. Mind however degraded or exalted is still mind; and nothing but mind.

How if man is wroug of earthy origin; if there is absolutely nothing "extra-mundane" in his constitution, if body soul and spirit were made of the dust of the earth, then matter has become mind, and mind will become matter when it returns to dust again. In other words, matter loses all its essential properties in becoming mind, and mind loses all its essential properties in becoming matter, or else matter is mind, and mind is matter.

2. If body, soul and spirit were made of the dust of the earth, then man is essentially a material being.

But God is a spirit, he is essentially a spiritual being. God made man in his own image and after his likeness. Is an essentially natural being the image and likeness of an essentially spiritual being? Is matter the image of mind?

Did God make a self-conscious, self-determining being from the dust of the earth alone? Is there absolutely nothing extra-mundane in man's composition? If God is a spiritual being and man a material being wherein consists the likeness of the creature to the Creator? If man is essentially a material being, made in the image of his Maker, then God is essentially a material being. But this is materialism—this is atheism! Had the author said the materials from which man's body was made were not extra-mundane, or superior in any respect to those which entered into the composition of other earthly creatures or things his statement would have been philosophical and Scriptural. But when he asserts that man, by which he means body, soul and spirit, was made of the dust of the earth, he places himself in the front ranks of Materialists.

That we have not misapprehended the author's meaning, nor misrepresented the anthropology will appear from the following.

Statement. 2. "Man was fully made and completed, and as it appears, in the maturity of his bodily form, before he began to live. God formed man out of the dust of the ground."

Comment. If man was fully made and completed before he began to live, he must also be a full and complete man after he has ceased to live. What then becomes of the theory that death is the cessation of existence? Did the author expect any man to believe that a lifeless body is a full and complete man? Did the image and likeness of God add nothing to that inanimate organism? Did man have a body, soul and spirit before he began to live? The author holds to the indissoluble unity of man as consisting of body, soul and spirit, and that his creation was not complete till he became a living soul. He also says: "Life is essential to the being of any animal, as the word *anima* (life) imports, and this is no less true of a man strictly speaking."

According to these contradictory statements, "man was fully made and completed before he began to live, and his creation was not complete till he became a living soul," i. e., after he began to live.

If life is essential to the being of a man strictly speaking, then Adam was a full and complete man before he began to live! Why did not the author say when God formed man of the dust of the ground, the material organism was created, when he breathed into man the breath of life, the immaterial part, the soul or spirit of man was called into being, and thus man, full-orbed and complete was the result? The reason will appear in the following.

[TO BE CONTINUED.]

Eld. J. A. McClusky of Burkville, Ky., will move to Doyle Station, Tenn., the first of March, and desires his correspondents to note the change.

THE LOGIC OF CAMPBELLISM.

G. A. LOFTON, D.D., TALLADEGA, ALA.

THE doctrine of "Baptismal Remission," as held by Campbellites, and which, in connection with faith and repentance makes baptism ultimately essential to salvation is based upon a false interpretation of a few passages of Scripture, such as Luke xvi. 16; John iii. 5; Acts ii. 38; Acts xxii. 16, and the like.

Now in the Old Testament dispensations Paul ascribes all the blessings and results of the divine life to faith, exercised by the Old Testament saints, and some of them are mentioned in that long roll of honor recorded in the eleventh chapter of Hebrews. I have examined some three hundred passages from Genesis to Malachi, especially in the writings of Job, David and Solomon, and I find that "trust in God," including repentance and confession of sin, evinced by purity and obedience, is the sole great foundation upon which God bestowed the honors and blessings of life, temporal and eternal upon his chosen people. His favor and forgiveness, his salvation and preservation to his people were based upon his mercy; and his mercy was adumbrated in the sacrifices and burnt offerings of the priesthood, the blood of rams and bullocks sprinkled upon the altar and the mercy seat. The placing of the high priest's hands upon the head of the "scape goat" represented the ground of pardon and justification to the typical nation, and all the types and shadows and prophecies pointed the Jews to the "Lamb slain from the foundation of the world," and to the sacrifice of the coming Messiah upon Calvary, symbolized to Abraham in the intentional sacrifice of Isaac, and the substitution of the ram on one of the Moriab hills. So Abraham saw his day and was glad, and "believed," and so did Abel and Enoch and Noah and Moses and Daniel and David, and all the host of the saved Hebrews before Christ came. Their lives and walks resulted according to Heb. xi. "by faith." The Pauline doctrine of justification by faith is simply evinced by the Jacobine doctrine of "justification by works" in both cases illustrated by Abraham, the father of the faithful.

When we turn to the New Testament, we find about one hundred and sixty passages in which faith in Christ is taught, exercised and exemplified, including repentance found in about forty other passages as the ground of salvation, pardon, justification, adoption, the new birth, sonship, eternal life, peace, joy, blessing, healing, raising from the dead, preservation, and perseverance and comfort through the Holy Spirit. "Thy faith hath saved thee, go in peace." "If thou shalt believe in thine heart that God raised him from the dead, confess with thy mouth the Lord Jesus, thou shalt be saved." "I am the door; by me if any man enter in he shall be saved." "Believe on the Lord Jesus Christ and thou shalt be saved." "Through his name whose ever believeth in him shall have remission of sins." And when Jesus saw the "faith" of the paralytic he pardoned him of his "sins." "Therefore," says Paul, "being justified by faith, we have peace with God." "As many as received him gave him power to become the sons of God, even to them who believe on his name; who were born not of blood, nor of the will of the man, nor of the will of the flesh, but of God." "He that believeth on the Son hath everlasting life," "is passed from death unto life, and shall not come into condemnation."

Paul clearly taught: "By grace are ye saved through faith, and that not of yourselves; it is the gift of God—not of works lest any man should boast." "In Christ Jesus neither circumcision nor uncircumcision availeth anything; but faith which worketh by love." "A man is not justified by the works of the law, but by the faith of Jesus Christ." "It is of faith that it might be by grace."

So the New Testament speaks the same way of repentance, which is included in faith. The penitent publican was "justified" when he smote upon his breast, and cried, "God be merciful to me, a sinner." The penitent thief was saved when he cried, "Lord, remember me." "Repentance and remission of sins," in the name of Jesus, was to be preached among all nations. Jesus was exalted to be a Prince and a Savior that he might grant "repentance and remission of sins" to Israel.

Peter on the first great occasion after pentecost cried to the Jews, "Repent ye therefore, and be converted that your sins may be blotted out." Paul went everywhere with the saving gospel of "repentance toward God and faith toward our Lord Jesus Christ." So Peter carried this same saving gospel to Cornelius and his house, who were converted and received the Holy Ghost before baptism. Paul said to the Corinthians, "Christ sent me not to baptize, but to preach the gospel." Verily, he was no Campbellite, else he had taught that baptism was a part of the saving gospel. It was a matter of no saving consideration beside the gospel of repentance and faith. Paul leaves us to infer that baptism in a saving sense had no existence in the saving gospel.

So we might go on piling up Scripture, both from the Old and New Testaments to show that God, for Christ's sake bases salvation and all its blessings upon faith, including repentance, without works or water, save as obedience manifests the grace of God. Both the Old and the New Testament agree in the one great fundamental law of life eternal.

"The just shall live by faith." Justification and the regenerate life are produced by faith, and by faith we continue to live justified. Saved by faith through God's grace we are kept by faith through God's power; and all the work and water in the world can neither add to nor take from its efficacy, however much they may manifest its saving and sanctifying power.

Where then is the logic of Campbellism in the light of the Scriptures? What is the significance of baptism in connection with faith and repentance and associated with salvation, or remission in a half dozen Scriptures, when the balance of God's word overwhelmingly demonstrates that salvation, justification, regeneration, depend solely upon faith in Christ? Is it not clear that the few must yield to the many or the greater to the less, for interpretation? If three or four passages of Scripture add a new doctrine to a hundred passages of the same import, (except the new doctrine added,) without showing repeal of the hundred or without showing that a new departure is specifically determined upon then the new doctrine must be interpreted as having some peculiar meaning differing from the doctrine generally and always and everywhere taught both before and after the addition. If salvation depends in every place, almost everywhere, upon faith in Christ, then it cannot depend in a few places upon baptism in connection with faith, much less without faith. Then we must conclude that baptism in relation to salvation, remission and the like, must have a specific sense not literal, but consonant with the literal. It must be figurative and declarative of the literal, as in the Lord's supper. In other words both baptism and the Lord's supper are symbols of salvation. They represent, externally, the truth as internally and spiritually applied to the believer. Faith saves and baptism illustrates and promulgates the fact.

It is the figure of remission, or the washing away of sin; and it declares the truth, that the believer is buried with Christ and risen with Christ from the death of sin to the salvation of life, once for all and forever. It pronounces and confesses the fact before the world that in the behalf of Christ the cleansing blood has been applied and that the soul

has come forth to newness of life. It puts on Christ, not literally, but figuratively—puts us into Christ, professedly, but not actually; for literally and actually, by faith, "Christ is formed in us the hope of glory," and by the same faith, we are adopted, through birth, into his spiritual body or family. Externally and visibly, baptism puts us into his "body," and then we become members of his church, or his organic kingdom; but while all the external work of clothing us with Christ and of entrance into the kingdom, is ascribed to water, the internal, or spiritual, entrance into Christ and his kingdom is ascribed to faith by the power of God's Spirit. Repentance remits sins with justification from its guilt, and we are born of God by the word; and baptism symbolizes and declares the whole fact and puts us into visible relationship with Christ and his kingdom. The internal is vital by faith, the external is formal by baptism; and, logically, they both agree, the figurative with the literal or spiritual. Hence Jesus said, "He that believeth and is baptized shall be saved." Hence Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Hence Ananias said to Paul, "Arise and be baptized and wash away thy sins." Hence Paul said, "We are buried with him in baptism," etc. Hence John said, "Except a man be born of water and of the Spirit," etc.; if, indeed "water" in this passage refers to baptism at all, which, in my opinion, no man can prove. So we are "baptized into one body," "into Christ," and so on.

Let me illustrate with the Lord's supper. When Jesus instituted it he said, "This is my body," "This is my blood," and before this he had said, "Except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." The Romanist construes these passages as literal, and puts them together; and so you have the monstrous dogma of the "Real Presence" and of "Transubstantiation." This establishes the sacrament of the eucharist; and hence in the communion of the body and blood of Christ the communicant enjoys a literal feast upon the literal body and blood of Christ under the appearance of bread and wine. Divine grace is communicated to the believer in baptism, and this divine grace is continued in the believer through the eucharist and other grace-bestowing sacraments. Now this is genuine ritualism; and the Romanist is consistent in construing literally the language of the Lord's supper as he does the language of baptism. The Campbellite should be equally consistent; for the supper is no less literal than baptism in the language which defines and describes its institution and significance. The truth is that Jesus defined and described it symbolically; and it was instituted as a memorial of his crucifixion, just as baptism is a memorial of his burial and resurrection. The communion of the supper is still described figuratively, and we do not feed literally upon his body nor drink literally his blood no more than that we are literally buried in baptism and raised again with Jesus Christ, no more than that we are literally washed from sin, or that the new birth is communicated, in the act of obedience. We do feed on the flesh of Christ, drink his blood, in a figure and by faith in the truth of a crucified Redeemer already believed in as a Savior; and so we are buried with Christ in baptism and from it raised again to newness of life in a figure and by faith in the truth of a buried and risen Redeemer already believed in as a Savior.

[CONCLUDED NEXT WEEK.]

Dr. Asa Gray, the eminent botanist of world-wide reputation, lies ill at his home in Cambridge, suffering from a stroke of apoplexy, from which it is feared he will not recover. Dr. Gray is seventy-seven years of age.

To do justice and judgment is more acceptable to the Lord than sacrifice.

BAPTISM THE ORDINANCE OF LIFE.—  
THE LORDS SUPPER THE  
ORDINANCE OF DEATH.

BY J. D. MURPHY, D. D. MOBERLY, MO.  
NO. IX.

DEAR BRO. EDITORS:—I have but one apology to offer for not furnishing the following discussion sooner, i. e., too much to do.

This is new ground and a difficult subject. All attempts at eliminating the spiritual from the material are so, and would be impossible in this case but for the light given us from the Spirit in inspired gospel. "To the Law and to the Testimony."

Can baptism properly be called the ordinance of life? The communion certainly is the ordinance of death. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

In Deut. xxx. 19, we read: "I call heaven to record this day against you, that I have set before you life and death." Is not this the spirit of the entire book of God?

Baptism does indeed symbolize the death of both the sinner and his Savior, but the death in either case is only the stepping stone to an undying life. "I lay down my life, that I might take it again." John. x. 17. "I am the living one, I was even dead, but behold, I am living for the ages of the ages." Rev. i. 18, Emphatic Diaglott. Christ died to this life of suffering, but it was in order to gain for us and him, the immortal life. When he told John at the Jordan, "thus it becometh us to fulfill all righteousness," he symbolized his complete victory over all the foes of God and man, and his taking up his post-resurrection life, stepping into his "alive forever more," by being buried, and rising again from the liquid grave of Jordan's stream. The burial was in order to the rising, but not only that.

So, the sinner dies to sin, but that he may possess the post resurrection (from sin) life. He is buried in baptism that he may arise (symbolically) to a new life. The resurrection is a deliverance from death into life; and baptism is the symbol of the resurrection, whether from sin or the grave.

Again, water, the baptismal element, is itself an emblem of life. "The water that I shall give him, shall be in him a well of water springing up into everlasting life" John. iv. 14. "And whosoever will, let him take the water of life freely." Rev. xxii. 17. Then water is a physical life giver, and an emblematic spiritual life giver.

I conclude that baptism can very properly be called the ordinance of life.

But can it be proven that the Lord's supper is the ordinance of death?

I think it can. The elements, unlike that of baptism, imply death. The bread talks to us of how it passed through the cruel torture of the threshing, escaping this with its life, it must go through the mill, where, between the upper and nether mill-stones it is "pressed" [Amos ii. 13.] "bruised" [Isa. liii. 10.] and dies. Then like the Paschal Lamb, after dying, it must meet the fire.

Thus the twice dead grain made into bread is an emblem of the two fold death of Christ, who is our life. Col. iii. 4. The first phase of this death being the extinction of life from his body and blood, and the second phase his separation from the Father. [See Mark xv. 34.] Death is a separation.

Now, in his death he threw off the coagulum of his physical nature, as the grosser matter of the wheat is discharged, through the milling process, and retained the life-giving principle, which is imperishable and becomes our life.

Mark, it is not the pre-resurrection life of Christ that we want—that gives us life—but his post-resurrection life, which justifies us before God. "Who was delivered for our offences, and was raised again for our justification." Rom. iv. 25. All there was of the Christ manifestation, is his being, suffering and dying, up to the time of his resurrection, cleared up all accounts between us and the law, but it is "Because I live ye shall live also." John. xiv. 19.

So, it is the post resurrection life that gives us the life that "shall never die." John. xi. 26.

But remember that the bread must be of fine wheat flour, having had its grosser elements thrown off in its manufacturing. Such the law required in the typical sacrifices.

To the above reasonings and deductions, I am persuaded no one can reasonably object, and will not unless it should be on account of what follows, and then it will probably be on account of the temperance question, as if it were dictator. This question however, should not come into mind in discussing a question of Bible teaching. I am second to none as a temperance man, for at the age of fifty-two years I have never tasted whiskey, and would put all intoxicants out of existence, and the knowledge of manufacturing them, before sun down if I could. Yet I would not destroy the beautiful symbolism of the ordinances for any one who had destroyed his ability to observe them. I would not sprinkle water upon a person, and call it baptism, if he had destroyed his ability to be immersed, should he desire it never so earnestly. So those who dare not taste of the fermented wine of the communion would better let it alone than change the symbolism of the ordinance of God's house.

Now for the second emblem in this ordinance of death.

Remember the grain passes through the fire after it is crushed in the mill, and in our eating, by which we perpetuate our physical life, deriving it from the life principle of that upon which we feed (for the grosser elements are thrown off by the digestive process,) we are ever declaring the death of what we feed upon.

Now, what we derive our life from must die, must die completely, and then we extract the very inner principle of what we eat by the process of digestion.

So, Christ must lay down his life, his physical life must die. "But the life of the flesh is the blood." Then to make a complete death perfectly dead, the blood itself must die. Otherwise the death is not complete. In medicine, "Transfusion has sometimes been employed to save life, in extreme cases, taking the blood of a healthy man and injecting it into the veins of the dying, and thus save the life. This must be done ere the blood has died; otherwise it would but hasten the death. Blood is alive until the separation of the coagulum and serum begins, and this separation is a certain indication that the life is gone, for death is a separation.

So, when Christ died (perfectly dead) on the cross, the Roman soldier, "with a spear pierced his side, and forthwith came there out of it blood and water." John. xix. 34. But mark, in case of transfusion, the healthy man imparts to the dying, the life he himself possesses. But the blood of Christ was from his pre-resurrection life, and goes to meet the demands of the Law, while Christ imparts to us his post-resurrection—his immortal life.

The gospel gives us another illustration of the thought. During the shadowing dispensation, the forms of worship were cruder and more material; but when Christ came as a sacrifice for sins fulfilling the types and shadows, the older, material forms of worship were laid aside, thrown off as the coagulum in

when it dies, or as the juice of the grape when it passes through the process of fermentation. Consequently we have the Spirit indited gospel as our text book under the dispensation of the Spirit, teaching us to compare "spiritual" things with spiritual.

But Jesus said: "This cup is the New Testament in my blood." 1 Cor. xi. 25. This cup contained wine as all admit, and its contents are the product of the vine. The *puerile twist* resorted to by some, that the record does not say wine but the fruit of the vine, is simply disgusting, and shows the weakness of their argument. But if that is the best they have to say, let them say it, though I would like to hold them to their own position. As soon as the juice is expressed from the grape, death sees in, in the shape of an insect, preying upon the sugar, thus producing fermentation. Then they have more than the fruit of the vine. If they mean to carry it out to the letter, let them use a ripe grape to each communicant, put them into a cup, and then they would have "the fruit of the vine" indeed.

But this would represent the crudities of the Old Testament service and the Christ in his pre-resurrected life. With this cup it would be impossible to represent—show forth Christ's death, the element has not died. It would not correspond with the "bruised," crushed grain that had passed through the fire, and thus met, as Christ did, a two fold death. The grape must be "bruised," crushed, and then, as the blood of Christ, which was shed from his bruised form, *died*, as indicated by the separation of the coagulum from the serum, so let the blood of the grape throw off its coagulum, decomposing, leavening element. Then in the spirit nature of this new wine, freed from corrupting, decaying, fermenting elements, we have a fit emblem of Christ's death, through which he threw off the coagulum of his own material nature, and from which he entered upon his spiritual immortality, which we also receive from him through the gospel; and an emblem also of that gospel from which is thrown off the coagulum of the material worship of the former dispensation.

"This is the New Testament in my blood."

As if his new covenant had been liquified and poured into the cup. Are there corrupting elements in the Bible? Were not all the crudities of the old system thrown off and out of it by the fermenting process produced by its being brought into contact with his enemies, the Jews, as Christ introduced his new teachings. So let the juice of the grape do. The gospel becomes everlasting by this process. Nearly so, does the wine.

It is objected: "Wine contains alcohol, the greatest enemy to humanity, it slays its scores of thousands yearly, and on that account it cannot be a proper emblem of the saving gospel."

I reply: Because the gospel saves—preserves omnipotently, it must have a strong preservative element to properly represent it. The unfermented juice of the grape has no place here at all. But alcohol, like the gospel, has the greatest preservative power of all elements, so far as I think now. Treat it properly and it is a saving power as proved in cases where nothing else will save life. So the gospel is the only thing that will save; and it saves omnipotently. So also, fermented wine abused, will curse in this life, and ruin eternally; and the gospel abused will curse omnipotently.

"This is the New Testament in my blood;" as if the entire plan of salvation revealed in the new covenant were dissolved in tenderness and sympathy for man and poured into the cup; and we drink it. What could more clearly symbolize the fact of our endorsing, and living upon the fact that "Christ died for our sins according to

the Scriptures" and "that he arose for our justification on the third day?" "Life deriving from his death." The living penitent sinner is justified because Christ lives, while he draws his life from Christ's death. But the unfermented wine still lives in its material life, subject to change, corruption and fermentation; and to drink of it, emblematically, we declare ourselves to be taking into ourselves Christ's pre-resurrection life, instead of his post resurrection life; or in other words, taking and feeding upon his life ere he had laid it down! Murderous cannibalism!! Is it! To what a dreadful conclusion my reasoning has led! I pause and think! Astonishing!! Yet I am not able to see any fallacy in my reasonings or conclusions.

Brethren, readers of THE BAPTIST, I will stop here; and hope to be fairly, kindly, firmly criticized in this production. These are original thoughts largely, indeed almost entirely. I desire but the truth. If any one can demolish this entire fabric, upset its reasonings and reverse its conclusions, he will do me as great a favor as anyone else; only so it will be done in truth. I desire that Dr. Graves will take hold of it, or any one of the editorial staff.

SOME REASONS WHY ADAM WOULD  
HAVE DIED PHYSICALLY. EVEN IF  
HE HAD NOT VIOLATED GOD'S  
LAW.

BY C. G. SAMUEL, CLEVELAND, TENN.

I HAVE JUST read, with much interest, the article of Dr. A. J. Frost in reference to Adam's continued physical existence if he had not transgressed God's law. His logic is admirable, and almost convincing, that Adam would have lived forever, physically, but for the transgression of the law. I have always believed that Adam would have ultimately died, physically, because his body was made of dust "Dust thou art." Paul says the physical body was of the earth, therefore earthy. All organic bodies are made out of the dust, and it is not unnatural for them to grow old and decay. Adam was the only dust body that had the power to perpetuate its physical existence, for God planted in the garden the tree of life and gave Adam the permission to eat of it. "Of every tree of the garden thou mayst freely eat;" excepting only the tree of the knowledge of good and evil. If Adam had eat of the tree of life before he ate of the tree of death, what would it have caused to live forever his physical or spiritual body? Certainly not his spiritual body, for that would have lived forever anyway. If Adam had eat of the tree of death first, and then of the tree of life, what would have lived forever? Certainly not the spiritual, for that lived on anyway, but the physical. His spiritual existence was perfect and would have lived forever without eating of the tree of life. This certainly must be true, for the spirit lived on after the fall, but not in communion with an offended God as before the fall. What was the tree of life placed in the garden for? It certainly was not a mere useless appendage. Will not the Scriptures sustain me when I say the tree of life was placed in the garden in order to give Adam a chance to eat of it and so glorify his earthly or dust body as to perpetuate its existence. He must have seen the tree of life, and have known its virtues to perpetuate his physical existence. But after he ate of the tree of death and had his eyes opened so that he could see what he lost by not eating of the tree of life, he most certainly would have eaten of it then had not God interposed with the cherubim and flaming sword which turned every way to keep the tree of life. I cannot comprehend what the tree of life was put in the garden for, if it was not to enable Adam to eat of it,

and prevent his natural body from decay and death, as it could not be of any use for his spiritual nature, which was perfect and could not be made more perfect. It must have been to enable Adam to perpetuate his dust body, the tabernacle of the spirit. Again, was not the tree of life a type of Christ, the bread of life, who if a man eats, will regain both the bodies Adam lost? Is not this body to be raised a celestial body, perhaps like the bodies of Moses and Elias on the mount of transfiguration. Again, if Adam would have lived forever, both physically and spiritually, but for his act of disobedience, then the tree of life was of no use to Adam whatever and might have been left out. The very name of the tree implies that it was to impart life. Then why put it in the garden if it was not to prevent death? If then to prevent death, what kind of death? Certainly not spiritual death, for he could not die spiritually, except by transgressing the law which had the death penalty attached. As he was spiritually perfect, the tree of life then must have been to enable Adam if he ate of it to receive its virtues, glorify his dust body, and enable him to perpetuate its existence and save the stupendous work of redemption which had been prepared before the foundation of world. Was not then the tree of life intended to stand in the very presence of Adam, as the grandest of all the trees, the true type of Christ, containing within its delicious fruits all that was essential to make Adam's earthly body undying and perpetual. It may be, if Adam had eaten of it, the sufferings of the Son of God would not have been essential to salvation. It is impossible to estimate all the blessings Adam would have enjoyed. After he ate of the forbidden tree it was too late, too late. Just so now with the sinner. The tree of life is replanted in the earth in the blessed Son of God, the Christ of which if a man eat, he will regain all Adam lost, and more, and ultimately live again on this redeemed, glorified earth when it shall have been purified by fire and made the future home of the glorified saints. I will desist lest I become too prolix. If this article does no more good than to cause deeper research into these mysteries, well.

VASHTI.

THE FIRST assertion of woman's rights of which we have any knowledge, at least we can think of none earlier, was made about twenty-four hundred years ago. It was made by Vashti, the wife (and Queen of Ahasuerus, King of Persia, a great monarch, whose realm extended from India to Ethiopia. The King had been on a grand carousal for seven days, and with blood inflamed by wine, he ordered the Queen to be brought into his presence that he might exhibit her beauty to the gaze of his courtiers, who were as sensual and vile as himself. It was a most unfeeling and unreasonable order, and one which no woman could obey without sacrificing her self respect and honor. The outrage was all the greater when we consider the state of public sentiment and national habit which then prevailed. In those days, and indeed, now, in the East, it was considered unbecoming, and indecorous to the last degree, for women to mingle with men as they do with us. On this very occasion, while the King was holding his banquet with his courtiers, his Queen was giving a separate entertainment, probably of equal magnificence, to the women. Esther i. 9. Oriental custom required absolute seclusion of women, and for them to show even their faces to a stranger was regarded as gross impropriety. The Queen had never known from birth any other code of manners than this, and yet she was ordered to appear before a crowd of revelling hauchanals, for the avowed purpose of putting herself on exhibition for the display of her personal charms. The man-

date was cruel, it was brutal, it was devilish; and it was the same devilishness when we remember that the noble lady thus to be exposed, and made a gazing stock, was the King's wife! The Queen knew the power and the madness of the despot; she knew that to disobey involved the loss of her crown, and degradation, and almost certainly, death, even death by torture. But the beautiful woman, (Vashti is a Persian word, which means beauty,) was a woman indeed; true to noble instincts, she would not sacrifice her honor, brave as she was modest, she faced the terror and, with heroic spirit, flatly refused to obey! Honored be thy name thou first, and grandest, and justestserter of woman's rights! Brief, is thy memory, but glorious. That one act of loveless and exalted womanhood is the specimen by which the sacred page would have us judge thee. Purity and courage, virtues of opposite character, seem to include within their extremes all that is excellent in human nature. The crown fell from thy brow, but a nobler crown is awarded thee by the inspired record, and by after generations, and thou art still a Queen to whom millions pay homage. Oh! if some painter, having in himself the varied gift of all the great masters of art, could fling on canvas the roused spirit of that woman, and the expression of her face, blending beauty and delicacy with indignant virtue, and daring, manly and imperious defiance, the harmonious combination of qualities so seemingly antagonistic, would be one of the most splendid exhibitions of humanity at its best that ever stirred an admiring soul to rapture!

It is painful to turn away from this glowing picture to the dark antiheism presented by the modern advocates of "woman's rights!" The battle now is not for modesty, nor for reserve, nor for retirement. There is no shrinking from the public gaze. There is no diffidence, no timidity, no coyness. There is no blush; there is no veil; the face is bare, the forehead is braes. There is a bold push to the front, with desire to be seen, what Vashti scorned. There is no waiting to be sent for; there is obtrusion, not with mincing steps, but for; there is gallant strides, booted and spurred. Eager for the fray, the unsexed woman would plunge into the arena and mount the forum, to measure strength with men. Stunning not content with the abandoned of their own sex, they make common cause with them, and would accompany them to the polls, and address them at the meetings. There is no genuine assertion of woman's rights; there is an actual abandonment of these, with an unseemly claim for man's rights. There is an ignoring of the great facts of nature, established by the Almighty, and forever unchangeable, which require women to be keepers at home. By inflexible necessity, womanhood and manhood involve different duties, and these, by an equal necessity, carry with them different rights. But these great facts are trampled on with an attempted masculinity of stamp by the little rees of women, who, with ludicrous awkwardness, brandish their little fists while they boast and scold. The world looks on, sometimes amused, and sometimes indignant at the strange exhibition. When women cease to blush, men blush for them.

Happy are we to know that it is only a very small minority of our ever-honored countrywomen who make these unwomanly claims. Our mothers, wives, sisters and daughters, content with the position assigned them in the providence of God, by the very constitution of their nature, desire to be nothing but our mothers, wives, sisters and daughters. They graciously accept our acknowledgments that we owe them debts which we never can pay, and our assurance that they are the monopolists of our tenderest affections, and that we regard them as Queens, whose majesty we venerate, to whom our loyalty is supreme, for whom we live, and for whom we would cheerfully die. Glad are we to know that the typical American woman, thoroughly feminine, has no sympathy with the unnatural and monstrous desire of some to assume the other sex. She, so far from seeking such bad eminence, would be indignant at Vashti, if it were even hinted that she could be forced to accept another position.—Selected.

THE BAPTIST.

Attention is the most efficient Accomplisher of Error... GRAVES & MOODY, Proprietors and Publishers

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

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

A NEW YEAR'S GIFT.

WE CANNOT dismiss the thought from our mind that our readers deserve to treat themselves to a new dress for their paper, and to have it cut and pasted for their convenience. So deep is our conviction that we are willing to help them to the extent of our ability. If they will add one thousand new full subscribers to our list we will purchase a complete outfit of new, bright and beautiful type that will increase the reading matter, and purchase a machine to fold, cut and paste it. With a whiter paper these improvements will make this paper, in typographical appearance, all the most fastidious can desire,—the most beautiful Baptist weekly on the continent. Will not one thousand of our persons and friends take right hold of this proposition and say this shall be done, and see what they can do before the first of April next? We will report weekly the number of new subscribers received, commencing with the first of January. All can see what we have already done. The machine to fold, cut and paste is just now most wanted, then which out the new type.

WHO ARE THE PRIMITIVE BAPTISTS?

THIS HAS BEEN the subject of dispute between the Missionary and Antimissionary Baptists. To decide the matter, a debate was held last July in Fulton, Ky., and Eld. W. P. Throgmorton of Illinois represented the Missionaries and Eld. Leonard Potter of Indiana the Antimissionaries. The two sides were ably represented, and the circumstances and conduct of the debate were all that could reasonably be desired. We were fortunate enough to hear the debate, and we are anxious that all the brethren shall partake of the feast that has been provided by a verbatim report in book form of three hundred and fifty pages, well bound and printed, and sent postpaid for one dollar. We pronounce it the best Missionary document extant. All those many questions, including salaries, boards, Sunday schools, colleges, etc., so long and fiercely derided on the one hand, and neglected on the other, are thoroughly discussed pro et con. The historical information in the book is invaluable. Let us make this book by free circulation, the close of a long struggle with errors that have laid like an incubus on the body of Christ, and paralyzed its energies with their hibernial ditties and their somnolent lullabies. To a gospelized mind and heart nothing is more preposterously absurd than a do nothing religion, and if we are to judge a religion by its fruits, and by its fruits know it, then we know that this Antimissionary and Omissionary religion is a do-nothing religion.

Don't fail to order, read and circulate the book. Send one dollar to the Baptist Book House, Memphis, Tenn.

We take this occasion and connection to say a word of personal explanation. On page 42 of this debate we find this language: "There is Brother Moody there, who believes in unconditional election, also Bro. Teague." We know Bro. Throgmorton did not intend to put us at disadvantage, yet with many of our brethren this is a grievous charge, and the five thousand books with its twenty-five thousand readers will give it wide publicity. We have no religious secrets, nor are we ashamed of our faith, and I would thank those brethren to help us proclaim Election—that bottomless and boundless ocean of God's love into whose oblivious waves he buries our littleness and meanness deeper than the depths of his own recollection.

Having ascertained that the following Scriptures are none other than the very words of God, we ask our brethren to bear with us for believing them, and if possible unite with us in this precious and purifying faith. Rejecting the adjectives, "conditional" and "unconditional" as nonsensical and unscriptural, distracting and destructive, let us see what God says about it. We offer this brief synopsis:

- 1. First. Election is of God. John xv. 15; 1 Thea. i. 4.
2. It includes angels. 1 Tim. v. 21.
3. It includes Christ. 1 Pet. ii. 4.
4. It includes Means. 1 Cor. i. 27-29.
5. It includes individuals. Rev. xvi. 13; 2 John 1, 13 verses.
6. It is limited. Matt. xx. 17; John xiii. 18, 15, 19; Jas. ii. 5; Rev. xvii. 14.
7. It is based on God's gracious purpose. Rev. ix. 11, xii. 5, 8.
8. It contemplates salvation from present evils. Matt. xxiv. 22, 24; Mark xiii. 20, 22.
9. It contemplates salvation from final condemnation. Matt. xxiv. 31; Mark xiii. 27; Luke xviii. 7; Rev. viii. 33-34.
10. It is recognizable. 1 Thea. i. 4; Rev. xvi. 13; 2 John 1, 13.
11. It is ascertainable. 2 Pet. i. 10.

12. Its tendency is to a holy life. Col. iii. 12, 13; 1 Pet. ii. 9-10.

13. It was enacted in the past eternity, and if God tells us when, who is so old and so bold as to dispute it?

There is an eternity behind us, and an eternity before us, and God has condescended to tell some things he did in the unbegun past, and some things he will do in the unending future, and we have no better sense than to believe it all.

Matter is not eternal, nor is the universe from eternity. There was an eternity with no diurnal or diurnal divisions. There was an infinity unadorned by the creative power and wisdom of the I AM. Before time was born, God conceived the cosmos and the universe. This included the fall and restitution of man with the covenant and promises necessary thereto. He then began to create the heavens and the earth. The heavens include the unnumbered worlds, which he cast down (Katabolees) from his lofty habitation with the word of his power. The number of worlds is thus cast down with their interums, and ages, we let the astronomer tell. How long our earth rolled in chaotic state before creation brought out the cosmos, we let the geologist tell.

God tells us about things from, and since the creation; from, and since the beginning, both of the world and of the ages. We frequently read of things from (apo,) the creation. See Mark x. 6, 13-19; 2 Pet. iii. 4.

Also from (apo) the beginning of the cosmos world. Mat. xxiv. 21.

Also from apo aionos. This term running for ward is translated everlasting, eternal life and punishment. If it thus reaches backward something may be learned by reading Luke i. 70; John ix. 32; Acts iii. 21, xv. 18; Eph. iii. 9; Col. i. 26. The latter two refer to the secret of God, which is older than the things spoken of in the other references, hence the plural aionos is used. See also Rom. xvi. 25.

Now, if the disciple of the Lord would learn what took place before (pro) this plural aionos ages, let him read 1 Cor. ii. 7, of what God purposed before the ages; ages chronological, astronomical, or geological. In Titus 1, 2, we read, and hence ought to learn what God promised before the times of ages; and since it was promised by the God who cannot lie we surely ought to believe it. Now put the last two passages together, and we have that strong passage, 2 Tim. i. 9. "Who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace which was given us in Christ Jesus, pro(a)eternum aionos, before the times of ages;" so translated by Mr. Campbell in his Living Oracles, the correctness of which cannot be gainsaid.

Hence if we have grace at all it was purposed (1 Cor. ii. 7) and promised (Titus 1. 2) and given us (2 Tim. i. 9) in Christ Jesus before eternity was divided into time, or before ages begun. Do you believe that? asks a reader in high-headed and slow-hearted astonishment. With our hand upon our mouth and our mouth in the dust we would, with fear and trembling, respond, Don't you believe it?

Now take the expression "from or in the beginning." John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John viii. 44: "The Devil was a murderer from the beginning." Heb. i. 10: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are works of thy hands." 1 John iii. 8: "The Devil sinneth from the beginning."

Now the same expression is used in 2 Thea. ii. 13: "God hath from the beginning chosen [elected] you to salvation through sanctification of the Spirit and belief of the truth, wherunto he called you by our gospel, to the obtaining of the glory

of our Lord Jesus Christ." This we believe because it is God's word.

But let us try it another way. The following Scriptures tell us some things from the foundation or casting down of a world, of any world, Matt. xiii. 35, xxv. 34, Luke xi. 50, Heb. iv. 2, ix. 26, Rev. xiii. 8, xviii. 21. In the latter two it is taught that in the last of the ages, a time yet future, all who dwell on the earth shall wonder after the beast except those whose names were written in the book of life, apo katabolees kosmou, from the foundation or casting down of a world, of any world; and some worlds may be millions of years older than others. Now if the elect of a subsequent age to that had their names written in the book of life that far back, we think ours was written there too. But let us go back a little farther in the old hoary-headed past, and see what was done before the casting down of a world. In John xvii. 24 we learn that God loved his Son pro (before) the casting down of a world. In 1 Peter 1, 20 we learn that Christ, the lamb without a blemish and without spot, was foreordained pro (before) the foundation of a world. Well that is all right you say. Then come with meekness and fear and hear once more while God speaks. Eph. i. 4: "According as he hath chosen [elected] us in him pro (before) the casting down of a world," not if we should be holy and without blame, but that we might be.

Now, brethren, these and all other things revealed in God's word are "surely believed" by us. How far back before the casting down of a world this was done we don't know, and we never undertake to say. If by eternity you mean the age of God, we don't believe election goes back that far. Hence we don't claim to believe in eternal election.

Now since election took place some where back there, and since names were written in the book of life back there, and no one was on probation back there, we don't believe that a man had to become a candidate, and make a successful race, before he could be elected. This is the way we elect. But God's ways are not as our ways, nor his thoughts as our thoughts.

We heard a Hardshell preacher once on this subject. (They sometimes preach on it.) He said these things were done from before eternity. He asked us, when he was through, what we thought of his sermon. We frankly told him that he was too hard for us, that he carried us back from before eternity, and we did not think God was quite that old.

Will these good brethren do us the kindness to assist us in correcting this statement of our belief by publishing this article? The doctrine is good and wholesome or God would not have revealed it. It is supported by many other Scriptures, and does not militate against any good work, as verified by all who believe it, excepting the one-sided Hardshells. And may they be saved from their tearful perversion of it is my earnest desire.

FOUNTAIN PENS.

A Fountain Pen is one that carries the ink in the barrel, or stem, and that proposes to write without dipping the pen in the ink. We have tried many of them. For a year we have used Cross' Stylographic Pen. It writes finely at times, but oh! when we are depending upon it for ink, and it stubbornly refuses to let it down, and we have but a moment to spare,—how trying to ones patience. We longed for one that would not fail. We have found it. It writes with a gold pen and is very durable, and the pen can be replaced. Send \$2.50 to Hughes & Haller, Memphis, Tenn., for a Wirt Fountain Pen, and you will get what you want.

One of the most successful missionaries in Oromiah is a blind Armenian from Harpoot, Turkey. He knows the Bible thoroughly, and, riding on a miserable little donkey, which is led by a one-eyed deaf man, he goes boldly from village to village preaching the gospel. His blindness protects him, and the people crowd to see the wonder,—a blind man reading.

ARMITAGE'S BAPTIST HISTORY.

WE ARE ASKED to give our candid opinion, although we would give any other, of Dr. Armitage's "History of the Baptists," as we promised to do when we could find the time to give it more than a cursory perusal. This time we have taken during the past confining month, and have given it as impartial an examination as our great admiration and love and friendship for the distinguished author would permit. We were at the first, with most others, misled by the announcement of its publishers and subsequently by the title of the book, which is a misnomer: "A History of The Baptists, traced by their vital principles and practices from the time of Our Lord and Savior until the year 1888."

This title is certainly calculated to impress the reader that the author proposes not to give his readers a history of individuals who have in various times and places held such views and observed such practices as entitled them to be called Baptists, but a history of Christian people existing in communities, churches called Baptists from the time of Christ until now, who from their principles and practices are entitled to be so denominated. Those who have purchased the book have done so under this impression. But this is not what he engaged himself to do, and not doing it, but carefully avoiding the attempt, he has been subjected to some undeserved criticism. He tells us plainly at the very outset the object he had in view and the history he undertook to write, and which we think he has written with as few defects as might be expected of a fallible man. This is what he says: "The design of this work will be to follow certain truths through the ages, on that radical Protestant principle which professes to discard the Romish claim of Catholicity and succession, and so to follow certain truths down to their chief conservators of this time, the Baptists."

This is just what, if the reader can comprehend it, and no more, the author undertook to write a book about and not a History of Baptists or of Baptist churches at all; and he has done this. He has most carefully avoided treating of Baptists as organized communities or churches, or their continuity as such during any age.

Our author formulates this bold assumption:—"Our Lord never promised an organic visibility to his churches in perpetuity amongst any people or in any age."

He must have had a very singular idea of a Christian church in his mind when he wrote this and the pages that follow, forgetting that a church is never less than an organization, and therefore visible. If therefore Christ promised or endowed his church with immortal life, he did promise it organic visibility in all ages. Dr. Armitage says in the next breath: "He endowed his churches with immortal life [i. e., church life, of course, which must mean continuity of existence in churches] when he said 'The gates of hell (Hades) shall not prevail against it.'" This is just what we have ever advocated, no more or other.

"But this has nothing to do with the question of a traceable or hidden existence." So we say there must have been a succession of visible churches, if Christ endowed his churches with immortal life, whether we can trace them or not. He has told us that we cannot trace out every year of their history, because there would be a period when their visibility would be obscured for a season, but their organic existence would not be destroyed—blotted out. And our author resolutely contends farther: "Christ gave this pledge, that his church should not perish, and he has secured to her this stability. The forces of death have proudly dashed themselves against her a thousand

times, but despite their rage, she, Christ's church, stands firmly built on a rock. She, Christ's church, has been driven into the wilderness (i. e., obscurity,) again and again as a helpless woman, to find a home at last she could. Its fastnesses, wastes, dens and caves have invited her to their secrecy; and shelter; but though her members have been driven like chaff before the wind, she has never been destroyed." It is of visible, local organizations, not of an invisible, spiritual, ideal church Dr. A. is speaking all can see from his striking illustration: "An army is not overthrown when withdrawn from the field. It is retired only to make it indestructible; so Christ, signally, evinces his watch-care over his church, i. e., churches, when he brings her into a secret retreat for safety, or as John expresses it, 'into the place prepared by God that she may be nourished for a time, to come forth stronger than ever.' Men have often thought the church dead, first among this people and then that, when she was more alive than ever for her occasional invisibility."

No church successionist has ever said more than this, but as though startled by his boldness he starts back and crosses his path by contradicting himself. If there has been a time when her organization has been broken, her ordinances suspended, her officers slain, her members ground to powder, who will deny that she was not prevailed against, broken in pieces and overcome, and overthrown and destroyed?" (TO BE CONTINUED.)

A Religious Herald reporter had an interview with Dr. Olmstead of the Boston Watchman, and this is what he said about editors and himself, and we think we know something about the work of an editor. We have had a longer unbroken editorial life than Dr. O, but he is second to us.

Herald man: "You are right about that; but I wish to hear you on the Baptist editor and the Baptist newspaper."

Dr. Olmstead: "Well, let me begin by saying that a few are born journalists. I don't claim it myself. But, of course, in this as in other things, much depends on what one brings into the world with him—his natural tastes and his inherited gifts. Nothing can make amends for a lack here. Then there must be the equipment and facilities. The time has past when a paper can do much which has not a large corps of able writers, large credit and a host of friends. The competition is close and people have as sharp an eye for driving a good trade in getting their newspapers as in other things. Hence we must be always on the alert to meet the growing demands of the public. An editor must know his people and must study their wants, and he must hold himself in the closest sympathy with them. He must have high ideals and work up to them, and that, too, without caring much as to who is pleased and who is displeased. He must have grit as well as grace. We should unify and inspire our people in every good word and work. The busier we keep them at work, the better for us and for them."

Herald man: "You are kept very busy." Dr. Olmstead: "Yes, indeed. You know how it is. An editor must needs do the work of two or three men—work which cannot be transferred to others. He must utilize others; but, after all he does through others, there is a quantity that he must do himself. My plan has been to drive my work, and not let it drive me. I am all the while at work—walking the streets, riding in the street-cars, and everywhere, in my waking hours, my thoughts are upon my work. I sometimes fill from four to five editorial columns a week, every word of which I write." Of course, I have able assistants, and I would not underrate them; but you insist upon my talking about myself, and although to do so is very disagreeable to me, yet I yield to please you. I tell you its no child's play to do the work that comes to me as the editor of this paper. You know full well that an editor often inspires what he does not write. He can put other pens to discussing subjects which he may not discuss himself; but in that, too, he is editing his own paper, and often in the best way possible."

QUESTIONS AND ANSWERS.

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

A get drunk, has a fight, and sends a written confession to the first church meeting that he had violated church laws by drunkenness and what else he knew not and asked the church to deal with him as lovers of the cause of Christ. The church excluded him. Did she do right? If so what steps should be taken to be reinstated?

She certainly did do right. Every church in the land should at once exclude her drunken, drinking, dancing and theater-going members. When he, by his acts, demonstrates to all within and without that he is thoroughly penitent for the past, and that he has really reformed, she can restore him to her fellowship. So long as he refuses to pledge himself to quit his tippling and treating he certainly gives no evidence that he is either penitent for the past or reformed his habits, or intends to do it.

What should a Baptist church do with a Baptist minister who freely and openly and boldly advocates the whiskey traffic? If his church sustains and retains him as a member and minister what would be the proper course for the Association to take relative to the church? And what would be the Scriptural grounds upon which to set by which every Baptist minister would feel justified?

A church in favor of temperance should dismiss such a teacher, and secure one who would exert his influence in favor of public morals and the best welfare of the community. But if she is in favor of the liquor traffic and the saloon we should advise the Association to drop her as a disorderly body. The churches of Christ must wash their hands clean of all complicity with the liquor traffic or the world will altogether abjure them, as it should. There is no middle ground on this question of Christian morals. This is not a political but a moral question, and must so be dealt with. The Scriptures command professors to abstain from every appearance of evil and much more from doing evil, or promoting by aiding and abetting it. That minister's course of evil doing and evil doing should be cast out and avoided. He is aiding and abetting, by his influence, the greatest evil that curses this land.

Can a Christian, according to Christ's teaching and that of the apostle James, take an oath of any kind? or in other words if he is called to be a jurymen can he be sworn in the usual manner without violating the teaching in Matt. v 34-36 and James v 12? I want light on the above, as it troubles my conscience greatly, and I wish to do right.

The Lord Jesus commanded us, his servants, to render unto Caesar the things, duties, good citizenship, we owe Caesar and unto God the duties we owe to God. Our Caesar does not require of Christ's subjects to take oaths in the name of God, but if he did we have the example of Christ who, when abjured by Pilate to answer him, he did so. In all the courts of this land we can testify or affirm upon our honor and not our oath. Christ condemned the adding to our yea and nay, an abjuration by the name of God or any one or thing else, swearing at all, when it is wholly unnecessary. Let our yea be yea and nay be nay and nothing more.

ADDRESSES WANTED.

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

The United States sent more cash donations to the pope on the occasion of his recent jubilee than any other country, although the costly presents of other countries far exceeded in value the gifts from America.

TO MY SON-IN-LAW, O. L. H.

She was my dream's fulfillment and my joy, This lovely woman whom you call your wife.

She was my heart's loved idol and my pride, I taught her all those graces which you prize. I dreamed of coming years when at my side She should lend luster to my fading days, Should I cling to me as she to you clings now, The young fruit hanging to the withered bough; But in the blossom was so fair a sight You plucked it from me for your own delight.

Well, you are worthy of her, oh thank God! And yet I think you do not realize How burning were the sands o'er which I tread To bear and rear this woman you so prize. It was no easy thing to see her go, Even into the arms of one her worshiper.

How strong, how vast, how awful a ems the power Of this new love which fills a maiden's heart For one who never bore a single hour Of pain for her, which tears her life apart From all its moorings, and controls her more Than all the ties the veers have held before, Which crowns a stranger with a kingly grace, And gives the one who bore her second place!

She loves me still, and yet were death to say, Choose now between them, you would be her choice God meant it to be so. It is his way. But can you wonder if while I rejoice In her content this thought hurts like a knife, No longer necessary to her life?

My pleasure in her joy is bitter-sweet Your very goodness some time hurts my heart, Because for her life's drama seems complete Without the mother's oft repeated part. Be patient with me, she was mine so long Who now is yours. One must indeed be strong To meet such loss without the least regret, And so forgive me if my eyes are wet.

PETROS.—PETRA

THIS difficult matter has recently been under review in the Sunday-schools; and much has been written and spoken upon it in these later as well as former days. Several inquiries and queries have come to our office, and, according to request, we give a little time and space to the question.

We once entertained the notion that Peter's confession was the rock. We discovered a feature of stability in this when we contrasted the strength of an intelligent, affectionate confession with the weakness of the infantile title that operated on unconsciousness, and that on the principle of coercion. We could see that a church composed of sprinkled infants as the prepared material would be but a hot-house for the breeding of Voltaire, Tom Paine and Ingersolls, and the blood-thirsty persecutors of the true church of God. The church, or churches, not composed of voluntary, honest, affectionate confessors constitute, to this day, the great apostasy; and it, with its branches, is the corrupt mother and her harlot daughters.

The historical verification confirms this interpretation, but the interpretation must have another text. The interpretation of a given text may be wrong and yet contain a Scriptural or historical truth. So we think with this text. We still hold to the doctrine that a church built of Scriptural material is heaven high above one built of sprinkled babies; but we must go to other texts to prove the doctrine.

We next, after careful examination, made Christ the foundation. To this we confidently adhered until we gave Dr. Broadus a careful reading. This with the Sunday-School Times and the Baptist Teacher on the recent lesson disturbed our equilibrium, and caused us to stagger for a season. But as we do not like to remain without convictions on important subjects we have just finished a re-investigation, and have again settled back pretty firmly on the Divine Foundation.

Here are some of the reasons for rejecting Peter, the human foundation, as the cause of, or reason for, the stability and perpetuity of Christ's church.

There is a vast difference in the meanings of Petros and Petra, as confessed by all. The first is

a piece of rock, a movable stone that lies loosely around, and that can be rolled and kicked about. Very appropriate, we would say, to Peter as we see him that evening calling Satan and six months after acting the coward before a little girl, and that in the face of professed stability. If this instability needs further proof it is abundantly furnished in Gal. II. 9-14. This Petros, or piece of a rock, was not too large for the Devil's sieve, nor did he show the least signs of petra (stability) at Antioch, when Paul rebuked him for his cowardly dissimulation.

Out of the one hundred and sixty times that this term is applied to Peter, in not a single one of them is supremacy or stability intimated. Peter calls himself slave of Jesus Christ.

It strikes us that Jesus changed from petros to petra for the purpose of preventing the interpretation we here dissent from. Petra signifies a mass or ledge of rock, the secure foundation for building. It occurs sixteen times. Matt. vii. 24: "Built his house upon a rock [petra]." Verse 25: "For it was founded upon a rock." Xxvii. 51: "The rocks rent." Verse 60: "Hewn out of a rock." Luke vi. 48: "He is like a man building a house, who digged and went deep, and laid a foundation upon the rock, and when the flood came the stream brake against that house, and could not shake it, because it had been founded on a rock." Here is Christ's own definition of petra, and the same idea is in the text. The church cannot be overthrown because he dug deep, and laid the foundation (apostles) on the petra.—Christ. He is called petra twice in I Cor. x. 4: "They drank of that spiritual petra that followed them, and that petra was Christ." He is also called petra in Rom. ix. 33 and I Peter ii. 8. But petra does not refer to Peter or any other apostle in any place unless the text is the exception.

Petros is a loose stone, a "rough ashlar." Lithos is used for a prepared stone for a building (Matt. xxiv. 2), while petra is the ledge stone on which to build. Christ is called lithos about ten times; and the term is applied to saints in I Peter ii. 5. Christ is the petra, or foundation stone, then he is the chief corner-stone, and the apostles and prophets and all saints, as living stones, go into the spiritual building. But no petra goes into the building; for the building, with the foundation, is on the petra, and the idea of building Christ and the other apostles and prophets and saints, to the end of time, on a petros is to us out of the question. "For other foundation can no man lay than that which is laid, which is Christ Jesus." Now petra is the support of the foundation, and is Peter the support of Jesus Christ? God forbid. Christ could have said, Thou art Petros, and upon thee I will build my church. But he did not, nor did he say he would build upon it or petros, which he could have said if he had meant it.

Let us substitute the ideas or meanings for the words. Thou art a movable stone, and upon THIS immovable stone I will build my church, and the gates of hades shall not prevail against it. Let this suffice for the present. Our objections to the confession of Peter as the petra is as serious as the above. Let us continue to build living stones on the one and only foundation, which is Jesus Christ, and be careful not only to build on this foundation but to build on it right material; for God will try every man's work of what sort it is.

THE SUNDAY-SCHOOL TIMES.

THIS is a very able periodical, but not just the publication for the safe instruction of Baptists, teachers or scholars. Mark the dead fly in a little pot of ointment furnished by a Methodist bishop. To teach that a Christian, child or adult, may perish is to strike away the very foundation on which Christianity rests, to destroy a doctrine that is the pillar and ground of the truth, salvation itself.

I have seen cords of little dead babies, many of them murdered, in the baby towers of China, have

EDICIONS.

Bro W M Hunter requests us to ask all the friends of the paper, and who will aid him in beginning room, to send him all their Sunday-school and religious papers when done with them, that he may distribute them among the poor of his neighborhood who are not able to take them, and have little or no religious reading. Address him at Egbert, White county, Ark. W W Bishop: Your paper leaves here as regularly as clock work. Your post-master can doubtless give you light. T M N., Texas: It means they two not a third party. We eat the flesh and drink the blood of Christ by receiving and believing the words, doctrine, Christ teaches, and the result is spiritual life.—A poor old brother in Arkansas seventy years old, who owes fifty dollars and is without a dollar to pay it, is consumptive, and has an invalid wife, crop short fully one-half last year, and all his hogs died of cholera, says he must drop his great comforter and blessing to his family, THE BAPTIST. And how he is to get a support until spring he knows not. We have not dropped his name, impressed that God will raise up a friend somewhere who will delight in sending him the paper this year, and wait for his reward until the cup of cold water given to a disciple by a disciple is rewarded. Send us the two dollars, and we will send the giver the old brother's name and address. We will wait a week or two.—J F White, Eagle, Miss.: See Seven Dispensations for answer to first question. A covenant is between two parties, and includes a pledge, a promise. Yes, the Baptists have never, as a people, been opposed to Masonry.—Our third strong helper, Bro J S Coleman of Marion, Mo, comes in this month with twelve dollars. Bro Fuller of Friars Point, Miss., and Bro Trice of Hopkinsville, Ky, are the other two, one month's board each, twelve dollars and a half. Fifty cents more by and by, Bro C., will make the even amount. Bro C. adds these words: "I should have sent it the first of the month or year, as I did before, but trust it will be accepted, accompanied by my prayer that God may bless it to its intended use for his honor and glory, that the young brethren may become shining lights in the kingdom of our Lord Jesus Christ, and that you may live long to witness God's blessings on your labor of love for his cause. Bro Graves, rising generations will thank God for your great work, educating young men for the ministry. It's your greatest work. May God bless you and it is my prayer."—Sister Belle Sasser of Middleton, Tenn., sends one dollar for the young ministers, and writes, "I hope to be able to give you something almost every month this year." And we hope so, for we have missed your aid.—R T Davis, Beckwith, Tenn.: We could not do anything unless we knew what per month you could guarantee for teaching, clear of board, etc. Write.—Dr M W Phillips, Oxford, Miss.: We can only sympathize with you. Would we could alleviate your pains.—H S Cosman, St. John, N. B.: We do not believe that Christ in any sense built his church on Peter any more than any other one of the apostles. If Christ meant Peter instead of Petra, the Rock of Israel, he would have said, "Thou art Peter, and upon thee," etc. The majority of the ancient fathers believed he referred to himself. It does the Catholics no good to admit it was Peter himself. The subject has been discussed in this paper.—The same authority, Bro D J K Maddox of Kentucky, that authorized John to baptize—No, Bro J H Miller of Kansas, we have seen no sample as yet.—J J Martin: No, it was not the same Lazarus. The former was a very poor man, and the latter was in fair if not good circumstances.—J C Green, Clinton, Miss.: The Christless wicked who are alive at the second coming will be left on the earth of course. The gospel age does not close until the last judgment, at the close of the millennial age.—Eld L M Arnett, Persia, Tenn.: We rejoice to learn that your church at P. has adopted church communion, and will no longer invite any one to her table until satisfied she has the authority from the word of God to do so.

We learn also that some Baptists in your section threaten to have your church arraigned before your next Association for heresy,—a departure from the faith and practice first delivered to the churches. We should rejoice exceedingly if they would do this. The messengers of all the churches present would learn from the discussion that would ensue who, by God's word, are entitled to partake of the supper, and who are opposing the teachings of Christ. Hundreds of Baptists would attend the Association if they learned the subject would be brought up.

A GRAND ACT.

THE Grand Lodge of Royal Arch Masons held a meeting on the ninth instant at Columbia, Miss. A resolution was passed that will doubtless cause a commotion throughout the country. The report reads as follows:—

"A resolution was passed to-day that will likely cause some commotion in this State. It was to the effect that saloon-keeping is an offense against Masonry, and that NO SALOON-KEEPER CAN BE A MASON"

This is grandly good and gloriously; but the resolution should have read that distilling, brewing and selling intoxicating liquors by wholesale and retail is an offense against Masonry, and none guilty of the offense can be a Mason. What will those Baptist churches that have hesitated what to do with wholesale and retail liquor members say now? Will they yield the claim that Masonic lodges are purer than they?

VARIOUS THINGS.

At a recent funeral in a Maine town the minister referred in his prayer to the various relatives of the deceased, but failed to mention the wife who was present. The aggrieved woman thereupon arose and stated in forcible language her objections to being utterly ignored in that way.

Christians are "the Lord's remembrancers." The Scriptures give them this title. (Isa. lxxii. 6, margin of Common, and text of Revised version.) They are among men to bring him to mind—to keep him in mind. Both by life and fig should they bear witness for him.

A good colored brother, at one of their prayer meetings, prayed that do Lord would deliver them from their "upsetting sins." After meeting, one of his brethren sought to correct his mistake he should have said "besetting sins." "No," replied the first; "It means our 'upsetting sins,' like getting drunk, that upsets us."

The month of February, 1886, was in one respect the most remarkable in the world's history. It had no full moon! January had two full moons, and so had March, but February had none. Do you realize what a rare thing in nature that was? It had not occurred since the time of Washington, nor since the discovery of America, nor since the beginning of the Christian era, nor since the creation of the world. And it will not occur again, according to the computation of astronomers, for—how long do you think?—two and a half million of years! Was not that truly a wonderful month?

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

BUREAU OF WANTS.

We propose to establish one now and save ourselves a vast amount of writing and responsibility. Any church wanting a pastor or pastor wanting a church, any president or board wanting a qualified teacher, any qualified teacher wanting a school or a position in a school, any family wishing a governess, can make their wants known through this Bureau by sending the lines they wish and sending fifteen cents for each line. A GRADUATE of the Mary Sharp will accept a position as teacher in an established school or governess in a family. Address this Bureau.

The Young South.

MRS. NORA GRAVES BAILEY, EDITOR.

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

KNOXVILLE, TENN., FEBRUARY 25, 1888.

POST-OFFICE.

LETTER FROM UNCLE ORREN.

DEAR COUSINS:—I have very much appreciated all your kind messages and expressions of regard; and you must not think I have ceased to care for you because I have waited so long to write. Oh no! Here I greet you. I extend my love. Now that I have you all by the hand let us take a stroll together. How pleasant for us all to be together! I suppose some of these cousins from the north will be much pleased with the sunshine and flowers, while some from the south will wish for their wraps. But here we go. And while we go let me say a word about what we have been studying and then about what we have been doing, and last about what we may expect to come of it.

First our studies. Yes, our studies always first. We have been studying about Paul, the great apostle to the Gentiles; that is, to people not Jews. He was indeed a great and good man. He knew much of God, and taught men the greatest truths about God's plan of salvation. Then he was a great worker. He went to many countries to preach. Bad people whipped him, stoned him, and tried many ways to kill him; but God preserved him. In our last study we beheld him in the wicked heathen city Ephesus. In sight of the great temple of Diana, one of the seven wonders of the world, we see the magicians and soothsayers burning up their books. What made them do it? Paul had preached the gospel to them till they were convinced that there were no gods that were made with hands and that Jesus was the Son of God, the Savior of the world. Paul could not have done that without a strong purpose, a strong will, and a steady adherence to his work. So we, if we hold on to our work with a will, shall see great things come of it.

Secondly of our work; for we have been at work haven't we? And we love it. From the four corners of the United States and out of its very heart there have been coming, like carrier doves, white letters to Aunt Nora. These bring answers to questions, questions seeking answers, and messages of love, and ringing, joyous notes from a happy band of children. And these little carriers have been bringing the nickels, dimes, quarters, dollars. There is the clink, clink, jingle of the little pieces every day. How they count up! Five, ten, twenty-five, fifty, a hundred dollars, and still they come! Little hearts are thinking, little hearts are throbbing, little tongues are telling of Mexico, and little hands are working. And here comes enough to educate two young ladies for Jesus and build a house for his people to worship him in! Yes, and we are teaching the older ones to know about Mexico and Bro. Powell and Madero Institute that might not know so much. But I can't tell all we do.

Thirdly and lastly, as the preacher says, what may we expect? When we are a few years older, and are busy with the responsibilities of life, we may expect Mexico to do as these Ephesians did, burn their false books, having learned that the Bible alone is the book of God, and that "there be no gods made with hands," as pictures, crucifixes, holy water and priests and confessionals, but that Jesus is the Son of God and only mediator between God and man. Then let us expect to see our motto written on the flag that floats over the people, MEXICO FOR CHRIST. For this let us study, work, pray and wait.

Now we must run home to our dinners. I hope you all have enjoyed the walk. Come to see us often. With much love to all the mothers and fathers and -sisters for you all.

UNCLE ORREN.

I have the pleasure of introducing four new students into our Bible class this week, children, one from Oregon, one from Kansas, one from Spanish Fort, Texas, one from West Virginia. Let us try to make the class so pleasant that they will stay with us all the year. I also have another little Gleaner boy. Let us give him a hearty welcome, and assure our friends we still have room for a good many more Gleaner boys and girls. Lovingly,

AUNT NORA.

AUNT NORA:—It has been a long time since I wrote to you. I don't know whether you remember me or not. I thought that I would try to answer the portraits for 1888, if you still continue them. I wish I had started to answer them at first, but I didn't, so I start now. I think that the landscape views would be too hard for me, but I will try to answer them if you and the cousins want them. Of course I have no pay so in that. Aunt Nora, I haven't any money of my own, but I will borrow ten cents, and send it for the Mexican girls. If you remember when I wrote you before I said that I had a missionary hen, but she died before I made any money off of her. I have three now, and think I will make some money off of them. I send

two answers to the portraits this time. I must close for this time. With much love to you and Uncle Orren and a kiss for Cousin Orren, I remain as ever your niece,  
Spanish Fort, Texas. CORNELIA S. COLTHARP.  
Do you not worry about the landscape views, Cora? I will not call on you to study anything but your Bible; and you can learn anything I wish you to in that can't you? I think you will like them best of all, if you have any powers of imagination. I am so glad you are going to study with us this year. I have credited you for all you have sent.

AUNT NORA:—It has been a long time since I have written to the Young South, so I will begin with the new year, and try to answer the portraits. I will send some money soon. You may do as you think best with it. I love the Young South so much, and to study the Bible. I learn so much by answering the portraits. I studied most of them last year, but did not send any of them. I am glad you will stay with us this year. With love to all the cousins I will close.  
POWHATAN, IAN. ETTA WILSON.

A GLEANER BOY.  
AUNT NORA:—I write to let you know that I have not forgotten you and the Young South. I have been trying to collect some money for you, but the weather has been so bad I could not get about to get any, but will try to get some right soon. You said you had not heard from the Gleaner children. I am one of the Gleaner boys. I enclosed please find twenty-five cents. You can use it as you think proper. Your nephew,  
GODFREYVILLE, TENN. ROBBIE CUNNINGHAM.

AUNT NORA:—I live in the old of G. M. My papa takes THE BAPTIST, and thinks there is a teacher when papa has been reading it, and though I would like to help the cousins, if you would let me, and will try to help in the good work. I am fifteen years old. Papa is pastor of the Memphis church, and preaches new half of his time, then drives one hundred and thirty miles, and supplies the Bridge-creek church once every month, and then drives fifty miles and supplies the Nashville and East-church. They are seven miles apart, and he preaches to them both on the same day. Don't you think he has a hard time of it? I will try to answer the Bible portraits. I send one dime. Use it as you see fit. Yours truly,  
HEPPNER, OREGON. WINNIE BAILEY.

We give you a hearty welcome, Winnie. I feel you should be a regular Bible student with us. Try, and although so far away see if you cannot answer every portrait this year. I will credit you if they should reach me late.

AUNT NORA:—Will you please admit a little eight-year-old girl into your happy circle? My papa says if you see fit to publish this letter next time he will give me a dime to do it. I haven't but one penny, and that is my doll's name is Christie. I have been going to school to my sister Jennie five months, and have gone through the first part of my geography twice and my spelling once, and am now in my fourth reader. My papa takes THE BAPTIST, and I love to read it. A kiss to the baby. Lovingly,  
LYON, MISS. JESSIE CANFIELD.

AUNT NORA:—I thought I never wrote to the Young South but once a year, but I will this time. My mother paid our dues for this year when she was in Memphis last week. She paid one dollar apiece for Fuller, Coma, Aimer, Eunice and I; and she told me to write and let you know how to place it. It all goes to the young ladies in Mexico. I have a good offer if I can get any of my friends to help me. I don't want this letter to go into the waste-basket so I will close. Lovingly,  
LYON, MISS. JESSIE CANFIELD.

Your mother sent me seven dollars, Jessie. I received only six names, and you sent only five. How is it? I at first gave it to the chapel fund, but have had it changed as you see. You had better write me again this year, and tell me more about it, had you not?

Our Bible Portraits.

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

Then said Agrippa unto Festus, This man might have been set at liberty if he had not appealed unto Cesar.

Our portrait this week, children, is of Paul's two years' imprisonment at Caesarea. You will have to read the twenty-fourth, twenty-fifth and twenty-sixth chapters of Acts in order to see it, but they are very interesting chapters. Read them carefully.

Who kept Paul here in prison so long?  
What was his first excuse for so doing? (Acts xxiii. 35.)  
Who were his accusers?  
Have you heard of this Ananias before? (Xxii. 9, 30.)  
Was Paul acquitted by Felix after this trial?  
What was his second excuse for keeping Paul in prison?  
Did he keep him closely confined these two years? (Vers 23.)

What was his real reason for keeping Paul? (Vers 30.)  
How often was Paul brought to trial during these two years of imprisonment?

Before whom was he tried each time?  
Was he found guilty of any crime?  
What is the final decision of Agrippa as we see Paul standing before his judges in our portrait?  
Why did Paul appeal to Cesar?  
Where must he go now?

PAUL AT EPHEBUS.

ANSWER TO PORTRAIT FOR JANUARY TWENTY-EIGHTH.

AUNT NORA:—I see in your letter of January tenth you ask for more help on the portraits this year, that is, new students. If you think me worthy I would like to be one among you this year. I will be too late to come in January first but I hope to be able to answer all from January twenty-eighth, the one I will send you this time.

Seeing then these things cannot be spoken against ye ought to be quiet, and do nothing rashly." Acts xix. 26. These words were spoken by the town clerk in the city of Ephesus, in Asia. I have read the whole speech. I think he quieted the mob. Demetrius, the silversmith, was the leader of the mob. He made silver shrines for the great goddess Diana, whom the Ephesians worshipped. He stirred up the people about Paul's preaching. He no doubt, like many people to-day, was afraid that the people would believe on the true God. Gaius and Aristarchus, Paul's companions in travel, were the men they had seized. The town clerk advised them if these men had done anything worthy to try them at the law. Yes, Paul is in the city, but he left unharmed and went into Macedonia. Sopater accompanied him next into Asia.

ARDIE KENDALL.

If you had read on you would have found several others who accompanied Paul into Asia, Ardie. Most of the cousins gave the names of all his companions. Look in Acts xx. 4. Always read it at all of the chapter or chapters our portrait is in, and then try to answer every question fully. Ardie, I ask you but what you can find there. Do not be afraid of doing too much work. It will do you good. I am glad you have joined us. If you will do your own studying and writing, trying each time to write and spell better than you did last, I know we will do you good.

I do Moody says. They have seized Timotheus and Erastus.  
Where did you find it, Ardie? None of the other cousins found it.

Hattie Moody explains the state of affairs thus: "Demetrius is a leader in this mob. Paul persuaded the people that there were no gods made with hands, and Demetrius, who made shrines for Diana, saw the people believing what Paul told them. He was afraid he could not get to sell his shrines, and so could not make any more money."

This is exactly what she has put it in her own language and yet has not said exactly what the Bible told her, nothing more nor a thing less. This is the way I like to have my questions answered. Julia Doughdrill and several others of the cousins answered this nicely also.

Portrait answered also by Parker, Thomas and Annie Lulu McGee, Edie, Hattie and John Moody, Willie Watts, Julia Doughdrill, Cornelia Coltharp, Etta Wilson, Esther and Spurgeon, Wm. Fisher and Lela Caldwell, Pearl Flora and Rebecca Longstrete, Sallie, Johnnie and Jimmie Jackson, Leason Wall.

Little Tommy Ray quailed with his sister, and would not kiss and be friends. His aunt said: "Oh don't you remember what papa read at family prayer this morning, that we were to forgive seventy times seven?" "Yes," replied Tommy, "but I fearfully noticed it was to your brother not sister."

Our Chapel Fund.

We, the undersigned, pledge ourselves to give one dollar during the year 1888 toward completing our Young South chapel in Mexico.  
Ladies Aid Association of Dyer's Mtg Baptist church, Tenn. \$5.00.

ONE DOLLAR.  
Mrs. Jennie Moody, Tenn. \$1.00; Ardie Kendall, W. Va. \$1.00; Mrs. Belle M. Carr, Tenn. \$1.00; Willie Watts, Ala. \$1.00; John Jackson \$1.00; Johnnie Jackson \$1.00; Nora Cornelius \$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.

Mrs. Jennie Moody \$1.25; Challo Calne \$1; Mabel Hefflin \$1; Susan Anna Hooper \$1; The Baptist Church, Covington, Tenn. \$1; Mrs. Alexander \$1; Mrs. J. Long \$1; Ardie Kendall \$1; Wyatt Fathley \$1; James McKinnley \$1; Timothy Barnett \$1; Henry Correll \$1; Katie Ford \$1; Layton Wall \$1; Annie Chappelle \$1; Tommie Hinkle \$1; Mabel Flinn \$1; Clara Flinn \$1; Willie Watts \$1. Total \$10.00.

Our New Fund.

Mrs. F. M. Dozier \$1.00; Zetty Dozier \$1.00; Elora Canfield \$1.00; Jessie Canfield \$1.00; Fuller Canfield \$1.00; Cora Canfield \$1.00; Aimer Canfield \$1.00; Eunice Canfield \$1.00; Emma Canfield \$1.00; Little Moody \$1.00; Clara Applegate \$1.00; Mabel Hefflin \$1.00; Total \$10.00.

Another New Fund.

Mrs. Mattie Flinn \$1.00; Aunt Mamma \$1.00; Lillie Coleman \$1.00; Winnie Bailey \$1.00; Mary Yon \$1.00; Laura McFarlan \$1.00; Robbie Cunningham \$1.00; Cornelia Coltharp \$1.00; Wyatt Flinn \$1.00.

THE MINISTERS' FUND FOR 1888.

\$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 (\$12.50 each per month) of four, poor, pious and promising young ministers at our University at Jackson, Tenn. There is no investment that pays half so well as that invested in consecrated young ministers. We believe in prayer, and therefore we believe that God will put us into the hands of the "chocolate" of his children to help in this cause. The brother or sister who reads this doubtless intends to give something to this cause this year, and when we tell them that there will be \$40 needed to pay their board for this and four months to come, will not every friend, grateful for the opportunity send us a contribution?

RECEIPTS FOR FEBRUARY.

J O B, Ky., 2 00; S H Tallant, Ala., 25; Mrs H J Elam, Ala., 2 38; G N Elam, Ala., 2 37; W L Tice, Ky., 12 50; Jas W Davis, Tenn., 1 00; P B Anderson, Tenn., 10 00; A F Soelling, Oregon, 10 00; Mrs Lottia Miller, Tenn., 5 00; Mrs Belle Baser, Tenn., 1 00; J S Crleson, Mo., 12 00; I K Mitchell, Ky., 1 00; W B Moore, Ark., 3 00; J S F Coling, Ala., 15 00; Ladies Aid Association Dyerburg, Tenn., 5 00; W L Cornelius, Ala., 1 00; John P Fiecher, Ark., 2 00; J J Mashon, Texas, 10 00; A J & M L Blackwship, Ark., 20 00; Mrs M L McFadden, Tenn., 1 00; Mr F S Guner, Cal., 50c; Batesville, Miss., 2 00; Robert Cady, Oregon, 50c; Mrs Eliza Grestum, Tenn., 1 00; Mrs L C Smith, Tenn., 25c; Mrs S A Ladd, Tenn., 1 00; Mrs Rebecca Miller, Texas, 1 00; Dr D A Nevitt, Tenn., 5 00; Master I B Turner, Tenn., 50c; C L Harper, Miss., 1 00. Total, 125 25.

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Mission Directory.

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Rev H A Tupper, D.D. Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.  
J M Senter, Tranton, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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Ed M N Eloy, Ala., 1 renewal; Ed J T Pittman, Fla., 1; Ed F J Ashbarn, W Va., 1; Joseph Fasch, Cal., 1 renewal; Dr W F Jenkins, La., 1 renewal; Rev J H Stump, W Va., 1 renewal; M Blaylock, M. I.; J M Munn, Ark., 1 renewal; Miss Polle Jator, Tenn., 1; C B Ruch, Ala., 1/2; W E Royal, Ill., 1. Total to date 205.

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 cases where names had been dropped for sometime, 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.

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**CALIFORNIA LETTER.**

**DRAW BRO. GRAYSON**—I received a copy or two since three copies of the old defender of the truth, THE BAPTIST. It had been so long since I had seen one that they were doubly welcome if possible. I suppose my time has expired, though for the last two or three months before they stopped altogether, they came so irregular that I failed to see the blue cross. Hence in part at least my failure to renew, and then I have been hardly pressed for money even to live upon that it seemed next to impossible to get the means to renew my subscription. From negligence in some instances and inability in other churches for whom I have been preaching for several years past have failed to give me anything like a living. The whole truth is, there is not a church in the State that is both able and willing to pay a living salary that will tolerate any man that will preach the whole truth as found in God's word. And it is as much as the official head of any pastor of any leading church in the State is worth to fully and fearlessly preach a whole gospel (without boasting). A leading member and deacon of one of the churches of this city whom I have supplied for a month during the absence of the pastor said to me, "You are well able to supply the demands of any pulpit in the State but you are entirely too narrow in your views to suit the popular demands of the people of the cities and larger towns."

Hence along with seventy others I am laid on the shelf as to pastoral work in California, and among them some of the best and ablest preachers of the State. And yet a brother beloved tells the *Central Baptist* that California is in great need of preachers, picked preachers from the east to supply the field here with the gospel. Just what is meant by picked preachers might be hard to tell. But if I could whisper a definition in the ears of those whose eyes are turned toward California for pastoral work, I would say, "If not among the picked there and you have any desire to occupy this distinguished position by all means come to California, and if you dare to preach the whole of the pure word of God you will soon be among the picked."

If as did Christ and the apostles you cry out against the burning, shameful sins of the day, to preach about and against indifference, formalism and deadness of no small percentage of the membership of the churches and flagrant violation of spiritual and even moral life by many of the others, and especially if you presume to teach the doctrines of the Bible, such as that salvation is of grace unmingled with works, that as near as may be undoubted evidences of regeneration should be demanded of applicants for baptism and membership in the churches of Christ, that every lam in the land is not a true church of Christ or at least a branch thereof, that their doctrines are untrue, the principles false, and their ordinances worse than worthless, in short if you preach the whole truth, you will very, very soon be picked, picked of your pastoral position if you have one desirable, picked of your ministerial power and very few men his equal in California, qualified to fill any pulpit in the State.

have any sense you work at something else besides gospel labor, picked out as stubborn, explosive, illiberal, narrow, foggy, and all the other epithets formerly applied to us by Poolees, picked from the active ministry, laid aside, and like the last race of summer left blooming alone, if you bloom at all. Notwithstanding if a man has the money, grit, intellectual power and grace to overcome all this opposition I know of no more needy field than is California. But as sure as truth is truth, and I know what truth is, the man who comes to this State, and is wanting in any of these things, and preaches the gospel as taught by THE BAPTIST, and as largely by the ministry of the south, and above all things by the word of God, so surely is he almost certain to not survive his first pastorate.

I have the honor of receiving word from a brother minister that the best thing for me would be to leave the State as my work in the ministry in California was done by reason of what he termed my "over strictness in doctrine." And this from a formerly strict Landmarker, and one who professes to believe it right, yet but who says it cannot be practiced here.

I do not doubt but that my pastoral work is done here, and with others my mind and heart is turned toward the East (or the South) to be in the midst of those who are at least willing to hear the truth. And if any church desires to correspond with me on the subject I would be glad to hear from them.

At present I am working in the car shops in this city, and will probably remain at this while I stay in the State. I will send in a few days my own renewal along with some other subscribers of THE BAPTIST to assist in buying the new dress suit to be put on. And I sincerely hope that success may be had in all your efforts for I believe they are a good. May the blessing of God be with you in all you are called upon to endure for Christ and his cause. I have much more to I would like to say, but will not at present. You will see by the extended references to myself that this is not intended for publication. But if there are parts of it you desire to publish do as you please with it.

One thing more that I think needs saying just now, and I am done with this time. One of the evils of this coast is modern evangelists, both denominational and otherwise.

One Rev. Edward James of Missouri is reported as saying that he has preached all through the South, and that there is but little of the doctrinal strictness of Landmarkism to be found. He says it does not prevail to any considerable extent, and that where it does it simply is a disturbing integrating element, opposed to all spiritual and material progress, and is being rapidly discarded.

Now if I am at all posted this is a willful and misleading falsehood, and ought to be published. Truly yours in Christ, J. N. BURROUGHS, Sacramento, Cal., Jan. 9, 1888.

**REMARKS.**—We know the writer of the above to be an able, pious and devoted Baptist preacher. There are very few men his equal in California, qualified to fill any pulpit in the State.

He is of the best stock of South Carolina Baptists.

**But he is a Baptist.** He will preach, when he deems the occasion, and the cause require. Baptist principles, and defend them when assailed. He will insist upon satisfactory evidence of regeneration of heart before baptism, and that openly immoral ministers should be disciplined, and he will not hold union revival meetings.

If there is a church wanting just such a pastor we urge it to open a correspondence with Bro. Burroughs. He can give them the best of references, Rev. J. T. Prior and Dr. A. J. Frost, stated contributors of this paper.

"When we two parted, I felt that I had taken cold," said Thomas Takedine, "and next morning I was hoarse indeed. But a 25 cents bottle of Dr. Bull's Cough Syrup fixed me up."

Contentious women are slaves to headache; but twenty five cents spent for a bottle of Salvation Oil will restore harmony in the household.

**THIS AND THAT.**

Opportunities to do good are our talents.

Distress after eating, heartburn sick headache, and indigestion are cured by Hood's Sarsaparilla. It also creates a good appetite.

Evil often triumphs, but never conquers.

Not what we have, but what we enjoy constitutes our abundance.

Often Neuralgic pains arise from Liver and Kidney irritation. Strike at the cause by taking Dr. J. H. McLean's Liver and Kidney Balm.

When God sends one angel to afflict he sends many more to comfort.

A Christianity without misery is an unphilosophical as it is unscriptural.

**DIFFICULTY OF BREATHING** tightness of the chest or throat quickly relieved by a few doses of Dr. J. H. McLean's Tar Wine Lung Balm. 25 cents a bottle.

Not to enjoy life, but to employ life, ought to be our aim and inspiration.

The surest political appointment is disappointment.

**THAT DREAD TERROR OF** mo-here—suffocating croup, is speedily subdued by using Dr. J. H. McLean's Tar Wine Lung Balm. 25 cents a bottle.

"Yes," says Pat, "O've signed two pledges, wan to hie Honor, and one to the praste." "It's a foine man ye are," Pat, replied Bridget, "an' do ye'dank ye'll kepe thim?" "Bygones, O'll thry an' kepe one of them, aykhow."

Cowardice asks, "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" But Conscience asks, "Is it right?"

It belongs to the nature of the Bible that it was written for all men of every clime, and for the experience of each single human heart.

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

Williston, Fla., Sept. 7, 1888.

**Wm. A. T. Bullenberger & Co., Rochester, N. Y.**

Gents:—I have tried the bottle of Pills for Malaria sent me with the most wonderful results. One dose cured a case of two months' standing. Please send me one dozen by mail immediately with some advertising matter. Very truly yours, J. P. GREGG, Dealer in General Merchandise.

"Bring me quail on toast, waiter," "Sorry, sir, but we're out of quail." "That's strange." "Yes, sir; very sorry, sir, but since the war was made on the English sparrow, quail has been very scarce, sir."

I have received great benefit from Ely's Cream Balm for catarrh. I can not express the soothing I have endured the past year from Nasal catarrh.—C. L. Robbins, Caraway P. O., Randolph Co., N. C.

For several years I have had very bad Nasal catarrh. I tried Ely's Cream Balm and it has cured me. I can recommend it to all suffering from catarrh as being the best remedy.

**DAVID MCK SMITH, Middle Brook, Va.**

"Why, Pat, for heaven's sake what's the matter?" "Well, sorr, I swallowed a prater bug, an' although sorr, I tuck some parrot green widin solve mints after to kill the baste, 'till he's just raisin' th' mischief lusterd o' me."

**A GREAT BATTLE**

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

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, I deed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. When he entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one. "O, what lovely flowers. Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then forgetting that she wore a handsome velvet skirt and a costly jacket, and that her shapely hands were covered with well fitted gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheek, and she asked of his sister, "This little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said, "Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We're going to the park to see if it won't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice.

**A DAUGHTER WORTH HAVING.**

Two gentlemen friends who had been parted for years, met in a crowded city street. The one who lives in the city was on his way to meet a passenger engagement. A few expressions of delight, he said, "Well, I'm off. I'm sorry, but it can't be helped. I will look for you to-morrow at dinner. Remember, two o'clock sharp. I want you to see my wife and child."

"Only one child?" asked the other. "Only one," came the answer, tenderly; "a daughter. But she's a darling."

And then they parted; the stranger in the city getting into a street car bound for the park.

After a block or two, a group of five girls entered the car; they all evidently belonged to families of wealth; they conversed well. Each carried a very elaborately decorated lunch basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale faced girl of eleven, and a sick boy of four. These children wore shabby dresses, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain, "I suppose these ragamuffins are on an excursion, to?"

"I shouldn't want to leave home if I had to look like that. Would you?" This to another girl.

"No, I deed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child too? He glanced at the pale face and saw tears. He was angry.

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"I am glad you are going," the young girl replied, in a low voice.

mean for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the spring flowers all in bloom. But where is your lunch?" You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to for Freddie's sake. But, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where she lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortable. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper, "She said we could eat 'em all every one, when we get to the park. What made her so sweet and good to us?"

And the little girl whispered back, "It's cause she's beautiful as well as her clothes." The gentlemen heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed met again.

"This is my wife," the boat said proudly, introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting. "This is the dear girl whom I saw yesterday in the street-car. I don't wonder you called her a darling. She is a darling, and no mistake. God bless her." And then he told his friend what he had seen and heard in the horse-car.—*New York Evangelist.*

He that abides in Christ bringeth much fruit. The process of grace require time. Patient continuance in waiting is the condition of inheriting the largest promise of the Lord. In due season ye shall reap.

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Grace not improved will be impaired. Hasten then faith, love, and humility, but no stronger than many years ago? Then hasten to bed; and better be sick than idle.

Those that are not revived, and go in religious ways without a steadfast mind, tempt the tempter, and stand like a door half ajar, which invites a thief; but resolution shuts and bolts the door, resists the devil, and forces him to flee.

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THE TRINITY.

NO. 1.

MY DEAR BROTHERS—I thought to write you something for your valuation paper, and as I love to dwell on some fundamental doctrine of the New Testament, I thought it proper to write some lines on the doctrine of the Trinity.

There was a time in my history when I strenuously opposed this doctrine; but I was like Paul when he persecuted the church of God, I did it ignorantly.

While I was yet a carnal Jew I was instructed to repeat daily in my prayer the words recorded in Dent. vi. 4: "Hear, O Israel, the Lord our God is one Lord," and to make a deep and lasting impression upon the mind of him that utters it, he was commanded to close his eyes upon all earthly objects, while repeating this passage, which is done to imprint upon the heart, that the God whom the Jews worship, is an invisible God, and thus differs from all the gods of the heathens, whose gods could be both seen and handled by man.

I think it is unnecessary to tell that this procedure is calculated to make a lasting impression upon the mind, and does not a little toward creating a prejudice against the Christian religion.

But if we were to take into consideration the fact that the Christian religion does not hold forth a plurality of gods, but teaches that there is only one God, revealed to us in three distinct persons in the God head, then there would be no discord, nor clashing between the New and Old Testaments on this subject, especially as this passage favors the Christian idea of the Godhead, for the original would rather read: "Hear O Israel, Jehovah our God (Elohim) is one Jehovah."

Israel may not have understood it, and they may not understand it now, but there are many things besides this that they did not, nor do not understand in regard to the Messiah's mission on earth. If ignorance is to be the standard by which to judge the correctness of our interpretation of Scriptures, then according to the views of the Jews, Christ ought never have suffered and died, as none of them understood the prophecies of the Old Testament in regard to him, even the apostles themselves were by prejudice and Jewish bias for a long time in darkness on this subject.

But after all we have an explanation of the word Elohim by Rabbi Judah Hakkadosh, one of the most learned Jews, who says: "It had reference to God, his word, his wisdom—Three in Unity, one in Trinity."

We admit that without controversy great is the mystery of the doctrine of the Trinity, yet it is a doctrine of revelation, and can only be received by faith. This being true, is it not remarkable that some traces of it are even found among the heathens? Surely it must have been conveyed to them by tradition, and therefore, must have been a doctrine of the primeval religion.

Zoroaster, the reformer of the Persian religion, and the reputed founder of the Magian religion, is said to have taught that the first divine agent created all things by his wisdom and love, hence among the Persians we

find a triad, the names of which were Ormuzd, Mithra, and Ahriman. In the oracles ascribed to this philosopher we find the following declaration: "Where the eternal M had its simple self, and generates a duality." And again: "A triad of Deity shines forth throughout the whole world of which a Monad is the head."

Certainly this philosopher must have derived his knowledge from some remains of divine revelation, afforded to the patriarchs at the beginning.

Likewise the Hindus hold to a triad in the divine nature, which bear the names, Brahma, Veechnoo and Soova. Brahma, was considered as the Father Veechnoo as the Mediator, and Soova as the destroyer and regenerator. This triad they form with three faces, but one body, having six hands.

Plato and his followers held that there were three principles in the Divine nature, and named them, the Good, Mind, or Word, and the soul of the world.

One more and it must suffice. A medal now in the cabinet of the Emperor of Russia, was found near the river Kemptchak in Siberia of the following description. A human figure is found on one side, having one body and three heads. This person sits upon the cup of the Lotus. On the other side is the following inscription: "The bright and sacred image of the deity, conspicuous in three figures, gather the holy purpose of God from them: love him."

This is certainly remarkable for heathens to describe a triune God so correctly. But now let us come to revelation, and the question we ask; why does Jehovah use the plural form when speaking of the creation of man, if there is no plurality of persons in the Godhead? Gen. 1. 26: "Let us make man in our own image, after our likeness." Here while image and likeness being in the singular number expressive of the unity of the Divine essence, us and our are in the plural, expressing a plurality of persons. Like expressions are found in Gen. III 22, and xl. 7. These are certainly notable passages if the doctrine of a plurality of persons in the Godhead is not Scriptural.

Again we establish the doctrine by various passages, in which Jehovah is distinguished from Jehovah, as in Gen. xix 24, where it is said that Jehovah reined brimstone and fire from Jehovah out of heaven.

In Dan. ix. 17 the prophet sends his petition for mercy, saying: "Now therefore O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon the sanctuary that is desolate for the Lord's sake." Again the prophecy of Jer. xxiii. 5-6, where Jehovah promises to raise up a righteous branch to David whose name shall be called Jehovah our righteousness. Can any one wonder with these declarations before him that Paul says in Tim. III 16: "That God was manifest in the flesh."

Again Hosea tells us in chapter 1. 7, that Jehovah resolved to save his people by Jehovah their God: "I will have mercy upon the house of Judah, and will save them by Jehovah, their God." Here is expressly stated that the person speaking, who is styled

God in verse six, would save his people by the agency of another, called Jehovah their God.

Nor can we pass by the song of David, when he says Ps. xlv. 6-7: "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God thy God, hath anointed thee with the oil of gladness above thy fellows." On this passage we have divine authority for saying that the speaker was God the Father, and the person spoken to, God the Son, as no such language was ever used when speaking to a creature. Read Heb. I. 9, and you discover that almost the identical words are used there as in the psalm.

But as short pieces are read with more readiness than long articles, I will close this with this passage, and if found worthy of a place in your columns I will continue it in another article. LEWIS H. SALIN.

(CONCLUDED NEXT WEEK.)

BITS OF THINGS.

Prayer is the outlet of the student's sorrow, and the inlet of their supports and comforts.

Charles Kingsley has said: "If a tree is not growing, it is sure in the long run to be dying." And so are cursions. If they are not growing, they are dying; if they are not getting better they are getting worse.

The lark goes up singing towards heaven; but if she stops the motion of her wings, then straightway she falls. So it is with him who prays not. Prayer is the movement of the wings of the soul; it bears one heavenward, but without prayer we sink.

Practice to make God thy last thought at night when thou sleepest, and thy first thought when thou wakest, so shall thy fancy be sanctified in the night, and thy understanding be rectified in the day, so shall thy rest be peaceful and thy labors prosperous.

One hundred and eighty poor widows in Boston each received a silver half a dollar on Monday as a Christmas present from the fund left by the late William H. Knight, an old time Boston merchant, for that purpose.

Give me these links; first, a sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though he withhold for awhile, he loves to be asked; and fifth, believing that asking will obtain. Give me these links, and the chain will reach from earth to heaven, bringing heaven all down to me, or bearing me up into heaven.

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We may lose heaven by neutrality as well as by hostility; by wanting oil as well as by drinking poison. An unprofitable servant shall as much be punished as a prodigal son. Undone duty will undo our souls.

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Another colored preacher heard that some minister had been preaching in the neighborhood, advocating the doctrine of falling from grace. "Pshaw!" said the colored Baptist, "Da! isn't a sinner to Scripture tall. De Bible say de grace of God is a well of water springing up into everlasting life. Whoever heard of any fallin' out of a well?" De De Nah or any of his tangle fall out of de ark, or want to get out?

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Atheism is a disease of the soul. It is fore it becomes an error of the understanding.

VARIOUS ITEMS.

There are 130,000 Baptists in the two Virginias.

The Baptist Record claims that there are forty odd Baptists in the legislature of Mississippi.

In thirty years previous to 1881, California produced \$117,000,000 of gold, and now adds every year from eighteen to twenty-five million dollars.

Rev. Dr. J. A. Hackett, recently, pastor of the First church of San Antonio, Texas, has moved to this State, and taken a position on the Record as Junior editor.—Baptist Record.

The next time you are tempted to disparage a man with whom you are maintaining a friendly relation, ask yourself whether you are not about to do a mean thing, and forbear.

The wise preacher will here, as elsewhere, ponder the sentiment of L. Motte's sermon: "Quand je ne vois pas clair je me tais," which may be rendered "When I do not see clearly I hold my tongue."

Christians are "the Lord's" remembrancers. The Scriptures give them this title. (I. a. xlii. 6, margin of common, and text of Revised Version.) They are among men to bring him to mind—to keep him in mind. Both by life and lip should they bear witness for him.

No book that will not improve by repeated readings deserves to be read at all. All that mankind has done, thought, gained, or been, it is lying, as in magic preservation, in the pages of books. The true universality of these days is a collection of books. And a good religious paper is a library.

Rev. R. S. MacArthur, D. D., has been zed between six hundred and fifty and seven hundred who were previously Ped-baptists, into fellowship with Calvary Baptist church, during the seven years of his New York pastorate. He has twenty-five Armenians, and forty Chinamen in his Bible-school.

The Baltimore Baptist suggests the name of Rev. D. J. as Pollard of Virginia to succeed Bro. M. H. as president of the Southern Baptist Convention. Do not let a politician do this, combine and work up an influence for candidates before the meeting of the Convention? I would not encourage this in Baptists, Bro. Baltimore Baptist.

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MARRIED.

By Rev. W. H. Barksdale, February the ninth, W. F. Garner and Miss Alice-Lloyd, also on February the twelfth, Joseph Price and Miss Cora Lloyd by Rev. W. H. Barksdale, both in the vicinity of Glynnville, at the homes of their brides.

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Respectfully, A. SLOCUM, M. C., 181 Post St., New York.

A lady had a favorite text which she frequently repeated, and which was included in a collection she used for daily help: "Fear thou not for I am with thee; be not dismayed for I am thy God; I will strengthen thee; yea, I will uphold thee by the right hand of my righteousness." On the morning the day she died it was repeated by her bedside with the remark that it was the text for the day, when she looked up amid her pain and said: "Is that the text for to day?" And on being informed that it was, she replied: "Oh, then, I will just go home on that." A very good text for the Christian to go home on, indeed.

The true hero is the great, wise man of duty, to whose soul is armed by truth and supported by the smile of God, he who meets life's perils with a cautious but tranquil spirit, gathered strength by facing its storms, and dies, if he is called to die, as a Christian victor at the post of duty.

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Old are the night of life as night is the old age of the day. Still, it is full of magnificence; and for any it is more brilliant than the day.

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# Analyzing the Baking Powders.

"Royal," only, found free from lime, alum, and phosphatic acid, and absolutely pure.

Under the direction of the New York State Board of Health, eighty-four different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. CHANDLER, a member of the State Board and President of the New York City Board of Health, assisted by Prof. EDWARD G. LOVE, the well-known United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum or lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar was also analyzed and found to contain lime and other impurities, in some samples to the extent of 98 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal" (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers), are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and absolutely pure is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes, which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and it is used in no baking powder but the "Royal."

Prof. LOVE, who made the analyses of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal":

"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 phosphates or any injurious substances.

"E. G. LOVE, Ph.D."

A MAN OF A THOUSAND.  
A Consumptive Cured.

When death was hourly expected, all remedies have failed, and Dr. H. James was experimenting with the many kinds of "Curettas," he accidentally made a preparation which cured his only child of consumption. His child is now in this country, and enjoying the best of health. He has proved to the world that consumption can be positively and permanently cured. The Dr. now gives this recipe free, and will send you a receipt stamp to pay or return. This book will break up a fresh cold in twenty-four hours. Address: *Chas. W. & Co., 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

## PALE SICKLY LOOKING CHILDREN

One of the most important rules of the science of manners is an absolute silence in regard to yourself.

Educate man without religion, and you make them but clever devils.

### ORDINATION.

The church of Jackson, Tenn., Bro. G. T. Webb's pastor, met yesterday and ordained to the full work of the gospel ministry Bro. J. L. Burton.

The latter was born and educated in Georgia. He was intended for the Baptist ministry, but being sent to a Methodist school, joined them, until lately. He is now convinced that he made a grave mistake, and feels he must turn to the fold. He preached his ordination sermon, Bro. Webb examined the candidate, and the writer delivered the charge, and presented him the Baptist Discipline. After prayer and laying on of hands the candidate pronounced the benediction. Bro. Lane desires work. His experience and scholarship ought to qualify him for a good pastor.

Bro. J. L. Burton preached yesterday for the first church in the absence of Bro. Vass.

FRANK DE CURCY  
Jackson, Tenn., Feb. 13, 1888.

### A LITTLE BOY'S DECISION.

One day a small little boy entered a store. The merchant looked at him and asked: "Well, my little man, what will you have to-day?"

"Oh, please, sir, may I do a me work for you to-day? You see, sir, my mother hasn't any money but me; and this morning I saw her crying because she couldn't find five cents in her pocket book. She thinks the boy that took the ashes stole it—and I—havin'—had—any breakfast, sir."

Then his voice choked, and his blue eyes were filled with tears.

"I reckon I can help you to some breakfast, my little fellow," said the merchant, feeling in his vest pocket. "Here—will this quarter do?" The boy shook his head, saying: "Thank you, sir, but my mother wouldn't let me beg, or take money unless I did something for it."

"You are plucky little fellow, and I like you," said the merchant. "Let me see, I think you will do for a cash boy here. Go up to the clerk yonder and tell him your name, and where you live; and then run home and tell your mother you've got a place at four dollars a week; come back on Monday morning, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week's wages. Now go."

Tommy ran in to his mother crying "Mother! mother! I'm took! I've got a place at four dollars a week. There's the first dollar to get something to eat with. And don't you ever cry again, for I'm the man of the house now!" But the mother wept tears of joy over him, and then she knelt down and thanked God for giving her such a treasure of a boy.

Judge—"The sentence of the court is that the prisoner be confined in State prison for the remainder of his natural life." Prisoner—"But, your honor—" Judge—"Not another word, sir, or I'll give you four years more."

Be patient. Water may be carried in a sieve if you only wait till it freezes.

The faithful minister will be laying up his treasure in heaven and glory in enduring hardness as a good soldier.

### Three Peculiarities

Hood's Sarsaparilla, the great blood purifier and regulating medicine, is characterized by three peculiarities, namely:

- 1st: The combination of the various remedial agents used.
- 2d: The proportion in which the roots, herbs, barks, etc., are mixed.
- 3d: The process by which the active medicinal properties are secured.

The result is a medicine of unusual strength and curative power, which effects cures heretofore unequalled. These peculiarities belong exclusively to Hood's Sarsaparilla, and are

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Hood's Sarsaparilla is prepared with the greatest skill and care, by pharmacists of education and long experience. Hence it is a medicine worthy of entire confidence. If you suffer from scrofula, salt rheum, or any disease of the blood, dyspepsia, biliousness, sick headache, or kidney and liver complaints, catarrh or rheumatism, do not fail to try

### Hood's Sarsaparilla

"I recommend Hood's Sarsaparilla to all my friends as the best blood purifier on earth." WM. GAYZ, druggist, Hamilton, O. "Hood's Sarsaparilla has cured me of scrofulous humor, and done me worlds of good otherwise." C. A. ANGLIN, Arnold, Me. A book containing many additional statements of cures will be sent to all who desire.

### Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass. 100 Doses One Dollar.

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FROM PIMPLES TO SCROFULA

NO MAN CAN DO JUSTICE TO THE EXTENT IN which the Cuticura Remedies are held by the thousands upon thousands whose lives have been made happy by the cure of agonizing, humiliating itching, crabs and pimply diseases of the skin, scalp, and blood, with loss of hair. It cures every skin disease, and Cuticura Soap, an exquisite skin toilet, prepared from the same ingredients, cures the new blood purifier, or it acts as a positive cure, or it cures every skin and blood disease, from pimples to scrofula. Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; ready in 10. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

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# THE BAPTIST.

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

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

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MEMPHIS, TENN., MARCH 3, 1888.

New Series—Vol. I. No. 39

## OUR PULPIT.

### JUSTIFICATION BY FAITH.

REV. O. L. HAILEY, KNOXVILLE, TENN.  
Being justified freely by his grace, through the redemption that is in Christ Jesus. A man is justified by faith without the deeds of the law.—Rom. iii. 21, 28.

#### INTRODUCTORY.

Certainly every man will hail with delight and receive with pleasure the Scriptural answer to this question: "How can a man be just with God?" Another truth, I think we may safely assume at the beginning of this discussion, every man with an enlightened conscience feels that in his natural state he is not just before God; if indeed he ever feels so. Once more: Unless there is a reconciliation between man and God, man can never be at peace. These simple truths show that we have a most important question before us this morning.

Let us observe another simple truth. Since God has chosen to give us a revelation on the subject, the most natural, and therefore the most reasonable thing to do, in seeking an answer to this question, "How shall a man be just with God?" is to appeal to this revelation, and not to our unaided reason or philosophy. That men have not done so, is to be offered as the explanation of so many and so diverse answers to this question.

The natural heart says I can win my way to favor and acceptance by the merit of my performance, the sincerity of my desire, the penance of my search.

If we appeal to his word, we shall find that he has not left us in doubt or darkness, but has told us plainly that a man is

#### JUSTIFIED FREELY BY GRACE, BY FAITH.

He then tells us plainly how that is. "By him, all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii. 39.

"By the deeds of the law shall no flesh be justified in his sight." Rom. iii. 20.

"A man is not justified by the works of the law, but by the faith of Jesus Christ." Gal. ii. 16.

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rm. v. 1.

#### I. WHAT IS JUSTIFICATION?

At this point it is important that we distinguish terms. Let us not confound justification with sanctification, or redemption or holiness. These words are close neighbors in religious truth, but they are separate personalities. To say that a man is justified is not to pronounce him either sinless or guiltless, but to declare that he is regarded and treated as though he were both.

#### DEFINITION.

"Justification is the judicial act of God, by whose account of the meritorious work of Christ, imputed to a sinner and received by him through faith, God declares the sinner to be free from the demands of the law, and entitled to the rewards due to the obedience of Christ."—Boyer.

A man who had never violated the law could not be justified. He is just. Illustration: Man at the bar. If proved innocent he is just. If proved guilty and some one pays the fine, the judge releases him, thereby declaring, not just, but justified before the law, because the penalty is paid.

#### II. HOW IS JUSTIFICATION SECURED?

Straightway there arises in our mind a question. How shall I secure this justification? The text tells us in very plain terms. And lost any should fail to understand the limitations, the writer names the negation condition: "Not by works of the law."

The real reason is that no one can fulfill the requirements of the law. If one should be would stand just—not justified before God—and would owe God no thanks for his innocence or escape from punishment, and I think you and I understand man well enough to be sure he would never give God any thanks.

And I think we can from this point of view see the propriety of such a plan. "He hath included all under sin that he might include all under grace."

If man could accomplish his own justification, then the gift of Christ was not necessary. Therefore God was cruel to subject him to such suffering.

If man could accomplish a part of his justification, then a part of Christ's sufferings were unnecessary, and therefore God was unkind to require it, or even to allow it.

If man could accomplish his justification in part, then so far it would be his by right, and not by gift, and he would so far be under no obligation to love or obey God, and there would result discord between God and the justified. He would dispute the merit with Christ, and anarchy would be the result.

If some men partly justify themselves, and others were justified only through the merits of Christ, there would be two classes of the saved in heaven, and that would be a source of discord in heaven. Hence we both learn the reason and the propriety of man's justification being not by works.

Our text, as well as numerous other passages of Scripture, tells us that we are—

#### JUSTIFIED BY FAITH.

It now becomes important that we should understand faith; or at least that we understand how it secures us this desired result. He who undertakes to simplify faith is doing a needless task, perhaps, and yet it may be profitable to agree about it.

I think we can perceive this about faith. It includes belief and trust. I believe a person or fact, and I believe in a person or fact. These are different. I believe Christ; I believe in Christ. Do we not perceive a difference? Try again. I believe Christ; I believe in Christ; I believe in Christ, and trust him. Do you not feel a difference still? Once more. I believe Christ; I believe in Christ; I believe in Christ and trust him joyfully. Is there not another difference here? I think that is the faith spoken of in Scripture.

At Worcester a horseman spurs his foam-flecked horse into the street and proclaims "a battle at Lexington, and the Americans are victorious." But Patriot and Tory heard the report and both believed it; but in that was no political virtue. But the Patriot heard it and was glad; so glad that he took up arms and joined his countrymen; while the Tory heard it and was sorry; so sorry that he took up arms and joined the invaders. Wherein lay the political virtue or vice? In being glad or sorry. For that was what made them friends or foes to their country. So of hearing the

gospel. One hears that Christ is Savior and Lord and believes it, and is glad. Another hears it; he believes and is sorry, or at least is indifferent. He who believes and is glad has faith.

This is the vital and vitalizing faith that unites us with Christ, so that God according to his covenant accepts us in Christ's stead, and accepts Christ in our stead, and treats each as though he were the other, before the law. That is, Christ has met the demands of the law, and so I am treated as having met the demands of the law. I am in fact guilty, and so ought to suffer the penalty of the law. He did that on the cross. For he was made sin for us, he who knew no sin, that we might be made the righteousness of God in him. 2 Cor. v. 21.

Now there is no danger of pride or discord. All are saved alike, and Christ did it all. But because he and his Father are one there is no room for disagreement between them.

Observe two more words in our text before we pass on—grace and freely.

When God accepts us by grace, he accepts us without merit. When he justifies by faith he does it freely. That means, without price and without reservation.

#### III. CONCLUSIONS ABOUT THE JUSTIFIED.

1. This becomes the strongest motive to obedience. The man who saves himself may do as he pleases, but the man whom God saves from his sins will want to do God's will. Then he who has partly saved himself, may claim the privilege of doing in part as he pleases. If I am not mistaken, this is true in all creeds that claim any part of salvation by works. The language of such is not "Lord, what wilt thou have me to do?" but rather, "Lord, what am I obliged to do, or what is essential to salvation?"

He who is justified freely by grace through faith, stands saying: "Speak, Lord, thy servant heareth;" and having heard asks no further question.

2. It affords the strongest assurance of eternal safety. If God has freely justified me from my sins, and accepts me as entitled to the merits of Christ's obedience, nothing can ever separate us. I shall never be worse than a sinner, and God has saved me while a sinner. I shall then surely not fail of any good. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii. 32.

But the man who has wrought a part of his justification by works, will all the time be afraid, lest he should destroy that, or that he should fall just in it.

Hence, I think you will find that he who is afraid of falling from grace, is he who does not claim to be wholly justified by faith. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," that is, by faith. Rom. viii. 1. Allow me to say one more thing in conclusion. Since if a salvation is offered to men through the grace of Christ, all ought to joyfully accept it and become happy servants of God.

The following is part of a Bible reading on Justification by Faith, which was given on Wednesday night following the sermon on the same subject—