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The Great Church LIGHT.

BITS OF THINGS.

It is better to be nobly remembered than nobly born.

Speaking without thinking is shooting without aiming.

Afflictions are but the shadow of God's wings.

We count words as nothing; yet eternity depends upon them.

Evil does try to get others to do evil; they do not like to be alone.

Those who would be kept from harm should keep out of harm's way.

Every temptation is great or small according as the man is.

Every thought which piety throws into the world alters the world.

God will what God wills is the only science that gives us rest.

God fails not to sow blessings in the long furrows.

Humble love, and not proud science, keeps the door of heaven.

We are being taught never to be disappointed but to praise.

If you cannot be great, be willing to serve God in things that are small.

Only let us have faith in God, and we shall not lack the means of doing good.

Every man is in some sort a failure to himself. No one ever reaches the heights to which he aspires.

Advice is like snow: the softer it falls, the longer it dwells upon, and the deeper it sinks into the mind.

The realization of God's presence is the one sovereign remedy against temptation.

Nobody ever outgrows Scripture: the book widens and deepens with our years.

The three essentials to human happiness are, something to love, something to do and something to hope for.

He who saith there is no such thing as an honest man, you may be sure is himself a knave.

The more that empties your heart of other work, the more true may be that special work to give them.

The best advertisement of a workshop is a class work. The strongest attraction to Christianity is a well made Christian character.

Every faculty that we would cultivate for a reality, is, if we saw aright, and saw the whole, not only false, but every way less beautiful and excellent than that which we sacrificed to it.

A Catholic legend says that the devil gave a hermit the choice of his great vices, one of which was drunkenness. The hermit chose this as being the least sinful vice; came drunk and he committed the other two.

If parents knew more of Christ, and practiced more of his religion, there would not be so many little feet already starting on the wrong road, and all around us voices of riot and blasphemy would not come up with such ecstasy of infernal triumph.

If we do not want "to speak of him" let us beware of plausibly personating ourselves that it is because we do not want to speak about ourselves. Let us be honest, and own that the vessel does not overflow because it is not very full of faith and love.

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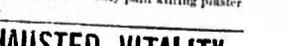
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THE BAPTIST.

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

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

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OUR PULPIT.

ADOPTION.

Sketches of a sermon preached by Rev. O. L. Halley in his pulpit Feb. 12, 1888, followed by a Bible lesson on the same subject as given on Wednesday night following.

"As many as received him, to them gave he power to become the sons [B. V. right to be children] of God, even to those that believe on his name." John i. 12.

"For ye are all the children of God by faith in Christ Jesus." Gal. iii. 26. "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." 1 John iii. 1. "And if children, then heirs, heirs of God and joint heirs with Jesus Christ." Rom. viii. 17.

HAVING briefly discussed Justification, it would be in order next to speak of Adoption. It is the next in logical order and is part of the blessings of grace that accrue to the believer. But I have a stronger reason for the present discussion.

Adoption is a part of the Christian's heritage, and I desire to call your attention to it, and to follow on to some kindred thoughts that keep this company.

It is most desirable for God's people to know assuredly that they are accepted of him. Then it is very desirable that they should understand how this glorious result is attained, and it becomes likewise important that our thoughts should be set to that key. Let me say at the beginning that emotion is no sufficient test of the truth. It is purely a doctrine of revelation. The assurance of experience can only come through experience. It is then simply confirmatory in its nature.

It is greatly desirable that God's people should be able to give a reason, and I may add a Scriptural reason, for the faith that is in them.

When that is clear to their own mind, the logical results will more accurately follow; for while the emotional testimony is quite reassuring, I have not found that it is a strong incentive to proper Christian activity. People who only enjoy religion when there is an ebullition of feeling, are not people noted for seal in good works. They are not safe guides in matters of faith, nor helpful companions in matters of Christian activity. They are the kind that think every body ought to be shouting happy at all times. They think Christianity is all gush and that you must love everything and everybody whether you can or not. They don't believe in paying a preacher, educating a preacher, or giving to the poor, unless they happen to live so near to them that it will be a disgrace to them personally not to do so. They don't believe in giving to missions, at least, when they are to be the givers.

Now I believe in the delightful emotions of Christianity. But I want them to be aroused by keen apprehension of God's truth, and therefore a realization of our own security in his presence. I rather like the genuine old-fashioned religious about; but I like for it to be like the elocutionist's voice, originate deep down in the breast and be moulded only in the throat. I don't set much store by the about that would collapse like a punctured toy balloon when you mention money. I want a man to pay his way, then he maying for pleasure.

WHAT IS ADOPTION?

Let us define, first, negatively, then, positively, that we may know both what it is not and what it is.

Negatively. 1. It is not the result of any natural relation either originally possessed or restored in justification.

2. It is not then a relation inherited from religious parents.

3. It is not any new image or likeness of God that comes through regeneration.

Positively. 1. It is that privilege or right given to those who are justified by faith, by which they are admitted into the family of God, adopted as his children, and made joint heirs with his own Son. John i. 12; Rom. viii. 17.

2. It is the realization of the truth, set forth in 2. Pet. i. 4, which declares that we are the partakers of the divine nature.

That does not mean, partakers of his uncommunicable attributes, as of Omnipotence, Omnipresence, Omniscience, Eternity, in the sense in which he is eternal; but it means what is given in the new birth, regeneration and sanctification, and holiness, glory, virtue, etc.

3. It is a relation in which Christ Jesus becomes to us wisdom from God, righteousness, and sanctification, and redemption. 1 Cor. i. 30.

HOW WE RECEIVE ADOPTION.

If the above statements are true, then we will all earnestly desire this great good, and there is a question that will arise in every earnest heart, How may I have this adoption?

To help us think, let us refer to what is familiar to us all, the adoption of one person by another, but let it be a boy by a man, in which he who was not his son is made his son. A man chooses a boy for reasons wholly his own, it may be for his excellences of character, or for the pity he has, or the love. For his own reasons alone he adopts him. The boy could never make himself the son of the man, but the man can; and when he is so made all the rights and privileges and honor and nobility of the family becomes his. Once the adoption is made, no power, either of son or father, can now unmake it. The father may discard him, but he would discard his son if he did. The son cannot undo the deed that made him a son. He may deny the father, but he is his father notwithstanding. So is adoption with God.

1. It is a gift of God, of his own pleasure.

2. It is by grace, through the merits of Christ.

3. It is through faith, because God has decreed it.

4. It is bestowed at the beginning of Christian life, but it is not fully realized till the resurrection.

SOME CONCLUSIONS FROM ADOPTION.

The great benefit that is to follow our understanding this question, is the influence it is to have upon our thinking, and so upon our life, for one's thoughts determines much of his faith, and one's faith determines both the manner and the character of his life.

1. It is an eternal sonship. This will appear from two considerations, either of which is conclusive.

a. It is bestowed by God the Father, of his own good pleasure, at the beginning of Christian life, when there is nothing in our character to influence it. Then it is of his own will, but God's will is unchangeable, therefore he will not choose

to cast away his own. Paul speaks of this in Rom. xi. 1, 2: "Hath God cast away his people? God forbid. God hath not cast away his people which he foreknew."

b. It will appear again also from the nature of the case. Once a son, always a son. Neither party can break the relation if he chooses. I will not say that God could not reject it, but he himself cannot cause that not to be which already is. If then one who is adopted is lost, one of God's children will be lost. If one spends eternity in hell, God will have a son within the power of the Devil, while he sits on the throne of his glory.

This would not be so hard to realize if we could rid ourselves of the notion that we are justified or adopted because of our merits.

2. We are God's heirs, and joint heirs with Jesus Christ his Son. Then Jesus must lose his inheritance when we lose ours. If that be true, how rich our inheritance. We are to share his riches, his glory, his presence of the Father, the glorified body and the excellency of his knowledge. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for he shall see him as he is."

There is another thought that follows, too. I cannot lose my inheritance. If a thing is given me, I cannot forfeit it. I may abuse it, but no power can make it to be not mine. A stronger man than me might wrest it from me, but if so, I am wronged thereby, for it is mine. I have a right to it. Will God let the Devil so outrage one of his children? Ten thousand times no. Sooner would his son bow himself to earth and to suffer again. But God foreseeing our weakness has not put our inheritance into our hand, but has kept it for us, as Peter wrote, (1 Pet. i. 8-5), "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Here both the heir and the inheritance are said to be kept, kept by the Father of his children.

3. God's dealings with us then is with his children, so all that befalls us must be viewed from that standpoint, our chastisement, our prosperity, death.

4. God always views us as his children, and our deeds are those of his children.

5. We belong to the family of God, then our lives should be those of God's children.

6. He who is able to accept Christ, by faith, as a personal Savior and Lord, may claim all that we have said and a hundred fold more. Let us then rejoice before him, and praise him for his mercy to the children of men.

BIBLE READINGS.

Adoption given of God 1 John iii. 1: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

God is the Father to his people. 2 Cor. vi. 17. 18: "I will receive you, and be a Father unto

you, and ye shall be my sons and daughters, saith the Lord Almighty."

Hence they are no longer strangers. Eph. ii. 13, 19: "But now in Christ Jesus, ye who some time were far off, are made nigh by the blood of Christ. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

Adoption is of God's good pleasure. Eph. i. 5, 11: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. In whom also we have obtained an inheritance being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

Adoption communicated and testified by the Spirit. Rom. viii. 14-16: "For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God." Gal. iv. 6: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father."

Its blessings not fully realized in this life. Rom. viii. 19, 23: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our bodies." 1 John iii. 2: "Beloved now are we the sons of God, and it doth not yet appear what we shall be."

But it calls for a pure and holy life. 2 Cor. vii. 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Phil. ii. 15: "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

The adopted are heirs of all things by virtue of it. Rom. viii. 17: "And if children, then heirs, heirs of God, and joint heirs with Jesus Christ." 1 Cor. iii. 21-23: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours and ye are Christ's, and Christ is God's." Gal. iv. 7: "Wherefore thou art no more a servant, but a son, and if a son then an heir of God through Christ." Titus iii. 7: "That being justified by his grace, we should be made heirs according to the hope of eternal life." Both the Son and his inheritance kept till the last day.

1 Pet. i. 3-7: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith, ready to be revealed in the last time."

But I said adoption was not inherited, nor was it something restored in justification. John i. 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John iii. 6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Rom. viii. 9: "That is, they which are the children of the flesh, these are not the children of God."

Adoption is by faith according to God's promise. Gal. iii. 5, 7: "Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham." (Read also Gal. iv. 21-31.)

Then adoption is of Christ by the Spirit, through faith. John i. 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Gal. iii. 26: "For ye are children of God by faith in Christ Jesus."

CONDITIONAL IMMORTALITY.

A REVIEW OF "The Unspeakable Gift," "The Life Everlasting," "Theological Trilemma," By Rev. J. H. Pottinger, D.D., "Life in Christ," By Rev. Edward White, A.M., President of the Congregational Union of England and Wales.

CHAPTER V.

STATEMENT 6. "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."

Comment. The author plainly denies the existence of the soul apart from the body. He regards the whole man as a living soul. While this is true of man as a creature, it is not true of man's subjective spiritual nature.

Webster defines soul as the spiritual, rational, and immortal part in man, that part which enables him to think, and which renders him a subject of moral government. Webster's fifth definition of soul is a human being, a person, a man. "God forbid that so many simple souls should perish by the sword."

Why should Mr. Pottinger ignore the primary meaning of the word soul, and accept a definition five degrees from the primary or literal, as the only definition of the word? If God does not bring a living soul and put it into this lifeless body nor make a living soul within his body as something distinct from it, then Adam had no soul, he became a living soul without having soul! The soul was not the man, but the man was the soul! If God did not create Adam's soul either within or without his body, he did not create it at all!

At one time Mr. P. identifies the soul and the whole man as one integer, at another time, he makes soul and body identical. He says, "God does not even make a living soul within his body as something distinct from it. If the soul is not something distinct from the body, it must be identical with it, for where there is no distinction there is no difference. But if soul and body are not distinct entities, what does the author mean by saying, 'the body, soul, and spirit, are all three essential to the existence of a man.'" (p. 170)

Again if God did not bring a living soul and put it into the lifeless body, or create a living soul within his body, as something distinct from it, what does the author mean by saying, (p. 165.) "The soul that was given him, embracing as it does the intellectual faculties, must have been rudimentary at first."

Here he distinguishes the soul and the body, after having declared that the soul is not something distinct from the body. Again he identifies soul and body by saying "it is the inbreathing of this vital breath that causes the lifeless body to become a living soul." In one place, Adam became a living soul, in another place his body became a living soul. At one time Adam was composed of body, soul and spirit, at another time there is no distinction between soul and body. Our author's anthropology is greatly confused. That we have not misrepresented him will appear from the following.

Statement 7. "The metaphysical sense in which this word soul is now used to describe a spiritual essence distinct from the body, is utterly unmarked."

Comment. Here the author positively denies the soul to be a spiritual essence distinct from the body.

If there is no distinction between soul and body, there is no difference, and if there is no difference, they are identical. The soul is the body, and the body is the soul! Matter with one set of properties is identical with soul having another and different set of properties!

But let us see if the soul as "a spiritual essence distinct from the body is utterly unknown to the Scriptures."

"And it came to pass as her soul was departing, (for she died) that she called his name Benoni, but his father called him Benjamin." Gen. xxxv. 18.

Two facts are plainly revealed in this passage. 1. The soul must be a spiritual essence distinct from the body, or it could not depart from the body. If soul means person here, then the person departed from itself, if it refers to body, soul and spirit, then body soul and spirit departed from itself, but if soul means a distinct spiritual essence how natural its departure from the body. 2. This departure is called not extinction but death. The very word departure implies continued existence. No one would speak of departing into non existence. Going into non-entity would be like going nowhere.

"O Lord, my God, I pray thee let this child's soul come into him again." 1 Kings xvii. 21. There must have been a spiritual essence distinct from the body, or it could not have gone out of the body at death, nor come into him again. The prophet could not have prayed let this child's body come into him again, nor let his body, soul and spirit come into him again, nor even let his person come into him again.

Our author may evade the force of this passage by saying, "let this child's life come into him again." But he admits that soul designates the principle of life or that which is life itself. (The Unspeakable Gift, pp. 110, 237.)

"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Ps. xvi. 10. If Christ's soul went to hades, and his body to the grave, the soul must have been "a spiritual essence distinct from the body." If soul means life and hades the grave as some Annihilationists maintain, then soul and body went into the grave and Christ was buried alive!

"And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28. Is there no spiritual essence distinct from the body in these words? To ask the question is to answer it.

"I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Rev. vi. 9. Here the spirits of martyrs are called souls [psukai] and hence must have been distinct from the body.

The author's assertion that this word soul as "a spiritual essence distinct from the body, is utterly unknown to the Scriptures" falls to the ground, for want of a single passage in its favor. The author himself virtually yields the point when he says: "We are not careful to affirm or to deny the individual entity of the soul as distinct from the body on the one hand, and the spirit on the other, for though we have studied this question patiently for years, we have never been able to arrive at any very positive and dogmatic conclusion in regard to it." (The Life Everlasting, p. 152.) A fact having made a very positive and dogmatic assertion that the soul is not a spiritual essence distinct from the body, he now says he does not know whether it is or not.

Contrast if you please this beastial anthropology with that of the holy Scriptures. There is every evidence that man was the highest and most God-like creature in the universe before the fall. "Let us make man in our image, after our likeness." What is meant by God's image? A per-

sonal, accountable, moral being, not only, but the highest kind of a moral being. If you would know the imperial dignity and grandeur of the first Adam, look upon the second Adam, who was the image of the invisible God, (Col. i. 15.) the brightness of his glory and express image of his person, or impress of his being. (Heb. i. 2.) "In him dwelt all the fullness of the Godhead bodily," (Col. ii. 9.) "He that hath seen me hath seen the Father." (John xiv. 9.)

Jesus Christ was thus the image of God. Adam was also made in the image of God; hence the first and second Adam were the only complete images of God this world has ever seen.

As Christ was born of the Spirit in Bethlehem, so Adam was born of the spirit in Eden. God breathed his own spiritual image into man.

What images of God the first and second Adam! The only two sinless human beings that ever walked the earth! Above angels, for angels are their servants. Above dominions, principalities and powers! What divine anthropology this!

Man is still made in God's image, defaced, but not effaced. The moral likeness is gone, the natural likeness, the personality, the self-consciousness, the self-determining power remain.

"Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." (Gen. ix. 6.)

"With the tongue bless we the Lord and Father, and with the tongue curse we men who are made after the likeness of God" (Jas. iii. 9.) Salvation is not eternal existence, but the restoration of the marred image. "Put off the old man with his deeds, and put on the new man, who is being renewed in knowledge and righteousness and holiness after the image of him who created him." (Eph. iv. 22-24; Col. iii. 9, 10.) "Whom he doth foreknow, he also doth foreordain to be conformed to the image of his Son, that he may be the first-born among many brethren." (Rom. viii. 29.)

What a vast difference in the creation of man and the brute! In the one case, "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and the beast of the earth after his kind, and it was so." (Gen. i. 24) In the other case, "God breathed into man's nostrils the breath of lives." (Gen. ii. 7.) "What does this inbreathing by the Creator signify, if not the communicating in some way augustly inscrutable of the Creator himself, even the eternal breath or spirit into man, Godhead into manhood, the divine afflation becoming, so to speak, a human sufflation; God's expiration, man's inspiration." (Creative Week, page 188)

How vastly superior this divinely human anthropology to that degrading symbolism of Mr. Pottinger and his school. How like God is the one, how like a brute is the other!

If "there is nothing extra-mundane in man's composition," there is nothing extra-mundane after his decomposition. Has not the author evidently made man a little higher than the animals, instead of a little lower, or a little while lower than the angels, in order that extinction of being might naturally follow?

So much for the author's anthropology.

(TO BE CONTINUED.)

UNITY IN DIVERSITY.

BY H. T. TAYLOR, SMITHLAND, KY.

NO. 1.

IF ANY, can read John xvii. 18-23, without being impressed that our Savior makes great account of Christian unity. He makes it the indispensable to the world's conversion. To ignore its importance is to declare our opposition to the Bible and to the religion it teaches. But many, whom it were unjust to represent as under-

valuing its importance, with too little consideration, and less sense of obligation to promote the needed unity, seek and profess to recognize it in a diversity and conflict of organizations, called churches. Such are quite aggressive in advocating their views both in the pulpit and through the press. Many sprightly things have been said by many of our most prominent and sprightly ecclesiastics, which are backed and supported by a popularity calculated to render their positions touch-me-nots. This deponent has no ambition to call to the front any of these learned advocates. But deeming their position heavy preventives to a much needed sense of responsibility on the part of Christians in general, he would wish as little provocation to resistance as possible, weigh these positions in the balances of truth. The nature of the work forbids its accomplishment in a few columns, and yet it is unpleasant to write denominational serials. Injustice to the writer and to the subject is often done because critics fail to see the whole series. In the serial to which the above remarks are introductory, I will,—

1. Develop the importance of unity among all Christians.

God is the author of sequence, both physical and moral. Every effect must have an adequate cause, and every cause produces its effect, simply because God has so decreed. Fire burns, poison kills, water quenches, food nourishes, according to divine laws. Neither ignorance nor recognition of those laws affects the sequence. True philosophy seeks to discover and make known the relation between cause and effect. This relation being known, we have but to employ the cause, and we infallibly secure the effect, or to discard the cause and avoid the effect. This relation is often hard to discover. Many die by the food they eat, because they know not its influence upon their health. Diseases often snare the constitution while unknown remedies are at hand. While many experiments are made, and many lives lost, and much treasure expended, ere the relation between cause and effect is discovered in natural sequences, the obscurity of the relation is far greater in moral and spiritual sequences. A knowledge of it in these is inconceivably more important than in physical phenomena. Ignorance brings the irremediable ruin of the deathless soul. Experiments give no intimation of the sequence till the subject of the experiment is beyond the possibility of reporting. Each experiment begins de novo, and utters its lessons beyond the hearing of mortals.

The Bible is the expounder of moral sequence. It alone teaches what causes we must employ in this life to be happy in eternity. Into these relations reason cannot penetrate. They are objects of simple belief. Impudent reason has much to say about the appropriateness and inappropriateness of moral phenomena as delineated in the Scriptures, but they are unaffected alike by the reprobation or the approbation of carnal reason. On the subject here and now to be treated, proud and vain reason has said too much, and with most disastrous consequences.

Perhaps no end is more ardently desired by the Christian mind than the world's conversion. To its attainment the sanctified energies of God's people are, and should be, devoted. What cause will secure the result? is a ponderous question that frights every Christian mind. For centuries failure has mocked the best efforts of Christendom. Earth's population of 1,700,000,000, scarcely numbers 75,000,000 that have heard the gospel even in a corrupted form. Light, energy and zeal are not wanting. Twelve obscure fishermen were commissioned eighteen centuries ago to evangelize the world when every human power was against them, and in less than one half century the gospel had been preached to every creature under the

whole sun." (Col. i. 23.) The Christians were then united, had only one church, one religion. God blessed the means of his own prescription made them eternal. His people tried to please him. Now there are only a few communities large enough to have two Christians for each seat, while it is doing a plodding business. I care not what sect one espouses, if only his heart is right. The heart that loves divisions among Christians is enmity against God. This is a withering sentence, but this serial will prove it true. God is displeased by our reckless devotion to schisms, and withhold from the means we use, the converting power. The Christian heart, agonized by its repeated failures to win souls for Christ, asks, why the failure? and as often as the faithful Bible, who never forgets her heavenly mission, peals forth the unheeded answer: "It is because Christians are divided." Insulting infidelity also gives her answer: "It is because the light is now too great for the triumph of the gospel." The Christian mind, revolting at the insult of infidelity, is staggered to give a better answer, without accepting the Bible's solution of the difficulty.

The regeneration of man is a divine work, done always according to the sovereign pleasure of God. He fixes and declares his appointed antecedent to its performance. He requires his people to use that antecedent, and promises to recognize its use by bestowing the great blessing—the world's conversion. That circumstance, or antecedent, is the unity of his people. (John xvii. 20, 26.) "I pray not for these alone, but for them also who shall believe on me through their word that they all may be one. . . that the world may believe that thou hast sent me." Now had Jesus said, "I make known to my people in all ages that their unity is of so much importance in my esteem, that under whatever circumstances they display it, I will reward it by converting the world; at least that portion in which they are one, but if they form schisms, it matters not what prayers, tears, pleadings, zeal they use, I will not reward them with such a blessing." It had only been to the same purport. This is no distortion of the passage. Read it for yourself.

I know none who deny the justice of this explanation. Yet they abound who declare the unity required compatible with an unlimited conflict of denominations, and teach us to seek and recognize it in the love which all Christians have for each other, though of diverse sects. The platform of "the world's evangelized alliance" voices the sentiments of millions. One of its planks is, "We will recognize the ministry, membership and ordinances" of all the sects that will unite with this society. Fraternal recognition of organic diversities is their name for the required unity. This is like the Arminian's preaching to convert God's character to carnal man's approval. Let me show by a short method that this friendly recognition is not the required unity. If it is, God is pledged to recognize it by converting the world. But he does not convert without the other. When we attempt to eliminate from the gospel the ordinances, those ordinances present an ugly appearance. They are as a casket containing nothing. The world hawks at them, because they influence us, to be a peculiar people, and their importance, symbolic grandeur and divine dignity are never vindicated by the spokesman of our religion. The laymen feel its influence in the necessity of adopting a wishy-washy course in their religion. I once became a pastor of a church where the Baptists had a college. The president sometime before had been disciplined for communing with the Campbellites. What he said to me about it illustrates the point.

(TO BE CONTINUED.)

THE POSITION OF REV. J. B. MOODY AT THE DUCK RIVER ASSOCIATION.

DEATH EDITORS:—Will you allow me a little space in *THE BAPTIST* to notice the position of Bro. Moody at the Duck River Association; and first a little history of the matter. The subject of Bro. Moody's sermon, was in substance, that the Scriptures answered clearly all questions of religious controversy. On many points named he presented unequivocal quotations. When he came to the communion question, he assumed that the Savior gave the supper to the church—his apostles; that not even the mother of Jesus, or any of the disciples were sent for or invited, because they were not members of the church. I remarked to Bro. D. S. McCullough, who does not believe in "inter communion among Baptists," if Bro. Moody can show from the testimony of Jesus that the twelve apostles who communed at the institution of the supper constituted a local church, and all the other disciples were not recognized as church members, he has us." Bro. McCullough is a shrewd brother, and asked me whether I would allow him to show this from legitimate inferences, or reasonable deductions. My answer was in the affirmative. This was last August, and some little time after Bro. Moody's answer appeared in *THE BAPTIST* of January twenty-first. He wrote me calling my attention to the matter, and requesting me to say through *THE BAPTIST* whether I was satisfied with the proof, and if not, to present my objections. He is correct in supposing that I do not want to believe and maintain error in the slightest degree, and while, as we might have expected from a polemic of Bro. Moody's ability, the reply is very ingenious, to my mind it is surprising. It is certainly something "new under the sun."

The whole matter rests upon one question: Was the twelve apostles a local gospel church? There seems to be insuperable objections to such a position. They were all preachers and all men! Was this true of the first church? for if a church, they were certainly the first church under the gospel dispensation. When did they become a church? They had been called to the apostleship three years before that time. They often, during the ministry of the Savior, mingled with other disciples, both male and female. Why did they alone constitute the church? Did the Master recognize them as a church, and if so, what does this mean? "I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Mat. xvi. 18. It seems evident that the building of the church and the giving of the keys were at the same time. Did Peter have the keys in that upper room when the supper was instituted? Did Peter begin foundation building before his spell of cursing and swearing? Surely not. He would have lost the keys on that dark night when Satan sifted him till he denied his Lord and Master. Read these verses: "Tarry ye at Jerusalem until ye be endued with power from on high." Luke xii. 20. "And when they were come in (from Mount Olivet,) they went up into an upper room where abode both Peter and James and John and Andrew, Phillip and Thomas, Bartholomew, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples and said, (the number of names together were one hundred and twenty)." Acts i. 13, 14, 15.

Here was a church without doubt. Bro. Moody says, "between the supper and pentecost one hundred and nine were added," doubtless including the seventy and twenty-nine others. Did they not exercise government in electing Matthias? Here the "women" and "brethren" are found. This seems like a local democratic Baptist church, and wholly unlike a church composed alone of presbyters. But when was there any church meeting to receive the "one hundred and nine"? Did Peter ever stand up before to do foundation work?

Before we can assume that the apostles constituted the first gospel church, we are bound to infer that sometime after the Savior uttered the language in the sixteenth chapter of Matthew and the institution of the supper, he "built" the apostles into a church, and gave to Peter the keys. And then, that sometime after the supper there was a meeting of the church and the one hundred and nine were added. If we can legitimately infer all this, we can infer anything we may choose, and Baptists may forever cease to say that positive ordinances demand positive proof.

REMARKS.—We think two, three, or a dozen preachers in a foreign land should constitute themselves into a church at once, though there be no women or private members. He "put in the church first apostles" settles that question. If they were all preachers, and no women, we can't help that. If the number one hundred and twenty indicates enrollment, why not the numbers twelve and eleven indicate the same? These could have associated with the other disciples without associating in church capacity or the Lord's supper. It is certain they did just this. Did the thousands of baptized disciples all belong to the church? Bro. Huff says not. During the ten days church meeting before pentecost the "twelve," no "eleven," was increased to one hundred and twenty, and on pentecost three thousand more were added. Christ instituted his church to act for him during his absence, and he, and not Peter, did the foundation work. The facts are plainly recorded. Jesus left his baptized mother and other disciples out, and instituted the supper with the "eleven," the number then enrolled. This is the testimony of Jesus concerning the restrictions of participants at his table. This is more than legitimate inference, Bro. Huff.

Wm. Huff.

SALVATION.

SALVATION fully and forever satisfies the soul of man. "Whosoever drinketh of the water that I shall give him shall never thirst." John iv. 14. Nothing else can hush its cries nor stop its outward reaching. That soul which is not of the material craves companionship with the spiritual. Coming down from God in this world it finds itself on a barren island in the midst of a universe of soul possibilities. It is restive in the limits of a human life, yes, even in the limits of time. It dares to sweep on beyond years, centuries and ages. How like its father, God! But in its first gropings, without consciousness of its own powers, it writhes in bonds and chafes in contemplation of surrounding barriers. Looking down it sees in earthy setting a shining sun, wealth. To the securing of this all its energies are bent. The treasure is won. But to its amazement its bonds are stronger than ever and the surrounding barriers have become more formidable. The unrest is twofold more galling. It glares about in feverish excitement. What gold can buy is so often corrupting. Instead of the treasure purchasing peace of mind and contentment of soul, it has purchased a fellow's cell, a debauched life, a suicide's grave and a sinner's hell. All appears promiseless as a phantom. But its ear is caught by the applause of men. The ear is inclined as the applause grows louder and continues longer. Up and down the earth it runs, only pausing to dwell rapturously

on each new outburst of praise. It dreams that this will ere long give complete rest. But when its energies have been exhausted it awakes to the solemn consciousness that the world's renown must perish as men's lips are closed in death.

Then it turns to knowledge. From the tangible it reasons to the intangible. From the seen it reasons to the unseen. From the known it reasons to the unknown. But it is unable to conceive of the intangible that is not measured by the tangible. For, seeking satisfaction in knowledge, the soul dare not grasp mentally more of the intangible than it knows of the tangible. Nor does it dare to recognize more of the unseen than it has in its pattern, the seen. So with the unknown, having little or no idea which is known the soul ventures but little on the unknown. Yet it is unsatisfactory to assume that the intangible is no more than the tangible, and that the unseen is limited as the seen, and that the unknown is no higher, purer, nor more enduring than the known.

While the soul is, thus in darkness and unrest that promises to be endless and to thicken as the ages roll on, and to be more torturing when ages fade into eternity from which they came, God offers salvation through Jesus Christ. It calls to a higher plane of activity than any upon which reason has ever stood and wrought its wondrous deeds. It calls to a wider field than any from which knowledge has ever been gathered. It points to deeper laid foundations than any upon which the wisdom of this world has ever builded.

God speaks from the regions beyond: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To the believer is promised everlasting life. If life be everlasting is not the knowledge of that life also everlasting? Are not all the conceptions and relations of that life everlasting? Is not every demand of the soul met in that life? The soul gets it by faith in Jesus Christ. It endures here in the promise of a higher and purer revelation beyond. This endurance in the promise is the salvation here. The realization of the promise is the salvation beyond the grave.

ENOCH WINDELS.

CELEBRATION OF THE PUBLICATION OF MR. SPURGEON'S TWO THOUSANDTH SERMON.

Mr. Spurgeon presided at a meeting held at his tabernacle on Monday, January 9th, in celebration of this event. In reference to his present position he said, "that he did not see his way; that his desire was to follow where God shall lead." He said also, "Things have been going on, and are going on still, to a horrible pass. The people of God have, in many places, been starved for want of gospel meat, and sinners have come to deride the ministry, because they see it always pandering to the age. How shall they think much of that gospel which has become the very slave of thoughts of unbelief? God helping me, my friends, I shall go no further than God's word, either in laxity or strictness; putting my feet down in the footsteps of Jesus Christ, as he shall help me."

WILLIAM NORTON.

The *North American Review* says that "prohibition is a certainty in this country, and that within a few years. Every civilized nation on earth is looking for some cure for the greatest evil that afflicts the earth. The fact that all countries are trying to regulate it (the whiskey traffic) is an admission that it is an evil, and the centuries have demonstrated that there is no sense whatever in trying to regulate an evil. Evils are to be killed, not regulated. The question of to-day is whether the individual man shall have the right, by means of poison, to demoralize mankind for profit. It is a question to which every workman, every employer, every father and mother in the country has a direct answer."

FAMILY READING.

MINISTERING.

What though your feet are often over-wearied,
On ceaseless errands sent;
And tired shoulders ache and ache so sorely
Neath heavy burdens bent?
Be patient! feel the ones whom you are serving
Be soon beyond your care;
Lest little wayward feet which you are quilting
Slip past you unaware.

Ah! then do joy would seem so dear and blessed,
As spending months and years
In ceaseless so vice for the vanished darlings
So vainly mourned with tears.
But while you have your dear ones still around you
Do not regret your care;
Far easier aching feet and arms and shoulders,
Than aching hearts to bear.

And still beyond your household duties reaching
Stretch forth a helping hand;
So many stand in need of loving comfort
All over this wide land.
Perchance some soul you aid to-day to-morrow
May with the angels sing;
Some one may go straight from your earthly table
To banquet with the King.

MAMIE'S LESSON.

BY MINNIE E. KENNEY.

"OH, DEAR!" Mamie uttered an exclamation of dismay, as she stood on the lower step of the broad stairway and looked up at the old-fashioned clock which was ticking solemnly away on the landing, just as it had ticked every day of Mamie's short life. Ten minutes of nine, and in just ten minutes more the clock would strike and mamma would call: "It is time for your half-hour's practice Mamie."

And she did so want to finish the new dress she was making for Arabella. Of course, it could be finished afterward, but she wanted to complete it now and put it on, so that her waxen ladyship would be all ready for her to take out for a walk. If only that persistent old clock would stop for a few minutes! but no, it ticked steadily on, and while Mamie stood on the stairs it gained a minute, so now she had only nine minutes left. Grandpa had just been winding the clock, and with a carelessness that was very unusual, he had forgotten to lock the door of the tall case. Mamie's quick eyes spied that it was a little ajar, and perhaps it was this that made a sudden temptation flash in to her mind.

Why not push the hand backward and gain time to finish Arabella's dress? It would not really be much harm; for she would have to practice her half-hour just the same, argued the tempter, and though Mamie knew better than to believe it was no harm to deceive, she was only too willing to yield.

She ran to the hat-rack and got grandpa's umbrella, and going upstairs, listened, fearful for a moment lest some one should come along the hall and see what she was doing, then, opening the door of the clock, she reached up, and with the handle of the umbrella pushed the large hand of the clock back twenty minutes.

With a beating heart she hastily closed the door and returned the umbrella to its place. Then she went back to her doll's dress.

Somehow all the pleasure had vanished from her task, and when she found that she had sowed the sleeves in wrong side up, she put away her little work-box without trying to repair the mischief.

The stolen twenty minutes seemed the longest that Mamie had ever known, and it was a relief to her when at last the nine strokes sounded. She went to the piano without being reminded, and practiced scales and exercises with unusual care, trying by exceptional diligence to make up for wrong-doing.

Before the half-hour had elapsed mamma came in with a smile of approval.

"You have practiced very faithfully this morning, Mamie, and now I have a pleasant surprise for you. Uncle Herbert sent me word that he will be on the train that stops at the station here at quarter past nine, and he wants to take you home to spend to-day with Aunt Bessie, then he will put you on the evening train and papa will meet you. Won't that be nice? Now, you have plenty of time to get dressed and walk quietly over to the station before, train time, and I will excuse you from the practicing the other ten minutes."

All Mamie's troublesome thoughts vanished at the prospect of this unexpected pleasure, and her face was as bright as a June morning while she prepared for the little trip. Suddenly the shrill whistle of the approaching train made her look up in dismay.

"Oh, I shall be late!" she cried. "Mamma, isn't that the train whistling now?"

"It sounds like it, but it must be a 'special;' for it is just twenty minutes yet before the train is due. I just looked at the clock," answered mamma.

Twenty minutes! Mamie suddenly remembered how she had stolen that twenty minutes by pushing back the hand of the clock, and as she realized that she had indeed missed the train and her anticipated pleasure, she threw herself on the floor in a passion of tears.

Her wrong-doing had brought its own punishment, and it had been a hard one, for Mamie counted a visit to Aunt Bessie among her greatest pleasures.

With her tear-stained face hidden on mamma's shoulder, she confessed the truth, and no word of reproach was needed to add to her sorrow.

The little girl had learned a lesson that every one has to learn, sooner or later—that sin brings its own punishment, though it may not always come as swiftly as it did to Mamie on that bright summer morning.—*Sunday-School Times.*

OLD DINAH.

BY WESTON.

"WHY, Bessie! what is it my darling?" and mother put her arms lovingly about the little girl whose cheeks were wet with tears.

At this Bessie threw her arms round her mother's neck, and for a little while could not speak. When she did she said earnestly:—

"I don't mind so very, very much, but then it is hard to say good-bye to dear old Dinah."

"And why must you say good-bye to her?" asked mamma, who noticed now that the old black doll, who had been nurse to all the others, was by her side.

"Oh! you don't know, do you?" said the little girl. "Well, you see, I have been thinking of what I heard you say the other day about making sacrifices ourselves, after all Christ did for us. I never made any, you know, and I was afraid God might think I did not love him enough, so I began to wonder what I could do, and then I thought of Dinah."

"And what are you going to do with Dinah?"

"I'm going to give her to little Sadie Black. You know, mamma, God has not given her as much as he has me, for he took her dear mother away when she was very small, and her papa is away all day, and she is very lonely sometimes, because she is sick a good deal. The day she came here to play she learned to love Dinah so much she did not care for any of the others. Now, you know, mamma, I would rather give all my other dolls and keep Dinah, but I know that Sadie would rather have Dinah, so I am going to give her up. She is not so beautiful as any of the others, but I

think God will understand why I give her—don't you?"

"Yes, my darling." "And he won't think it was because I didn't want to do it that I cried, as was only that I loved her so dearly that I could not let her go at first without crying."

"God judges us by our motives, little one, and he knows all our secret thoughts. He knows all you feel now about giving up old Dinah, and he loves you for it."

"Then, mamma, I think I had better go at once because Mary said yesterday that Sadie was sick again, and it might be a little comfort to her to have Dinah."

And so Bessie was made ready by mamma, and allowed to go all by herself with Dinah. She went off very bravely, but mamma waited anxiously for her return, fearing she would feel badly to come home and leave Dinah behind, but to her surprise, Bessie flew into her arms crying excitedly, "O mamma, mamma, I'm so glad I did it! Oh, you don't know!" And then she kissed her mother over and over again before she continued. "You see, Sadie is very sick, and the doctor was there, and— I can't tell you all now, mamma, but the doctor said I had done her more good than he had, and he said I might come again this afternoon and stay an hour, and then he asked me what made me think about it, and I said it was you, and I told him what you said the other day and he gave such a funny little grin that I did not like him much or a minute, but when he said he wished there were some more mammas like mine, I liked him again. And, mamma, it don't seem now as if I had made any sacrifice at all, for it really was so easy. You see, some day I may have another colored nurse. Of course, she would never, never be like Dinah—she couldn't be, but then I would not have Dinah back now for anything. You see Sadie needed her more than I did, and I had no right to keep her. I am so glad you said what you did the other day, for I would never have thought of giving Dinah up. Mamma what do girls do who don't have any mothers to talk to over as you do to me?"

"I am afraid that a good many who do have them don't profit by what they hear, as my little girl has done this time."

"I don't see how they can help it, mamma, and I only wish I could tell them how happy it would make them."—*Sunday-School Times.*

KEEP AWAY.

THE proprietor of a "high-toned" drinking-saloon in New York signed the pledge and closed his dram shop. On learning that a company of lads had organized themselves into a temperance society he went to them and gave them some of his experience as a rum-seller. "I sold liquor," said he, "eleven years—long enough for me to see the beginning and the end of its effects. I have seen a man take his first glass in my place, and afterward find the grave of a suicide. I have seen man after man, wealthy and educated, come into my saloon, who cannot now buy his dinner. I recall twenty customers, worth from one to five thousand dollars, who are now without money, place or friends." He warned boys about entering saloons on any pretext. He said that he had seen a young fellow, a member of a temperance society, come in with a friend, and wait while he drank. "No, no," he would say, when asked to drink, "I never touch it. Thanks, all the same." Presently, rather than seem churlish he would take a glass of cider or harmless lemonade. "The lemonade was nothing," said the rum-seller, "but I know how it would end. The only safety, boys, for any one, no matter how strong his resolution, is outside the door of the saloon."—*Exchange.*

THE BAPTIST

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A NEW YEAR'S GIFT.

WE CANNOT dislodge the thought from our mind that our readers deserve to treat themselves to a new dress for their paper

THE MOODY MEETINGS IN LOUISVILLE.

WE HAVE anxiously awaited the coming of the Recorder. It came to us in the form of an epistle. 'How so much good minus so much harm equals what?'

Now let us get the sum of the good and the sum of the harm and substitute them for the unknown quantities.

First, spending twelve thousand five hundred dollars for a thirty days' meeting. Now suppose one-fifth of this amount had been spent for the six days' meeting we had at White Mills, near Louisville

So one element of the good in x is twelve thousand five hundred dollars for a compromise of the truth!

This is the one defect in Mr. Moody's preaching. He is silent on subjects concerning which the Bible is not silent. This inevitably makes the impression that he regards those matters as of little or no importance

Now all who assisted in getting up that money know that Mr. Moody would do just that thing, and the Recorder confesses it an evil, and says 'the course cannot be successfully defended.'

But three hundred joined Baptist churches, and obeyed the Lord's first great command. We venture to say that the Baptist part of that money spent on Baptist evangelists, with the co-operation of all the Baptist ministers in Louisville for thirty days, would have resulted in more than three hundred additions to Baptist churches

But not only is this spirit of disobedience fostered in the so-called converts, but the Baptist masses, with the multitude of people, are so imbued with it that we think any effort in the future to teach and insist on these doctrines will excite intolerance and proscription

execution. Would a Baptist of religious convictions be tolerated in the city of Louisville even now? A brother as widely and favorably known as any of the old Kentucky preachers writes us that liberalism has swallowed the Baptists of Kentucky as one gulp

Other minus quantities both profuse and colossal, are observable, but we can't take them all in. Eternity alone will reveal them. Notice this one as a result of such meetings: 'Of course, no preacher who is fit for his calling would enter an inquiry meeting with a spirit of controversy.'

The third item of good is diminished in the Recorder's estimate thus, 'He fails, however, to explain what is involved in obedience.' This is a great minus quantity of harm and we will represent it by a well developed d.

The fourth item of plus good is Mr. Moody's power to dispose of cranks. We suppose by cranks is meant those who in any way or any thing differ from Mr. Moody. The Recorder rejoices that 'so many of our preachers from this and other States attended the meeting.'

In the fifth item we find the three hundred who had joined Baptist churches qualified thus: 'Some of these no doubt would have joined without the meeting, for our churches are constantly receiving accessions.'

But now we come to the Recorder's confessed minus quantities. One we have considered and called it a. The second is thus stated by the Recorder: 'The silence of Mr. Moody imposes a like silence upon the preachers in the inquiry meeting.'

ter of Jesus Christ, and here is an obstacle put in the way of his faithfulness. To say that this would do harm, is the same as saying that God made a mistake in putting certain things in his word, and we are wiser than he, and so we will suppress them.

The next minus quantity is this, in substance. Many of the converts are disgusted with the conflicting teaching of the preachers, and are led to believe that the preachers are more anxious to get members than to save souls.

We might lump or dump a lot here that we can't do justice to for want of space. Evangelical denominations, evangelical churches, evangelical preachers, which include of course evangelical ordinations and evangelical baptisms, evangelical errors, evangelical heresies, evangelical divisions, evangelical schisms, etc., to be soon followed no doubt by evangelical sinners and evangelical devils.

Now we have x - (y plus a plus b plus c plus d plus e plus f plus g plus h plus i plus etc.) = Thanksgiving. But if the minus parenthesis should be greater than x, then the thanksgiving would be minus and this the result of the great Moody meeting at the tabernacle!

Between a failure from inability to utter all the counsel, and a refusal to utter any of it, there is a dangerous gulf that can be bridged only by 'the exceeding riches of his grace.'

The Board of the Arkansas Convention has two promising young ministers at Jackson, the Breth. Bartons from Jonesboro, Ark., who are in debt, and must leave unless aided. Every dollar sent us from Arkansas shall be applied on their board until the first of June.

quires that we should preach a full gospel, and when opportunity requires to rebuke all such men as Mr. Moody for not going fully to the work, and for shunning to declare the whole counsel of God.

DEAR BRO. GRAVES:—You will please answer two questions for my benefit, and the benefit of our Crino Theological Society? 1. Is baptism valid, administered by an unregenerated minister, if he be one in whom the candidate and people or church has confidence at the time of administration?

It has been settled by a decision of the Supreme Court that the official acts of an United States officer are legal, valid, whatever may be the personal character of that officer, or whatever the defects in his qualifications for that office.

Bro. J. S. Kirby of Martin, Tenn., responds to our circular letter sent to special friends in these words and by these deeds: 'I do not wish to anticipate or advance my next year's subscription to THE BAPTIST, as I hope to be able, the Lord willing, to renew it when the time comes; and I do not wish to voluntarily bring our paper in debt to me.'

Send \$1 25 to Baptist Book House and get the Throgmorton-Potter Debate on Who are the Primitive Baptists, and you can earn just what the Hardshells claim, and see their argument to sustain such a claim.

Notice the ministers fund this week and see how nicely we are getting along in supporting four young ministers this year at Jackson, Tenn. All their board bills from September are paid up to March the first, thank God, and our friends, and ought we not to take courage? Only \$150 more needed to reach the first of June, when the college year closes.

The Arkansas Baptist gives us a very public curtain lecture about ugly talk with Campbellites. If the genial senior editor of that paper will agree to give a few lectures or lessons on urbanity, suavity in mode, etc., we would like to arrange, for convenience sake, about two scholars for a thorough course of private instruction.

The baptism of Jesus proves it is not the object of the sacred ordinance to make men children of God. Jesus was as much the Son of God before his baptism as he was afterward. He was baptized because he was the son of God, and not to make him the son of God.

THE FIRST LOUD CALL.

Bro. J. T. Taylor, Monroe, Oregon, calls loudly for Bro. Murphy's articles in book form, says he will take twenty dollars worth to sell and give away. He thinks it the greatest work of Dr. Murphy's life.

We are in receipt of a letter from England, a defense of prayers for the dead, whether from a member of the Baptist Union, or a priest of the Episcopal church, we wot not. This plea is, of course, based on the assured fact of a probation, which through the post mortem preaching and meetings of Dr. White is overpreaching England, and which is fast taking root in America through the teachings of Andover Theological Seminary.

'Debator Moody, who has been immortalized by Bros. Briney and Harding, with the aid perhaps of others who have debated with him, is now a partner with the equally notorious J. R. Graves in editing and publishing THE BAPTIST. Mr. Moody sometimes grows eloquent, and it may be treated with a specimen of his writing when he mounts his high horse.'

We only wish here and now, to condemn the above personal references, and all others we have ever received from that sheet, as a specimen of Campbellian lowfalutin.

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WHO ARE THE PRIMITIVE BAPTISTS? Send to the Baptist Book House and get the Throgmorton-Potter Debate, and you can decide just what the Hardshells claim, and see their argument for such a claim.

QUESTIONS AND ANSWERS.

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

An ex-elder, whose church is in almost hopeless confusion, wishes our answers to the following questions:—

Question 767. The church for years has held monthly conference, adjourning from one session to a certain day for the next conference. The church is without a pastor, but holds three ordained ministers as members. Is it orderly and Scriptural for one of these ministers to begin a meeting unrequested by the church between the church conferences, and, without moderator or clerk, receive persons into church fellowship upon letters of commendation, and some only promising letters in the future.

It is not orderly or Scriptural. Only a church in regular order can receive members into her fellowship.

Question 768. Can there be any act adopted by the church in regular conference that will recognize the above proceedings as Scriptural if not eub already? Let the church proceed with those persons as though nothing had transpired.

It is not for the reason above given.

Question 769. Is it orderly and Scriptural for a minister, under the same circumstances, to approve applicants for membership unto baptism, and, without further authority, immerse them?

It is not for the reason above given.

Question 770. P joins a Baptist church at A, and is ordained by said church to preach. He and his wife afterward separate, and he falls to give the church satisfaction y reasons for so doing, and she excommunicates him. He marries another woman lives a wayward life for several years, joins a Methodist society, preaches for them two or three years, and then goes to a Baptist church at B and makes application for membership. The church at B receives him into full fellowship on the ground of his having once belonged to a church at A; and, after receiving satisfactory proof that the church at A had once ordained him, though he had no ordentals then, the church at B again admits him to the full work of the ministry. Did she act right?

The church at A can only, in justice to her sister churches in Arkansas and elsewhere, make these facts known, that they may give this Eld. P a very wide berth. And the churches of Arkansas and elsewhere should adopt, at their next conference meetings, church communion, to guard their tables against this and other characters of like sort.

If the church at A is in the same Association with the church at B she should ask that body if the church at B is an orderly or disorderly body.

Question 771. A brother came to the church and, at the proper time while the church was engaged in business, he arose to his feet and requested the church to exclude him, and, being requested to give his reasons, he said he could give them if they were required, but that he had rather the church would exclude him without knowing them, but that he would give them rather than be dishonorably excluded; viz., some of the brethren of the church had mistreated him, and he could not fellowship them. What would be the proper course to take with this brother?

The moderator should inquire if he had taken the steps laid down by Christ in Matt. xviii. touching personal offenses. If he answered no his charge should be decided as out of order, and he should be required to obey Christ's command, and if he refused he should be excluded for the violation of Christ's command.

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

Don't forget that we want the livest man or woman in each church to act as our agent. Let some kind friend send us the name or name, 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 at once, giving the post-office address and the church of the one commended.

A LEGACY.

Friend of my many years, When the great angelic fall at last on me, Let me not leave to pals and sudden thee A memory of tears.

But pleasant thoughts alone Of one who was thy friendship's honored guest, And drank the wine of consolation pressed From sorrows of thine own,

I leave with thee a sense Of hands upheld and trials, The unselfish joy which is to helpfulness Its own great recompense,

The knowledge that from thine As from the garments of the Master stole Calmness and strength, the virtue which makes whole, And heals without a sign.

Yes, more, the assurance strong That love, which fills of perfect utterance here, Lives on to fill the heavenly atmosphere With its immortal song.

BRO. M. ON ELECTION.

IN THE BAPTIST of February twenty-fifth Bro. M., after saying many good things and submitting many strong Scriptural proofs on this subject, says: "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 if ever God's people were not elected he changed when he elected them. They have been his elect ever since he changed. But he never changes. (Mal. iii. 6.) Therefore election is as old as eternity, not, as that Hardshell preacher said, "from before eternity." Bro. M. quotes John xvii. 24, in which the Savior says to his Father, "Thou lovedst me before the foundation of the world." Surely the Father loved him coeval with eternity. This shows what "before the foundation of the world" means. In the previous verse he says of his disciples, "Thou lovedst them as thou lovedst me;" that is, as long as he loved him.

Bro. Pettit must not make the Scriptures mean more than intended. Election, creation, effectual call, etc., are God's acts. It will not do to say that God performed all his acts from eternity. It will not do to say that if ever the world was not created God changed when he created it, and the world has been created since God changed. Nor will it do to talk that way about election. The expression "thou lovedst them as thou lovedst me" refers to manner or degree rather than length of time, so we think. Before the times of ages, or before the foundation of a world, is far enough back, Bro. P. Don't be so Hardshellish. The record does not say the names were written in the book of life pro (before) but apo (from) the foundation of the world. Nor does this imply that God changes in the sense of Mal. iii. 6. Let us believe all that is written, and be not wise above that that is written.

THE CONVERTED JEW.

THIS is a well bound book of two hundred and ninety-seven pages, written by Bro. L. H. Salin of Ep. Owen county, Ky. He discusses, in his own inimitable style, Christian experience, illustrated in his own case of conversion from Judaism. This chapter is of thrilling interest. He also gives his views of Christ's kingdom, the new birth, the distinction between sacrifice and atonement, Scriptural communion. Also an appendix, containing replies to Rabbi Wise's three lectures on the origin of Christianity. Send one dollar to us or to him, and you will be delighted with your purchase.

A GOOD OFFER.

Any one sending us fifty cents for that excellent book of Judson Taylor's, Bible Readings, or Christ in the Old Testament, shall have that other inimitable work of his, Evils of Modern Liberalism, sent free of charge, both in one wrapper for one price, provided the order is received during the month of March.

We commence this week a new serial by Rev. B. T. Taylor, author of Infidel's Confession, one of the strongest works ever written against Infid-

elity. It bears the same relation to infidelity that Theodosius Barnard does to Pedobaptism. The present serial is entitled Unity in Diversity. It is eminently practical, and we think no one who will read a chapter or two will fail to read the entire series, and be profited by it. Many of these chapters have appeared in print, but the author presents them here, at our special request, revised and corrected. The tendency of Baptists in this country, as in England, is to ignore all denominational lines, and to affiliate on an equality with all sects and shades of beliefs, and thus by acts, which speak louder than words, endorse and commend them to the world as true churches of Christ and their doctrines and practices as truly Scriptural. To aid in correcting this tendency is the aim of this series.

EDITORIAL VARIETIES.

The two Baptist papers of North Carolina have consolidated under the editorship of Bro. Carter, one of the old students of Union University. Put THE BAPTIST on your list, Bro. C.

The Baptist Weekly and the Gospel Age are to be consolidated and a new paper, called the Inquirer, issued from New York. Bro. J. B. Calvert is the money power of the concern it is said.

We see from the Texas Baptist and Herald that our generous Sister Blankenship of Texarkana has given the Buckner Orphanage thirty dollars. She has given our young ministers thirty dollars this session. God bless her. Ha will bless her.

From this until the next sixty days will decide the question whether our friends want the new dress and their paper folded, cut and pasted, so as to save the trouble of sewing and cutting before it can be read.

Black-oak church, Craighead county, Ark., was organized last July. Bro. E. P. Minton is pastor. They have a membership of twenty. Nine of them are male. There are two candidates awaiting baptism. Preaching once a month.

If any subscriber within five hundred miles of this city does not receive his paper on Saturday will he inform this office by card. We wish to stir up the post-office department with proof of its negligence.

This and next month are the best of the year in which to get new subscribers. We are improving the paper weekly, and have introduced a new and desirable feature this week. Readers only will find it out, as they have found out that there is a "power" of good reading throughout the advertising pages. Always look through them for communications and nice bits of things.

We are in receipt of an invitation from Eld. Rosamon, the pastor of the Paris church, Texas, to aid him in a meeting of days next month. The church wants the full series of chair talks on salvation. Bro. Rosamon writes us that the good effects of the one we delivered in his church as we were returning from the Wells are still felt in Paris. We shall (D.V.) accept this invitation and also that of the church at Denison, Bro. Tines, pastor of the church at Denison. If there is another church on the line of travel from Memphis to Paris that wishes a visit or the chair talks we should be pleased to hear, that we may make the appointments in time. We expect to travel largely this spring.

The American Baptist Battle Flag is no more. The Battle first and now the Flag have disappeared, and the American Baptist alone is left of Bro. Ray's paper, but enough to be better than ever. He has recently purchased the Baptist Banner of Illinois, and added its editor, Bro. Throgmorton, to the editorial staff of the American Baptist, a move in the right direction. Now let the American Baptist and the Baptist Reflector, with their two hook houses, come down to this future city of the Southwest and organize one grand Southern Baptist publication society and one grand paper, THE BAPTIST, not for America only but for the world, the opponent of all error and the advocate of all truth.

EDICIONS.

Bro J W Patton of Maury county, Tenn., renews and tells why he delayed to do so: "I delayed my renewal in order that I might ascertain whether or not it would stop, and am exceedingly gratified to find that it did. I have known many subscribers to have trouble in getting their papers stopped when the time was out. I know one at this office which has been two and a half years stopping. Secular papers never or seldom give subscribers that trouble. I have often heitated to subscribe for a religious paper or to ask others to subscribe because of the difficulty in getting them discontinued. I am glad there is one religious paper honest enough to make a square bargain with a subscriber, and then to stand to it."—Our aged Sister Montague presents the paper to her pastor and two other members of the Sorby church, Tennessee, for two reasons, to help get the new dress, etc., and in the hope that after reading the paper for six months they will want to continue it. This is indeed generous and helpful, and we thank our aged sister. May God bless your declining days abundantly. Let us do all the good we can the few days left us. The rest will be long. And how sweet the reflection will be that we did what we could, and did not live to ourselves!—Bro E W Holman, Travis county, Texas: We can answer your question concerning a visit after we hear from Bro Tynes at Denison, Texas.—Eld D W Weaver of Limestone county, Ala., sends a new subscriber for the new dress and his earnest wish that every Baptist in his section was a reader of this paper. He says that his church and Poplar Creek, of which Eld W C Roper is pastor, are thorough-going Landmark Baptists.—Sister Jeunie L Doyle of Dyersburg, Tenn., will please return our thanks to the Ladies' Aid Society of which she is treasurer for the five dollars contributed to the young ministers' fund.—A letter from our dear Bro W S Crouch informs us that the church at Carrollton, Mo., at her last meeting unanimously passed a resolution inviting us to visit her in May proximo, and deliver the full course of chair talks on salvation. We cannot hesitate in accepting this invitation. We know of no place or people we more desire to visit than Carrollton, the scene of the great discussion thirteen years ago. Tell the brethren God willing we shall be there. Bro Ely must be at home during the week of those meetings. Ob that the Spirit may be with us then!—This mail brings us twenty dollars for our ministers from Bro and Sister Blankenship of Texarkana, Texas. We believed when we undertook this great work that God would put it into the hearts of his children, who ever have the mind of their Lord, to help us accomplish it. God bless these generous givers. May they one day be blessed by the ministrations of one of these young brethren they are assisting to qualify for the pulpit. Two dollars also from Judge Standifer of Mississippi shows that the interest in these young ministers is confined to no one State.—Bro Clark of Henning, Tenn., renews before his time is out, and presents the paper to his daughter, so as to cast one vote for the desired improvements of the paper. We want one thousand to do this within thirty days, and we will be happy.—E T Smith, Mississippi: Yes, and for just what the church please. Suggest the time and we will write you.—We have several invitations, and suggest that all the churches wishing the five talks on Salvation or the six on the Church and its Ordinances communicate with us this or next month.—C G Samue, Cleveland, Tenn.: Your article received, and shall see the light. You need not tell us who you are. We shall never forget you. You can, with your great influence, extend our list in Cleveland, and especially if Bro Hatcher would help you. Help us, brethren.—Bro J Jones of Brownsville, Tenn., says why expend so much money on a new dress for the paper when it is so nice already? He is accustomed to his old familiar appearance. Why not devote the money to the education of young ministers? His heart and pocket are for this object. We have already now dressed with respect to whiter and more ex-

ensive paper and a clearer type; and our brother must be pleased with this improvement, and we know if the paper was more nicely folded and fastened and cut for him he would enjoy it better, and so would six thousand more, and their wives, who have to stop their work to saw and cut it for their husbands. The more attractive a paper is, and the more readable, the more persons will read it who are subscribers, and the more persons will subscribe for it, and the more good it will do. And then for every thousand subscribers added at least one more young man will be educated at our University by the contributions of such added thousand. These are some of the reasons. And then we think the Old Banner deserves a new dress, to appear on a par with its fellows. We never saw you come to our Association under an old battered hat, with the nap worn off, nor in a seedy old faded, threadbare coat and ragged pants, and shoes out at the toes and run down at the heels,—never. Why? Send us another subscriber, Bro Jones. We believe you will. Our boy B. is doing finely, with his board all paid up to February first. Fifty dollars more will carry him through this session.

STATE NEWS.

It is given up by visitors that the First Baptist church house is the most beautiful in the city. Additions are made weekly.

Bro. Taylor of Knoxville has been called to Margette, Mich. He has done and is doing a good work in K., and need not go.

The church at Denver, Col., is looking over this and a State south of us for a man of commanding pulpit power, offering a five thousand dollar salary.

The Central church, Nashville, is pastorless, and the indications are that she may coax one of the best preachers of East Tennessee to leave his ministrations for the Rook City.

Carson College will not be removed to Knoxville. The noise about it was vox preterita. Knoxville never offered one hundred thousand dollars nor one hundred thousand cents. It is in a nice place now, romantic, healthful and central. Endow but do not remove it.

Bro. Dickinson dropped down from the Seminary just to look into his church here, to see how she is getting along under the feeding of Bro. Moody. He was greeted by a large congregation. He is much beloved by the Central people. He will not take charge until June.

O. L. Halley of the Calvary church, Knoxville, has met with a phenomenal success in his field. A little over one year ago he had but fifty members but now has one hundred and fifty; and they are trying to coax him away. He should not leave his field until he leaves a new house and three hundred members. And why go then?

Bro. Long of Mississippi visited Milan a few days ago, and was delighted with the people, the place and the church. He sends us ten pages of description and eulogy, and was a good deal in vain for space for it, our columns are so crowded. Let the Mississsippi brethren imagine the finest things that could be said of a place and people and it's Bro. Long's article. By the way, they might wait long and look far before finding a better preacher and pastor than Bro. L.

THIS AND THAT.

The steamship agents report that the spring and summer exodus to Europe will be the largest in ten years.

George Fay, a wealthy Englishman who lives at Guanaguante, Mexico, is building a six-million-dollar palace, to be surrounded by immense hanging gardens.

Mrs. John Wanamaker of Philadelphia has built a children's ward for the Pennsylvania Hospital of that city at a cost of thirty-five thousand dollars, which was opened the first of January.

For every missionary sent to Africa there goes out there seventy thousand gallons of rum. Are we making much headway at that rate in the evangelization of that continent?

It is reported that Andrew J. Stewart, an agent for the Mormons in Utah, has just secured from the Mexican government the grant of one million two hundred and fifty-five thousand acres of land for a grand colonization scheme.

John Wilson, a wealthy bachelor of Montgomery county, Fla., who has just died, left his entire fortune of seventy-five thousand dollars to the Orphans' Home and the Institution for Deaf, Dumb and Blind Children in Montgomery, Ala.

The French cabinet has refused to approve the issue of a lottery loan for the benefit of the canal company, and M. de Lesseps, it is reported, intends to appeal from this decision to the French legislature.

There is said to be a marked renewal of enterprise in gold mining in Georgia. Two thousand acres of gold mining property have just been bought near Gainesville by a syndicate of English capitalists, who will construct a ten-mile canal, and erect a dam on it.

The articles of Joseph Walker in the American Baptist opposing the late Anglican Version amount to no more than the veriest bomb. In publishing Bro. Walker's vagaries in the American Baptist Bro. Bay is giving the writer a fearful exposure as a logician, Scripturist and writer.—Arkansas Baptist.

Catholio Mexico has suppressed the heathenish and barbarous practice of bull fighting except on Sundays. Recently in the City of Mexico an unfortunate gladiator was impaled on a furious bull's horns, and perished in the presence of the spectators. The papers generally oppose the practice, but are unable to change it.

Wonderful Edison has perfected a machine that retains on tin-foil the words spoken to it. The tin-foil can be sent anywhere by mail, and the one who receives it and has a corresponding machine can place it on the cylinder, turn the crank, and hear every word just as it was at first spoken. Each one may own such a machine at a cost of twelve or fifteen dollars. This will probably soon be the principal method of communication by mail. The force of the speaker and his whole style and spirit are manifest to the hearer.

THE COMPLETION OF SPURGEON'S SERMON NOTES.

MY SERMON NOTES.—From Romans to Revelation. 12 mo. \$1 00.

MY SERMON NOTES.—Complete. By C. H. Spurgeon. Four volumes in a box, comprising Genesis to Proverbs, Ecclesiastes to Malachi, Matthew to Acts, Romans to Revelation. The complete set \$4 00. The volumes are sold separately if desired at \$1 00 per volume.

They are the production of a model sermoniar who knows nothing but eternal verities, the old doctrines of grace, the teachings of the Cross, the gospel of salvation: and, by people who can think for themselves, they can be filled out as to become profitable reading on the Sabbath or in seasons of devout meditation. Every paragraph opens a mine of riches to such people.—Interior.

TWO OTHER NEW SPURGEON VOLUMES.

THE GOLDEN ALPHABET.—A devotional commentary on Psalm cxxxix. By C. H. Spurgeon. 12 mo. \$1 00.

THE BEST BARR.—And other Sermons, preached in 1887. By C. H. Spurgeon. 12 mo. 1 00. Send all orders to Baptist Book House, Memphis, Tenn.

ADDRESSES WANTED.

W Keethley, formerly at Wickliff, Ky. W P Kine, late of Feldmont, Mo. M T Branham, formerly (1885) of Woodlawn, Ala.

C C Albright, late of Jonesboro, Ark. Eld E M Gerald, formerly of Ringoes, N. J. W L Blankwell, formerly at Elmo, Ark. Mrs O E Harrison, Little Rock, Ark. D H Richardson, Throckmorton, Texas.

We want the present post-office of John Gardner, who has been receiving his paper at Chattanooga, Tenn. J. S. M. Eld. Geo. M. Parker, formerly of Marion, Ala., will please send his present address to this office. J. S. M.

BUREAU OF WANTS.

We propose to establish one now and here to save ourselves a vast amount of writing and responsibility. Any church wanting a pastor or pastor wanting a church, any president or board wanting a qualified teacher, any qualified teacher wanting a school or a place in a school, any family wishing a governess, can use their wants known through this Bureau by sending the lines they write 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. SORA GRAVES HAILEY, EDITOR. To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., MARCH 10, 1888.

POST-OFFICE.

DEAR LITTLE HEADS IN THE POW. MRS. M. A. SANGSTER.

In the morn of the holy Sabbath I like in the church to see The dear little children clustered, Worshipping there with me, I am sure that the gentle pastor, Whose words are like summer dew, Is cheered as he gazes over The dear little heads in the pow.

Faces earnest and thoughtful, Innocent grave and sweet, They look in the congregation Like lilies among the wheat. I think that the tender Master, Whose mercies are ever new, Has a special benediction For the dear little heads in the pow.

When they hear the "The Lord is my shepherd," Or "Suffer the babes to come," They are glad that the loving Jesus Has given the lambs a home, A place of their own with his people. He cares for me and for you, But close in his arms be saviors The dear little heads in the pow.

So I love in the great assembly On the Sabbath morning to see The dear little children clustered, And worshipping there with me; For I know that the precious Savior, Whose mercies are ever new, Has a special benediction For the dear little heads in the pow.

AUNT NORA:—I am afraid that you and the cousins have forgotten me. I send ten cents for the young ladies in Mexico, Kiss little Orrena for me. Yours truly, CAROLINA, TENN. NELLIE HART.

AUNT NORA:—It has been so long since I wrote I reckon you have forgotten me. I did not intend to be so long, but my hen did not do well; but here I am with ten cents for the chapel. I wish it was more. Yours truly, CAROLINA, TENN. KILLA HART.

AUNT NORA:—Here I come again in the person of my pa. How did you know that I did not write my letter. I can read very well, and can write some; but I will learn to write better before I write for THE BAPTIST. I send thirty cents in stamps, and when I can get some money I will send it. We are poor but want to do something for the spread of the gospel. SALLIE BOWERS, POCAHONTAS, ARK.

Can I always tell when the young folks do not write their letters, Sallie, but I am not going to tell how. That's a secret.

AUNT NORA:—I will write to you to-day. My papa knows your papa, and loves him very much. My papa is an invalid. He has paralysis like your papa. He has had it eleven years. I am papa and mamma's only little girl. I am eight years old. I am unfortunate, as I have but one arm; but I am able to help mamma a good deal. I am going to school to Rev. Mr. Massey. We have a good school. Mrs. Massey is my teacher. I love her very much. I do a nickel by my own work. I will send it to the Mexican girls. Mamma gave me a hen, and I am going to try to raise some chickens, and sell them and send the money for the Mexican girls. Kiss little Orrena for me. Your little niece, LILLIE DEARLE COLEMAN, Mineral Wells, Texas.

I have heard my father speak of your father, Lillie, and I am glad to know you. Write us again soon. You must be a smart little girl.

AUNT NORA:—I have been thinking for some time I would write to you, but have put off doing so from time to time until I am almost ashamed to write; but I suppose it is never too late to do good. I am so glad you did not leave us this year. My eyes were so badly affected that I could not return to school, but was compelled to come to Union City, where I am under treatment of Dr. Edwards. My eyes are improving very fast. I cannot write you a long letter this time. I will send twenty-five cents for the Mexican ladies. With much love to you and the cousins and little Orrena I will close. Lovingly your niece, LAURA M. FADDEN, Union City, Tenn.

Too bad that you are so troubled with your eyes, Laura. I know from experience how to sympathize with you. I am glad they are improving, and hope you will write us often. We love to hear from you.

AUNT NORA:—Here I come again with my ten cents. I was so glad to see my letter in print. I made my tea by boiling some Irish potatoes. Do as you think best with my little mite, using it for the Mexican young lady of the chapel. I do not have time to work out the portraits, as my mother is in very bad health and sister Carrie is going to school. I have to do up the morning work and study. I study grammar, geography, arithmetic, spelling, reading, and recite to mamma. I will close with love to you, little Orrena and the cousins. Austin, Texas. MABEL KEPLIN.

AUNT NORA:—I come again, after a long silence, with thirty cents and a promise of ten cents a month for our young lady. I am going to try to not let so far behind again, but give something if it is not little. I have been reading the Young South all the while. Mamma and I hope to be able to save up five dollars for the chapel. We are going to put aside ten cents of every dollar we make for missionary work. Mamma says it seems we have so little to spare that may be it we adopt this plan we will feel as if we really owe it, and our debts must be paid. Hoping that we may be able to complete the chapel this year I will bid you good bye. EDIE FENDLETON, Dyersburg, Tenn.

We are glad to hear from you again, Edie. Are you living with Grandpa Borum now? Your and mamma's plan of saving up mission money reminds me of a little boy I read about last night whose uncle gave him a gold coin. "Now you must keep that," said his uncle. "I will halve it first," said the child. "My uncle will keep my half." "Why, it is all yours," said his uncle. "No," replied the little fellow, "it is not all. I always go halves with God." "But God owns the world. The gold and silver are all his." The little boy was silent and puzzled for a moment, then he said, "Anyway God goes halves with us. He lets us share with him. Don't you think we ought to give him back a part?"

SOMEBODY.

PEARL BYRINGE.

Sombody thinks the world all wrong, And never has a word in its praise. Sombody sings the whole day long, Likes the world and all its ways. Sombody says its a queer old place, Where none of the people do as they should. Sombody thinks it full of grace, And wouldn't change the folks if he could. Sombody calls it cruel and cold, Full of sin and sorrow and pain, Where life is but a search for gold, And souls are lost in selfish gain. Sombody merrily laughs and cries, "Hurrah for such a dear old earth! Success shall crown the man that tries To make his mark by honest worth." Sombody groans and shakes his head, Calls his lot a wretched one. Sombody wishes that we were dead, For somebody else has all the fun. But somehow I notice you generally find, In good or evil, pain or care, To one thing sure you may make up your mind, Sombody always gets his share.

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 first 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.]

"And the barbarous people showed us no little kindness; for they kindled a fire, and received us every one because of the present rain and because of the cold." How came Paul here among these barbarous people, children?

What island are they on? Can you find it on a map? What miracles did Paul work while on this island? What effect did it all have on the people? How long did Paul stay here on this island? Can you trace his journey from here to Rome on your map? What did the centurion do with Paul when he reached Rome?

PAUL AT JERUSALEM.

ANSWER TO PORTRAIT FOR FEBRUARY ELEVENTH. "And when the seven days were almost ended the Jews which were of Asia, when they saw him in the temple, stirred up the people, and laid hands on him, crying out, Men of Israel, help." Acts' xxi. 28. This is Paul these Jews have laid hands on. He is now in Jerusalem. He was gladly received by the brethren here. He met

Philip, an old acquaintance of ours, on the way here, while at Caesarea. When he was with Philip a prominent named Agabus visited him, and prophesied that he should be bound by the Jews at Jerusalem; and it came true. These Jews charged him with teaching all men every where against the people, the law, and the place, and bringing Greeks into the temple; and they wanted to kill him; but the chief captain took him away from them, and accused him to be bound with two chains. He allowed Paul to speak in his defense, and the people kept quiet. I have read his address to them. They received it with great anger. The chief captain then commanded him to be scourged, but they did not do it because he found out Paul was a free Roman. WILLIAM W. WATTS.

Lillie Burdette says: "I want to ask a question. Why was it not lawful to kill a Roman?" And Sallie Jackson says: "I cannot exactly understand why in the twenty-first chapter of Acts Paul says 'I am a man which am a Jew of Tarsus' and in the twenty-second chapter, in reply to the question of the chief captain, says, 'I am a Roman.'" Paul, dear children, was a Jew born in Tarsus, a city in Cilicia, and brought up in Jerusalem at the feet of the great teacher Gamaliel, etc. Acts xvii. 3. But his father, though a Jew, was a free Roman citizen. Rome was considered the world at this time; and Roman laws were supreme, and protected her citizens from punishment before they were tried and condemned, consequently it was a great thing to be a Roman citizen. Some thought their citizenship with a great emperer, as did this chief captain (see Acts xxii. 28), but Paul inherited his from his father. He was free born. Bro. Powell you know, children, is a free born American citizen, and our laws protect him even though he is in Mexico; that is, our American government would call Mexico to account for any injury she might do to him. I do not know how better to explain this to you, but hope this is satisfactory.

Portrait answered also by Cornelia Coltharp, Iddo, Hattie and John Moody, Parker, Thomas and Annie Lulu McGregor, S. L. L. Johnnie and Jimmie Jackson, Little Graves, Tishie and Lela Caldwell, Julia Daughdrill, Annie Chappelle, Esther and Spurgeon Wings, Ardle Kendall, Lillie Burdette, Layton Wall, Pearl, Flora and Hobble Longmire. I regret exceedingly to learn that our friend, Bentah Green, has been quite sick for the past few weeks. This is why we have not heard from her or seen her name among our ranks; but I am glad to be able to say she is convalescing now, and hopes soon to be with us, and I am sure we will have a hearty welcome for her, for we miss her.

BE POLITE.

Genuine politeness is a beautiful trait whether in a white man or a black man, a horse or a donkey. It is largely a matter of habit, and we advise all our readers to cultivate it. Nothing could be better than this incident, narrated by the Charleston News and Courier:—

"A little incident happened to a young Northern lady visiting this city some months ago, which she seemed to take pleasure in relating. In crossing a quiet side street one day a vegetable cart, drawn by a small donkey, and driven by an aged Negro with shining black face and very white wool, was about to pass at the same time. As she hesitated the donkey was stopped with a peremptory 'Woa, Equash. Woa, sah, I tell ye.' And while she crossed, nodding in recognition of the clear passage thus afforded her, the venerable darkey took off his tattered remnant of a hat and said with a flourish, 'Pass on, my missus, pass on. Squash and me, we allus waits on the ladies.' She was charmed with this as a sample of the courtesy of the colored race, and said that Sir Walter Raleigh's gallantry fell far short of it in her opinion, inasmuch as it had interested motives."

TWO WAYS OF LOOKING AT IT.

Small boy to his big sister: Edith, do you know why I think you are like a cat that has fallen into a hoghead of molasses?

Edith: Because I'm so sweet?

Small boy: No; because you are so stuck up.

Our Chapel Fund.

Bro. Powell has promised to give his picture to any one who will raise five dollars during the year 1888 for building our Young South chapel in Mexico. The following have undertaken to do this.

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 Dyersburg Baptist church, Tenn. \$5.00.

ONE DOLLAR.

Mrs. Jennie Moody, Tenn. \$1.00; Ardle Kendall, W. Va. 1.50; Mrs. Belle Bamer, Tenn. 1.00; Willie Watts, Ala.; M. B. Fields, Tenn. 1.00.

Anna Nora Cooper \$1. Sallie Jackson \$1; Johnnie Jackson \$1; Jimmie Jackson \$1; Mattie Ayres \$1; Mrs. Mollie S. Cooper \$1; George Cooper \$1; Nora Corollus \$1; Ammy Cooper \$1.

Our Missionary Fund.

Mrs. Mattie Fitts \$1.00; Ann Mammie \$1.00; Lillie Coleman \$1; Willie Ballew \$1; Mary Young \$1; Laura Stephens \$1; Robbie Campbell \$1; Cornelia Coltharp \$1; Wyatt Fitts \$1; Edith Fendleton \$1; Sallie Bowers \$1; Gertie Vernon \$1; Lillie Eudette \$1.00; Julia Daughdrill \$1; Tishie Caldwell \$1; Lela Caldwell \$1; Alice and Hobble Porter \$1; Nellie Hart \$1; Ella Hart \$1.

CLEANINGS AND NOTES.

"I expect to read THE BAPTIST as long as it is as good as it is now. Your issue of January the eighteenth was the best paper I have read in a year."—R. W. MADAN, Clinton, Ky. Thank you, Bro. Madan, we appreciate your good opinion. "The Old Banner is grandly improving, I hear words of cheer from the brethren. One brother told me Saturday, it was the grandest religious paper he ever read. Count me for the paper."—J. T. OAKLEY. We will certainly "count you," and for a whole term. Your words cheer us.—M. hopes to be at the Ministers' meeting in Arlington. The Crown Prince of Germany is thought to be near death.—Prof. J. W. Rust, president of Bethel College, Hopkinsville, Ky. has been teaching for fifty-one years. We endorse this from the Western Recorder. "There is nothing about teaching which he does not know, and about which he cannot give amusing and interesting experiences. He has taught boys and girls, large and small. He has been teacher in the log school house, and president of colleges. He has taught more than six thousand pupils, and through his influence over so many pupils has made himself a power for good in the State."—The Baptist Courier reports: Rev. E. A. Taylor of Knoxville, Tenn., as having accepted a call to Marquette, Mich.—Dr. J. B. Hawthorne has been aiding Rev. H. A. Tupper at Broadway street church, Louisville in a series of meetings. Results, ninety-one additions to the church.—Mr. Sigmund Rogowsky, the converted Jewish rabbi, who was baptised recently in the fellowship of Walnut street church in this city is lecturing to the Jews in Cincinnati, and proving to them that Jesus Christ is the Messiah.—Western Recorder.—The First Baptist church of Europe, Ark., is to be congratulated on securing so excellent a preacher as Bro. Jud on Taylor. We rejoice to learn that Dr. A. C. Carpenter is entirely restored to health now, and again ready for work.—An old colored woman witnessing the meeting of the Women's Board of Missions, remarked, "Well, if the Lord will, I ever made was able to turn the world upside down, and these women ought to be able to turn it right side up again."—Quite a consolation has been caused by the conversion of Mr. Ruben Dalt, the infidel editor of the Jefferson Evening News. For years he has been outspoken, and as late as an infidel.—Western Recorder.—The great philanthropist and millionaire of Washington City, W. W. Corcorand died February the twenty-fourth aged ninety.

A regimental history of Bartlett's Second Tennessee cavalry, entitled "Hancock's Diary." The work is a diary kept by R. R. Hancock from the day he was mustered in a service in June, 1861, to the close of the great struggle. It is a complete record of the seventh and first battalions of Tennessee cavalry, giving all their marches, battles, etc., in which they were engaged previous to their consolidation into the second Tennessee regiment, and the movement of that regiment subsequently and the actions in which it took a part up to their surrender in Alabama in 1865. "Bartlett's Cavalry," under Gen. Forrest, became famous in West Tennessee, Mississippi and Alabama. Notwithstanding a number of histories have been written of "Foster's Men," there is none so complete in its details as "Hancock's Diary," and it should find a place in every old soldier's library, as well as in that of their descendants, to whom it will be of incalculable value. The price of the book is \$2.50, Brandon Printing Co., Nashville, or R. R. Hancock, Auburn, Tenn.

THE MINISTERS' FUND FOR 1888! \$125 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 (\$125.00 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 this; invested in consecrated young ministers. We believe in prayer, and therefore we believe that God will put it into the hearts of the "holier one" of his children to help in this cause. The brother or sister who reads this doubtless intends to give something to this cause this year, and when we tell them that there will be \$50 needed to pay their board for this and three months to come, will not

THE BAPTIST.

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. Trice, Ky., 12.50; Jas. W. Davis, Tenn., 1.00; P. H. Anderson, Tenn., 10.00; A. S. Siding, C. Va., 10.00; Mrs. Lottie Miller, Tenn., 5.00; Mrs. Belle Bamer, Tenn., 1.00; J. S. Colman, Mo., 12.00; H. K. Mitchell, Ky., 1.00; W. B. Moore, Ark., 3.00; J. S. F. Fleming, Ala., 15.00; Ladies Aid Association Dyersburg, Tenn., 5.00; W. L. Cornhill, Ala., 1.00; John P. Fletcher, Ark., 20.00; Mrs. M. L. McFadden, Tenn., 1.00; Mrs. F. S. Gunter, Cal., 50c; Batesville, Ala., 2.00; Robert Casey, Oregon, 50c; Mrs. E. L. Gresham, Tenn., 1.00; Mrs. L. C. Smith, Tenn., 25c; Mrs. S. A. Isbell, Tenn., 1.00; Mrs. Rebecca Miller, Texas, 1.00; Dr. D. A. Nunn, Tenn., 5.00; Master I. B. Tivrot, Tenn., 50c; C. L. Harper, Miss., 1.00. Total, 125.25.

RECEIPTS FOR MARCH. T. H. Farmer, Tenn., 12.50; John Windsor, Cal., 1.00; J. J. Campbell, Tenn., 1.00; Mrs. J. P. Baskin, Tenn., 1.00; J. C. Coleman, Mo., 60c; D. J. Warren, Ark., 3.00; R. F. Hyatt, Ark., 10.00; J. H. Spick, Tenn., 5.00; S. L. Wynne, Tenn., 50c; R. C. Kilgus, Tenn., 5.00. Total, 35.50. Received of D. J. R. Graves fifty dollars to meet board bill of four young ministers for January, 1888. GEO. W. JARMAN Treasurer M. B. February 6 1888

Mission Directory. STATE MISSIONS. Rev. J. H. Anderson, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer. Send all money for State Missions to him at Nashville, Tenn. FOREIGN MISSIONS. Rev. H. A. Tupper, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va. J. M. Senter, Trenton, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed. HOME MISSIONS. Rev. I. T. Tichnor, D.D. Corresponding Secretary. Send all money for Home Missions and Church Building to him, at Atlanta, Ga. Rev. O. L. Hailey, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed. MINISTERIAL EDUCATION. Funds for young ministers at the S. W. B. University, should be sent to Prof. G. W. Jarman, Jackson Tenn. For young ministers at Carson College, to Rev. S. E. Jones, Mossy Creek, Tenn.

The following is from the Central Baptist of St. Louis:— EXPOSITIONS OF THE PARABLES AND PROPHECIES OF CHRIST. By J. Graves. Published by the Baptist Book House, Memphis, Tenn. "This volume is the fruit of the life study of its venerable and learned author. One may not agree with every position which Dr. Graves takes, but nevertheless his expositions will prove of vast helpfulness. They are clear, concise, penetrating and eminently suggestive. The author says what he has to say and then stops. He does not try to do all the thinking for his readers, and this is one of the charms of the book. We welcome it to that class of literature to which it belongs, and to which too much cannot be added." The third edition of the above work is now ready for orders. Let every minister and Sunday-school teacher and Bible student avail themselves of the "vast helpfulness" of these Expositions. A little work will do it. For only three new subscribers to THE BAPTIST at \$2.00 each a copy of the book will be sent, postpaid, by the publishers. MARRIED. On March the first, at the home of the bride's parents, in Shelby county, Tennessee, J. B. Moody officiating, Mr. S. G. Lundee of Memphis was married to Miss Minnie M. Armistead.

The best fountain pen we ever used, and a perfect one is the Paul E. Wirt. Hagbes and Haller, Memphis, Tenn.

The Clerical Library.

THIS series of volumes is especially intended for the Clergy, Student and Sunday-school Teachers of all denominations, and is meant to furnish them with a stimulus and encouragement in the various departments of their work. Amongst the public mind there is a general feeling of dissatisfaction with the old literature of the past. The subject has been drawn are leading men of almost every denomination in Great Britain and America. The subject is treated in a practical, practical rather than a dogmatic manner. The series of the last time, globe writers of the day, is published in a condensed form and at a moderate price. Eight volumes in crown 8vo are now ready (each volume complete in itself, and may be ordered separately, if desired.) Price \$1.50 each. Order by the volume number, and say Clerical Library. Address, Baptist Book House, Memphis, Tenn.

VOLUME I. 300 OUTLINES OF SERMONS ON THE NEW TESTAMENT. By 72 Eminent English and American Clergymen. VOLUME II. OUTLINES OF SERMONS ON THE OLD TESTAMENT. (Being second volume.) VOLUME III. OUTLINE OF SERMONS TO CHILDREN. With numerous anecdotes. Crown 8vo. Cloth \$1.50. These sermons are by men of acknowledged eminence in possessing the happy faculty of preaching in an engaging to the young. They are full of suggestions which will be found exceedingly helpful; the habit of using apt and simple illustrations, and of repeating good anecdotes, begets a facility and power which is of value. This volume is a treasure which a hundred pastors will find exceedingly convenient to draw upon.

VOLUME IV. PULPIT PRAYERS BY EMINENT PASTORS. Crown 8vo. Cloth, 150. (Being the fourth volume.) The British Quarterly says: "These prayers are fresh and strong; the ordinary forms of conventional forms are left, and the fresh thoughts of the living hearts are uttered. The excitement of devotional thoughts and sympathy must be great in the offering of such prayers, especially when, as here, spiritual intensity and devoutness are marked as freshness and strength. Such prayers have their characteristic advantage." London Literary World: "Used right this volume is likely to be of great service to ministers. It will show them how to put variety, freshness and literary beauty as well as spirituality of tone into their extemporaneous prayers."

VOLUME V. ANECDOTES ILLUSTRATIVE OF NEW TESTAMENT TEXTS. With 600 anecdotes. Crown 8vo, 400 pages. Cloth \$1.50. (Being the fifth volume.) London Christian Leader says: "This is one of the most valuable books of anecdotes that we have ever seen. There is hardly one anecdote that is not of first-rate quality. They have been selected by one who has breadth and vigor of mind as well as keen spiritual insight; and some of the most effective illustrations of Scripture texts have a rich vein of humor of exquisite quality." As an apt illustration often proves the nail which fastens the truth in the mind this volume will prove an admirable and valued aid not only to clergymen but to Sunday-school teachers and Christian workers generally. A book replete with incident and suggestion applicable to every occasion.

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BRO. J. T. OAKLEY NOT SATISFIED

Editor of THE BAPTIST:—As Bro. Oakley is not yet satisfied with my answer of Phil. 1. 21-24, nor with my answer to his questions, please allow me space in your columns to comply with his request, as made in your issue of January the twenty-eighth Bro. Oakley there says: "If you will explain the thoughts suggested in this article I will be very grateful to you." I will now endeavor to do so. For the sake of order I will number your more prominent points.

1. Paul's decision. You say that Paul did decide between life and death. In Phil. 1. 20, Paul says: "What I shall choose I wot not." The Greek is, *ti airesomai* or *gnorido*. What I shall choose I know not. And here is the issue between you and Paul. You say Paul did choose; but he says he did not know which to choose. Therefore, he left the decision with the Lord. But now a third thing comes into Paul's mind. In verse twenty-three he says: *ten epithumian schon eis to analusai kai oun Hysterois: pollo gar mallon Breisson.* "I have an earnest desire for the returning (that is, of Christ) and being with Christ, since it is very much to be preferred," that is, to either of the other two, life or death. I trust now, my brother this is clear to your mind. If it is not, I cannot make it any clearer.

2 In respect to *analusin*. You agree with me that in the only two places where this word occurs in the New Testament, it has the same meaning. Very well. Now, my brother, if the meaning is the same, how can it mean depart—go away, in one place, and return, come back, in another? But you say you insist on a change of persons. Quite frequently depart means death." See Luke xi 25; John xlii. 1, etc.

I turn to the first reference, and the word "depart" is not found in that passage. I presume you meant verse twenty-nine, where Luke represents Simeon as saying, "Lord, now lettest thy servant depart in peace." In the second reference, John uses the word depart with reference to Christ.

Now, my brother, let me show you where you are misled by the English Version. Your proof texts are not germane to the subject. You take the same English word, "depart," and reason on it. But in all these passages, the Greek is not the same, but entirely different. In the text under consideration, it is *analusin*, in the case of Simeon it is *apolutis*, which means to dismiss. Simeon asked the Lord to dismiss him in peace. In the third it is *metabe*.

But again you say, "So is return used for the same purpose. See Gen. v. 19; Pa. civ. 20; Eccl. xi. 7."

I turn to the first, and it reads thus: "And Jared lived after he begat Enoch eight hundred years, and he begat sons and daughters." No return here, Bro. O. The second reference reads thus: "Thou makest darkness, and it is night: wherein all the beast of the forest do creep fourth." Bro. O, where is your return here? I go to the third reference, which reads as follows: "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."

Your first and second witnesses entirely fail you—do not even mention the word return. And the third, if it prove anything for your position, proves too much; and therefore proves nothing for you, except an absurdity. Let me show you this. If Simeon means what you introduce his testimony to prove, that the spirit of man, when it leaves the body, goes directly to God, he being in heaven, it completely antagonizes all the Scriptures bearing on that subject. Here we have an irreconcilable difference between the sacred writers! How do you like that, Bro. O?

Again: According to the testimony as you apply it, if all spirits at death go directly to God in heaven, then it logically follows that all are saved in heaven. Hence it blots out hell, and leaves you, Bro. O, on Universalist ground! Now see where you have landed! Will this do? Thus we have what logicians call *reductio ad absurdum* your position reduced to an absurdity.

3 Paradise and heaven. After referring to my having shown that all Christians at death go to paradise, and all sinners go to tartarus, you say: "Here I am a little confused again. I will locate paradise just as you locate our Savior Jesus Christ. In Rev. II. 7: 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' Hence we see the tree of life in the midst of paradise. Rev. xxii. 2, we see the tree of life in heaven, where God and Christ dwell, but you say there is no God and Christ in the paradise to which saints go at death. . . . A little light is needed here. Was Christ with the thief in paradise?"

I have given this long quotation from Bro. O in order to give the reader the full benefit of Bro. O's position and reasoning in respect to paradise and heaven.

Bro. O. says: "A little light is needed along here." Now be all attention, Bro. O, you shall have it.

From your language above it is evident that you make paradise and heaven refer to one and the same place. This I positively deny. Hence, this is the clear issue between us. You have given your proof texts in favor of your position; I shall now proceed, contrary to the requirements of logic, to prove a negative. To do this I shall give first, the origin, meaning, etc., of paradise; and second, its Biblical use.

1. The origin and meaning of paradise. Paradise is of Persian origin. It is supposed to be derived from the Persian *parad*, to separate, and the Arabic *dis*, to hide. Hence, according to its etymology, paradise means a separate and hidden place.

In Gesenius and Robinson's Hebrew Lexicon it is defined thus: "A paradise, i. e., an orchard." For a full description of paradise see Bro. Graves's "Middle Life," page 68, etc. From the description given by Zephon in his "Anabasis" of Persian scenery, manners, and customs, etc., it is evident that the Greeks became acquainted with the word paradise through him.

Well, what does Bro. Graves, in his "Middle Life," p. 70, say: "The term paradise conveyed to the minds of the

Greeks two distinct ideas: 1. A place of rest from labor, care and sorrows, and the positive enjoyment arising from physical and mental relaxation, and from pleasant personal associations and the beauties of the place. 2 That it was only a place of temporary, not permanent abode. It was a place of rest and pleasure, and not the palace and court of the king."

How the word paradise got into the Bible. The Greek translators of the Septuagint adopted it. Hence by long and extensive use it has been employed to designate the garden of Eden. The Hebrew is *pardes*, the Greek *paradiseus*, which L. and S. in their Greek-English Lexicon define thus: "A park or pleasure grounds."

2. The Biblical meaning of paradise. The word paradise occurs but three times in the New Testament. Bro. O asks: "Was Christ with the thief in paradise?" I answer, yes, but not in heaven, as will appear from an examination of the places where paradise occurs.

1. The first place where paradise is found, is Luke xxiii. 43: "To day shall I be with my in paradise." Christ to the thief on the cross. Three days after this, when Jesus appeared to Mary, he said to her: "Touch me not, for I am not yet ascended to my Father." John xx. 17.

Now, Bro. O., notice here that Christ, while hanging on the cross, promised the dying thief that he should be with him that day in paradise. Three days after this Christ told Mary that he had not ascended to his Father. Where is the Father? As I showed in my last article, God is on his throne in heaven. Now, if your position is right, that paradise and heaven are the same, Jesus Christ either failed to fulfill his promise to the thief, or he told a falsehood when he said he had not gone to heaven.

To save Jesus from these terrible charges I must say that paradise is not heaven.

2 The next place where paradise is found is 2 Cor. xii. 4. In verse two Paul says he was caught up to the third heaven. In fourth verse, he says he was caught up into paradise.

The Jews recognized three heavens, the third of which the holy of holies in the temple was a type.

Now do paradise and heaven in the above passages refer to the same place? They certainly do not, for the following reasons: In verse two Paul was caught up into the third heaven while in verse four he was caught up into paradise. The Greek makes the clear distinction here. In one the proposition is *heos*, which means to, in the other it is *eis*, meaning into. Hence it is evident that Paul meant only to the one and into the other. Hence it follows that paradise and heaven are not the same here.

3 The third and last place where paradise occurs is Rev. ii 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." This is one of Bro. O's proof texts. The language is figurative, and the figure is based on man's condition in the first age of the world. God placed him in the earthly paradise, which he had especially prepared for him. In this paradise was the tree of life, of which man was permitted to eat and live.

By violating the positive command of God, he forfeited his title to this tree of life. God drove him out, and left him to perish.

The promise of Christ to the ex-queror in the above quotation, will be fulfilled when Christ comes to earth again, wipes off the curses, makes all things new, and establishes his throne in Jerusalem where his father David reigned.

Then this whole earth will be a paradise, in which will be the true tree of life, Christ himself, of which his glorified saints may eat—by being made partakers of his divine nature and life forever. No v. Bro. O, can't you with John say, Amen: even so come, Lord Jesus?

D. D. SWINDALL, Dardanelle, Ark., Feb. 16. 1888

Some fashionable ladies are not satisfied with ready made fans, but must have them made to order; they are, however, satisfied with Dr. Bull's Cough Syrup at 25 cents and take it regularly.

"One fire burns out another's burning," and most pain suffers more to be cured, but Salvation Oil is painless and certain. It costs only 25 cents

FROM ARKANSAS.

DEAR BRO. GRAVES:—Having been permitted to examine a few copies of your paper, THE BARRIER, I have decided that it is the paper that we need circulated in this portion of our State. We have been Methodists, Campbellites, Adventists, Annihilationists, and nearly every ism that is taught in the name of religion. If there ever was a time that we needed a good sound Baptist paper, it is now. We have Baptist literature in our country but it is just a little too soft.

We want the truth in our man's akab language, and I believe we can get it in your paper. So I have decided to do all I can to extend its circulation. I have already secured a club of ten that I will forward this week, and will continue to work in the interest of the paper until I make a faithful effort to place it in every home in this country. I do this, not that I have been solicited by you, but that the truth may be brought before the people. I am pastor of four churches, and in the midst of great opposition, but it is my work to declare the whole counsel of God, and his blessing rests continually upon my work, and many are brought from darkness to light.

The copy of your paper that you sent to Bro. Dr. K. will not only do you good, but will prove a blessing to many in our country. Yours in Christian labor, WM. BURNS

AN IMPERATIVE NECESSITY What is the air to an unhealthy locality, what spring of cooling life to the coat house keeper, so is Hood's Sarsaparilla to everybody at this season. The body needs to be thoroughly renovated the blood purified and vitalized, the germs of disease destroyed. Scrofula, Salt Rheum, and all other blood disorders are cured by Hood's Sarsaparilla, the most popular and successful spring medicine.

Impurities in the blood often cause great annoyances at this season; Hood's Sarsaparilla purifies the blood, and cures all such affections.

WORK IN CUBA.

A special meeting of the Board was held February 8th to hear the report of the corresponding secretary, I. T. Tichenor, and the treasurer A. D. Adair, who had been instructed to visit Cuba and ascertain the needs of the work on that island. The written report was submitted by the corresponding secretary. After a full account of the work there had been given by Bro. A. D. Adair and by Dr. McDonald, who accompanied them, the following resolutions were adopted:

Resolved, That the present necessities of our work in Cuba are,—

1. A house of worship in Havana capable of holding not less than fifteen hundred or two thousand people.

2. Additional ground for our cemetery near that city.

3. A house of worship and a cemetery in the city of Matanzas.

All the brethren who visited Cuba were impressed with the necessity of locating the proposed house of worship near the center of the city. They found several desirable lots which can be purchased. These lots, though priced at several thousand dollars each, will not be so costly as lots similarly located in any of our American cities of one hundred thousand inhabitants; while Havana contains not less than two hundred thousand, probably two hundred and fifty thousand. Building, they were informed, is cheaper in Havana than in cities of equal size in our own country. They believe, from their best information, that the cost of the lot, and the proposed house of worship will be about two-thirds the cost of a similar house and lot located in Richmond or Atlanta.

1 They deem the building of such a house an absolute necessity to the present and future progress of our work in Cuba.

2. They regard the enlargement of our Baptist cemetery as a matter of prime importance. A place to bury our dead in Cuba is as useful as a house in which to preach the gospel to the living. Both are indispensable to success in our work.

The small spot we now own, between five and six acres, is rapidly filling up with graves. There is an average of six burials a day in it, and the number is rapidly increasing. Seven were buried there the day our brethren visited the cemetery. The cemetery is proving a profitable investment. By enlarging it, we are sure the sale of lots will soon become a source of revenue very helpful to our work in Cuba.

In Matanzas, a city of sixty thousand people, the same necessities exist. Here, however, the expenditure need not be more than one-fourth of what is required for Havana. We can never do anything here or in any other city in Cuba, without a cemetery. The gates of Catholic cemeteries are closed against our Baptist people, and there are no others. People in Cuba, or elsewhere, will not accept a religion which allows its dead to be buried in places where only murderers, thieves and harlots are entombed, and such are the only places in Cuba where our Baptist people can be buried unless we provide them.

To accomplish these things it will require a large outlay of money, but the Board has resolved to make earnest efforts to secure the means for this entire work. The providence of God imposes upon it the duty of making this annual draft upon the liberality of our brethren, and it confidently believes that he will put it into the hands of his stewards not to withhold the means his cause requires.

In doing this, the Board must not be entrust to other interests confided to its care, nor forget the needs of Boards in charge of other departments of Christian work. It has, therefore, determined to make no appeal to our churches that would diminish contributions to our general work of that or other Boards. It is persuaded there are many men in our Southern Zion, who can, without lessening their stated contributions to other things, give all that is needed for this extraordinary work in Cuba, and to snub its appeal will be made.

I. T. TICHENOR.

If you have sick headache take a dose of Laxador, we know you will find relief.

Mother's should take warning and stop dosing their babies with laudanum while teething. Dr. Bull's Baby Syrup answers the same purpose and it is known to be perfectly harmless. Price 25 cents.

BITS OF THINGS.

The exports and imports for the year 1887 were each about seven hundred million dollars.

The many remarkable cures Hood's Sarsaparilla accomplishes are sufficient proof that it does possess peculiar curative powers.

An editor recently received a poem entitled An Oyster Stew with the request, "Please put it on your inside."

Sediment in the discharge of the bladder indicates a disordered condition of the kidneys and bladder, take Dr. J. H. McLean's Liver and Kidney Balm.

During the year just closed twelve thousand miles of railway have been finished. The largest amount ever built before in any single year was eleven thousand five hundred miles in 1882.

MOTHER! STOP YOUR CHILD'S COUGH! Dr. J. H. McLean's Tar Wine Lung Balm will give immediate relief is agreeable to take, and a positive cure. 25 cents a bottle.

Claus Spreckels, the ex-sugar king of the Sandwich Islands, who is now giving his attention to the encouragement of beet-sugar culture in Northern California, says that the beet-sugar industry can be established in almost every State in the Union, and that it will give a net profit of from fifty to seventy-five dollars an acre to the farmers.

MOTHER DO NOT FAIL, at the first indications of a cough to give your children a few doses of Dr. J. H. McLean's Tar Wine Lung Balm. 25 cents a bottle.

Lower California may perhaps pass under the American flag at no distant date. The energetic and money-getting Yankee has invaded the sleepy peninsula and acquired millions of acres of Mexican lands. The natives

For The Nervous The Debilitated The Aged.

Medical and scientific skill has at last solved the problem of the late years, more so for the debilitated, nervous, and aged, by combining the two remedies, which, acting gently but effectively on the system, live and low, give a new vigor, strength and more vitality. This medicine is



It fills a place hitherto unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, by the foundation of the nervous system, and experience shows that the usual remedies do not reach the brain and paralyze the nervous system. Recommended by professional and business men. Sold by druggists. Price \$1.00. Sold by druggists. WELLS, RICHARDSON & CO., Proprietors BURLINGTON, VT.



Is prepared solely for the cure of complaints which afflict all woman-kind. It gives tone and strength to the uterine organs, and corrects dangerous displacements and irregularities. It is of great value in change of life. The use of MERRELL'S FEMALE TONIC, in the most judicious manner, greatly relieves the pains of menorrhoea and promotes speedy recovery. It assists nature to safely make the critical change from girlhood to womanhood. It pleases to the taste and may be taken at all times with perfect safety. Price, 50 CENTS PER BOTTLE. Sold by druggists. J. S. MERRELL, DRUG CO., 501 N. 3rd St., ST. LOUIS, MO.

has revolutionized the world during the last half century. It is the most important of all inventions. It is a method and system of work that can be performed all over the country without separating the workers from their homes. Pay liberal; any one can do the work; no special aptitude or special ability required. Capital not needed; you are started free. Call this one of the greatest things you will ever see. It is the most important of all inventions; it will start you in business, which will bring you in more money right away, than anything else in the world. Grand outfit free. Address True & Co., Augusta, Maine.

The Higbee School.

FOR YOUNG LADIES. Health, Instruction & Domestic Arts. MEMPHIS, TENN. Incorporated with Collegiate Privileges. New Buildings. Improved Facilities. Branch at Ft. Smith. Catalogues of annuals sent free on request. Correspondence invited. Address: MISS JENNY M. HIGBEE, Principal. 118 1/2 Memphis, Tenn.

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name on a package of COFFEE is a guarantee of excellence.

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COFFEE is kept in all first-class stores from the Atlantic to the Pacific.

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is never good when exposed to the air. Always buy this brand in hermetically sealed ONE POUND PACKAGES.

OPIMUM AND MORPHINE HABITUALLY CURED.

GOVERNMENT TESTS.

The Royal Baking Powder Declared Superior to all others.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public. Prof. Mott, in his recent report, says:

"The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the U. S. Government.

"I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public.

DR. HENRY A. MOTT, Ph.D."

Late U. S. Government Chemist.

NEWS NOTES FROM TEXAS.

ORDINATION.
The Baptist church at Barnes City, Cook county, Texas, last Lord's day ordained Bro. John D Powers to the full work of the ministry. He stood a close examination by the presbytery before the church and large assembly present. Seven years ago his church called for his ordination, but he declined to be ordained till now. He leaves the farm and all secular business, and is to give the rest of his life to this grand work of proclaiming the glad tidings to others.

He said to me that he had learned more about Bible doctrine from THE BAPTIST than all the Baptist papers he ever read. With a strong body, a strong mind, and a strong faith, he accepted the missionary work of the lamented Eld. J. M. Harris, who recently went to his reward. Cook county will be his field of service, which is rich in soil and teeming with multitudes of rich farms. He is a Baptist so'd, over forty years of age, and after close examination of church polity cannot affiliate with preachers of human organizations, as gospel preacher, and Bro. J. D. Murphy's articles on the words "My Church," has made him clear and a strong believer in keeping the Lord's supper as a

church ordinance and never carry it out of the church to give it to members of sister churches. A week before he was ordained, in a private conversation with Eld W A Mason, a strong old Baptist preacher who has long held the idea of all Baptists taking the communion together, said "Bro. Powers, if you brethren will carry local church communion one step further, by observing it with closed doors, and let no others be present, I will join you."

All our old ministers, as well as young ones, ought to be satisfied to abide Bible teachings on the ordinances. And Bro. Mason years ago converted Bro. Powers from open communion views by showing Scriptural churches were local and separate, and independent organizations and the Lord's supper, like baptism was a church ordinance, to be observed by the church celebrating it. When he convinced Bro. Powers as a young Christian that he could not commune with all the Christian denominations, he converted him to be a local church communionist. These clear ideas of a church has confirmed him in church communion. Our brethren must advocate church ordinances or kingdom ordinances, 1 Cor. xi. 23, clearly teaches that the ordinance

belongs to the churches, and not the kingdom of Christ.

OTHER THINGS

Eld M T Martin of Waco has been in the northern portion of the State holding some good meetings and getting subscribers to his new monthly, the Gospel Standard.

The Pastors' Conference of Grayson county is proving a great benefit. They meet Monday after each first Lord's day. The city and country pastors are drawn closer to each other in feelings, and come to a better understanding of Bible ideas as well as stimulating each other in church work.

Eld W A Mason is now in the northern part of the State, in the Black Waxie regions, doing well in getting bonds to endow the Home for Old Ministers. Recently he reported twenty-three thousand dollars worth of these bonds taken.

The Baptist General Convention of Texas has a State Board located at Waco, in the center of the State, with Bev A J Holt as corresponding secretary, which has employed over a hundred Baptist missionaries in the State; and Bro Holt is working faithfully to see that they are paid. He is one of the best traveling preachers the denomination has in the Southwest. He is an old student from the Seminary, a grand man, said Dr B H Carroll, and he has hardly reached the prime of life.

Our church at Whitesboro has recently held some of the members to account for wayward living, and pastor A B Ingram is now hopeful of a brighter future.

Readers of THE BAPTIST in our State are wonderfully pleased with Bro J B Moody's style in handling the Current Reformation. Open and fair discussions are beneficial to the better understanding of Bible truth. Paul gives example of such.

E. B. HARDIE.

Whitesboro, February 20, 1888.

VINDICATION.

Whereas, It has been said by some that the Baptists were not satisfied with the way Bro. J. B. Moody defended their doctrine in the discussion held here between him and Mr. Harding, and that if the Baptists ever have another debate, they will not call on Bro J. B. Moody to defend them,—

Therefore, we desire all persons to know that we are fully satisfied with the way Bro. Moody defended, and not only defended, but sustained his affirmative of the proposition discussed here, and also, that if the Baptists here are ever challenged, or have need of any one to defend them on any point of doctrine in a public discussion, we want all to know that Bro. J. B. Moody is our first choice, and if any of our sister churches ever have a discussion on points of doctrine, we earnestly recommend Bro. J. B. Moody as the man.

The above was adopted by the church unanimously, and ordered to be put on her book and a copy sent to THE BAPTIST for publication.

Done by order of the church on Saturday the twenty-fifth day of February, 1888

D. F. WORTHAM, Mod.

G. J. HASTINGS, Clerk.

Three Peculiarities

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

1st: The combination of the various medicinal 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

Unknown to Others

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. GARY, druggist, Hamilton, O. "Hood's Sarsaparilla has cured me of scrofulous humor, and done me worlds of good otherwise." C. A. ANKOLD, Arnold, Mo.

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.



EXHAUSTED VITALITY.

A Great Medical Work for young and Middle-Aged Men.



ARE YOU GOING

To Kansas, Missouri, Colorado, Nebraska, Oregon, California, or any point in the West or Northwest? If so you will of course wish to be informed as to the cheapest, shortest and most pleasant route. You will wish to purchase your tickets via the Gulf route, and you will wish to know by which train you should travel. Before you start you should provide yourself with a map of the Gulf route, showing the route from St. Louis to the West. This map shows the entire route with Pullman Palace Sleeping Cars, Free Reclining Chair Cars and Elegant Day Coaches from Memphis to Kansas City, leaving many times over any other route. For emigrants from the South to Oregon, Washington, and Far West, this route is especially desirable. As holder of emigrant tickets are by this route carried in first-class cars on first class trains. Close connections are made at Union Depo, Kansas City with the overland route, carrying from emigrant sleepers by this route to Portland, Oregon. This route is the shortest and most comfortable. You will wish to see a map of this route. Send for a copy of the "Illustrated Map of the Gulf Route," an eight page illustrated paper, giving full and reliable information in relation to these two great States, mailed free. Address, J. E. LOCKWOOD, G. P. & T. Office, Kansas City, Or H. D. BULL, Ticket Agent, 21 Madison St., Memphis.

THE BAPTIST.

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

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

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

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OUR PULPIT.

THE CHRISTIAN RACE.

BY W. L. SLACK, FRIENDS POINT, MISS.

"So run, that ye may obtain." 1 Cor. ix. 24

THERE were four places, specially distinguished, in ancient times, at which the Grecian games, were celebrated. The Nemean, at Nemea, in Argolis; the Pythian, or Delphic, at Delphi, near Mount Parnassus, and not far from the seat of the Delphian Oracle; the Olympic, on the southern bank of the Alpheus river, at Olympia; in the Peloponnese; and the Isthmian, or Corinthian, near Corinth in the Isthmus. These games were instituted principally in honor of the gods the Grecians worshipped, but were practiced and very highly esteemed for the benefit of the nation, in qualifying the citizens in becoming expert in war, in which they were almost continually engaged, either with other nations or among themselves.

In these games were wrestling, boxing, running, etc., in which thousands were trained, and nothing was accounted more honorable than to come off as victor and gain the crown in these sharply contested conflicts.

Those who desired to take part in the games were put under athletes, or teachers, who before had gained laurels in these contests, and were accounted worthy to teach the students placed under their charge, and after severe and long continued training and preparation they were admitted to the contest that they might strive for the victor's crown.

In the course of preparation, or training, they were required to submit to every privation, according to the rules of the contest, which would enable them to increase their agility or strength or endurance of the body. They had to deny themselves, to exercise their bodies vigorously, to be temperate, obedient, constant and zealous, and under strict rule to their instructors, that when the time for running, or leaping, or wrestling should come, they might be able to drop every weight and strive for the victory.

Paul, by these races, illustrates the Christian race.

He takes hold of this much honored institution among the Greeks as affording an excellent lesson to Christians. They cannot become skillful without exercise and experience. A mere negative Christian is like a negative racer. What can he accomplish? The rule is, "so run, that ye may obtain." If one enrolled for the race should enter the training room and sit down every day, simply as an idle spectator, not engaging in the actual work, practicing no self denial, studying not the rules and requirements of the race, he would surely be considered unfit to compete for the victory with those who practiced every art, and engaged in every labor, willingly, energetically and zealously. The Christian race is much like the race in the Corinthian games, to which evidently the apostle alludes, and which furnish such an excellent example.

But preparation is necessary to run the Christian race. The first important duty is to become a Christian. Not a mere church goer, or one without

spiritual life in the soul, but one who can say, I believe in the Lord Jesus Christ, who saved me from my sins, in becoming my Savior and Comforter. After spiritual life takes possession of the soul, then we are ready to commence the practice for the race. Paul is an illustrious example. He started out at once and became a famous runner. He said, "Lord, what wilt thou have me to do?" And he set about the work immediately, conferring not with flesh and blood; and how boldly and faithfully he entered into the preparation and the race, the inspired word clearly shows. So every one born of God should enter for practice. If he cannot run as rapidly as others, he may run well, and at last obtain. All will obtain the victory and the crown for faithful running in the Christian race. In the Grecian games, one obtained the crown, but in the race for eternal life, none fail who faithfully run.

Some exercises which help the Christian greatly in the race.

1. Prayer is indispensable. It is the Christian's "vital breath." How could he run at all without it? Continually asking Christ's help gives courage and strength to the soul. Prayer, private and public if needed. It is as the spring to the clock, the steam to the locomotive. It opens the heavens and brings down the blessing, not only on the praying soul, but by reflex motion, sends it out to others. How cold and inactive must that Christian be who seldom prays for himself, in his family, in the public assembly! How many professed Christians, if called upon to pray, shake the head and are utterly confused! How many are too timid to pray in their families, but are all-interested when they have an opportunity to speak to a crowd of their fellow citizens in the court-room or on the street! How little timidity and bashfulness do they show in their dealings with men, though examining the most intricate matters of business or public welfare! How can the Christian run the race without prayer? 2. Reading the Scriptures is indispensable to good running. In the Grecian games the regulations of the race were well studied and understood, and no one would be well trained unless he obeyed the rules of the race. So the word of God to the Christian is pre-eminently necessary to be well understood for a faithful performance of what it teaches. How can a man ignorant of the word do good running? Will a physician become eminent in his profession, who never, or seldom consults the rules of practice in his daily work? Will a lawyer become distinguished who seldom, or never examines his law books, and not often visits the court-room? How often does the dust accumulate on the Christian professor's Bible, and when asked for something that Bible teaches, by one anxious to know, how ignorant often does he appear on that which should be his frequent, if not daily study! May not this be largely the reason why there is such wide difference as to what the Bible teaches?

3. Attending church is a great assistance to faithful running. There we hear the Scriptures explained and enforced. We hear from the pastor who is faithful in the study of the word, what are our duties to God, to others, and to our own souls, and we are urged with every Christly argument to practice these in our lives, that our influence, conversation and living may be in accordance with our profession. We hear him upon him, and precept upon precept, and if we are faithful, we are strengthened for our work, our own souls are stimulated and encouraged to renewed effort. But if we attend church to sleep a little, and nod a little, and think much while we are awake of our daily business, and give heed but frugally to the sweet words of truth, we go away unimproved and unimpressed mentally and spiritually, and our running the Christian race becomes slow and almost profitless for good to ourselves, and to others who look for us to honor our profession.

4. Christian conversation is very profitable. We should as disciples of Christ often talk of our hopes and the promises of the Savior. This makes us strong and courageous, especially if our living is in accord with it. The world around us is pleased to see us walk worthy of our profession, and if our friends and acquaintances have confidence in our religion, they will often listen attentively to our conversation on the importance of looking after the interests of the soul and eternity. This results in good to ourselves and to others, and a word in season sometimes, is like a nail in a sure place, or an arrow striking the center of the mark. How often have we seen, and sorrowfully too, the professed followers of Christ fail to improve the best opportunities to put in a word of encouragement to the soul of his friend, to direct his thoughts from earth to heaven. Many whose names are in the list of disciples fail to prepare themselves, because they do not frequently consult the word of God, neglect to attend to the ministrations of the gospel, seldom pray for God's directing Spirit, and do not heartily engage in Christian conversation when the opportunity presents. Can such run the Christian race well? Can they have an influence for good on those among them who are unsaved? I aver that if the same energy, perseverance and boldness were exhibited by every Christian in the race for heaven, as are shown by men of the world in accomplishing worldly results, the tens of thousands of our country that are now in darkness, without hope and without God, would, no doubt, be influenced to give their souls to Christ, and be prepared for eternity. Thus we would be aiding the good work, running the Christian race, warning sinners by our running, and leading them to place the true value on their immortal souls.

The race is in the cause of God and eternal life, and deeply interesting and important, and we must enter the race lawfully, that is, in gospel order. The sinner has his work to do. It is not expected for him to wait for God to do it all. It is not true of nature, nor grace. We must plant if we reap. We must work if we would live. The world takes hold of this rule in the right way, and by putting forth the energies God has given, advances rapidly in all the arts of life. Cities spring up, forests are cleared, oceans crossed, and ten thousand conveniences are added to make life easy and comfortable. The sinner is called on to repent, and one justly says, repentance consists of four exercises: conviction, sorrow, hatred, and rejection. These steps cover the whole ground, we