GOVERNMENT TESTS.

The Royal Baking Powder Declared Superior to all others.

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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 preachers, 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 ordinances belong 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.

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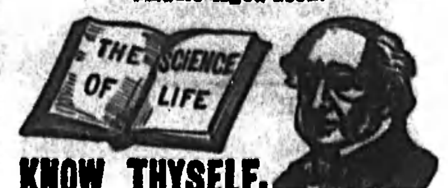

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THE TENNESSEE BAPTIST, 1835—THE BAPTIST GLEANER, 1879—CONSOLIDATED JULY 1, 1887.

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

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

Old Series---Vol. XLII. MEMPHIS, TENN., MARCH 17, 1888. New Series---Vol. I.-No. 41

OUR PULPIT.

THE CHRISTIAN RACE.

BY W. L. BLACK, FRIARS 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 Alphius river, at Olympia; in the Polopounesus and the Isthmean, 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 indispensible. 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 line upon line, and precept upon precept, and if we are faithful [illegible] and recieve the truth in our hearts, we are built up and 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 or 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 ministration 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

think, of true repentance toward God. The sinner cannot do all this of himself, but God by his word and Holy Spirit will and does help. Repentance that needs not be ashamed of results. Faith, too, must be exercised to enter the race lawfully, and the only kind that which works by love and purifies the heart, can be accepted as fitting for the Christian. The Holy Spirit, too, is ever ready and willing to do the bidding of the Savior, who died that men might live. Spiritual life is necessary, the birth from above, Christ formed within the soul the hope of glory. With this new life in connection with repentance toward God, and faith in the Lord Jesus Christ, the sinner becomes a Christian, and is now prepared to run the race, and his love and obedience are shown in his willingness to do what Christ commands. This race spoken of by Paul is in the cause of God and eternal life. How wonderful and precious the purpose and end of this race! How merciful and full of grace that Jesus died for sinners, and that God can be just and justify every one that believes in his dear Son! This Christian race is upward continually. It brings the soul nearer to God, and at last introduces the faithful into the joys and happiness of heaven.

Why should we run this race?

Is heaven an object of so little consequence that it is not worth striving for? Is an eternity of happiness of no value? Are correspondences with God and Christ, and angels and the redeemed of no moment? The Christian race prepares for the enjoyment of all these unspeakable blessings. But we must run the race here for the good we may do ourselves and others. What are some of the benefits to those who run?

1. Our faith is strengthened. Here we walk by faith and not by sight. We need objects to feed our faith, and active work. We can feed our souls while running in this race. Compassed by a great cloud of witnesses who have gone before us, we should be ready to lay aside every weight, and the sin of unbelief, which so easily besets us, looking unto Jesus, ever ready to help us by his Holy Spirit.

2. Our souls are educated and nourished. It is necessary for the soul to be fed as well as the body. To do good work the body must have daily food, and so the soul. We educate the child, the youth, the man, that he may be something. So must the soul be trained in the school of Christ, that its efforts and labors may be in the right direction to crrry out the will and commands of the Great Teacher.

3. That we may do good. Our influence, our energies, directed according to the word of God, may accomplish much. We become Christians to do good. It is our imperitive duty to publish salvation through Christ wherever we go. In running this gospel race others see us. If we are consistent we are living epistles to be read by them, and often does it result in leading some soul to God. Doing good, publishing salvation, practicing what we teach, are all included in the race for heaven. It gives pleasure and joy to the believer to do good. How sweet the work, to have a Christian influence, to cast forth Christ, to be the means of saving souls, to build up the church of Christ.

4. That we may obtain the crown of faithfulness and reach the long desired goal, heaven, with all its joys and endearing welcomes. This pays us well for all our labor, discouragements, self-denials, to reach our happy home of rest from toil. We have borne the heat and labor of earthly life, now we reach the goal, we get the crown, we hear the plaudit, "well done." Am I not paid a million times for my running? Do I not see how well it was for me to so run, that I may obtain?

Christian friend, are you running this race?

What of your Christian profession, what of your life, your influence, your love to the cause of Christ? Where are your friends, your children, the community around you? Do you show them that you are in the race, and that you are running according to God's plan and precious word as to honor Christ?

Friend, what race are you running?

Is not this a fair question? There are two ways, one the narrow, which leads upward continually, until finally it connects with that city which has foundations, whose builder and maker is God; the other, which descends continually, and leads farther and farther from happiness and heaven; a broad way, in which all who love the world and care nothing for their souls are running, and connects with that place of torment where "the worm dieth not and where the fire shall never be quenched." You can take the way that leads to God and heaven. Now is your time, your opportunity while life lasts. Choose the narrow way, and all will be well for you for time and eternity.

CONDITIONAL IMMORTALITY.

A REVIEW OF

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

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

CHAPTER VI.

THE *Psychology* of our author is ingenious if not ingenuous. It is a philosophical curiosity, encumbered with crudities and contradictions. At one time he maintains that man is body, soul and spirit, at another that he is body and soul simply.

On one page he is a trichotomist, on the next a dichotomist. He holds that the spirit is mortal and can die, also that it is immortal and cannot die!

He believes the spirit to be the life of the soul, and soul to be the life of the body.

He also believes that the unregenerate man has no spirit, simply body and soul like the brute!

His anthropology is bad, his psychology is worse, as the following propositions abundantly prove.

Statement 8. "It is true man may be considered with respect to his body, his soul and his spirit, as triune in his being, but not as a tripple person. He may be spoken of as possessing a body, a soul and a spirit." (The Life Everlasting, pp. 129, 130, by J. H. P.)

Comment. Here we are informed that man is a trichotomy, in the sense that body, soul and spirit are three distinct substances or entities. Mr. Pettingell confirms this statement in these terms: "Neither one nor two of these three parts can constitute the man, nor fulfill the functions of a man without the others. But that philosophy discarding this trichotomous division and dividing man into two distinct organisms, has so robbed the body on the one haad and the spirit on the other of their high prerogatives that there is but little left to consider or that is worth considering but the soul of man." (p. 145.)

He also maintains that man in his true normal state as he was created was possessed of a body, soul and spirit, that when his true normal state is restored in regeneration, he again comes into possession of this three-fold nature, but between these two normal conditions, the natural man has a body and soul, but no spirit!

On page 145, he says, "The Bible teaches that man is a unit, a complete integer, possessing, indeed, in the perfection of his nature, a body, a soul, and a spirit, but so united as to constitute one and only one person. Neither one nor two of these three parts can constitute the man, ner fulfill the functions of a man without the others."

On page 148 he says, "Here we have a body, a soul and a spirit all united in one perfect man, a real tripartite nature, but not three persons, nor three natures joined in one. No one of the three is able to constitute a living, conscious, responsible person without the others."

Here he asserts that body, soul and spirit are necessary to constitute a perfect man, that is, as he came from the hand of his Maker.

He also asserts that without body, soul and spirit man is not a living conscious responsible person. The unregenerate must have this tripartite nature or they are neither living, conscious nor responsible.

We shall in the following statements show that he denies the existence of this three-fold nature in the unregenerate and hence they are neither living, conscious nor responsible!

To show that the saved in the future or perfect state will have this tripartite nature we produce the author's language on page 174: "The Scriptures represent man though like his Maker, possessed of a triune nature, yet as one undivided and indivisible personality, consisting of body, soul and spirit, all of which are essential to his perfect life, not only here but also in the life to come." The natural inference, therefore, is that in this imperfect life man is not possessed of body, soul and spirit.

Enough has been reproduced from Mr. P's. writings to show that he is a trichotomist.

We shall in the course of our review of his psychology, point out statements that flatly contradict this theory, and in the end show that the tripartite nature of man, in the sense of three distinct substances or entities is unphilosophical, and unscriptural.

Statement 9. "Much more is this true of a soul which is life itself, for the same terms *nephesh* (Heb.) *psuke* (Greek) are alternatively and almost indifferently translated soul and life in the Scripture. Whatever difference philosophy may have taught us to put upon these terms at the present day, their meaning is nearly or quite identical in the Scriptures. We maint in then, that the existence of a life without life, or a soul without life, which is all that constitutes it a soul, is an impossibility.

And especially to talk of a soul having all the attributes of life, such as consciousness, memory, the capacity to suffer and the power of action, and yet without life, is to talk nonsense, or fiction.

And yet this is what they charge, not merely upon the poetical portion of God's word, but upon its plain, sober, judicial portions, yea, upon all its utterances on this question of the future lot of man.

They not only assume for themselves the very point to be proved, the necessary immortality or eternal existence of all men, but carry it with them into the interpretation of the Scriptures, and would have us to do the same." (The Unspeakable Gift, pp 237, 238, by J. H. P.)

Comment. We are informed that the soul is life itself. If this be so then life is an entity and not the condition of an entity.

But the author contradicts this statement in the following terms: "The words soul and life are by no means synonymous and interchangeable, according to the common use of these terms at the present day. Though in some of their remoter significations, they may run together or cross each other, yet they represent to us different ideas. The word life denotes a certain state or condition of being, or principle in action, while the word soul, as now commonly understood especially in its religious uses, refers to what is regarded as a real, substantial entity, whether organized or not in man. But the word *psuke* (as well as its equivalent *nephesh* in Hebrew,) as used in the Scriptures, seems hardly to express either of these ideas. It seems to mean something more than mere life, and it certainly means something less than what is theologically meant by soul as this word is understood." (Life Everlasting, p. 127, by J. H. P.)

If the reader can harmonize these contradictory statements, he can do the impossible.

He further says, "We maintain then, that the existence of a life without life, or a soul without life, which is all that constitutes it a soul, is an impossibility." Yet we shall soon hear our author maintaining this very impossibility! He will tell

us the spirit is the life of the soul, and the soul is the life of the body; he will also tell us that the unregenerate man has no spirit, and "having nothing higher or better than souls they must perish and become extinct." In other words, he declares that "the existence of a soul without life is an impossibility:" that "the spirit is the life of the soul," and that the unregenerate do exist without the spirit. Hence, existence without life is not only a possibility but a certainty, according to his own reasoning.

And yet he regards the term "*soul without life*" as equivalent to "*life without life.*"

But "soul without soul" would be equivalent to "life without life," according to the author's definition of these words. In the same connection he admits what he elsewhere repeatedly denies, that immortality is "*eternal existence.*"

Such is the hopeless confusion of the author's psychology. But we pass to the following:—

Statement 10. "The natural man possesses, at best, only a body and soul, the spirit is wanting. The spirit is the peculiar gift of God in the new birth." (p. 167.) (Quoted with appreciation from Dr. Thorn.)

"Possessing nothing higher or better than (*psuchai*) souls, they must perish and become extinct." (p. 139.)

Comment. In this statement the author has become a dichotomist of the extreme type. He denies the existence of the *pneuma* in the unregenerate man. He produces not a passage of Scripture to prove it. We propose to produce passages to disprove it.

"There is a *spirit* in man and his inspiration of the Almighty giveth him understanding." Job xxxii. 8. Mr. Pettingell contradicts this passage by saying "the natural man possesses, at best, only body and soul, the spirit is wanting."

"And it came to pass in the morning that Pharaoh's spirit was troubled." Gen. xli. 8.

Pharaoh was an unregenerate man, but he had a spirit notwithstanding.

"But Sihon, king of Heshbon, would not let us pass by him, for the Lord thy God hardened his spirit." Deut ii. 30.

He must then have bad a spirit.

"Why is thy spirit so sad, that thou eatest no bread?" 1 Kings xxi. 5. Ahab's spirit was evidently not wanting, though he was far from being a regenerate man. "The Lord formeth the spirit of man within him." Zech. xii. 1.

"And the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilgarth-pilneser, king of Assyria." 1 Chron. v. 26.

It appears that these heathen kings had spirits, Mr. Pettingell to the contrary notwithstanding. Solomon frequently refers to the spirit of men regardless of their character. "He that ruleth his spirit is better than he that taketh a city." Prov. xvi 32. "The spirit of man will sustain his infirmity, but a wounded spirit who can bear?" Prov. viii. 14. "The spirit of a man is the candle of the Lord." Prov. xx. 27. "He that hath no rule over his own spirit, is like a city that is broken down and without walls." Prov. xxv. 28. "There is no man that hath power over the spirit to retain the spirit." Eccles. viii. 8. "The spirit shall return to God who gave it." Eccles. xii. 7. Thus the Hebrew Scriptures completely overthrow the assumption that "the natural man possesses at best only body and soul, the spirit is wanting."

The New Testament writers are equally explicit. "And her spirit came again, and she arose straightway." Luke viii. 55. "For what man knoweth the things of a man, save the spirit of a man which is in him." 1 Cor. ii. 11. "Piercing even to the dividing of soul and spirit." Heb. iv. 12. "For as the body without the spirit is dead, so faith without works is dead also." James ii 26.

It appears from these and other passages that the spirit (*pneuma*) is applied to man regardless of regeneration. What becomes then of the author's statement that "The spirit (*pneuma*) is the peculiar gift of God in the new birth?" "Possessing nothing higher nor better than (*psuchai*) souls, they must perish and become extinct!" Why does he pass all these Scriptures in silence? He must have been ingentous rather than ingenuous. If "the regenerate man possesses body, soul and spirit," and "the natural man possesses, at best, only a body and soul," then the saint is a trichotomy and the sinner a dichotomy!

What Scripture for this arbitrary distinction? None whatever. This theory was invented by the author to avoid a difficulty in another theory called "conditional immortality."

(TO BE CONTINUED.)

THE TWO WONDERFUL TREES IN PARADISE.

BY L. C. STANDIFER.

I WILL NOW examine Dr. Frost's position on the uses and purposes of these two wonderful trees. He seems to cross himself on the subject in his article on the Penalty of Sin. He said Adam never did eat of the tree of life, while he seems now to teach that it was designed to prevent organic dissolution. He also seems to teach "that it never served its purpose; that by eating thereof, even once, whether before or after transgression, Adam would have become immortal, both as to his body and soul, and if after transgression, he would have become an unredeemable sinner." If the tree of life would have conferred immortality on Adam's body had he eat of it, it is certain he never ate of it, yet Dr. Frost says Adam was commanded to eat of it. For what purpose was he commanded to eat of it? Was it that he might thereby become immortal, and then eat of the forbidden tree, and thereby become an unredeemable sinner? When and how often was he commanded to eat of it? If by eating of it his body would have become immortal, then he never ate of it, and according to your theory he was guilty of sin of omission, and that, too, before he ate of the forbidden tree. Yet we are informed that Adam's first transgression was in eating of the forbidden tree, and therefore, if he was commanded to eat of the tree of life, he did so, and thereby according to your theory, he became immortal, both as to his soul and body. After this it is certain he ate of the forbidden tree. This being done, we have here your "unredeemable sinner."

This cannot be. Adam was not commanded to eat of the tree of life or any other tree. The word "commanded," in Gen. ii. 16, has the force and effect of "spoke to," called to." The force of the whole language is permission and not mandatory, and it seems that Eve so understood it.

Dr. Frost says, "the tree of life was a test of obedience, the tree of death a test of disobedience," . . . "Hence," he says, "Adam could no more remain physically mortal without sin, than he could become physically immortal without obedience." Adam was created physically, essentially and inherently mortal, and his obedience would not have rendered him immortal. If he had obeyed God even to this day, and was now an occupant of the garden of Eden, with the tree of life ever at hand, still his body would have been the same mortal body as it was when it came from the hands of the Creator, and would have died in the common course of nature whenever deprived of the miraculous and rejuvenating tree of life. Adam, when his body needed the ordinary food to sustain animal life, was notified by the promptings of his nature, to-wit, hunger; so also when his body needed the fruit of the tree of life to sustain waste and decay and to prevent decrepitude and organic dissolution, he was likewise informed by the needful promptings, and it is fair to presume that he obeyed both promptings of nature as long as he was permitted to do so.

Dr. Frost makes a beautiful and plausible theory of the uses and purposes of these two wonderful trees, well calculated to captivate, yet like all other man made theories, cannot stand the crucial test of God's word. Both of these trees were real and veritable, both were designed for divine and benificent purposes.

The fruit of the tree of life, par excellent, well suited the necessities of our first parents, the virtue thereof stayed natural waste and decay of their organism so as to prevent life's overthrow. The fruit of the tree of knowledge of good and evil was also par excellent, but ill suited to the wants of Adam and Eve. It was vitalising brain food. It opened the eyes of their understanding and energized the intellect, but surely it did no injury to any vital organ of the body. It was indeed and in truth a tree of knowledge and not of death. The harm which resulted from the tree of knowledge, was not on account of the effect of the fruit on the body, but was the result of disobedience. Eating of that fruit was not evil *per se*, but was made so on account of a positive prohibitory command. It seems that man did not possess an intuitive moral sense until after his transgression. It was not until man had eaten of the forbidden tree did God say, "Behold man has become as one of us, to know good and evil." This seems intended to teach that man acquired that knowledge from the effects of the fruit of this tree. It seems also that by eating of this tree they acquired a sense of propriety, for it was not until after they ate of it did they seem to know that they were naked. Thus we see it was indeed a tree of knowledge.

Before I close this I would like to call our brother's attention to one remark of his. In speaking of the law of sin and death, he says, "This has been the teaching of the church in all ages." What church? Does he mean the Catholic church? He seems to quote at length from the Catholic fathers. As a Baptist I do not think he would have us believe that he holds to the one church theory. Baptists believe that Christ has just as many churches on earth as there are Baptist churches and no more, no less.

UNION MEETING.

THE UNION MEETING of the Coldwater Association will be held with the Pleasant Hill Baptist church, commencing Friday before the fifth Sunday in April, 1888.

Introductory sermon, Friday at 11 o'clock, a m., Jobe Harral.

What are the evidences of regeneration? J. W. Lee.

Ezekiel xxxvi. 25. Exegesis. W. D. Howie.

Did Judas partake of the Lord's supper? E. L. Wesson.

Did God inspire the words or the ideas of Scriptures? John Thompson.

What is gospel baptism, and for what was it designed? J. W. Collins.

God's sovereignty. E. W. Spencer.

Brethren, come, and let us glorify God by coming together.

I. B. MOODY,
For the committee.

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 of such, and we will send our list, catalogue and terms. This we must have sooner or later; and those wishing to do us a great favor will please reply to this at once giving the post-office address and the church of the one commended.

The Baptist Layman's Book is one that should be in the hands of every layman in our churches. We have just received a supply, and will be glad to furnish it at seventy-five cents per copy, post paid. Address Baptist Book House, Memphis, Tenn.

UNITY IN DIVERSITY.

BY R. T. TAYLOR, SMITHLAND, KY.

NO. I.

I ONCE once became 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.

"Our last pastor, Bro P., who remained with us four years, never vindicated our views. That fact made the other denominations very bold, and at times it seemed that they would crush our little church by the ugliness in which they exhibited our peculiarities. I was teaching the children of the Methodists, Presbyterians and Campbellites, and I confess I could not bear to be regarded a mule, influenced by no principles in a course that seemed obstinate and peculiar. Your apprehension that I will oppose you in declaring the whole counsel of God is therefore groundless. I shall rejoice to have you do it. It is a motive I have felt in accepting Bro. P's. resignation."

Now, while this is only an apology for a wrong, ministers should never tempt their laity to make it. There is a great deal in it. I know a pastor, a learned and good one, habitually preaching to a college of young Baptist ministers, who gives no sort of prominence to our peculiar views. There is a lady in his church whose family relations are very rabid schismatics. They annoy her intolerably about the peculiarities of her church. The Bible made her a Baptist, but her relatives read it through spectacles, and do not see as she does. Now, why does not her pastor give her some aid, by showing the community that the Baptists are not mulish fools? Is he afraid he might influence the young ministers he is training to be Baptists? or make the community respect the good sense of the curators and faculty in their being all Baptists? or cause some of the brilliant young men who are preparing for future pillars in society to become Baptists, or some of the young ladies of the institute? Or is it because he fears Dr.——, of the Presbyterian church, who comes sometimes to hear him, and so warmly admires his anti-denominational spirit, will change his tune and forsake him? Does he fear Judge —, of the Episcopal church, who agrees to make fifty dollars per year of his salary, so long as he lets other denominations alone, will desert him? Or does he fear that the amiable good of other denominations would be displeased if he should give the community the reasons which govern Baptists? If it be this last, as I really believe it is, we must feel a strange reverence for people to whom he awards so little of the good quality called tolerance. We buy friendship very dearly when we exchange for it the freedom of speech. Still more than this, when it is so obtained it is worth nothing at all.

The principles of Baptist laymen are a heavy tax to them if they are not explained by the pulpit. They must join the Y. M. C. A., help to build its hall, buy its library, build temples for schisms, aid the American Bible Society, just as though their past course had not driven our people to organize one of their own, etc. If they refuse, they are made a stench in the nostrils of the public. But a due regard to their stewardship, as entrusted with God's property, requires them to refuse.

5. To keep the world reminded of our freedom we need more denominational preaching. The Baptist church is an exotic in this world. All the others are indigenious. While we are tolerated, we ought, by the declaration of our principles and reasons, to manufacture public sentiment in their favor as fast as we can. The divisions in the anti-Baptist sentiment prevent, for the present, their serious hurtfulness to us. But all the schisms have in them as much anti-Christ as anti-Baptist spirit. They are now like the floating nebulæ in the heavens, which pour down the rain when a little change in the atmosphere takes place. When "the Mother of Harlots" thunders a few times, the daughters will come together, and the spirit of intolerance, that our fearful preachers now so much dread, will be found to be the "spirit of the Beast."

Their hatred to the Baptists is peculiar. The Catholics assume to be the true church, out of whose pale there is no salvation. The Episcopalians claim that they are the true church. The Swedenborgians, the Christadelphians and the Campbellites each claim the same. The other sects tolerate and respect it in them, but if the Baptists claim the honor, a growl of contempt arises from all quarters. We should use well our opportunity to bring to the truth its friends. We can't make friends for it. All we can rationally hope to do is, by the display of it, to gather them for its advocacy and defense. Its enemies will rage as we prosecute the work.

Finally, let me urge the importance of *consistency*. It is very inconsistent for Christians to shout in their meetings, and to swear and swindle on the streets, to do as the constituent bodies of the Alliance do, but I believe Baptists head all other people in a certain class of inconsistencies. They could expell their pastor for preaching sprinkling, pouring, infant baptism, the reception into their churches of the unregenerate, the apostasy of believers, or the inter-communion of different sects; and yet they leave their own meeting houses unoccupied three Sabbaths out of four, and attend and aid on the other three the sects which they know are engaged in the promotion of religious schisms. When asked why they do so, their answer generally is, If we don't hear and encourage them, they will not us, and if they never come to hear our preachers, how can we show them the right way? This question deserves a whole article, but I will answer it by Scripture. Let us (not) do evil that good may come. This is the mind of Paul on the subject, though not his exact language. As I have shown, those sects can patronize and encourage us in every department of our church work, even to taking permanent membership with us without sacrificing a principle, but we can not them. I urge that we trust God for some consistent way of reaching them and their families. We most need to throw ourselves wholly on God's promises. His patronage is all we need.

CONCLUSION.

It is deemed manifest that we cannot expect God's blessing on any means we use for the world's conversion without the unity, spiritual and organic, of his people. That the basis of such unity is the platform occupied by the Baptist church, and that we ought to display and illustrate that basis with all possible diligence. Now, I commit the subject to the indulgent reader. God bless you and guide you in your search for duty!

(TO BE CONTINUED.)

THE MOODY MEETING AND THE BAPTIST.

DURING THE first week of the Moody meeting we spoke of the preaching of the great evangelist, and said,—

"All that he says is on the right line, though he does not attempt to give any instruction as to the points about which denominations differ. This he leaves to the preachers, and urges the converts to go forward in obedience to Christ's commands."

For this statement THE BAPTIST of Memphis, calls us to task, and among other things says:—

"If he leaves points of difference to the preachers of the evangelical denominations, and sends his converts to them for further instruction, knowing one will be told to be sprinkled, another poured, and another immersed, how can our "T. T." editor call this "urging the converts to go forward in obedience to Christ's commands?"

We have never called it any thing of the kind. We said, and say, that Mr. Moody did urge the converts to go forward in obedience to Christ's commands. That he did this all who heard him can testify. He does not give instruction in detail as to what the commands are; this work he leaves untouched, for the preacher to perform. He preaches obedience to Christ as a fundamental principle of Christianity, and urges the converts to obey, without telling them how. We have not said that Mr. Moody did right in this, or that he was consistent. Nor are we, as THE BAPTIST seems to think, in the least degree responsible for his doing so. We have not sought to justify him or to apologize for him. We simply stated the fact for the information of our readers, that was all. If THE BAPTIST will deny what we affirmed we are ready to prove it. Why THE BAPTIST should object to our telling our readers how Mr. Moody preached we are at a loss to know.—*Western Recorder.*

MR. SPURGEON ON COMMUNION.

SOMEBODY reported Mr. Spurgeon as saying that he hated a close communion Baptist as he hated the Devil. Somebody else wrote to me on the subject and the *Journal and Messenger* publishes his reply as follows:—

WESTWOOD, BEULAH HILL,
UPPER NORWOOD, LONDON.

DEAR SIR:—I do not know who the "sainted gentleman" may be, but he did not speak the truth, if he reported me as saying that I hate a close communion Baptist as I hate the Devil.

I never even thought of such a thing, and assuredly it is not and never was true. The "saint" must have dreamed it, or mistaken the person. The most unaccountable statements are sometimes made by men of known integrity, and they can only be accounted for by misunderstanding or forgetfulness.

I know my own mind and views, and I can say, without reserve, that the expression could not have been made by me. *As compared with the bulk of English Baptists, I am a strict communionist myself,* as my church fellowship is strictly of the baptized.

Yours heartily,

C. H. SPURGEON.

It will be observed in the above statement that Mr. Spurgeon regards himself as more strict on the communion question than the "bulk of English Baptists," and so it seems that the everlasting talk which Pedobaptists are making about the open communion of Mr. Spurgeon has a very slim foundation upon which to stand.—*Exchange.*

Bishop Coxe was challenged not long ago, to give proof that the maxim, long attributed to Jesuits, to-wit., "The end justifies the means," is to be found in any of "the authentic works of the thousand authors of the Society of Jesus." He met the challenge by giving the challenger the sentence, "*Finis determinat probibatem actus.*" It is found in textual quotations made from three Jesuit writers, Busenbaum, Layman and Wageman in Encyclopedia Britannica, page 651, and certainly leaves the advocate of Rome without a peg to hang a doubt upon that the maxim is thoroughly Jesuitical.—*Philadelphia Presbyterian.*

The acute and eloquent Robert Hall set forth as the sum of his experience, that the power of the pulpit depends neither on "refinement of thought nor subtility of reason." And then he added, "You have only to draw your instructions immediately from the Bible, imbibe deeply the mind of Christ, and let his doctrine inspire your heart, and your situation in comparison with other speakers will resemble the angel of the Apocalypse who was seen standing in the sun."

FAMILY READING.

UNDER THE OLD ROOFTREE.

"HELLO, Jim! where have you been lately?" shouted a broker the other evening to a portly, finely dressed man in the corridor of the St. James. The gentleman stopped, shook hands with his friend, and replied, "I've been home to see my old father and mother, the first time in sixteen years, and I tell you, old man, I wouldn't have missed that visit for all my fortune."

"Kinder good to visit your boyhood home, eh?"

"You bet. Sit down. I was just thinking about the old folks and feel talkative. If you have a few moments to spare, sit down, light a cigar, and listen to a story of a rich man who has almost forgotten his father and mother."

They sat down and the man told his story, while the reporter of the *Evening Sun* took notes.

"How I came to visit my home happened in a curious way. Six weeks ago I went to Fire Island fishing. I had a lunch put up at Crook & Nash's, and you can imagine my astonishment when I opened the hamper to find a package of crackers wrapped up in a piece of newspaper. That newspaper was the little patent inside country weekly published at my home in Wisconsin. I read every word in it, advertisements and all. There was George Kellogg, who was a schoolmate of mine, advertising hams and salt pork, and another boy was postmaster. By George! it made me homesick, and I determined then and there to go home, and go home I did."

"In the first place I must tell you how I came to New York. I had a tiff with my father and left home. I finally turned up in New York with a dollar in my pocket. I got a job running a freight elevator in the very house in which I am now partner. My haste to get rich drove the thoughts of my parents from me, and when I did think of them the hard words that my father last spoke to me rankled in my bosom. Well, I went home. I didn't see much change in Chicago, but the magnificent new depot in Milwaukee I thought was an improvement on the old shed that they used to have. It was only thirty miles from Milwaukee to my home, and I tell you, John, that train seemed to creep. I was actually worse than a school boy going home for vacation. At last we neared the town. Familiar sights met my eyes and they filled with tears. There was Bill Lyman's red barn, just the same; but what were all of the other houses? We rode nearly a mile before coming to the depot, through houses where only occasionally I saw one that was familiar. The town had grown to ten times its size when I knew it. the train stopped and I jumped off. Not a face in sight that I knew, and I started down the platform to go home. In the office door stood the station agent. I walked up to him and said, 'Howdy, Mr. Collins?'

"He stared at me and replied, 'You've got the best of me, sir.'

"I told him who I was and what I had been doing in New York, and he didn't make any bones in talking to me. Said he: 'Its about time you came home. You in New York rich, and your father scratching gravel to get a bare living.'

"I tell you, John, it knocked me all in a heap. I thought my father had enough to live upon comfortably. Then a notion struct me. Before going home I telegraphed to Chicago to one of our correspondents there to send me $1,000 dollars by first mail. Then I went into Mr. Collins' back office, got my trunk in there, and put on an old hand-me-down suit that I used for fishing and hunting. My plug hat I replaced by a soft nat, took my valise in my hand and went home. Somehow the place didn't look right. The lilac bushes had been dug up from the front yard and the fence was gone. All the old locust trees had been cut down and young maples were planted. The house looked smaller too. But I went up to the front door and rang the bell. Mother came to the door and said, "We don't wish to buy anything to day sir.'

"It didn't take me a minute to survey her from head to foot. Neatly dressed, John, but a patch and a darn here and there, her hair streaked with gray, her face thin, drawn and wrinkled. Yet over her eyeglasses shone those good, honest benevolent eyes. I stood staring at her and then she began to stare at me. I saw the blood rush to her face and with a great sob she threw herself upon me and nervously clasped me about the neck, histerically crying. 'It's Jimmy, it's Jimmy!"

"Then I cried too, John. I just broke down and cried like at baby. She got me into the house, hugging and kissing me, and then she went to the back door and shouted, 'George!'

"Father came in in a moment, and from the kitchen asked, 'what you want, Carline?'

"Then he came in. He knew me in a moment. He stuck out his hand and graeped mine, and said sternly, 'Well, young man, do you propose to behave yourself now?'

"He tried to put on a brave front, but he broke down. There we three sat like whipped school children, all whimpering. At last supper time came, and mother went out to prepare it. I went into the kitchen with her.

"'Where do you live, Jimmy?' she asked

"'In New York,' I replied.

"'What you workin' at now Jimmy?'

"'I'm working in a dry goods store.'

"'Then I suppose you don't live very high, for I hear tell o' them city clerks what don't get enough money to keep body and soul together. So I'll just tell you, Jimmy, we've got nothin' but roast spareribs for supper. We ain't got any money now, Jimmy. We're poorer nor Jobe's turkey.'

"I told her I would be delighted with the spare ribs, and to tell you the truth, John, I haven't eaten a meal in New York that tasted as well as those crisp roasted spareribs did. I spent the evening playing checkers with father while mother sat by telling me all about their misfortunes, from old white Mooley getting drowned in the pond to father's signing a note for a friend and having to mortgage the place to pay it. The mortgage was due inside a week and not a cent to meet it with—just $800. She supposed they would be turned out of house and home, but in my mind I supposed they wouldn't. At last nine o'clock came, and father said, 'Jim, go out to the barn and see if Kit is all right. Bring in an armful of old shingles that are just inside the door, and till up the water pail, then we'll go off to bed and get up early and go a-fishing.

"I didn't say a word, but I went out and bedded down the horse, broke up an armful of shingles, pumped a pail of water and filled the woodbox, and then we went to bed.

"Father called me at 4 30 in the morning, and while he was getting a cup of coffee I skipped over to the depot cross lots and got my best bass rod. Father took nothing but a trolling line and spoon hook. He rowed the boat with his trolling line in his mouth, while I stood in the stern with a silver shiner rigged on. Now, John, I never saw a man catch fish like he did. To make a long story short he caught four bass and five pickerel and I never got a bite.

"At noon we went ashore and father went home, while I went to the postoffice. I got a letter from Chicago with a check for $1,000 in it. With some trouble I got it cashed, getting paid in five and ten dollar bills, making quite a roll. I then got a roast joint of beef and a lot of delicacies and had them sent home. After that I went visiting among my old schoolmates for two hours and went home. The joint was in the oven. Mother had put on her only silk dress, and father had donned his Sunday-go-to-meeting clothes, none too good, either. This is where I played a joke on the old folks. Mother was in the kitchen watching the roast. Father was out to the barn, and I had a clear coast. I dumped the sugar out of the old blue bowl, put the thousand dollars in and placed the cover on again. At last, supper was ready. Father asked a blessing over it, and he actually trembled when he stuck his knife in the roast.

"'We haven't had a piece of meat like this in five years, Jim,' he said; and mother put in with, 'And we haven't had any coffee in a year, only when we went a-visitin.'

"Then she poured out the coffee and lifted off the cover of the sugar bowl, asking as she did so, 'How many spoons, Jimmy?'

"Then she struck something that was not sugar. She picked up the bowl and peered into it. 'Ah, Master Jimmy, playin' your old tricks on your mammy, eh?' Well boys will be boys.'

"Then she gasped for breath. She saw it was money. She looked at me and then at father, and then with trembling fingers drew the great roll of bills out.

"Ha! ha! ha! I can see father now as he stood there then on tiptoe, with his knife in one hand, fork in the other, and his eyes fairly bulging out of his head. But it was too much for mother, she raised her eyes to heaven and said slowly, 'Put your trust in the Lord, for he will provide.'

"Then she fainted away. Well, John, there's not much more to tell. We threw water in her face and brought her to, and then we demolished that dinner, mother all the time saying, 'My boy Jimmy, my boy Jimmy!

"I stayed home a month. I fixed up the place, paid off all the debts, had a good time, and came back again to New York. I am going to send $50 home every week. I tell you, John, its mighty nice to have a home."

John was looking steadily at the head of his cane. When he spoke he took Jim by the hand and said, "Jim, old friend, what you have told me has affected me greatly. I haven't heard from my home way up in Maine for ten years. I'm going home to-morrow."

A SHEPHERD BOY'S PRAYER.

A LITTLE lad was was keeping his sheep one Sunday morning. The bells were ringing for church, and the people were going over the fields, when the little fellow began to think that he too would like to pray to God. But what could he say? for he never learned any prayer. So he knelt down and commenced the alphebet:—A, B, C, and so on to Z. A gentleman happened to pass on the other side of the hedge, heard the lad's voice, and looking through the bushes saw the little fellow kneeling with folded hands and closed eyes, saying, "A, B, C."

"What are you doing, my little man?"

The lad looked up. "Please sir, I was praying."

"But what are you saying your letters for?"

"Why, I didn't know any prayer, only I felt that I wanted God to take care of me and help me take care of the sheep. So I thought if I said all I knew, he would put it together and spell all I wanted."

"Bless your heart, my little man! he will, he will, he will. When the heart speaks right, the lips can't say wrong.—*Sunday Hour*

"In my Father's house are many mansions. . . I go to prepare a place for you."

THE BAPTIST.

Silence is the most efficient Accomplice of Error

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

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Distinguishing Principles of Baptists.

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

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

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

Church Polity.

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

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

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

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

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

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

Distinguishing Policy of Historical Baptists.

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

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

A NEW YEAR'S GIFT.

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

WITH A COMMENT.

But Mr. [illegible] other debates with Mr. Harding; and this suggests that he does not believe him to be the man he has declared him to be, or that he has entered the rings as a professional debater, and is willing to meet anybody merely as a prize fighter & la John Sullivan. This prolific age is remarkable for the productions of professionals in religious life. We have professional evangelists, professional debaters, *et cetera, ad nauseam*. The professional debater is a peculiar species of the *genus homo*. He is not the man who simply responds when called upon to defend what he believes to be the truth; and does so simply to promote the right; but he wears and nurses his spurs, and keeps his comb trimmed all the time, and upon going into a community he mounts a convenient fence and crows loud and long, to see if he can't bring from under cover some chicken like unto himself; and if perchance one puts in an appearance after a little send pleading and throwing of cock feathers forward a ring is made, and the combatants "go in" to make the "feathers fly." The professional debater is generally an itinerant who goes through the country "pitching into" every body, and scattering challenges thick as autumn leaves. What cares he for throwing a community into a fever of excitement, breaking up long standing friendships, or causing neighbors to take each other by the ears, so he can make some money and a little obscure reputation out of it, or extend the circulation of a paper! He is simply following his profession, and working it for all he can make it worth to him.

The fleet of professional debating is told by Mr. Moody when he says no less than six challenges were given and accepted at the close of his recent debate with Mr. Harding! What a fine state of mind the people must have been in to consider and weigh such arguments as may have been presented during the debate! The only spirit engendered by such debating is the spirit that declares for "my man and my side right or wrong." Six challenges given and accepted in the spirit! The disposition to fight reigned supreme, and the spirit of dispassionate inquiry was absent. Both debating and preaching in the "knock-down and-drag-out" style are antagonistic to the reign of "peace on earth and good will among men," and should be discountenanced and discouraged. Discussion is the thing needed and not refutation and recrimination. But such debating is out of the question with the professional debater. He lives on strife and sectarian animosity; and he must sow the seed of those that he may reap his harvest. The professional debater is a nuisance that should be abated. — J. B. BRINEY.

The above is a short extract from the Campbellite paper of St. Louis. We have given a few extracts from the *Apostolic Guide* of Lexington, Ky., and the *Gospel Advocate* of Nashville. How many more of their papers are engaged to write us down we know not, and care not. And what is it all for? Just this. Their people now and then want a debate. They issue their challenges. We are sometimes chosen by the Baptists. But the Campbellites say, He won't come. They open on us in advance. They call us by all sorts of bad names, and give us all sorts of abuse for not coming. But when the day arrives we are generally on hand. They are nonplussed at our hardihood to meet their champion who will "do us up" in one speech The debate progresses. We try to do our duty. We always observe the rules of debate though there are continued efforts to make us break them. We have never been called to order and had the point sustained. We always close a debate with the respect and good wishes of all who are not allied against us in debate. We do not go about challenging or preaching so as to provoke them. Mr. Briney knows who is the professional debater, and who goes about challenging, though he thus writes. To unite in writing and talking a man down who can be coerced into a debate with one of their preachers, and who gets the best of it, is Campbellitishness.

Mr. Briney poses himself as a lecturer on the morals and manners of debate We heard him, we think, in his last debate, at Newborn, where he crushed himself by his personal reflections and assaults on his opponent. He even put on his glasses and strained his optics, if it were possible thereby for him to see his little opponent. In his debate with the Methodist Godboy he got down to the following, which we give, with our comment in the *Baptist Gleaner* of June twenty-first, 1883, The language attributed to Mr. Briney is from his own correspondent in his own paper.

> Godboy said one good thing during the debate. He said, in speaking of the corruptible influence of our plea, "Where Campbellism exists in its fullest form the Methodists and other churches are in a deplorable condition, and that others had repeatedly spoken to him about it." Bro. Briney very pointedly remarked in response, "No wonder the Methodist church in Kentucky is at a low ebb when such men as this man Godboy are among its leaders." — Correspondent in Old Path Guide.

Godboy had a right to arraign Campbellism and Briney had a right to arraign Methodism, but is it true that their champion debator made that personal thrust at his opponent in violation of the rules of debate and common courtesy, and, instead of hiding it for very shame, his friends proudly and publicly repeat it? It may have been the best argument he used in the debate, as it has been singled out for Eld. Briney's glory as the "one good thing during the debate" This is what debating has come to in this school, as it appears from abundant observation. We thought that a man of Eld. Briney's standing and learning would be unable to stoop to such language in debate. — *Baptist Gleaner.*

If this reformer has reformed of late we think he should show the fruits of it before teaching others on a subject on which he once so sadly needed teaching. The proverbs of the "glass house" and the "physician" will come up right here.

In view of this combined and persistent effort to injure our character in debate we publish the following testimonial, kindly furnished us and signed by Methodists, Presbyterians, Catholics and outsiders, the names and identifications of which can be seen in our office:—

Whereas we see a determined effort on the part of Mr. Harding and some of his friends to assail and injure the character of his opponent in the recent debate at White Mills, and whereas they seem to threaten the continuance of this course through Mr. Harding's paper and otherwise, and whereas we were in attendance and eye witnesses to the course and conduct of both disputants, it affords us pleasure to do our duty in detailing the assailed character of Mr. Moody. We hereby give our testimony to his gentlemanly deportment during the debate. We think he excelled his opponent in argument and deportment.

The Methodist pastor adds this extra to his signature: "I think Mr. Moody acted the perfect gentleman." Then follow the other names designated as above classed. Last week we published a vindication from the Baptist church. We also have private letters; but we beg pardon of our readers for troubling them with this. All their papers may unite against us, but we can't expect help from Baptist papers, for they are opposed to debates and debaters.

We now say to the Campbellite fraternity again, we made one challenge in our paper for a six days' discussion of baptism for publication in book form. That challenge is before you. If you can't accept then of course you can squabble and squeal and squeak and squint and squirm and squat and squeamishly squeeze and squirt your squibs, and with such treatment we may have to square the account. If so, farewell.

"MAD."

BEHOLD how pleasant it is for brethren Briney and Lipscomb to dwell together in unity. (?)

"He speaks of McGarvey being favorably known. If so, it is because Briney did not have influence to destroy his good name. He made even a more determined effort to destroy his good name than he now makes to destroy Bro. Harding's. . . . Bro. Briney will have to change his course before he can receive attention at their hands.—DAVID LIPSCOMB.

The following language will show how unmanly and unfair Bro. Lipscomb has acted. . . . Truly did he speak in saying that there is but one word that befits that statement. It is David Lipscomb's statement, however, not ours. We said nothing that is any more like it than light is like darkness. . . . Why did he suppress what we wrote, and charge upon us something we neither said nor thought? . . . You can fly into a pet, withold from your readers what we said, misrepresent it before them, point and make mouths at us, but that won't win. We will attend to Bro. Harding next week. Taking one at a time they will last longer." —J. B. BRINEY.

If Mr. Lipscomb had charged Mr. Briney with an uncalled for and malicious attack on us, and one full of willful misreprerentation, he would have stopped his mouth. But Mr. Briney has a good subject now. It is not possible for him to overdo his job of exposing massive and matchless meanness. "We said nothing that is any more like it than light is like darkness," We have gotten so accustomed to such statements from Mr. Lipscomb about us, that we look for nothing else. We have almost come to think that he is capable of nothing else, and that his habit is so fixed that he cannot cease from this sin. Our righteous indignation chrystalised at a degree of intensity that is almost unutterable. Why, in one of the late issues of his paper he states that we asserted in debate that it did not devolve upon us to *harmonize* Scripture. Here is where he "suppressed what we did say and charged upon us what we did not say." I am no and knowingly and maliciously. We said it did not devolve on us to *defend* Scripture in that debate, as our opponent was not an Infidel. That Mr. Lipscomb was as much responsible for a plain statement of God's word as we were, and that when we showed that the Scriptures plainly taught a doctrine, our duty ended there, and that if Mr. L., attacked the doctrine plainly taught in the word, that it did not devolve upon us to defend the Scripture teaching it. But his statement, or rather mis-statement, of it, is as near justice as we can ever reasonably expect of him. We hope those gentlemen will do up each other well. The work is sadly needed, and there are none so well suited to the task. Let them not weary in well doing.

APPOINTMENTS FOR J. B. MOODY.

On Monday night, the nineteenth of March, at Franklin, Ky., to continue perhaps through the week. Churches desiring a visit in that region can address Bro. V. K. Witt, Franklin, Ky. We hope to see the brethren from the region round about.

We are in receipt of a beautifully designed and executed letter of invitation to the —

GOLDEN WEDDING

of our dear and long loved friends Dr. and Mrs. J. M. Pendleton. The reception from seven to nine, First Baptist church, Bowling Green, Ky., March thirteenth. What a pleasure it would have been to us to have been present and added our congratulations to those of the hundreds of their devoted friends in Bowling Green, the scene of so many years of his labors, and where with him, forty years ago, we bold two almost pentecostial meetings. We could only send forward to them our prayers that their latter as their former days may be crowned with Heaven's rich and all comforting blessing, and that Christ may be both a constant light and joy to our sister in her darkness until the unfading light of heaven breaks in glory upon her unclouded vision.

"Bless the Lord, O my soul, and all that is within me bless his holy name." It was granted to us to witness the baptism of our third son, William C. Graves, in the fellowship of the First church of this city. He has been a student of the Southwestern Baptist University at Jackson this session, and came home to tell the good news and make his public profession. And now, may the last prayer Eld. R. J. Coleman of Arkansas, offered up in our family be fully answered.

There are pastorless churches in Washington Territory and Oregon wishing able Baptist ministers who are pastors. We say to such that they can secure such a preacher and pastor by addressing Eld. J. N. Burroughs, Sacramento, Cal. He would doubtless visit churches wishing acquaintance before calling if fare is provided.

The next time we hear from Dr. Murphy will be from Pueblo, Col, his new home and field of labor. So soon as settled he will go to work preparing his valuable serials for publication in book form. He earnestly requests the objective criticisms of his brethren before the chapters are stereotyped. He wants to be exactly right.

Dr. J. T. Murfree of Marion, Ala., writes us that he has the valuable library of the late Dr. Winkler for sale on the most liberal terms. A catalogue will be sent on application. Bro. Piker of St. Louis, spoke to us about it, and would be pleased to see a catalogue of it.

In answer to numerous inquiries we state that the Baptist Book House can supply Fleetwood's Life of Christ in cloth binding for $1 00 postpaid.

BOOK-TABLE.

The Chester Girls By Rose Hartwick Thorpe, author of Curlew Must not Ring to Night 12mo 256 pp. Price, $1 00 American Baptist Publication Society, Philadelphia.

This work is an appendix to Nina Bruce, by the same author. Nina had been reared in the State of Michigan, but was sent down to Texas for the benefit of her health. While there Col. Chester discovered that she was the daughter of his son who had been wrecked on the coast of Michigan, the infant child Nina only surviving. She was thenceforth a member of Col. Chester's family, where she won all hearts by her sweetness and unselfishness. She and a cousin about her own age are the Chester girls, whose subsequent history this pleasing narrative gives to us. Nina was a devout and steadfast Christian; and we see how her Christian influence gradually made itself felt in the family until even the skeptical grand-father was made to feel its power. The scenes of Texas life are deeply interesting. The illustrations contain views of two of the old Roman Catholic missions which were visited by the family party.

WHO ARE THE PRIMITIVE BAPTISTS?

Send to the Baptist Book House and get the Brogmorton-Potter Debate, and you can decide just what the Hardshells claim, and see their argument for such acclaim. Price $1 25,

THANKS.

WE DESIRE to thank most sincerely our many friends for their prompt, cordial and liberal responses to our call for advance subscriptions. Now, brethren, while the matter is stirred and the iron is hot lets put forth that extra effort to add the one thousand new names, for it is an indispensable necessity to the life of the paper. This question must be decided, and that right soon, Shall the paper be sustained? Then give us the thousand more names. We will go to the field and do our utmost to help secure the number. That is a poor way to edit a paper, and no one has to do it but those Baptist editors who are trying to contend for the faith once delivered to the saints. This appeal is only to the faithful few. Brethren, we are dependent on you. All other classes of preachers and workers support their papers with their earnest labor. Will you claim to be faithful in holding the truth, while you are unfaithful in disseminating it? Brethren, are you satisfied with believing the truth? How selfish is this. Will you not wake up and rise up in your renewed manhood and say that the truth I hold is so wholesome, so important, that God helping me, I will do my utmost in imparting it to others? You want it asserted, argued and defended in your paper, so that it may reach the greatest possible number. Then how much the brethren can aid each other through the paper in thus presenting and defending our doctrine, which is the doctrine of Christ! Brethren, will you be at ease while errorists take the world? Well, if it is your heart to act, act now. Send in all the names you can this month. Let us rise in our might.

KIND WORDS.

TENNESSEE - Remember I am doing all I can to help you, and that our Heavenly Father may grant success to THE BAPTIST and abundantly bless its able editors shall be my prayer.—Lillie V. Croom.——I am trying to get all the brethren here to take THE BAPTIST. It ought to be in every Baptist family, read and then handed out to neighbors.—T. H. Jacobs.——I send one new name. Long live THE BPATIST.—R. P. Mahan.——I will stand by the Old Banner if I have to make a sacrifice to do so. You have my earnest prayers for the success of the truth.—Jas. H. Chandler ——Long may the Old Banner wave. May it never trail.—T. R Wingo.——I have been taking THE BAPTIST for thirty years, and never regretted the money it cost me. It is the only or best exponent of the principles of the gospel that I know of.—John Gardner. ——Long may THE BAPTILT live to defend the cause of Christ.—Wm. Harral.——I never expect to be without THE BAPTIST as long as I can get it for two dollars. It is worth double that amount to any lover of truth.—D. J. Campbell.——I must say THE BAPTIST is better and more interesting in every department. Brethren, come forward and hold up the Old Banner.—J. E. Helms.——I am well pleased with THE BAPTIST, it is a welcome visitor to our house, filled with good food.—J. K. Brown.——As long as I live I will work for THE BAPTIST.—F. S. Layton.——I am in my seventy-second year and have read your paper for thirty-five years, I want the Old Banner to float to the breeze of heaven while I have earthly consciousness, and trust that it will, long after my demise.—G. B. Mangum.

ALABAMA.—I was reading the Old Banner to Bro. Stephens, (the old blind brother that you were introduced to in Alabama, Bro. Graves,) He requested me to say that he was now about 75 years old and did not go to preaching much, the Old Banner was his stand-by, from it he obtained such gleams of light, that gave peace, joy and comfort to his mind and heart, and so confirmed his hopes in Christ. He prizes its timely visits. He loves its editors as brethren in Christ and bold defenders of the truth and it is in Jesus. He wishes his name down as a life subscriber.—A. G. Rains.——I cast my vote for the new dress for the dear Old Banner, whose weekly visits for so many years have been so refreshing, being always laden with good things.—J. J. M. Tanner.——I have worked for THE BAPTIST when I have had opportunity to do so, for I think it is the best instructor extant, the Bible only excepted.—W. C. Sanders.——THE BAPTIST is the best religious paper on the continent.—John M. Simpson.——We feel we cannot do without THE BAPTIST. We have been a constant reader since the convention in Jacksonville in '58, where we heard Dr. Graves from the text, "The vail of the Temple was rent. We belong to the Old Guard.—Mrs. A. E. Kelly.

ARKANSAS.—I hope to send you a new name soon. I dearly love the Old Banner and feel that I cannot do without it.—P. S. Deal. ——Let the Old Banner wave and be carried to the four winds, bearing the light of the pure word of God. Long may she wave to defend the truth as it is in Jesus.—Geo. O. Dickson.——Put me down as a life subscriber to the grand old BAPTIST as long as it contends for the truth as in the past.—B. F. Taylor.——THE BAPTIST has many warm friends in my church.—Martin Ball, Pleasant Hill.——I have been reading your paper for months and don't think I can do without it. God's blessings be with THE BAPTIST.—G. A. Duty.——You can enter me as a life subscriber. I will do all I can for the Old Banner. It is the best paper published.—Joel Monaghan.——I don't wish to lose a single number of the Old Banner. I have been a subscriber for twenty years, and love it and its faithful editors.—N. C. Denson.

MISSOURI.—I have only been reading THE BAPTIST since the Arkansas State Convention. I have learned to love it already.—M. Slaughter.——Put me down as a life subscriber.—J. C. Sills.

MISSISSIPPI.—If my wife had to do without your paper or her Bible, she would find it hard to decide. Now, don't you editors or Aunt Nora put anything wrong in the papers, for she will believe it.—A. McDaniel. ——I send you four dollars as a love offering to THE BAPTIST. It is probably my last offering, as I am in my eighty-first year and quite feeble. The Lord has never forsaken me.—R. Nolen.——I hope as long as I live to have THE BAPTIST as a weekly and most welcome visitor to my household. May God bless the editors and increase the list of subscribers to the Old Banner, that it may never have cause to fail or trail.—Mrs. Anna M. Reed.

KENTUCKY.—I hope that THE BAPTIST, that has so well served its day and generation, may have its giant days in the future, and may my dear two old friends and brethren, the editors, have a glorious sunset after long and useful lives.—J. W. Rust.——Please continue to send me THE BAPTIST. I cannot afford to do without it. —John Garnett. ——Send me THE BAPTIST. It is the best paper I ever read. A. J. Frost, on the Penalty of Sin, and Murphy on Communion, can't be beat.—Levi C. Gatlin.——I think I shall send you some names soon, as I am going to canvass my church in behalf of your paper at the earliest opportunity.—J. B. Shelton.

TEXAS.—My time out; don't see how I can do without THE BAPTIST. It gets more of my "respects" than any paper published in America.—John Cleon.—— You may be assured, brethren, I am in hearty accord with THE BAPTIST and its editors. It is the best exponent of Bible and Baptist doctrine, in my estimation, of any I know.—W. A. Mayo. ——How am I to do without the dear old journal, THE BAPTIST, after taking it over thirty-two years? I cannot do so as long as I am able to raise the price of subscription, or unless she should be led from the track of Biblical stamina. This she will not do as long as she has such correspondents as A. J. Frost, Murphy, DeCourcy, Hailey and Bro. Jobe Harral.—J. W. Chatham.

ILLINOIS.—I am seventy-five years old and have been a reader of THE BAPTIST for forty years. I ever believed it to be the best paper in the world. It stands firm, and is outspoken on great Bible truths, is the reason that I love it.—H. H. Richardson.

KANSAS.—My pastor, T. J. Neal, as well as myself, dearly love THE BAPTIST, and believe it is doing a good work.—H. D. Freeman.

NEW YORK.—I take several religious newspapers. I love yours the best, for you are not afraid of the truth. We are living in a time when the truth must give a certain sound.—Chas. L. Moseley.

We can supply the Lives of the Three Mrs. Judsons, in nice cloth binding, good type, at one dollar per copy, post paid. Baptist Book House, Memphis, Tenn.

QUESTIONS AND ANSWERS.

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

Question 772. What do you think of a licentiate convening a few members and approving applicants for baptism without the knowledge of the church? J. J.

A licentiate has no more official power than any other layman; for he is only a layman solicited or authorised to make a manifestation of his call to preach wherever God opens the way for him, and nothing more. For a licentiate so readily to assume the functions of an ordained minister is a bad sign. It clearly indicates he has a young pope in his stomach. What will he not do when an ordained minister? He needs taking down a few yards. That is what we think. His act should be promptly repudiated by the church.

Question 773. I feel that I am called to preach the gospel to the perishing and lost, because I cannot get rid of the impression any more than I could of the conviction for sin. I find myself willing to give up the world and all its calls, good and great, for Christ's sake and the gospel's, and to be the humblest of God's ministers if he will but own me in the work of saving souls and advancing the cause and kingdom of my blessed Savior. But I am uneducated and therefore unqualified for this great work, and it will take me four or six years to qualify myself. Will I be serving God during these years of preparation is the question with me. It seems a long time and a mountainous task to undertake. I am now twenty-one years old, and have a good constitution from farm work. J. S. B.

We believe if God has called you to do a particular work for him he most certainly has called you to prepare yourself to do that work. As certainly as God called Paul to preach the gospel he called him to be baptized and ordained by a church to do it, and to seek the qualifications necessary to be a preacher. Why did he withdraw from the public and go to Arabia for three years if it was not to prepare for his work? Was it not here that he received his vision of paradise and the third heaven? We think you would disobey God if called and you did not seek and obtain the very best qualifications for the work in your power. It is now unquestionably within the power of every young minister in the United States to obtain both a literary and theological education All other qualifications God gives to those he calls.

Question 774. A church receives members for baptism, and on their way to the water the pastor of the church is taken sick. On arriving at the river he is advised by a physician not to go into the water. Was the pastor, with a few of the members, authorized to send for a pastor of another church to baptize the candidates? Has a pastor of a church, with a few of the members, the right to receive members on the bank of a river and baptize them? Should a church sanction the act as above indicated would that make it right and valid? JACOB JONES.

In this case if the brethren present do not object we think any ordained minister could rightfully officiate. Paul baptized but a few of his converts, but called upon his co-laborers to officiate in his stead.

We do not think a pastor and any number of brethren can receive and baptize applicants on a river's bank or anywhere else. It is the church as such that is alone authorized to decide upon the qualifications of applicants for baptism. She cannot relegate her delegated trusts. This haste to run into irregularities presages ill to our churches, arguing, as it does, contempt for the church and order of God's house. All things should be done in order as well as decently.

Question 775. A tells a falsehood of a slanderous nature on B, and failed to get the matter investigated out of the church. B, in conference meeting, arose and publicly denied it, intending to prefer a charge against A for lying. But the pastor requested B to wait a little. A then called for a letter, which was objected to, and a written charge for lying was preferred by B. When the case came up for trial one part of the church claimed it was a personal offense, that should be disposed of according to Matt. xviii, and another part claimed that it was a general offense. The vote was taken, and the church tied. The moderator decided that it was a personal offense. What would be your ruling in such a case?

We unhesitatingly decide that lying is a general offense, whether uttered to injure a member or a non-member of a church,—whether told to one or a dozen persons. A lie is a gross general offense, and should be so dealt with. An orderly church cannot fellowship a liar if the person injured should forgive the personal injury inflicted by it.

Question 776. If a Baptist church should have business that needed her attention between her regular monthly meeting days can she call a meeting to transact it at any stated time previous to the regular meeting in course? F. P. FORRVILLE.

The by-laws of your church should determine this question. If the majority of a church agree to hold a called, a special, meeting such a meeting will be a legal one to transact the particular business for which it is called together.

HARD ON OUR OWN.

MARGARET E. SANGSTER.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

For though in the quiet evening
You may give me the kiss of peace
Yet well it might be
That never for me
The pain of heart should cease.
How many go forth in the morning
Who never come at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometimes guest,
But oft for our own
The bitter tone
Though we love our own the best.
Ah lip with curve impatient,
Ah brow with that look of scorn,
Twere a cruel fate
Were the night too late
To undo the work of the morn.

WITH A COMMENT.

DEAR BRO. HARDING:—I believe it is generally conceded by the brotherhood that it is wrong for Christians to marry worldlings and sectarians (and I here suggest also for a loyal saint to marry a disobedient one is also wrong. I Cor. v 8-13). To marry one who has never been born of God, born of the water and the spirit, John iii 5, is to marry a child of the Devil, I John iii. 9, 10, and to marry one who has been born of God, and comes forth to walk after the traditions of men, or run a while and then turn to the beggarly elements of this world, is to marry a rebel or traitor, an enemy of God and a friend of Satan; and the loyal subject marries one in spiritual adultery, and becomes partaker of and responsible for his sin. 2 John 9-11. So I am forced to believe, seeing from my personal standpoint, after a careful study of the subject from the two laws.

I learn from the old law that intermarrying with the nations (aliens) was not allowable, as God held his family (the Israelites) as a royal family, far above all others; and for them to marry an alien degraded them, and brought such reproach upon the father and his family that he punished them by smiting them. He also forbade any such alliance. Neh. xvii. 28-30, Deut. vii. 1-11. . . . . . Do not the Scriptures plainly forbid the saint, the child of God, to marry any of the characters above mentioned? And if so can a preacher or officer of the law speak the truth when they say "what God has joined together"? The question is, Does God join that that he forbids? And when a Christian preacher performs said ceremony has he not violated God's law? and does he not become a partaker of the sin? This thing of God's children marrying in the family of the Devil is an evil of greater importance than we are willing to give it credit for, and is damning more souls than is imagined. So I see it.

Now, Bro. Harding, I want your matured thoughts, from a Bible standpoint, upon the following questions:—

1. Is it wrong for Christians to marry the characters enumerated?
2. Is it wrong for parents and preachers to in any way encourage it?
3. If a Christian does this (marries as stated) can the congregation retain the disobedient one without a repentance and not be a partaker of the sins?
4. Would anything short of a separation be an acceptable repentance?—S. I. S. CAWTHON in *Gospel Advocate.*

ANSWER.

It is clear to me that it is a violation of the Lord for a Christian to marry one who is not a faithful Christian. I would not in any way encourage or help on such a union.—J. A. HARDING.

There now! We give a long extract because it is hard to believe a report of it. Now you see it for yourself. All know the definition of the terms "Christian," "Christian preacher," "loyal saint," "brotherhood," "the saint," "Israelite," "royal family," "far above all others," "father's family," "the child of God," "God's children," "the congregation," "loyal subject," etc., mean US (Campbellites). "Sectarians," "disobedient," "child of the Devil," "the nations," "aliens," "family of the Devil," etc., refer to Baptists, Methodists, Presbyterians, etc. "Worldlings" are the non-professors. "Rebel," "traitor," "enemy of God," "friend of Satan," etc., refer to those who were once Campbellites but who professed religion and joined a Christian denomination.

The awful sentence of adultery and damnation is passed upon all who have married with worldlings or with sectarians, and the congregations can accept of no repentance short of separation. Moreover the officers of the law, together with Christian ministers and Campbellite preachers, tell a lie when they say God has joined them together; for God never "degraded" one of the "royal family" by joining them to "an alien," for this would "reproach the father and his family." This awful sentence is the legitimate and consistent conclusion of this modern Phariseeism, and damns about one half, and the better part, of their fraternity; for we have scarcely known of one with a religious companion who was not elevated somewhat above Campbellite infidelity, and whose animosity against genuine Christianity was not materially modified. We think the best thing they can do is to marry in the family of God, and then be sanctified by the believing wife or husband. But to draw such companions away, and shipwreck their faith, is to heap up wrath against the day of wrath.

"When a Christian preacher performs said ceremony has he not violated God's law? and does he not become partaker of the sin?" And this reminds us. We heard of a case in Tennessee where a suit for divorce was talked of, and the decision of legal counsel was that if the case was brought into court the marriage would be declared a nullity, because a Campbellite preacher had performed the ceremony. It is a violation of the statutes of Tennessee, and hence of the law of God, which requires subjection to the civil authorities, for a Campbellite preacher to marry anybody, not because he is a Campbellite preacher to be sure, but because they have an irregular ministry. Not even licensed preachers of other denominations can officiate in marriages, because the law specifies regular or "ordained ministers," and Campbellite preachers are neither regular nor ordained. They repudiate the idea of an ordained ministry, having the care of souls. The administration of ordinances, whether civil or religious, must be restricted as all must admit. Hence the restrictions have been made by both civil and divine law. It will not do for Campbellite preachers to have this privilege, because it could not then be restricted. Here is the principle. Any man who believes the historical facts concerning Jesus Christ can join the Campbellites; and any man who joins the Campbellites can walk into their ministry without let or hindrance. Hence any one who believes the historical facts concerning Christ can put himself into a position to officiate in ordinances. This will take in all but infidels, and even they, with a mouth confession, can get in. Here is the open window through which all "thieves and robbers" can enter. This is the same as putting the solemnization of marriage and the administration of baptism into any one's hands.

To guard the sacredness of the ordinances the law limits their administration to select civil and religious officers; but a Campbellite preacher is not a select officer. "No one taketh this honor unto himself" but a Campbellite preacher. He goes in of his own accord, and is in no sense selected or elected. This loose course would be ruinous to both civil and religious ordinances. Hence the law cannot allow unordained or irregular preachers to officiate in the holy ordinance of marriage. The law will not allow an unordained Baptist, Methodist or Presbyterian minister to officiate in marriage, because unordained ministers are not regular ministers. Then why should it make an exception of Campbellites, whose ministers are neither select, elect, regular nor ordained? We trust the law will not make it lawful to violate the law.

THE CONFEDERACY OF EVIL.

THIS we take from the *Western Recorder.* We are not prepared to believe that Bro. Powell or any Baptist minister in Mexico was in that convention. If so his Board should lose no time in calling him out of that field, and he should lose no time in leaving the Baptists. We indorse all Bro. Eaton says, save his last paragraph, which we pronounce a confederacy of evil.

The Protestant missionaries in Mexico have been holding a Missionary Convention in the City of Mexico. Although they meant well, yet if the reports we have seen are correct, they probably did more harm than good by their meeting. The Northern and Southern Methodists had a spat which showed no overweening amount of brotherly love. The strangest thing in the whole performance was a speech from a Presbyterian missionary, Mr. M. E. Beall. The report of the New York *Independent* represents him as urging the union of the various denominations in one "Evangelical Church" in Mexico. The Presbyterians to give up the Westminster Catechism, the Episcopalians the thirty nine articles, the Methodists their twenty-five articles, and the Baptists their baptism.

All earnest hearted people who honor and fear God have become sick of such talk long ago. The surprising thing is, that a Presbyterian should have been found to talk so. If the churches do not believe their doctrines are taught in the Bible, they are a most infamous set of hypocrites and liars. If they are taught in the Bible, how dare any professed Christian offer to "give up" one jot or tittle of them himself? How dare he insult other Christians by talking as if he supposed they would be so dishonorable and disobedient to God, as to "give up," and teach men to "give up," the least of his commandments? It were better that a millstone be tied round their necks, and themselves be thrown into the sea, than to do such a thing, if Jesus spoke the truth.

A man who has so little regard for the authority of Scripture and of God as to make such a suggestion, is scarcely the man for a missionary. It is to be hoped the Presbyterian Board will recall that man and send some earnest believer in what he does believe, to take his place.

There was one wise thing done by the convention, and that was the appointing of a committee to arrange for dividing the field in Mexico between the different denominations. Until the mission stands cover the world, evangelical churches ought to follow Paul's example and not build on other men's foundations.

Will the *Recorder* do us a great favor by informing us what it considers an *Evangelical church*, and how many evangelical denominations there are in America, between which it is proposed to divide Mexico for evangelization, and what fraction of Mexico the confederacy will permit Baptists to occupy if they can establish their missions in it before the Methodists do?

If Pedobaptists establish their missions in the City of Mexico and its provinces the Baptists must stay out. Christ commanded Baptists to go into all the world and preach the gospel to every creature, no matter what part of the world he may live in, and no matter what teachers of errors may be there before them.

Has it come to this that Pedobaptists and Campbellites are to stipulate to Baptists what countries and parts of countries Baptists may enter to preach the gospel. Has it come to this that there are Baptist Boards and Baptist missionaries who will submit to the decisions of such a confederacy?

Will the *Recorder* explain this matter to us, and how many Baptists with their commission before their eyes can yield their consent to such a proposition for one moment.

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.

It is only two months till the meeting of the Southern Baptist Convention that meets in Richmond Thursday before the second Sabbath in May next. We think every church should see to it that one special collection for the Foreign Mission Board and one for the Home Mission Board should be taken up before that day. It the pastors will not encourage such an act, nor the deacons take any interest in having it done, then should not the laymen see to it. Would not this be a very proper work for laymen to take hold of?

The question discussed by Bro. Harral in this issue is exceedingly pertinent. It will not die except by the hands of its friends, who stand around it now with self-revealed daggers, as did the conspirators around the great Cesar, the two wine theorists, the third party and the C. W. T. U., with its woman's suffrage. If prohibition has to carry these, the coroner might as well, and better be called in at once and the corpse decently buried. This latter will prove the "deadly Casca" to prohibition.

Eld. D. D. Swindall, pastor at Dardenelle, Ark., is delighted with his church and field of labor, and his church members are delighted with him. We told them it would be just so.

EDIGRAMS.

W J Hatcher, Alabama: Estimate obtained from cheapest job printer and sent you.——Bro H H Cordell of Indian Territory gives us a brief sketch of a ministers and deacons' meeting held last January an item or two of which we notice trite as it is. The first question discussed was the relation of the church to the kingdom. There was some difference of opinion, but no one argued for the old threadbare theory of an invisible church. The parable of the hidden leaven was also discussed; and it was decided that leaven was the symbol of false doctrine. The Mission Board appointed M H Heathman missionary for six months. A good appointment; and we appoint him to canvass as he goes for subscribers to this paper and to sell books. Write us, Bro H.——W M Cooper, Haw Ridge, Fla.: Do you write to Dr Ford to answer your several historical questions in his *Repository.* He has room and we have not.——D D Swindall, Arkansas: We congratulate you on your pleasant settlement at Dardanelle, and unite with you in prayer that your labor may be abundantly blessed to that people. Remember us to all our friends in Dardanelle. We may be able to drop in upon you this year as we pass up the road to the Fort.——Two new subscribers from Bro H H Hibbs, Smithland, Ky., a credit of two on the twenty promised for a visit. You may rely on our coming, God willing. What other church in all the land will raise twenty new subscribers for a visit? We wait to hear.——Bro E A Seals of West Virginia says: "I have read your paper ten months, and shall soon renew and try to get one more. Baptists are wide awake up here. Their money's small but their hearts large. Prohibition is making a good fight and gaining ground." This is good news all around.——Eld M Lambright of Texas explains why there is not an Indian preacher or member in the Enon Association, Indian Territory. It occupies the southern portion of the Territory not inhabited by the Indians,—some forty miles from the Indian settlements.——T J Hunt, Texas: We think Dr Murphy right on the church and kingdom, as he is on baptism and the Lord's supper. Christ's kingdom is not the restoration of the Jewish kingdom. The kingdom of Israel was a type of Christ's kingdom, as David and Solomon were types of Christ. Saints are not the subjects but the rulers of Christ's millennial kingdom.——Eld N H McFadden, Tennessee, to help the new dress sends us five dollars for a new subscriber and renewal. If all our brethren knew how much good they would do us if they should renew this month they would certainly do so. We have, since the consolidation, been paying up the debts, i. e., filling out the time of all the prepaid subscribers to both the *Gleaner* and THE TENNESSEE BAPTIST, amounting to nearly two thousand dollars; and it has been a heavy load, with the extended drought and bitter winter against our friends who would have helped us by timely renewals and new subscribers. Will our friends think of this, and help us by renewing this month, even if their time is not out? You have set a good example, Bro McFadden. If one thousand more would only do this, advance one year's subscription or send us one new subscriber, we should be in most easy circumstances.——Nothing from G Lofton, Bro Senter.——W E Atkinson, Prescott, Ark.: You say rightly we have never failed to publish the obituary of one of the Old Guards free of charge. The business manager did not know Bro B. Give to his widow and each child and relative our heartfelt condolence.——"My courage is sufficient to pay for THE BAPTIST so long as I live; and I intend to do more for the paper than heretofore. Find my renewal." So says John White. That is just right. Renew promptly and get at least one new subscriber annually makes a subscriber a patron.——A brother in Kansas declines to renew since his Master is the Prince of Peace and THE BAPTIST is ever fighting. Christ fought sin and error in every form, and fell a martyr to his faithfulness, as did his great apostle, who left us his dying words, "Contend earnestly for the faith." But this brother is a follower of Meroz, who God commanded to be cursed because he would not come up to the help of the Lord against the mighty enemy of his people. Silence is the most efficient accomplice of error.

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.

ADDRESSES WANTED.

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

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

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

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 position in a school, any family wishing a governess, can make their wants known through this Bureau by counting 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. NORA GRAVES HAILEY, EDITOR,
To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., MARCH 17, 1888.

POST-OFFICE.

DEAR CHILDREN:—Uncle Orren and I promised little Orrena's grandpa last fall, when he came to see her, that he should trot her, his first and only grand child on his knee on his sixty-eighth birthday, if nothing happened to prevent her going to him on that occasion. The time is almost here, as he will be sixty-eight the tenth day of next month, and Orrena is almost ready to start (although she knows nothing at all about it), and I am going with her: so I want to tell you to be sure to direct all your letters to me to Memphis, Tenn., after the first day of April. Now do you think you can remember to do this? I have told you in time, so that I might have a chance to tell you again should you forget it. And I hope my portrait students do not think I have forgotten my promise to give them something as a memento of their labors with me last year, for I have not. I have been waiting till I should go to the Baptist Book House, Memphis, Tenn. I of course could not send so many a book, and did not promise to, but will send them something, if nothing more than a pretty Scripture card. Lovingly, AUNT NORA.

AUNT NORA:—As I have not seen any letter from this part of the country I thought I would write you a few lines. Papa takes THE BAPTIST; and I like to read the Young South, and will try to answer some of the portraits, if you will let me join your little band of workers. Please find inclosed twenty-five cents for the chapel. I will try to send more the next time. As this is the first time for fear of the waste-basket I will close. Your nephew,
Pioneer, Mo. JAMES CARPENTER.

We give you a hearty welcome, James. Try the portraits. Are you related to Ollie and Almer Carpenter of Clearmont, Mo., who used to write us so constantly? We want to hear from them?

AUNT NORA:—I hope you will not think strange of me writing to you. Though I have never seen you I have often heard of you, and have read some of the little cousins' letters. I love them so much I want to join them if there is no objection. I know Uncle Orren. He preached for us in 1886. I read his letter in the last BAPTIST, and imagined I could almost see him. Bro. A. J. Miller is our preacher now. Papa belongs to the Baptist church, and I belong to the Sunday-school. I am eleven years of age. As this is my first letter I will close. I fear it will find its way into the waste-basket. With much love to all I close. MINNIE SANDERS.
Aberdeen, Miss.

Uncle Orren desires me to give you a hearty welcome for him, Minnie. Says he remembers your father and of being at your house. Says write and tell us what has become of The Rosebuds. Can you not get some one else to join us. He says there are a good many more in your Sunday-school who ought to join us. Suppose you try.

AUNT NORA:—I guess you and the little cousins have forgotten there is such a child as myself as it has been such a long time since I last wrote to you. The reason why I have not been a constant writer to the Young South is because I have been off attending school, and expect to start back to-morrow, but could not feel satisfied to leave until I had written to you and sent you some money for the mission cause in Mexico. What has become of Cousin Mamta Ivey? I would like to hear from her again. Inclosed find one dollar. I send half and mamma and papa the other. Do what you think best with it, as you know more about it than I do. Mamma promised me that if this was in print next week she would send it to me. I will try to write every month and send ten cents. THE BAPTIST is a welcome visitor at our house. I will close for this time as it is getting late. Love to you and Uncle Orran and also a kiss for baby Orrena. Affectionately
Valley View, Texas. LULA GERTRUDE CALLAWAY.

AUNT NORA:—I write you to-night to introduce to you three new cousins. They are my two sisters and youngest brother. They desire to become workers with us, and often talk about Aunt Nora. They were talking about writing to you, or getting me to write for them, and desired to send you some money: so I suggested the idea that they hunt up hens' nests for mother, and that she pay them for so doing, and for them to send it to you. The agreement was soon made, and in less than one hour they were bringing in eggs. I am glad to see them take so much interest in the work. I will close with best wishes for you, Uncle Orren and the cousins. Your nephew,
White Hall, Ark. JAMES M'KINNEY.

AUNT NORA:—I am a little girl just nine years old. I never have been to school much, and cannot write much, so I get brother James to write for me. I send you ten cents for our girls. I made it gathering up eggs for mamma. I want to help you all I can to educate our girls. I will close for this time by saying good bye.
ANNA M'KINNEY.

AUNT NORA:—I am a little boy just six years old. I want to help you educate our girls. I send you ten cents for them. I made five cents of it by gathering up eggs for mamma, and then I swapped it to brother Thomas for a dime. I will help you all I can. I will close by saying good bye for this time. WASHINGTON M'KINNEY.

AUNT NORA:—I am mamma's baby, just three years old. Brother Thomas gave me a nickel to-day, and I send it to you for our girls in Mexico. Kiss little Orrena for me. Your little niece. LOANY M'KINNEY.

We give these three new cousins a hearty welcome, and hope their interest in us and our work may increase as the days go by. I wish all our cousins who feel they are too old or too busy to work longer with us would thus take their younger sisters and brothers by their hands, as it were, and introduce them to our band of workers, and encourage them to work with us. What great good they might thus do! Try it. James McKinney sets a good example in this, and I thank him for it.

AUNT NORA:—Will you let a little boy six years old join your band of workers? Mamma reads the letters in the Young South to me, and I like them so much. I send you ten cents in this, and am going to try to earn ten cents a month to send to the young ladies this year. Lovingly CLARENCE VANN.
Austin, Texas.

This handwriting is familiar, Clarence, and I am glad to see it again, and to welcome you into our band of workers. Where is Lillie now? Come again soon.

AUNT NORA:—My papa takes THE BAPTIST, and I read the Young South, and have become very much interested in the work the little cousins are doing, and want to join them, if you will let me, and will try to help in the good work. I am a little girl eight years old. I have one little sister only one year old, and her name is Bottie Estelle. I go to school to Prof. J. W. Patton, who is a Baptist preacher. I go to Sunday-school every Sunday. I send one dime for the Young South chapel in Mexico. I will close for fear of the waste-basket. Lovingly
Santa Fe, Tenn. AKATHA WALKER.

I put your ten cents down for the chapel as you request, but see, it makes you promise a dollar before Christmas. Are you willing? We let you join us if you will come again.

AUNT NORA:—After a long silence I will again write to the Young South, hoping that its columns are still open to me. I am very glad that you did not leave us this year. What could we do without Aunt Nora to lead us? I know it must be very inconvenient for you to remain with us, and I think it very kind and self-sacrificing in you to do so. And I would say to the cousins that we ought to prove ourselves worthy of your love, but I dare not, remembering that some of them have done so much better than I. I send you thirty cents for the chapel. I wish I was able to send you more, but I am not. We are building a Baptist church at Nichols, and as we are few in number and weak financially it takes all our nickels and dimes to help build it. We organized the eighteenth of last August, and have received one since. Our house will soon be completed, except painting and plastering. Will you not pray for our prosperity? I wish I could see little Orrena. I know she is very sweet. Kiss her once for me. With love to you, Uncle Orren and all the cousins I remain as ever your niece, MATTIE AYRES.
Nichols, S. C.

We are so glad to hear from you again, Mattie.

A LOST DAY.

Where is the day I lost,
The golden day
Beyond all price and cost
That slipped away

Out of my wandering sight,
My careless hold?
Where did it lift in flight
Its wings of gold?

What were the treasures rare
It bore from me?
What were the pleasures fair
I shall not see?

Ah never day was yet
So fine, so fair,
So rich with promise set,
So free from care,

As that we mourn and sigh
When we do say,
Alas how time doth fly,
I've lost a day.

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.]

"Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it."

This, you see, is Paul speaking these words, children.
Where is he now? and who is he talking to?
What did Paul do three days after his arrival here?
Why, did he tell them, was he bound with those chains? (Verse 20.)
What did he talk to them about? (Verse 23.)
How long did he talk to them?
Did they believe his words?
Why was the salvation of God sent to the Gentiles did he tell them?
How long did Paul dwell here in his own hired house?
How did he spend his time?
Thus was fulfilled his long cherished desire expressed in Rom. i. 15. What was it?

PAUL'S NIGHT JOURNEY FROM JERUSALEM.

ANSWER TO PORTRAIT FOR FEBRUARY EIGHTEENTH.

Acts xxiii. 31. The day after Paul was carried into the castle for protection he was brought before the council in order that it might know for what purpose the Jews had accused him. Paul was permitted again to plead his cause. While addressing the people he told them that he was a Pharisee. This got up a great dissention between the Pharisees and Sadducees. The captain was afraid that Paul would be torn in pieces in the quarrel and fight, so he ordered the soldiers to take him by force and carry him to the castle. Forty of the Jews bound themselves under a curse neither to eat nor drink until they had killed Paul. He was tried before Ananias and the council. Claudius Lysias sent Paul from Jerusalem to Cesarea. Paul's nephew told the conspiracy of the Jews. He was sent at night to keep the Jews from killing him. This company consisted of two hundred soldiers, seventy horsemen and two hundred spearmen. Paul was sent to Felix, because he was the Roman governor of Judea. Antipatris is about twenty-six miles southeast of Cesarea. At Antipatris the soldiers left the company and returned to the castle. Felix put Paul in Herod's judgment hall to wait till his accusers should come.

PARKER, THOMAS AND ANNIE LULU M'GREGOR.

Ardie Kendall asks, "Can the cousins tell me how many is three score and ten?"

The above letter tells, but may be some of the other cousins may like to answer Ardie's question. Yes, Ardie, you are answering the portraits very nicely; but do you write them yourself? I want you to do the studying and writing as much yourself as you possibly can.

Esther Wingo says: "I want to asks Lillie Graves how she found out that Miletus and Ephesus were three hundred miles apart."

If I mistake not Lillie wrote it thirty, but I will let her answer Esther's question herself. That is right children, ask questions. I want you to ask questions about anything you wish to know, especially about the portrait you are studying.

Portrait answered also by Lillie Graves, Julia Daughdrill, Willie Watts, Ardie Kendall, Pearl, Floral and Robbie Longmire, Tishie Cadwell, Cornelia Coltharp, Esther and Spurgeon Wingo.

What are you studying, my little maid?
I'm learning to read in a book, she said.
And what is your favorite word? said I.
Then the little maiden made reply,
Big A is the nicest word I know.
And when I asked why she thought it so
She gravely answered, the sly little tot,
Because big A is as far as I've dot.

Our Chapel Fund.

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

Ladies Aid Association of Dyersburg Baptist church, Tenn. $5 00; Jessie Canfield, Lyon, Miss, 5 00.

We, the undersigned, pledge ourselves to give one dollar during the year 1888 toward completing our Young South chapel in Mexico,

ONE DOLLAR.

Mrs Jennie Moody, Tenn, $1 00; Ardie Kendall, W. Va. 1 50 Mrs Belle Basser, Tenn, 1 00; Willie Watts, Ala; M E Fields, Tenn., 1 00; Lula Gertrude Callaway and parents 1 00.
Anna Nora Cooper 60.
Sallie Jackson 40; Johnnie Jackson 40; Jimmie Jackson 40 Mattie Ayres 30, Mrs Mollie S Cooper 30.
George Cooper 25; Esther Wingo 24; James Carpenter 25.
Nora Cornelius 10; Ammy Cooper 10; Bertha Walker 10.

Our Missionary Fund.

Mrs Mattie Flinn 5 00; Aunt Mamie 1 00; Lillie Coleman 10 Winnie Bailey 10; Mary Young 10; Laura McFadden 25; Robbie Cunningham 25; Cornelia Coltharp 10; Wyatt Futhey 10; Eddie Pendleton 30; Sallie Bowers 30; Gertie Vernon 10; Lillie Burnette 1 00; Julia Daughdrill 10; Tishie Cadwell 50; Lela Cadwell 50; Allie and Rubie Porter 10; Nellie Hart 10; Ella Hart 10; Clarence Vann 10; Mattie Alexander 10; Ernest Roberts 5; Wyatt Futhey 10; Anna McKinney 10; Washington McKinney 10; Loany McKinney 5

DR. BROADUS'S ALGEBRA.

BY J. H. SPENCER, D.D.

THE distinguished professor of homiletics in the Southern Baptist Theological Seminary seems to be something of a mathematician as well as a brilliant preacher. He says: "In estimating the results of the labors of an evangelist the equasion is plus so much good minus so much harm equals what?"

An attempt was made to apply this rule to the Moody meeting, recently held in Louisville. The rule is doubtless sufficiently exact in statement. But an attempt to apply it to a purely moral question is, to say the least, somewhat novel, and the answer must in the nature of the case, be as far from exact as human wisdom is from infallibility. Furthermore, if an approximate answer could be obtained the only practical use to which it could be applied, from a Baptist standpoint, at least, would be to determine as to whether Baptists would be justifiable in again employing Mr Moody to labor under their sanction. But should it be satisfactorily determined that his meeting at Louisville did more good than evil, there would still be a very grave question of Christian morals to settle. The very statement of Dr. Broadus's equasion admits that harm resulted from the meeting to which it is to be applied. The moral question to be settled, therefore, before we encourage the holding of a similar meeting, is shall we do evil that good may come?"

But passing by this question of Christian morals for the time, we may attempt to determine the value of the terms of Dr. B's. equasion, or at least, to point out the items that enter into the sum of these several terms, as nearly as we can. Then the questions to be answered are: What amount of good resulted from Mr. Moody's labors in Louisville? What amount of harm? The difference between these amounts will constitute the net result. But what is good and what is harm must be determined in this case, at least from Dr. Broadus's standpoint. His principles are well known from the position he occupies (taking it for granted that he is faithful to his trust). He is a Baptist, a teacher in a Seminary representing more than half the Baptists in the world. He is supposed to be thoroughly versed in, and deeply convinced of the vast importance of the peculiar principles of his great denomination. We inquire then from a Baptist standpoint, what good resulted from the great union meeting?

There were added to the nine white Baptist churches in Louisville some three hundred persons during Mr. Moody's stay, and the week following. This may be accredited as good. But the question presents itself, would not greater good have resulted from the same amount of labor and expenditure on the part of the Baptists without the aid of Mr. Moody? There were some one hundred and fifty or two hundred Baptist preachers in the meeting including the Baptist pastors, and other preachers living in the city, the professors and students in the Theological Seminary, and a few brethren from the surrounding country. The Baptists of the city contributed to the building of a temporary tabernacle for Mr. Moody to preach in, the erection of a house for a so-called "union mission," conducted by a Methodist local preacher, and other expenses involved in the great union meeting, probably not far short of $10 000. This amount would have supported fifteen missionaries a whole year, or one hundred and eighty as long as Mr. Moody remained in Louisville.

Query. Is it not probable that one hundred and eighty Baptist missionaries would have accomplished as much good as one union missionary, and he a Pedobaptist, during the same length of time? But with all this, I incline to the opinion that the Baptist churches in Louisville have not received as many accessions as they usually receive during the winter. True, Mr. Moody's meeting and the week following did not embrace the whole of the usual revival season, but it seems hardly probable, after this exhaustive effort that a sufficient number will be added during the remainder of the year, to more than make up the average number of accessions. I have not at hand the minutes of Long Run Association for last year, but those for 1886 show that the six churches in Louisville, there represented, reported six hundred and seventeen accessions during that year. I suppose that was not above an average for the last three years. In this absence of exact data we can only give estimates. But it seems fair to conclude that the Baptist churches in Louisville have gained nothing in the way of accessions above their ordinary increase.

The number that have joined other denominations in the city, the *Western Recorder* informs us, is large. If any of those were converted to Christ so far as to secure their salvation (of which we are not disposed to doubt,) this should enter into or constitute, the first term of Dr. Broadus's equasion. But their being added to other denominations only adds to the already immense force that is exerted against great truths of immeasurable importance to the honor of Jesus Christ, and the good of man. This must be put in the second term of the equasion Next, one hundred and fifty or two hundred Baptist preachers were silenced from preaching the peculiar doctrines of their denomination during a period of thirty days. Besides this, they together with the Baptists of Louisville, and others who attended the great union meeting from the surrounding country, were taught with all the plausibility, force and magnetism of the cosmopolitan evangelist to suppress their peculiar doctrines, and advocate only such notions as are acceptable to other denominations.

How many Baptists were converted to this liberal theory in whole or in part, may not yet be known. But the harm resulting from such teaching, under Baptist endorsement, cannot be trifling. I say under Baptist endorsement, because it is well understood that the Baptists of Louisville were the leaders, both in procuring and sustaining the Moody meeting. If we had not learned this from other sources, the fact is sufficiently established in that the tabernacle in which the meeting was held, was erected for that express purpose, on the ground belonging to the Southern Baptist Theological Seminary. This fact has a still broader significance. The Southern Baptist Theological Seminary is the one great institution belonging to the Baptists of the Southern States, and this transaction commits the whole denomination in the South in some measure to the big union meeting. The direct result of all this, whatever that result may be, must enter into the second term of the equasion.

One other result of the union meeting of perhaps greater magnitude than all the others is liable to ensue. Over one hundred young preachers have been admitted to the Southern Baptist Theological Seminary during the present year. These, at the age when they are filled with the fresh and earnest zeal, when their minds are most active and flexible, when their hearts are warm and easily susceptible, when they are forming their theological system, are with their teachers united in Christian work with this wonderful magnetic and adroit Pedobaptist preacher during an entire month. If they are here taught no other anti-Baptist doctrine, they are constantly drilled in that most cowardly, most unmanly, most harmful, and most unchristian of all tactics, the suppression of truth, because it is unpopular, i. e., because other denominations reject it. But can we be sure that the evil will stop even here?

Mr. Moody belongs to a denomination (called Congregationalist) which teaches that the family is the unit of the church. If his influence was so potent over a professor in the Theological Seminary at Louisville as to cause that most learned and worthy brother to assume, and teach (if he did not so teach before) that the family is older than the church, and has rights as well as the church, therefore when children of Pedobaptist parents, and wives of Pedobaptist husbands are converted to Christ they should be instructed to join Pedobaptist churches, why may we not fear that the same influence may be equally or more potent over young men who are just receiving their theological learning, especially as their theological instructor has imbibed this pernicious doctrine of Mr. Moody's sect, and is doubtless teaching it to his pupils?

These young men (God bless them) whose very efforts to prepare for their great life work, show them to be in earnest, are the present hope, and will be the future power of our Southern Zion. Should they go back to the fields of labor awaiting them, tinctured with this love-sick sentimentalism to preach on emasculated theology for the edification of all socalled evangelical denominations, then indeed, would the harmful results of the Moody meeting be too far-reaching for mathematical calculation. It is too early to attempt to apply Dr. Broadus's algebraical formula to this case.

That our brethren in Louisville were sincere in their desire to promote the cause of Christ is sufficiently proven by their zealous labors, and their generous pecuniary sacrifice. But I think they made a very grave mistake, as Baptists always will when they enter into any compact by which they are obliged to suppress any part of God's word for any period however brief.

Eminence, Ky., March, 1888.

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 ($12 50 each per month) of four, poor, pious and promising young ministers at our University at Jackson, Tenn. There is no investment that pays half so well as that invested in consecrated young ministers. We believe in prayer, and therefore we believe that God will put it into the hearts of the "choice ones" of his children to help in this cause. The brother or sister who reads this doubtless intends to give something to this cause this year, and when we tell them that there will be $50 needed to pay their board for this and three months to come, will not every friend, grateful for the opportunity send us a contribution?

RECEIPTS FOR MARCH.

T H Farmer, Tenn, 12 50; John Winsor, Cal, 1 00; D J Campbell, Tenn, 1 00; Mrs J P Bashaw Tenn 1 00; J O Coleman, Mo, 50c; D J Warren, Ark, 3 00; R F Hyatt, Ark, 10 00; J H Spe[illegible], Tenn, 1 00; S L Wynne, Tenn, [illegible]; R C [illegible]ler, Tenn, 5 00; N W McClellan, Ky, 1 00; Jones Stephens, Ala, 1 00; H D Freeman, Kan, 5 00; Lillie V Croom, Tenn, 2 00; W P Phillips, Tenn, 5 00; R D Ellis, Mo, 1 00; Mrs Laura F Dillard, Miss, 1 00; Bettie McClain, Mo. 75c; J R Jordan, Tenn, 1 00; Lucy A Rogers, Tenn, 1 00; Miss Nannie E Brown, Tenn, 1 00. Total, 55 25.

Mission Directory.

STATE MISSIONS.

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

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

FOREIGN MISSIONS.

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

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

HOME MISSIONS.

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

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

MINISTERIAL EDUCATION.

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

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

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

EXPOSITIONS OF THE PARABLES AND PROPHECIES OF CHRIST. By J R 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."

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MR. SPURGEON AND THE BAPTIST UNION.

Since Mr. Spurgeon withdrew from the Baptist Union, and the council of that body passed a severe censure on him, the conflict between the two parties has been marked by increased vigor of expression, and by the taking of measures on the side of Mr. Spurgeon to endeavor to purge the worst leaven out of the churches.

The schools of modern thought are exceedingly angry. Their arrest mortifies them intensely. They speak against Mr. Spurgeon with great bitterness, and do all they can to destroy his influence. The *Christian World*, a Pedopabtist Congregational newspaper, leads the assault. In a leader of th 29th of February, headed, "A Theological Tyranny," the editor says of Mr. Spurgeon's condut: "We regard it a painful exhibition of temper. His latest utterance breathes defiance and contempt against all who have ventured to differ from him, and is virtually a war cry addressed to his admirers, inviting them to fling aside charity and brotherhood, and rush into the unchristian strife that they may avenge the slight which he thinks the council of the Union has put upon him." "If, however, the fight is to take place as he threatens, we have no fear of the ultimate result . . . Should the question be brought up for discussion, as is likely, at the April assembly of the Union, it is barely possible that Mr. Spurgeon's following may snatch a fictitious victory. They are disproportionately strong in London." "Much ignorance, blind zeal, and intemperate bigotry are on one side; culture, intelligence, weight of counsel, and most of the earnest piety of the denomination on the other." "Mr. Thew, and a large number of ministers who are not so pronounced, interpret none of the great Christian verities in the same way as Mr Spurgeon does. Theirs is, indeed, from Mr. Spurgeon's point of view, a 'new theology,' . . It gives another meaning to the word salvation . . . . The Baptist Union, if it is to continue to exist, must be made catholic enough to permit all these divergencies in its fellowship." "Unhappy is the hand that has stirred up this strife. Would to God he had been saved from marring a noble reputation, and undoing the great work of his life by this terrible blunder."

The arrogant boasting and bitter accusation of the above article, shows the true spirit of these men, and how mortified they feel that truths which they thought to destroy utterly, have suddenly begun to live with renewed energy. Calvinism, the doctrine of salvation by God's unmerited favor and might from first to last, and his election to salvation, are the chief things so detested.

Mr. Spurgeon has sent forth from his college hundreds of men who are pastors of churches, and have great influence. Most of them are with him yet, but not quite all. A meeting of all who have passed through the college is held every spring. A meeting has just been held of those who have settled in London, to make arrangements for the meeting in April. At the preliminary meeting Mr. Spurgeon was present. One of the resolutions passed at the meeting suggested to him that when inviting the brethren to the conference, he should remind them the grounds of union on which this association of former students had been formed, had been defined to be, (1) the doctrines of grace, (2) believers baptism, (3) earnest endeavor to win souls to Christ. One of the old students who was present, (Mr. J. C. Thompson) says that Mr. Spurgeon made the remark, "That is my basis, and you must agree to that or leave. If you don't, I will." The doctrines of grace to be signed, are the doctrines so called, as stated in Hodge's Systematic Theology, Calvin's works, and Elisha Cole's on Divine Sovereignty. Mr. W B. Haynes, another old student who dissented from these doctrines, writes, "If such a creed is good for the Conference, is not a similar creed the right thing for the Union?"

Mr. Thompson gives some remarks by Mr. Spurgeon at the meeting, which seem to imply that he is in favor of a return to the former separation of Baptists who hold to the doctrines of grace from those who boldly deny them, called Arminians, in the Baptist Union and in Baptist Associations, as well as in the conference of old students of the Metropolitan College. Mr. Thompson says, "The men were told that the crusade is to be carried into every assembly, and every Association, and every church, till what is called "modern thought" is purged from among us, and the Baptist Union established anew on a sound basis, according to the faith of our fathers, or in other words, the doctrines of Calvinistic and Augustinian theology."

Preparation is being made to bring the vote of censure on Mr. Spurgeon before the whole body of delegates who constitute the annual meeting of the Union, in hope that this larger body will come to a different decision on the subject.

Efforts are also talked about to elect a council for the next year consisting of persons who will be leavened with a different spirit from the present council.

There is every reason to rejoice that God, in these events, is lifting up a standard against the invading army of errors. The doctrines of grace are the truth of the gospel, and many of those who hate them do not know their own ruin. They look on sinners as having an equal right to salvation, and as having power, if assisted, to save themselves, both by primal choice and permanent effort. They, in effect, deny the words of Christ. "No one is able to come to me unless the Father who has sent me draw him." John vi. 44. WM. NORTON.

The right thing in the right place is without doubt Dr Bull's Baby Syrup, the best remedy for babies while teething. Only 25 cents a bottle.

If your liver is torpid, if your appetite is poor, if you want your stomach thoroughly cleansed, if you cannot sleep, if you want a good digestion use Laxador, the great regulator. Price 25 cents.

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

IS PROHIBITION DEAD?

A great many people say, and no doubt think and hope that, because prohibition failed in Tennessee and Texas, it is dead, laid out, and only awaits burial. They forget however that a power that can master armies of Christian people, the best men and women, as well as the most enterprising that America can produce, and that to day stands in battle array, is not so easily overthrown. A correct principle, right in itself, never can be destroyed, and the history of this earth will fail to show where a right eous principle has ever utterly failed of its purpose. Any principle that seeks to improve the moral and physical condition of man is a righteous principle, and the principle that underlies prohibition must be right in itself, because it aims to promote the happiness and purity of men, without working them any injury whatever, can never be destroyed or long cast down.

If one true, righteous principle can be destroyed, there is no reason why all such principles cannot be annihilated, and at once inaugurate hell's jubilee. But a righteous principle is as indestructible as is he from whom it originated, and therefore we do expect with every confidence the complete success of prohibition. If every great cause should surrender, and die, because of a dozen defeats, the world would be in hopeless bondage.

It took the English people more than five hundred years, and cost them more than a hundred defeats to secure their liberties.

The American colonies had their armies defeated on almost every field of conflict, and half naked, hungry, and marking the frozen ground with their blood oozing from their gashed and naked feet, they were animated by a spirit of liberty, and the noblest principles, and they finally conquered most gloriously.

When the abolitionists first put forth a candidate for the presidency, he received only a few hundred votes, but in a few years they swept the field clean, and elected their man.

It took Holland eighty years of uninterrupted, fierce, bloody war to free herself from the intolerable yoke of Spain, but she did it, and with such examples before us can we do less than continue a war in which our very existence is involved, until we are free?

The fact is, that prohibitionists are more encouraged than ever before, for it was developed that it took hundreds of thousands of dollars, the best orators of America, with the mighty name of Jefferson Davis to defeat them. It is astonishing that any sensible man could have been influenced for one moment against prohibition because Jefferson Davis said it would endanger the liberties of the country. Endanger what liberty? Of course it could have been no other than the liberty of a drunken brute to cut your throat, blow out your brains, disgrace and starve the wife he swore to protect, murder his children, and bring himself to the poor house, for you to support, and who you must support, if it takes the bed from under your own wife and children to do it. And because you attempt to free yourself from such monsters by putting the demon whiskey out of their reach, you are violating the spirit of our free institutions, and putting the liberties of the people in jeopardy.

Well, we give notice that we mean to put such liberty to death. The right of honorable self-protection is a gift from the great God of the universe, and we mean to exercise that right in freeing ourselves from the vilest curse that ever afflicted fallen man. We are not even discouraged, for we see the light breaking—the long night of agony is passed, and the full blaze of day is at hand. JOHN HARRAL.

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ITEMS.

When the battle of Waterloo was fought (1815) the swiftest dispatches reached London in three days. When Alexandria in Egypt was bombarded, in 1882, the news was delivered in London a few minutes after the first shell was thrown.

IF YOU HAVE A RECENT, cough, you can break it up immediately with a few doses of Dr. J H. McLean's Tar Wine Lung Balm. 25 cents a bottle.

A young lady, visiting for the first time in the country, was alarmed at the approach of a cow. She was too frightened to run, and shaking her parasol at the animal, she said, in a very stern tone: "Lie down, sir! lie down!" A truthful exchange makes this statement.

To turn gray hair to its natural color and beauty, use Hall's Vegetable Sicilian Hair Renewer, the best and most reliable preparation science has given us.

J N Nigles represents a syndicate of United States capitalists who propose to build a railway from Quebec to the most easterly point of Labrador from whence they will run fast steamers to England in eighty-four hours. By this route a traveler could leave Washington, D. C on a Monday evening and eat his dinner in England on the following Saturday.

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The gum-chewing mania should be frowned upon for several reasons, according to the *Dental Herald*. It excites the entire glandular system connected with alimentation. The purpose of the glands is clearly established. Their products cannot be wasted nor diverted to other uses without damage. The human being is not a ruminant—a cud-chewer. One class of animals cannot adopt the natural habits of another without suffering from so doing.

The kidneys grow inactive prior to becoming diseased, there is no safer or more effectual means of impelling them to the performance of their functions than Dr. J. H. McLean's Liver and Kidney Balm.

A writer in the *Southern Planter* (Va.) agrees to pay $100 to any one who gives the following a fair trial and it does not prevent hog cholera: "Take a sack of salt and a barrel of hard wood ashes (hickory or oak preferred); mix the salt and ashes thoroughly, prepare a box of any convenient size, put it under cover where the hogs can have free access to it at all times, and keep a supply of the mixture in it. The mixture will cost you one dollar, and some trouble, but will be sufficient for several hogs for one year."

Imperfect digestion and assimilation produce disordered conditions of the system which grow and are confirmed by neglect, Dr. J. H. McLean's Strengthening Cordial and Blood Purifier by its tonic properties cures indigestion and gives tone to the stomach.

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

A farmer who mortgages his farm is in a bad fix. He must be a good farmer to pay off the debt from products raised on the farm. But good farmers are not the ones that usually give mortgages. If there is a mortgage on your farm you are not really the owner of the farm, but you are in reality, for the time being, somebody's slave, with the privilege of paying taxes and interest. Avoid the mortgage. Keep out of debt. Buy nothing that you do not absolutely need. Pay cash as you go, or do not "go."

Mr. Torry of Ohio, one of the most successful and progressive, and brainy farmers in the northwest, says that to cultivate a six-acre plot of ground that is square, will take thirty hours; but if the land is a long strip, it can be cultivated in ten hours, a saving of two thirds of the time. Can't our Southern farmers learn a profitable lesson from this? So much time is saved in turning at the end of the rows. What is true in plowing is likewise true, to a greater or lesser extent in mowing.

THAT TIRED FEELING

Afflicts nearly every one in the spring. The system having become accustomed to the bracing air of winter, is weakened by the warm days of the changing season, and readily yields to attacks of disease. Hood's Sarsaparilla is just the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood. Try it this season.

Colonel Miller of Illinois, said a colored man often came into the lines of his regiment, and was a staunch Union man, but the Colonel learned that this same colored man was a great rebel when he was at home with his mistress. Colonel Miller said to him one day, "Tom, are you not a Christian?"

"Yes, massa, me good Christian."

"But," said the Colonel, "You say you are a good Union man when you are here with us, but are a staunch rebel when you are with your mistress."

"Yes, massa," said Tom, "dats cordin' to Scriptur. My old missus is my adversary, an' do Bible says agree with thine adversary quickly."

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Eruptions indicate impure blood and deranged stomach. External treatment is of no avail. The safest and most effective remedy for these complaints is Ayer's Sarsaparilla.
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"I have prescribed Ayer's Sarsaparilla in my practice for a number of years. I find it to work admirably where an alterative is indicated."—T. Porter, M. D., Cerro Gordo, Tenn.
"For pimples, blotches, discolorations of the skin, and eruptions of every description, we consider Ayer's Sarsaparilla a positive cure."—Mrs. J. W Cockerell, Alexandria, Va.
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And Blotches yield speedily to Ayer's Sarsaparilla—the most potent and harmless of all Blood medicines. Don't waste time and money on any other. Ayer's Sarsaparilla is the best.
"I have used Ayer's Sarsaparilla and Pills, for boils, sores, and pimples, and have found them to be the best medicine in the world."—Julius Bernardin, Compton, Ill.
"I was troubled, for a long time, with a humor which appeared on my face in pimples and blotches. By taking Ayer's Sarsaparilla I was cured."—Chas. H. Smith, North Craftsbury, Vt.
A young lady of Dover, N. H., writes that for a number of years her face was covered with pimples, and she was constantly annoyed by their appearance. Three bottles of Ayer's Sarsaparilla rendered her skin perfectly clear.
"I can heartily recommend Ayer's Sarsaparilla for all of those who are suffering from scrofulous humors. I was afflicted for years, and tried every available remedy, with no effect. Then your Sarsaparilla was recommended, and two bottles of this medicine afforded great relief. I am now in a healthy and vigorous condition."—E. M. Howard, Newport, N. H.
"For a long time I suffered from an eruption which covered my body. I tried a variety of medicines, without avail. Ayer's Sarsaparilla has thoroughly cured me."—Jacob Hain, Reading, Pa.
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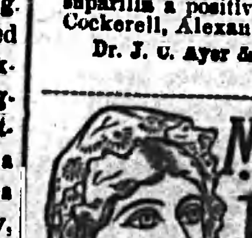
Price $1; six bottles, $5. Worth $5 a bottle.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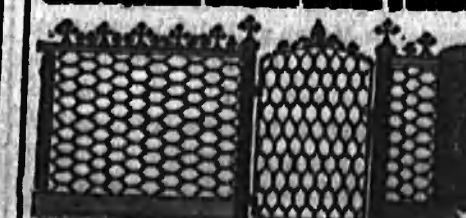
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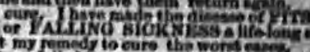
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STATE MISSION WORK.

DEAR BRETHREN:—At the State Convention we began the new year with a debt of at least $1000. A part of this extended back into the year 1886. Considerable amounts are still due five missionaries who labored in the year 1887. Missionaries are now laboring who depend upon this alone for a support. Others largely depend upon this. These must have what is due them or suffer, and the cause must suffer. Seventeen points occupied by the Board last year have become self-sustaining, and others are receiving help. In no instance do churches receive help unless they are doing their utmost to help themselves. All amounts contributed go direct to the missionaries. No one receives a cent for services rendered except the secretary.

DESTITUTION.

The following counties have no Baptist church: Wayne, Lawrence, Union, Lewis, Houston, Marion, Van Buren, Cheatham. The following have two small churches each: Williamson, Giles, Stewart, Cumberland, Clay, Unicol.

The county seats of the following counties have no Baptist church: Weakly, Carroll, Perry, Hardin, Stewart, Houston, Benton, Humphreys, Dickson, Hickman, Lewis, Lawrence, Cheatham, Giles, Marshal, Moore, Grundy, Marion, Clay, Jackson, White, Van Buren, Pickett, Overton, Cumberland, Scott, Fentress, Morgan, McMinn, Union, Grainger, Unicol.

There is vast destitution in the cities, towns, villages, and country, which cannot be usmed here.

THE OUTLOOK.

The Associations one by one are falling into line in the State mission work. Prejudice and suspicion give away when facts are learned. Last year twenty-three Associations gave to the support of State missions. What is needed to take the State for Christ is concert of action on the part of all the Associations, pastors and churches. After this year quite a number of churches now receiving help will be self-sustaining, and others will require less than now, which will enable us to enter new fields.

PRESENT NEEDS

While the amount given is more than during the same time last year, the debt which was large to begin with has been accumulating.

Pastor and churches should not wait for the secretary to visit them, but should at once take collections. He can visit at most comparatively few churches. The month of May should not be entered with any missionary unpaid. Let no church give less, but more than last year. Let pastors at once rally to the work. Let us get and keep the work so well in hand that there will be no need of special appeals at Associations and at the State Convention.

W. P. JONES,
J. H. ANDERSON,
W. M. WOODCOCK,
JOHN D. ANDERSON.
Committee.

Seek goodness; but let greatness be thrust upon you. An itching for greatness will breed a moral cancer that eats out all goodness in the soul.

THE FUNERAL MONTH OF MARCH.

An observant metropolitan barber says that he can tell one's physical condition by the state of the hair!

The Bible tells us that with his hair gone Samson lost his strength. The Romans considered baldness a serious affliction and Julius Caesar was never quite satisfied with himself because his poll was bare.

The face, however, is the open book and one can readily trace in its various expressions, lines, changes and complexion the state of the system.

The eye that is unusually bright and yet has a pallid brightness, the face upon whose cheeks nature paints a rose of singular beauty and flush, more marked in contrast with the alabaster appearance of the forehead, and nose and lower part of the face, is one of those whom the skilled physician will tell you will some day dread the funeral month of March because it is then that consumption reaps its richest harvest. Consumption they tell us is caused by this, that and the other thing, by microbes in the air by micro-organisms in the blood, by deficient nutrition, by a thousand and one things, but whatever the cause decay begins with a cough and the remedy that will effectually stop that cough cures the disease of the lungs.

That is all there is of it.

The cough is an evidence of a wasting. To stop it effectually, a remedy must be used that will search out the cause, remove that and then, heal the lung and do away with the cough. This is the power special to itself, possessed alone by Warner's Log Cabin Cough and Consumption remedy. This is no new-fangled notion of narcotics and poisons, but an old-fashioned preparation of balsams, roots and herbs, such as was used by our ancestors many years ago, the formula of which has been secured exclusively by the present manufacturers at great trouble and expense. It is not a mere cold dryer. It is a system searcher and upbuilder and a consumption expellant. Where others fail, it wins, because it gets at the constitutional cause and removes it from the system.

J. W. Henshaw of Greensboro, Pa., on Jan. 15, 1888, reported that "he had derived more real benefit for the length of time, from Warner's Log Cabin Cough and Consumption remedy than he had for years from the best state physicians."

If you have a cough, night sweats "positive assurance in your own mind that you, oh—you, have no consumption," and yet lose flesh, appetite courage, as your lungs waste away, you may know that soon the funeral month of March will claim you, unless promptly and faithfully you use the article named. If other remedies have failed try this one thoroughly. If others are offered, insist the more on trying this unequaled preparation.

Some persons are prone to consumption and they should never allow the disease to become seated.

MARRIED.

By Eld. Joseph H. Borum at the Tucker House, February the twenty-second, 1888, Mr. A. R. Woolen and Miss Fanchon C. Hicks, daughter of Mr. B. M. Hicks. All of Dyersburg, Tenn.

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

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

They that did eat manna hungered again, died at last, and, with many of them, God was not well pleased whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be forever well pleased.

For three weeks I was suffering from a severe cold in my head, accompanied by a pain in the temples. I tried some of the many catarrh remedies without any relief. Ely's Cream Balm was recommended to me. After only six applications of the Balm every trace of my cold was removed. Henry C. Clark, 1st Division New York Appraisers' Office.

I was troubled with catarrh in my head to an annoying extent for three years. After using one bottle of Ely's Cream Balm I was entirely cured.—Wm. J. Cline, Victor, N. Y.

And sure I am that it is better to be sick, providing Christ comes to the bed-side, and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.

THE MAN WHOSE LEGS WERE CUT OFF

had no use for a tract on the sin of dancing. But he whose lungs are beginning to go, needs the pamphlet on Perfected Oxygen, published by Walter C. Browning, M. D., 1235 Arch street, Philadelphia Pa. Lung troubles rheumatic distresses, nervous ailments and other chronic maladies are completely cured by Perfected Oxygen.

Every fancy that we would substitute 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.

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

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The Society has received a vast number of commendations from all sections of the country of its Sunday-school Papers and Lesson Helps. The best commendation is the fact that the schools called for an aggregate of

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This success stimulates us to do our utmost to provide the very best series of graded Helps that can be made, in the confident assurance that the Baptists of our whole country will still give them the preference.

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PROHIBITION.

That solid old periodical, the *North American Review*, is not given to the novel or impracticable in reform movements, yet it has this good word to say of the temperance tidal wave: "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 great evil that affects the earth. The fact that all our countries are trying to regulate it (the whiskey traffic) is an admission that it is evil, and the centuries have demonstrated that there is no sense whatever in trying to regulate the 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 workingman, every employer, every father, and every mother in the country has a direct answer."

NO LIQUOR IN KANSAS CITY.

For the first time since Kansas City came into existence, not a saloon was open this afternoon or evening. Two of all the places in the town undertook to defy popular sentiment, but these two were closed early in the day. This moral wave was partly due to the new law and order league, and partly to the fear lest renewal of licenses should be refused.

SPECIAL EXCURSION TO FLORIDA.

The fifteenth day of March is denominated Tennessee Day by the managers of the Florida Sub-Tropical Exposition, which is drawing thousands of visitors to Jacksonville, and in fact, to the whole State. On the thirteenth and fourteenth of March the N. C. and S. L. railroad will sell excursion tickets for this occasion from all coupon ticket offices of the line, at one fare for the round trip, good for return twenty days after date of sale. By buying this cheap ticket to Jacksonville you can visit the exposition on Tennessee Day, and then have ample time for a trip to the Exposition at Sanford, Florida, to the ancient city of St. Augustine, and many other points of interest.

For Kentucky Day March the twentieth, excursion tickets are authorized to be sold in Kentucky, March the seventeenth and eighteenth.

Take this route through Nashville, Chattanooga, Atlanta, Macon, Savannah or Albany.

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Respectfully,
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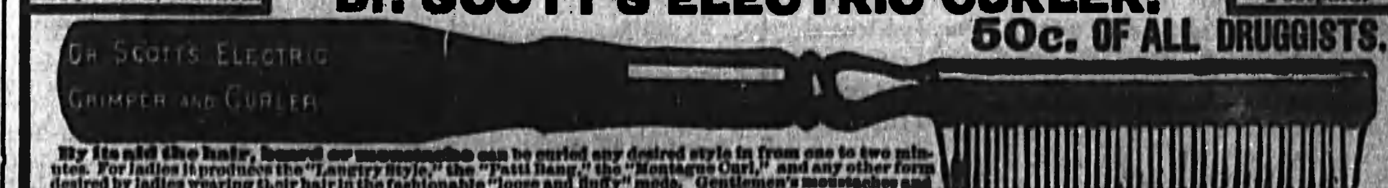

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TO THE CHURCHES COMPOSING FRIENDSHIP (TENN) BAPTIST ASSOCIATION.

This method is taken to announce to the churches that it is the urgent request of the Executive Board that each church at once appoint one of its most efficient members to visit in person each member of his individual church to collect funds and take subscriptions for the purpose of supporting the great missionary work the Board has undertaken. The Board feels not only under great responsibilities to God, but under binding obligations to those self-denying brethren who are devoting their time and talent, both for the salvation of souls, and disseminating those gospel truths we hold so dear to us as the peculiar people of God.

The Board is cultivating nine destitute fields. This requires money, and as it is the work of the churches, they are expected to enable the Board to meet its obligations. The year is over half gone and nothing done. Now, then as a proof of your love and loyalty to Christ read 2 Cor. viii. 7 24, and many sheaves may be gathered for our Master. Make these appointments and send Bro J.O. Brantley, treasurer of the Board, Dyersburg, Tenn., a handsome amount as a free-will offering to God, and the cause of Christ. Pastors are requested to take this matter in hand, and prosecute vigorously.

J. H. PEAY. Sec. Board.

"Doctor, I can neither *lay* nor *set*. What shall I do?" "I think you had better roost," was the reply. Now, if the doctor had prescribed a bottle of Salvation Oil, for the poor fellows rheumatism, it would have relieved his patient at once. 25 cents.

Straw hats and linen dusters will not be so very popular as heretofore; Dr. Bull's Cough Syrup, however, will be as popular as ever at 25 cents.

Effort and care for the future are not prohibited—but anxiety.

Get rid of that tired feeling as quick as possible. Take Hood's Sarsaparilla which gives strength, a good appetite, and health.

FROM NEW PROVIDENCE, TENN.

DEAR BROTHER:—We had a fine meeting. We had Bro. Bow of Pembroke, Ky., to aid us. He did fine work, and declared the whole truth. We had fifteen additions in all, eight baptized, and more to be baptized, seven by letter, one restored, and one from the Campbellites. She was so happy when we gave her the hand of fellowship that she spoke with real eloquence of coming out of darkness into light.

There has been good work done by Bro. Bow, and we feel glad and very much encouraged. Bro. Moody promised me to come this winter, I thought and go over my field, and I still wish that he could. We had a fine meeting at Big Rock in November last, twenty-five additions. Bro C A Barnes is their pastor now. I now have West Fork in Cumberland Association, Tennessee, and Blooming Grove, and this point in Bethel Association. We are trying to keep the faith first delivered unto the saints.

Would there be any chance to get the old hero of the cross to come up and give us some of his "Chair Talks?" We need him now as we have been using some of his small arms, which I bought in 1881, and they still fire. Glad to have either of you at any time. God bless the Old Banner. For my part it does not need any new dress, all it needs is more circulation, and then all pay for it that got it. It is good enough for me. Your brother and friend,

F. W. CARNEY.

FROM FLORIDA.

DEAR BRO. MOODIE:—I see by the Florida *Baptist Witness* of the fifth inst, you propose to give to each Baptist church in Cuba one Church Record book. I bespeak your kind offer for the Baptist church of Cienfuegos, Cuba, organized March the twenty-third, 1887. The second Baptist church in Cuba, numbers one hundred and eighty-seven persons, has a free school of one hundred and twenty boys, stray waifs picked up from the streets. The Bible is one of the class books. Hours of study in the Bible from nine to ten a. m, daily. Boys who one year ago had never heard of the word of God, now give the most intelligent answers to questions, and some have professed Christ, anxiously awaiting baptism, which I expect to administer when I return. We have distributed 2200 Bibles and Testaments during the past year, besides 10000 tracts furnished by the Philadelphia Baptist Publication Society, and societies in England, which have helped us liberally.

With the seven hundred Baptists Bro. Dias's reports, and nearly two hundred in Cienfuegos there are nine hundred Baptists in Cuba.

The $100 you furnished me a little over two years ago for the expenses of a visit to Cuba has borne fruit, and what will the future be?

You may address the church book to Key West, Fla. Mrs. Wood will forward it to me in Cienfuegos Cuba. Your brother in Christ,

WILLIAM F WOOD.

Key West Fla., Jan., 16, 1888.

I call the attention of the readers of THE BAPTIST to my prediction of two years ago on my return from Bro. Dias's ordination, to wit: "There will soon be as many Baptists in Cuba as in Florida or Alabama," and I will take some money to furnish every church with a [illegible] dollar book. Bro J W Dodson of Florida pays for this one. Others are needed now. Who will send help?

F. B. MOODIE.

Lake City Fla.

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

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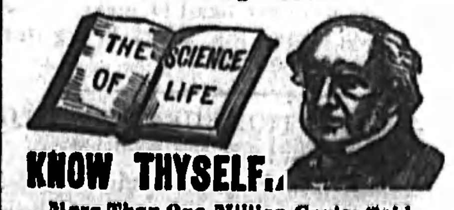

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THE BAPTIST.

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

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

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

Old Series—Vol. XLII. MEMPHIS, TENN., MARCH 24, 1888. New Series—Vol. I. No. 42

OUR PULPIT.

THE COMMANDMENTS OF THE LORD.

BY REV. T. T. EATON, D. D., LOUISVILLE, KY.

From the Western Recorder.

"Why call ye me Lord, Lord, and not the things which I say." Luke vi. 46.

A GREAT KING required of the satraps who governed his many provinces that they should wear on their breasts a golden medal which bore his name and a copy of his seal. They were to do this as a pledge of their allegiance to their great sovereign.

He had sent as satrap to a distant province one who professed personal love to himself. To him he sent one of the golden medals, but after some years he heard that the man had never worn the medal. The king had the disobedient satrap arrested and brought to his capital and into his presence. The king asked of the prisoner, "Was not my command to wear the golden medal explicit and plain?" "Yes, your, Majesty, but it did not seem to me necessary; I thought I could serve you as well without wearing it." "That is, you thought you were not my subject under obligations to obey my orders." "But, your Majesty, the medal was to be worn as a sign of love and loyalty to you; you knew I loved you and I knew it, and I thought that was sufficient." "You had no right to presume to decide what was sufficient in my commands." "But although I refused to obey you, I used to talk about you to the people and tell them how noble you were, and how well you deserved their love, and how I dearly loved you, and I thought that would do." The monarch's eyes blazed with indignation as he said to his officers: "Take this man and throw him to the wild beasts. The pretended love of a subject to a king is an insulting hypocrisy if it does not lead to obedience. The command I gave was plain and peremptory, the thing itself was easy. One atom of reverence for my authority would lead any satrap to wear the medal, one spark of love for me would have made him glad to wear it. Away with him to the wild beasts!"

There is, most probably, no truth in the story, but there is an eternal truth in the words attributed to the king: "The pretended love of a subject to a king is an insulting hypocrisy if it does not lead to obedience." Obedience is the only test of genuine love for one set in authority over us, and there is no substitute for it. There is nothing which we can do in its stead which does not make the disobedience worse. Brethren, if this is true in regard to earthly authority, how infinitely true is it when the question is of obedience to God!

The one test which God gave to Adam when he placed him in the garden of Eden, was a test of his obedience. The test was an easy one; God's positive commands in distinction from his moral ones, (that is, his commands to do things which in themselves have no moral character, and which his law written on our hearts would not have told us without a direct command) are always things easy to do, and he has always punished disobedience to them with terrible severety. Take the case of Lot's wife. To look back at her burning home was no sin in itself, would have been right had it not been forbidden. But it was a test of her obedience, and the disobedience was punished instantly and fearfully. And Jesus himself has bidden us, "Remember Lot's wife." Note in regard to these commands that they have always been few, they are always things easy to do, and their violation has always been punished with terrible severity. Think over all the positive commands in the Bible and you will see how kind Jesus was in warning us to "Remember Lot's wife." Remember Saul who was told "obedience is better than sacrifice;" Nadab and Abihu, and Uzzah, who, with the best of good intentions, put out his hand to steady the ark when the oxen stumbled. You know his awful punishment.

Note carefully that these commands are tests of obedience, are always easy to do, and their violation is always punished with terrible severity. And the very fact that God, in his great mercy, has made them easy to do, adds immeasurably to the guilt of those who refuse to obey them.

The one object of religion is to bring men back to their allegiance to God. There is but one way in which they can be so brought back, and that is by the regeneration of the spirit, through faith in Christ's blood, by which the perfect obedience of Jesus is imputed to them. The root sin, as it was the first sin, the sin of sins, is disobedience to God. Religion is a delusion to a man's soul, and a blasphemous mockery of God, if it does not lead to obedience. "Why call ye me Lord, Lord, and do not the things which I say?" It is more honest not to call him Lord at all. "Be not deceived, God cannot be mocked." Love to God is an absolute impossibility without a spirit of obedience.

There is not a solitary relationship which we hold to our God which does not require obedience. We are his creatures, over whom his power is as absolute as the potter's over the clay. We are his children, and everywhere in the Bible children are commanded to obey their parents. We are his soldiers, and soldiers must yield their general absolute, unquestioning obedience We are his subjects in his kingdom, a kingdom in which his word is absolute. We are his servants, his bondslaves, as Paul says, "bought with a price," and servants are ordered to obey their masters. We profess to love him, and he tells us the fulfilling of his law is love. The disciple whom Jesus loved best wrote: "For this is the love of God, that we keep his commandments, and his commandments are not grievous." First and last, the one proof, the one test of love, of loyalty, of gratitude to God, and of the genuineness of conversion, is the keeping of his commandments. It is the one thing which is urged home upon a guilty and rebellious race through all the revelation of God, from the day when the flaming sword drove the disobedient pair from the gates of paradise, till in the last chapter of Revelation we see the redeemed going through grander gates than those of Eden and hear the words, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city.

"Ye are my friends if ye do whatsoever I command you." "Why call ye me Lord, Lord. and do not the things which I say?" One would like to have heard their answers to that indignant question, if they dared to make any answer. We justify ourselves for many things and in many ways we would not dare to, were we standing before him. We forget the day is surely coming in which those excuses we make to our own hearts will be read from the book of his records in his presence. We forget that then he will be no longer Savior, but Judge. Now what *could* those professed disciples say in answer to that question of Jesus? They were not forced to call him Lord. What did they expect to gain by such pretended allegiance?

"Why call ye me Lord, Lord, and do not the things which I say?" The things which I say, that is the only point to be considered, if indeed he is Lord. What *he* says, or as our fathers put it, a "Thus saith the Lord." It is said an officer of engineers once received an order from the Duke of Wellington, and instead of obeying it, he hurried to the Duke's tent and began to explain that the order was impracticable and something else would do better. "Who commands this army, you or I?" asked the Duke. "You do, my lord." "Then I wish neither your opinion nor your advice, but your obedience." The officer hurried away to execute the Duke's order. In the series of battles which followed soon, he saw that the Duke was right, and had the Duke listened to his suggestion, it would have caused the ruin of the army. Immanuel commands in Zion to day. He wishes neither our opinions nor our advice, which is indeed a blasphemous presumption to offer him.

"*The things* which I say." There is to be no picking and choosing among the things which he says. It is enough for us that he says them. It is only for us to answer, "Speak, Lord, for thy servant heareth." All picking and choosing among the things which he says, all explaining them away, all endeavoring to do something else, is to repeat the old sin of Eve's in desiring to be as the gods. The decision, the direction of his creatures, is emphatically God's. Whenever we undertake it, we are endeavoring to that extent, to ourselves occupy God's throne. And the very worst of all reasons for neglecting or disobeying the commands of God is that you think good will result in some way from your doing so. That is not only attacking God's sovereignty, but telling him to his *face* that you are wiser than he, and know better what will do good! We can offer God no substitute for obedience; we cannot skip over one commandment and think we will keep all the rest. God will receive nothing else at our hands till we have done first the thing he commanded first. Rest assured of that.

(TO BE CONTINUED.)

"We know that all things work together for good to them that love God." Many a Christian heart fails of the strength and comfort to be derived from Rom. viii. 28 because he reads it as in the future not in the present, as a promise not a declaration. Hence it is so often quoted "All things shall work together," etc. As a pair of yoked oxen, though one be black and the other white, yet draw together in the same direction, so all God's providences, dark or bright, work (are working) together for good to those who love him.