

THE CRUCIAL TEST.

The severe analytical tests to which the various baking powders have from time to time been placed have demonstrated clearly to the public the relative merits of the different brands from a scientific point of view. The Government chemists, for instance, have found in their official tests that the Royal Baking Powder gave off the largest amount of leavening gas, and therefore was the most economical for general use. For this reason it was placed at the head of the list and recommended for Government use. In addition to this, the chemists found the Royal to be absolutely pure, and the only baking powder that did not contain either lime, alum, or bone or rock phosphate.

But the crucial test of the kitchen is, after all, the most satisfactory to the housekeeper. A baking powder that never fails to make light, sweet, wholesome, and palatable bread, biscuit, cake, etc., upon all occasions, is the one that will be placed at the head of the list by the practical housewife, and received into her kitchen for continuous use. This test the Royal Baking Powder has stood for over twenty years without a single failure, and hence its reputation as the best baking powder made has spread from house to house, until its use has become as universal as its merits are unrivaled.

The Baptist Trustees of Wake Forest College have elected an Episcopalian as professor in the college. This may be considered a very liberal act by some men who have weak religious convictions, but if our Baptist brethren don't find some friction in trying to work such an arrangement, we shall conclude that Wake Forest is not a Baptist college, or that the new professor is not much hurt with his Episcopalianism. We believe in running Methodist colleges with Methodists, and Baptist colleges with Baptists, and so on.—*Raleigh Christian Advocate.*

We most heartily approve the consistent remarks of the Methodist Advocate. What use have we for mongrel-hybrid Baptist colleges? We would prefer to send to a straight-out State college. No one can conceive how inconsistent Baptists can be.

If you want to prevent typhoid fever, or if you feel as if you were going to have the chills and fever, take Laxador. Price 25 cents a package.

"Helen's Bables." This work is acknowledged to be the best selling article in our book stores. Druggists, however, say that Dr. Bull's Baby Syrup sells better than any other remedy. It is always reliable.

It is said that in one of the old cities of Italy a bell was hung in a certain tower and that when any one was wronged he should ring the bell so as to attract the attention of the magistrates. The lower end of the bell rope wore away and a grapevine was attached in order to lengthen it. It so happened on one occasion that a poor horse in the last stages of starvation

came along and tried to eat the vine. In doing this he rang the bell. The magistrates came, saw that the horse was wronged, and ordered that during the rest of his life he should be cared for by his owner, who had turned him out to die. Those magistrates were much more kind to the old horse than many churches are to the old, worn-out preachers. Every Baptist in Missouri should be a contributor to the Minister's Aid Society.—*Exchange.*

And to-day we have a petition from a Virginia Baptist minister who is in a county poor house to contribute to him THE BARRIER to instruct and comfort him in his hapless condition. He shall have the paper, God's Lysaruz. The angels will be sent for him when his sufferings are ended.

Lost.—"I don't know where, I can't tell when, I don't see how—something of great value to me, and for the return of which I shall be truly thankful, viz: a good appetite."

FOUND.—"Health and strength, pure blood, an appetite like that of a wolf, regular digestion, all by taking that popular and peculiar medicine, Hood's Sarsaparilla. I want everybody to try it this season." It is sold by all druggists. One hundred doses one dollar.

A farmer in Clinton county found out that the grand jury were going to haul him up for working on Sunday. He at once had his four sons summoned to appear before that grand jury as witnesses against him. He was fined \$1 and costs, a total of \$5. His sons fees and mileage amounted to \$1.60 each, a total of \$10.40. And that farmer says, truly, "They didn't make much off me."

FROM BRO. BARRETT.

Bro. Moody—Sitting quietly in my room, and enjoying this beautiful Sabbath evening in the delightful company of the dear old BARRIER. I see the remarks of Bro. Anderson, concerning the condition of Salem Association, and memory reverts to the time when he made a visit to New Middleton. I, a lad of sixteen, was strongly impressed with the gospel. As we walked to church one night, he talked to me of my condition, and expressed a desire that I might be converted.

One night he preached on the text: "Come unto me all ye that labor and are heavy laden and I will give you rest." The words appeared to me in a new light, and before he was through all the darkness had passed away. The meeting closed, and he went his way not knowing the result of his labor.

But what I started to write about is the expression under the head of "Mickman's Creek." "There is a great dearth of ministers in Salem Association," the truth of which I acknowledge with regret. And it does not seem prudent for a boy to say I, I fear the churches are not doing their whole duty. If I am not mistaken God's call to the ministry is partly through his church. "Separate unto me Barnabas and Saul for the work whereunto I have called them."

There are many who are talented, zealous in the cause, and I believe, I feel an impression to "Tell the Story," yet they hesitate, some on account of youthful modesty, and some desiring a more lucrative employment, and having no encouragement from others hide among the stuff.

I don't know about older persons, but it is a hard thing for a boy to decide to give up all his worldly ambition, and taking a last look at the splendid air castles of future fame, to voluntarily take upon himself a work that will subject him to innumerable privations and hardships.

We discussed the subject of the call to the ministry one night in our weekly prayer-meeting, and there it was found that every young minister present had felt a call long before he would yield to it, even Bro. Peay said he fought it for years, and would not undertake the work until exhorted to do so by a good brother. Showing that there may yet be many in Salem Association as well as elsewhere who have for a long time felt the call, and judging by my own experience, felt the Spirit of God shaking them almost till their very teeth chattered every time the pastor was absent and the congregation returned home disappointed.

I shall always thank Bro. Eastes that he advised me to begin when I did and I am sure that he would have encouraged me to begin work two years before, if he had only known my feelings.

Therefore I would say to the churches search out among you all such as are filled, or may be filled for the great work. Talk with them, and if they have any desire to labor in the harvest of the Lord, set them apart, pray for them, encourage them, and have them educated.

ROBT. N. BARRETT.
Bethel College, Russellville, Ky.

A Great Victory A Terrible Case of Scrofula Cured by Hood's Sarsaparilla

"In the winter of 1871 I was attacked with Scrofula in the most aggravating form. At one time I had no less than thirteen large abscesses over and around my neck and throat, continually exuding an offensive mass of bloody matter, disgusting to behold, and almost intolerable to endure. It is impossible to fully describe my sufferings, as the case was complicated with chronic Catarrh. After three years of misery, having been treated by three physicians, I was worse than ever. Finally, on the recommendation of W. J. Hunter, druggist, of Lockport, N. Y., and after having taken twelve bottles, within the last five months, the scrofulous eruptions have entirely ceased, and the abscesses have all disappeared, except the unsightly scars, which are daily becoming smaller by degrees, and are fast being forgotten. I do not know what it may have done for others, but I do know that in my case, Hood's Sarsaparilla has proved an effective specific indeed. As an evidence of my gratitude I send these facts uncollected, and ready to verify the authenticity of this cure, by personal correspondence with any one who doubts it. CHARLES A. ROBERTS, East Wilson, N. Y.

This statement is confirmed by W. J. Hunter, druggist, of Lockport, N. Y., who calls the cure a great victory for Hood's Sarsaparilla. Send for book giving statements of many cures.

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

Old Series—Vol. XLII.

MEMPHIS, TENN., MARCH 31, 1888.

New Series—Vol. I. No. 43

OUR PULPIT.

THE COMMANDMENTS OF THE LORD.

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

[CONCLUDED FROM LAST WEEK.]

From the Western Recorder.

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

I HAVE been led to speak of this great and primal duty of obedience to God this morning, because many in the city have asked me and asked others, "Can we not be Christians without joining a church?" I answer emphatically, if there is any truth in Scripture from Genesis to Revelation, No, you cannot be a Christian and refuse to join the church." Not that joining one church or a thousand churches can save one soul. Do not forget I said that. Not that men have not been saved and will not be till the end of time, who have had no church membership, as the thief on the cross was saved. If there was no church within reach of you, you could be saved without church membership. If there was no church within reach of you of that faith and order which you believe to be Scriptural, then it would be wrong to connect yourself with any other.

But if you are so situated you can join the church, and you believe God has for Christ's sake forgiven your sins, and you refuse to make a public profession of your faith in him, you lack that spirit of obedience which follows regeneration. This is plain talk, but it is my duty to you and my Master to talk plainly. On the very threshold of your Christian life, if indeed you have been horn again, you meet the command to be baptized. If you are in truth following Jesus it will be your joy to obey him. You will be glad he has given you so easy a thing to do for his sake. It is the first test which meets you in your new life, as the letting alone of the forbidden tree was the test which met Adam and Eve. And I tell you earnestly to fail in obedience is death. Not that neglect of baptism is not a sin which cannot be repented of and forgiven, thank God it can be. But to refuse obedience to the very first command which he gives you after you have believed, shows that your hope is vain, that you have not been regenerated, that you are yet in your sins.

Do you think, brethren, that I speak too strongly in saying to those who refuse to make a public profession and be baptized, that their hope is vain, and they are yet in their sins, unless they repent of their refusal and obey his words? Jesus himself says to them, "Why call ye me Lord, Lord, and do not the things which I say?" To them that fiery apostle whom Jesus loved best, nay, brethren, to them the Holy Spirit himself says, "He that saith I know him, and keepeth not his commandments, is a liar and the truth is not in him."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." "Whoso that confesseth me before men, him will I confess before my Father and the angels." O my friends, eternity depends upon his confessing us there! We are his sheep, if we are in reality converted: shall the sheep refuse to go into the fold when the Shepherd calls? We are his soldiers;

shall soldiers refuse to take their place in line when the General commands? We are his children; shall a child refuse to enter the house with the other children when the Father directs? If you refuse to obey his command, which meets you at the threshold of your Christian life, how dwelleth the love of God in you?

You will observe I am saying nothing to day in regard to what is baptism. I am touching upon no controverted point. You know well enough what I think, but the question with you is not what I think, but what God has commanded. I am urging upon you the vital duty, if you have believed, to be baptized. Do not think for one second that baptism will save you. I am urging those who have already taken Christ as Lord and Savior to go forward in obedience to the next command. You say you have taken Jesus for your Lord and Savior. Very well, then, will you obey him? Listen to what he says to you. Dr. Eaton then read from the Bible Matt. iii. 13-17; Acts viii. 36-39; Rom. vi. 3-5; Col. ii. 12.

These are words which God speaks to you, will you obey them? And after you have been baptized you are commanded to show forth his death till he come, in a second beautiful ordinance. Dr. Eaton then read I Cor. xi. 23-26. This command is to be obeyed after you have believed and been baptized. If you do not join a church and be baptized you cannot obey his commandment. And yet some think they can in some way be Christians and refuse their Lord obedience in these things!

Do you think any other service which you can do will offset your refusal to obey this command to be baptized? God trades with none of his creatures. You cannot buy his consent to your neglecting the least of his commands by all the service twelve legions of angels could render. Obedience is better than sacrifice. "But we can not keep all his commandments." You can do your best to keep them, and do that best promptly, zealously, gladly. But, however, it may be with his moral commands, his positive ones are easily kept.

You cannot face the Judge at that last day and tell him you could not be baptized. It may seem to you a little and unimportant thing. So much the worse is it if you will disobey him in a little thing. Eve might as well have reasoned that eating one fruit from that tree was a little thing, but she found to her cost the consequences were no little thing, and her race has found out ever since that it was no little thing that she should refuse to obey God. Her disobedience was a great thing. Baptism tests the thoroughness of your conversion and shows your willingness to obey.

"Why call ye me Lord, Lord, and do not the things which I say?" Our Lord goes on in that forcible parable of the two builders to show that those who profess allegiance to him and refuse to do the things which he says, are cherishing a vain hope of salvation, which shall fail them in the hour of need. Only those who hear his words and do them have a hope which is founded on a rock. Sometimes I find men who think they are converted, but do not wish to join the church, because they do not like what the church members do. If their objection is that any church, as a church, is

disobeying any command of Jesus, and reasoning men so, than they are right for standing aloof from that church—"be not partakers of other men's sins." But if their trouble is that all professing Christians do not walk worthy of their high vocation, it is a different thing. John did not refuse to be one of the twelve because Judas was one. The command to all believers to be baptized is not abrogated by the failure of some who have been baptized to do their duty. "What is that to thee? Follow thou me."

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now, that is not very polite, some may think. The Bible evidently has far more regard for truth than for men's feelings. In fact, it speaks some stern words to those who wish polite things said, who say to the prophets, "Prophecy unto us smooth things." Nay, it is really far more polite, as it is kinder, for the Holy Spirit to tell a man plainly he is a liar, if he professes to love Jesus and does not keep his commandments, than to keep silence, or to speak so smoothly as not to arouse attention, and let the man go on blindly to hear at last from the Judge, in answer to his cry of "Lord, Lord," the terrible sentence, "Depart from me, I never knew you."

But, dear friends, who have found Christ precious to your souls, can not his love constrain you to obedience? In the glow of your gratitude to your Redeemer for the forgiveness of your sins, will you not obey and delight to obey? The eunuch believed, and said immediately, "See, here is water, what doth hinder me to be baptized?" I would have no man rush into a profession of faith till he has faith. The worst place out of hell for an unregenerated man is in the church, but if men will earnestly implore the Holy Spirit to show them the truth, they need not be in doubt any great length of time in regard to their conversion. One of the surest tests they can apply to their hearts is the question: "Am I willing to do what God commands and as he commands?" "Am I willing to do nothing which is not for his glory; to go nowhere, and engage in nothing, to which I would not ask Jesus to go with me? I delight to do thy will as far as I know, grant me wisdom to know it better?" Total surrender of our will to God's will is the proof of conversion; and if our wills are thus surrendered, we will not need to be urged to obey, even though obedience leads me as it lead our Savior, and has led thousands of his followers, to painful and shameful deaths.

Dr. Eaton then made a brief and earnest appeal to church members to obey God in all things. "And if, indeed, with earnest hearts we strive to do God's will here, we shall bear at last the glad words addressed to us: 'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'"

The late Henry Clay Deane was on one occasion attending court in a town up in Iowa. After supper at the hotel it was proposed that the lawyers go around and hear an infidel who was lecturing in the town. Mr. Deane informed them that he was going down to the colored church to hear a former slave of his father preach. When laughed at for his choice, he said, "I would rather drink sweet milk out of an old bucket than to drink poison from a golden cup." By deciding which place you would have attended you can know whether you are a child of God or not.

CONDITIONAL IMMORTALITY.

A REVIEW OF

"The Unassailable Gift," "The Everlasting," "Theological Trilemma." By Rev. J. H. Pettigell, D.D.

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

CHAPTER VIII.

STATEMENT 16 "The thing addressed to the throat 'Thou shalt surely die,' is not the body alone, nor the soul alone, nor any two of them together, much less the body on the one hand and the spirit on the other while the soul, in which the personality of man especially resides, is to live on forever."

"But the whole man together in the totality of his being is to die." (Theol. Trilemma, p. 117.)

Comment. In this statement the threat of death included the spirit, in a former statement the spirit cannot die! Which statement are we to believe? On p. 153, he says, "The old life of the soul is mortal, the new life is immortal." On p. 127, we read, "The soul thus has a capacity for a twofold life, the one natural and mortal, the other spiritual and immortal." At one time it is the soul itself that is mortal, (pp. 112, 113.) at another time it is the soul—life of the soul, (p. 155.)

If the soul can die and the soul—life can also die—what becomes of the spirit which cannot die, especially as the personality resides in the soul chiefly? Does the spirit bereft of personality wander through the universe forever?

Mr. P. makes life synonymous with existence. Two or three times he blundered into the truth by saying life and death are states of existence, and that eternal life is a state which continues forever. (p. 173.) But all his argument rests on the assumption that life means existence merely.

If then the soul is capable of a twofold life, the one natural and mortal and the other spiritual and immortal, it then is capable of two existences, one of which is mortal and the other immortal. Two existences and two identities? Does he exist for fifty years and then begin to exist again?

Statement 17. "Our main object is to indicate and emphasize the radical distinction in the word of God, between soul and spirit. These terms are never used at random and interchangeably in the original Scriptures. The translators, though they might have been tempted by their philosophy to disguise this distinction, have uniformly honored it. Never in one single instance have they rendered pneuma soul, nor psuche spirit, nor have they ever rendered nephesh spirit nor ruach soul, and only in one instance have they given this rendering to nephesh, and this is evidently a mistranslation, viz., Isa. liv. 16: "For I will not contend forever, neither will I be always wroth, for the spirit (ruach) should fall before me, and the souls (nephesh, spirit) which I have made." (The Life Everlasting, p. 151. by J. H. P.)

Comment. The author in the above statement makes two false assumptions.

1. The word of God makes no radical distinction between soul and spirit and these terms are used interchangeably by the sacred writers. For example in Gen. xii. 8: "And it came to pass in the morning that his spirit was troubled." In Ps. xlii. 6, are the words of exactly similar import, "O my God, my soul is cast down within me."

In the former passage ruach is rendered spirit, and in the latter, nephesh is rendered soul. Now if there is a radical distinction between these two words, then it was one thing in Pharaoh that was troubled, another thing in the psalmist that was cast down?

In Matt. xx. 28, we read: "Even as the Son of Man came not to be ministered unto, but to minister and to give his life (psuche) a ransom for many." In Matt. xxvii. it is recorded that Jesus when he had cried again with a loud voice, yielded up the ghost, (pneuma.) In these passages psuche and pneuma are used interchangeably, and hence there is no radical distinction between them. In Heb. xii. 23, we read of "the spirits of just men made perfect," while in Rev. vi. 9, are

the words, "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held." Spirits and souls are here used for that immaterial entity in man which survives the death of the body, hence these terms are not radically different, but represent one and the same substance.

The author's statement that soul and spirit are never in the word of God used interchangeably is found to be incorrect, as also the assertion that they are radically different, since they must be essentially the same or they could not be interchangeable.

Statement 18. "Nor is the word soul synonymous with the word spirit, in the Bible, as is so common in our religious literature. The Hebrew and Greek words nephesh and psuche, which are used to designate the former, are never confounded with the words ruach and pneuma, which designate the latter. Soul and spirit are as distinct from each other as they are, each of them, from the body. Spirit is that which is communicated to the creature, directly from the Creator's breath, when life is given, and it is that which is surrendered back to him when the life of soul is quenched in death, and in that specific and special sense in which it is so often employed in the Bible. It characterizes the Divine inspiration which is peculiar to the children of God." (The Life Everlasting, pp. 245, 246 by J. H. P.)

Comment. By saying that soul and spirit are never used as synonymous in the Bible the author infers that they are essentially different substances, as distinct from each other as they are, each of them from the body.

Now soul and body differ by infinity, they have not a single property in common. Do soul and spirit differ thus, have they no attributes in common? If soul and spirit are as radically distinct as soul and body, then one must be a material and the other an immaterial substance! Now about soul and spirit as not synonymous.

What are synonymous words? "If no words are synonymous except those which are identical in use and meaning, so that the one can in all cases be substituted for the other, we have scarcely ten such words in our language. But the term more properly denotes that the words in question approach so near to each other, that in many or most cases they can be used interchangeably. Two words may differ slightly, but this difference may be unimportant to the speaker's object, so that he may freely interchange them, thus it makes but little difference, whether we speak of a man's having secured his object or having attained his object. Synonymous words are words which, with great and essential resemblance of meaning have, at the same time, small, subordinate and partial differences. Synonyms are words with like significance in the main but with certain unlikeness as well."

This elaborate definition of synonymous words in Webster's unabridged is an exact confirmation of our statement that soul and spirit may be used interchangeably, because they are words with like significance in the main, but with certain unlikeness as well. Substantially the same, phenomenally different. They represent one immaterial principle with various manifestations.

Thus at every point the author's psychology is found to be unphilosophical and unscriptural, since it rests upon a false anthropology. We now propose to show that man is a two-fold being consisting of body and soul or spirit, and that the doctrine of the trichotomists has no foundation save a false assumption on which to rest.

1. It is a fact that soul and spirit in their primary signification mean one and the same thing viz., breath, air, wind.

In their secondary meaning they are also the same. Webster defines soul as the vital or animating principle and spirit as the same. He also defines spirit as soul and soul as spirit. While therefore Mr. Pettigell distinguishes soul and spirit as widely as soul and body Mr. Webster makes no essential difference between these two terms.

2. It is a fact that the immaterial part of man is a unity and not a duality. No man is conscious of two immaterial entities within him. He is not conscious of his soul as distinct from his spirit. No man can tell when his soul acts in distinction from his spirit. The argument of consciousness is against two immaterial entities in man's constitution. Mr. Pettigell's own consciousness never detected the action of soul at one time and spirit at another as separate agencies.

(TO BE CONTINUED.)

"CAN THERE BE A SCRIPTURAL BAPTISM WITHOUT CHURCH MEMBERSHIP?"

R. S. WHITMAN, NO. 11.

BUT WHY should any one suppose that there can be a Scriptural baptism without church membership following it? Is there any want of certainty as to the Lord's plan to have a church in every place where followers of him should be found, a church into which people are to be gathered as soon as they are converted to God? Mind, Christ has the church for converts, but baptism is the way for them into the church. It becomes just as certainly his purpose for the rite of baptism to be followed by church membership, as it was his purpose to have a church, just as certainly his purpose for the rite to be followed by church membership, as it was his purpose to be preceded by faith in Christ.

And what if the church system came in two parts, one as seen under Christ whilst here in person, namely, the rite of baptism, preceded by an evidence of faith in Christ, this thoroughly established? What we say, if with this coming first, it was left for the other part to be seen upon the advent of the Paraclete, namely, that the rite of baptism must be followed with church membership? During all those three years of Christ's personal presence the rite was administered only to believers, because under the Paraclete, a church was to come, and baptism being the entrance thereto, the church would be as far as possible an inclosure of believers alone. Thus we look back and see written upon the face of the ordinance from the very first: Christ must have a church, and there must be for it a regenerate membership.

Thus, when immediately after the ascension of our Lord, the hundred and twenty were steadfastly meeting together in Jerusalem, moving right along, a church of Christ, if ever there was one, right there in the case of each one, we see the consequent of his baptism, membership in a church. They may not have known that they were a church, that they were what Christ said he would build under that name, but they had been baptized, and, under the Paraclete, the time had come for the consequent of baptism to be known, membership in a church of Christ. They were a gospel church by virtue of their past baptism, just as if they had been baptized that very hour.

Before the advent of the Paraclete we see the baptismal rite with its antecedent, when the Paraclete came we see the rite with its consequent. With a gospel church before our eyes, we see gospel baptism in full. Thus no man knows what baptism is unless he views it in its character as a church institution.

A notable Baptist, writing as if baptism were an affair just between the preacher and his convert, alludes to those persons baptized in the life of Christ, and gravely asks, "What church did they join? This reminds us of a remark made at a time when, years ago, there was considerable discontent in the churches, many avowing the belief that there should be no church, according to our use of the term. The remark was this, made by an educated Baptist minister, quite an accurate

thinker, too: "I read the life and times of Christ and see little or nothing of an independent, self-governing body, such as is now claimed to be a church of Christ." Now a man might as well say, "I read the Old Testament through and through, and I don't see that the Messiah ever came."

Our Lord, in his lifetime, had all the material and the arrangement prepared for the building, but no mortal understood what they meant, or had any conception whatever of the building, or so much as dreamed that there was to be such a building, only when Christ himself made his final exit from earth was the structure seen. After ten days of seclusion, there it stood on the day of pentecost, all of God from beginning to end, no mortal designedly having had anything to do with bringing it about any more than he had with the creation of the world—a gospel church, the new glory of heaven and earth. The parousia of the church was simultaneous with that of the Holy Spirit, in the union of the two was the new power set up on earth never to be destroyed.

Baptism had been seen in part, but now in full, seen not only with its indispensable antecedent, a confession of faith in Jesus Christ; but with its sure consequent, membership in the church of God. Who would profane the glorious institution? Who would frustrate the plan of Christ by denying to the rite of baptism its consecrated rank as the holy link between the two?

It becomes evident that the rite of baptism, administered to a candidate except for purposes of membership, is void. The baptism of the eunuch made him, and was for the purpose of making him, a church nucleus for all Ethiopians. A church may send forth any two persons as missionaries, and where conversions attend their labors, they are expected to be together and judge of the fitness of the candidates. They baptize one, and then another, and another. It matters not whether one baptism follows another in two minutes or two weeks, it is nonsense to ask to what church the first belonged or the second, if, when the converts of that place are baptized, they are a church. In such a case church constitution evolves from baptism. The gospel process on heathen ground is:—

- 1. The gospel is preached.
2. Conversions attend the preaching.
3. Those who give evidence of conversion are baptized.
4. They are, they do not become by virtue of their baptism, they are a gospel church. Membership evolves from the baptism of converts where there is already a church, but where there is not already a church, and converts are baptized, a new church evolves therefrom. Being baptized, they have nothing to do but to move right along as a church. There is no ecclesiastical power to hinder this, or make them any more a church of Christ than they are by virtue of their baptism, as was the case with the first church in Jerusalem. The question sometimes asked, "When was that first church organized?" implies an ignorance of the force of baptism.

MR. SPURGEON AND THE BAPTIST UNION.

MR. SPURGEON'S secession from the Baptist Union has created great alarm in some of the members of its council. Dr. Angus, at a meeting of that body specially convened to decide what it ought to do, said that there is danger of the breaking up of Associations of churches, and of societies. But the greatest danger does not arise from what Mr. Spurgeon has done, but from what some who patronize the Baptist Union have done, in defiling God's temples by departing from and adding to his will. The Baptist Union is itself an added invention of men. There is nothing like it

in God's book. And yet, though at this very meeting, a paper was read declaring that "Scripture is the sufficient rule of our faith and practice," no part of Scripture can be named to justify the creation of this novelty, a representative church-parliament. Yes, one of the members of it calls it, "our Baptist Parliament." I wish to write, not as pleading men, but God, and if any think that what I say of the Union is at variance with Scripture, my desire is that it may be shown to be so. I was, for a short time, long ago, a member of this Union, but I soon withdrew from it, owing to a conviction that the Union is unscriptural in itself, and mischievous in its acts and influence. Its antagonism to the will of God is the sole reason why I dissent from it. My belief is, that if it was entirely broken up, the truth of God and the good of men would gain greatly. The lessons to be learned from this "crisis," as it is called, in the affairs of the Union, are important to all churches everywhere.

This special meeting of the council was held on Tuesday, December 18. Dr. Culross, the president of the Union, read the account in volume xv, of what the Christian World newspaper calls "that great council which discussed the terms of union between the Jewish and Gentile churches." The writer calls the meeting of that one church a council, and says that the passage was selected "with singular aptitude," as if he thought that the decisions of this man-made parliament were of little less importance than the inspired decisions of the apostles. How unbecoming was the comparison thus suggested by the president!

Dr. Booth, the secretary, read the requisition which convened the meeting, and said it had been found to be "desirable not to leave the calling of the council until January."

Dr. Angus and three others had drafted a "declaration and resolutions," and had submitted them to all the vice-presidents and officers of the Union. He stated also that they represented the "views of the ex-presidents of the Union." It may be taken for granted therefore, though the council thought it undesirable to adopt them at this meeting, that they represent the prevailing feeling in it, and that, as the Christian World states, if Mr. Spurgeon is not satisfied to return on condition that they are adopted, "all attempts at conciliation and restoration will be in vain." These documents are too long to be noticed now.

Reporters of newspapers were excluded, but from the published reports made by members of the council it appears that the only decision to which the council came, was to send four of its members to Mr. Spurgeon at Mentone, in the south of France, to "deliberate with him as to how the unity of our denomination in truth, love and good works may best be maintained, and that after their return, they, with the ex-presidents of the Union, formulate such resolutions as this council may consider at its meeting in January." This resolution was carried with only one dissentient. The persons appointed to carry it were Dr. Culross, the president, Dr. Clifford, (Arminian) the vice-president, Dr. Maddren of Manchester, and Dr. Booth, the secretary.

The London Baptist newspaper asks, if the council is really facing the facts? if it is not "attempting to devise new safety locks for the entrance gates, ignoring the warning that robbers are on the inside of the fold?" and says that "Mr. Spurgeon's charges point to a present fellowship with living and practical embodiments of vital error."

The terms of the resolution were immediately sent by telegraph to Mr. Spurgeon. He, by telegraph, requested that the denunciation would await his return home, which will be complied with. He is expected to return in about a month.

Dr. Clifford, in a book written for young men, says that a young man may be unable to accept miracles, and yet may rejoice in the Lord Jesus Christ as his Savior, but as a reviewer says, "If there is no miracle, there is no resurrection, and no atonement, and therefore no Savior." The appointment of a person of such sentiments to see Mr. Spurgeon, is itself proof that the council is resolved to make no such change as will be at all likely to secure his return.

Mr. Greenough and Mr. Thew, both of Leicester, are members of the council, and were present at this meeting. The letters they have published show how truly Mr. Spurgeon's complaints apply to them, and it is not therefore surprising that, as The Baptist says, "a significant clamor seems to have at once drowned the proposal to come down to any well defined statement" of doctrine by the council.

The Christian World of December 15 has a leading article, which no doubt expresses the sentiments and feelings of the advanced members of the council. It remarks that the resolutions proposed by Dr. Angus for its adoption contain "an implicit but unmistakable repudiation of Mr. Spurgeon's charges," that these resolutions "subject to contain small amendments; expressed the predominant sentiment, and indicated the only possible base on which the Union can continue to exist." It intimates that the proposed declaration was "drawn up by men who represent almost opposite schools of thought," that it expresses truths in which they "find common ground," and that if there cannot be a Union on that ground, "it is evident that no such basis can be found."

The brother of Mr. Spurgeon, Mr. James Spurgeon, suggested that if the Union could adopt the basis of the Evangelical Alliance, that course might heal the breach, but that course was rejected. The Christian World says that the articles of faith of that Alliance "contain dogmas, such as total depravity, the condemnation of all men for the guilt of one, and the eternal punishment of the impenitent, which have been distinctly repudiated by not a few members of the Union; that the proposal means that, in order to retain Mr. Spurgeon, the framers of it are prepared to legislate for the forced exclusion of a not inconsiderable part of their brethren from the Union, and that the meeting end it sufficiently evident by its tone, and temper that such a retrograde movement is itself impossible."

The article then expresses bitter diatribe of Mr. Spurgeon's creed and conduct, and declares that the Baptist Union can prosper without him. It says, "He has entranced himself in a citadel of dogmas which he regards as fundamental, and which the majority of his brethren have catholicity enough to deem non-essential. He has accused of the most damnable heresies men whom; if he returns on any terms save his own, he will be compelled to admit to fellowship. It is a vain dream to expect any such submission." "The time is coming when voices which have been restrained will make themselves heard as to his conduct in the whole of this lamentable matter. When all has been done that can be honestly done, and has failed, as it probably will fail, then will come the time for the expression of those feelings which are burning in many hearts. . . . And it will be proved then that however great the influence of one man may have been the Baptist community is strong enough, in dependence on the Almighty, to pursue its work and calling without his aid, and that it rejoices in a larger and more catholic communion of saints than it pleases him to recognize."

Any one can see from the above facts that unless Mr. Spurgeon ceases to be what he is, his return to the Union is, to all appearance, barred. The bitter indignation shown against him, and the bold denial of his statements, will cause their truth to be made clearer still. The more lasting result will probably be, as in times past, that the Spirit of God will dwell with those who leave a corrupt body, and that this body, if it cannot be healed, will by degrees wither like the leaves of a dying tree, until at last it is a lifeless form.

WILLIAM NORTON.

UNITY IN DIVERSITY.

BY E. T. TAYLOR, SMITHLAND, KY.

NO. III.
THE SCRIPTURE BASIS—WHAT HINDERS ITS ADOPTION.

LET IT BE granted that the Bible gives a basis of church organization. It doubtless will be. The development of that basis is at present waived to consider why all Christians cannot adopt it. If they should do so, they would be united. Many say their organic unity is chimerical. Such apprehend grave difficulties in the way, and I think they are not mistaken. But great as they are, let us consider whether or not their magnitude so far removes the obligation to overcome them, as to give undoubted license to Christians, not only to ignore that obligation, but to apologize for the schisms which cause the damnation of millions every year, and to laugh at every serious effort to remove them. I envy the happy history of those who have not heard ministers thank God in the pulpit for these divisions. The difficulties to the world's conversion are very great, certainly without the unity of Christians insuperable. Shall we, therefore, both ignore the means to that end, laugh at those who use them, and try to persuade the sinner that he may, without conversion, so live as to be saved? They do no better who try to show schismatics how they may remain diverse, and yet be as much united as they need be. I would think as well of the effort, if it had laid down a plan by which the untaught millions of heathendom might indulge the hope of salvation in infidelity.

1. A leading difficulty in the way of all Christians coming to the Bible basis of church organization, is that the obligation to do so has been, and is likely to be, so little considered. Not a century ago Christendom began to wake to the importance of giving the gospel to the nations. That awakening deserves not a name to this day. The opposers of the enterprise have not ceased to hawk at it as chimerical. An awakening on my subject commenced near fifty years ago, and startled a large number of our ablest divines, and in the exercise of their great influence, they called and secured a very powerful convention to consider the matter, and after much said in recognition of its solemn and awful importance, and while the hearts of all were fraught with the conscious obligation to do something, Albert Barnes, a leading spirit of that convention, lulled them into a profounder sleep by submitting the basis of the American Evangelical Alliance. As an awakened man accepts the offered privilege of repose, nor considers well, in his stupidity, the calls to be up and active, so they caught the accents of that sublime document, whose logic was, "sleep on," and folding their arms, with their limbs sweetly cushioned on the persuasion that nothing is to be done, methinks they must needs have startled hell with the foolish dreams of their slumbers. A plan was then adopted, to what end? To license the continuance of all existing schisms, and to establish as many more as man might wish! I have studied much for the meaning of that passage, "Satan is transformed into an angel of light to deceive the elect." Dr. Barnes while preparing and submitting the platform, always comes into my mind as an illustration. He was a great and good man, the only one perhaps that could have swayed the convention. Satan biased his judgment, perhaps not his heart, and subverted his piety, learning and zeal to the accomplishment of his purpose. I need not impute to that great and good man a sinister motive. Satan employs us when we are conscious of none. I need not impeach his honesty in the character of that banner by mentioning the fact, that the founders of his church had committed to his hands a few pet relics of Romanism, which the

free discussion allowed in America must have greatly endangered. No! An innumerable multitude might ascribe to this, the knot of his binding that convention to the promiscuous and universal recognition of the ministry, ordinances and worship of all existing denominations, and unlimited endorsement to those who wish to form others. While we might see Barnes in the first of these expressions, he disappears and the Devil alone appears in the second. No, I repeat that we need not question the piety or the candor of a man merely because the Devil uses him. It would poorly serve his ends to appear before a convention of Christian men in the person of a devil incarnate. He must subsidize a good man or fail of his purpose. At all events, the convention must think him a good man. These articles will fall powerless at the feet of all who fail to bear in mind that Satan uses good people, or people of nicely counterfeited goodness, in the accomplishment of his most disastrous devilment. This may seem like a digression, but I am showing the difficulties in the way of feeling our obligations to do now what that convention of great and good men ought to have done thirty-five years ago. The councils of the great very much affect the consciences of those who feel less competent to judge. To do any good, my subject must bear on the consciences of individuals. The leaders in religion are, for the most part, constrained by their relations to the American Alliance. That is the citadel of all their pet errors. The Romans had as easily taken the temple, without entering the walls of Jerusalem, as we may reach those in that citadel before we demolish its walls. The laity are much addicted to think their pastor would advocate this truth, or oppose that error, if it was such. But I tell you my subject is one which all the sympathizers with the Alliance have taken an obligation not to agitate. Now, if we need their aid to realize fully our obligations on this great subject, the want of that aid will likely remain a difficulty. If no where else, you have read in these papers enough to show that the subject is of infinite importance, yet, with an experience of over a half century, I have heard but one sermon on it. A layman has not only to encounter the labors of unaided investigation, but to endure the opposition and the scoffs of those who ought to help him. But let the laity take heart. God will help them. Though he has said, "The priests cause my people to err," he will bless every effort of the laity to learn and do their duty. I treat this subject, after twenty years' struggle between the conviction of duty and the distrust of ability, with the discouraging persuasion that I shall aid but few for want of readers, and those few but very feebly.

2. The difficulty of securing ministerial influence in favor of this work is very great. Ministers are public men. Their positions before the public are defined, and amount to stereotyped barriers to change. The Baptist ministry, at first, for the most part, kept aloof from the Alliance, dared to speak of its evil tendencies, but its pressure has silenced most of them, and won over many. A morbid sentimentalism has affected our churches to such an extent that most of those who are able to sustain a pastor would rather have none than one who does not adopt Alliance principles. This the poor preachers know, and their trying question is, shall we have a living by our ministry by yielding, in some measure, to this wish of the churches, or to be faithful to our convictions, and be compelled to get bread and meat by some worldly vocation? The writer feels what he writes. How many yield, let others judge, and by what considerations they justify themselves, many have the frankness to tell. Good soldiers endure hardships, though I should win a mead of gold will by it, I cannot say any are good who will not. Many a

pastor who in his heart wishes his people would endure sound doctrine, shrinks from preaching it lest they might dismiss him. Now, if the preachers cannot be induced to search out and display to their people the Bible basis, and thus produce for themselves the protection of a Bible sentiment, and a reverence for it; and if they will not urge the importance of such investigation, it will be hard to get the laity to feel their obligations to do so. If that basis is not shown to them, and they feel no obligation to search it out, there is about as little hope of bringing them to it as there is of the world's conversion without it. I am sometimes asked why I labor for an object so hopeless, and answer, God requires it, results are his.

3. The changes required of Christians, in order to take the Bible basis, constitute another difficulty. Could I exhort them, like Barnes, to retain their positions and do what they can without deserting them, and assure them that it would be the occupancy of the Bible basis, they would cheerfully receive my message, sacrifice nothing by compliance. But that were like the course of many religious denominations in reference to sinners, who, instead of trying to convert them to God, prefer the work of converting God to them.

Christ's church exists, and is only one, and it is not a universal body, embracing all Christians. This assertion is to be verified hereafter. The change required is very much like that which Ezra's revival produced. They put away their strange wives. The Bible calls corrupt churches harlots and abominations. All but the true church are corrupt. It avails not to say, "My church is nearly a copy of the Bible pattern." As well might one of Ezra's men have said, "The woman you require me to put away is indeed very much like my wife, both in temper and features."

(TO BE CONTINUED.)

FROM GIBBS'S CROSS ROADS, TENN.

NOTICE, WITH the greatest pleasure, the continual improvement of the Old Banner. The last number received was certainly the best of them all. My churches are all moving up grandly. Bellewood, my home church, received five members last meeting, making seventeen since the first of November last. Bellewood, though small, is a live missionary body. This is also the educational center of Enon Association. Bellewood Academy, the Associational school, is located here, and is prospering grandly under the principality of Prof. S. Y. Trimble. In her effort to build up this school, Enon Association has fallen behind in other denominational enterprises, but since the school is permanently established she will be heard from in other directions. Brethren of the State have evidently overlooked the great educational work that the Association was doing when they have censured Enon for lack of works.

Carthage Church is A No. 1, considering her membership. Nearly every family reads THE BAPTIST. Nearly all of her male members read in public prayer, and all bear their part of the finances with cheerfulness. A fine new carpet, a ninety dollar organ and new painting marks the improvements of the last month.

New Salem is rapidly coming to the front. This church was mourned for as dead; no pastor, no visible life as a body. I began to preach for them in November last. Now they are wide awake, have good attendance, are enthusiastically hoping for grander successes than ever in the near future. Rome is putting on new life, and will not longer be left behind in the onward and upward march. The second section Ministers, Deacons and Members' meeting of Enon Association, will meet with Enon church, six miles northwest of Red Bolling Springs, Friday before the third Sunday in May. One of you should without fail be at this meeting. Most respectfully,
March, 14, 1888. W. H. SMITH.

FAMILY READING.

STAY ON THE FARM.

Come, boys, I have something to tell you,
Come near, I would whisper it low;
You are thinking of leaving the homestead;
Don't be in a hurry to go.
The city has many attractions,
But think of the Vice and the sin;
When once in the vortex of fashion,
How soon the course downward begins.

You talk of the mines of Australia;
They're wealth in red gold, no doubt;
But all there is gold on the farm, boys,
If only you'll shovel it out.
The mercantile life is a hazard,
The goods are first high and then low;
Better risk the old farm a while longer;
Don't be in a hurry to go.

The great, busy West has inducements,
And so has the bustling mart;
But wealth is not made in a day, boys!
Don't be in a hurry to start!
The bankers and brokers are wealthy,
They take in their thousands or so;
Ah! think of the frauds and deceptions;
Don't be in a hurry to go!

The farm is the safest and surest;
The orchards are loaded to-day;
You are free as the air in the mountains,
And monarch of all you survey.
Better stay on the farm a while longer,
Though profit comes in rather slow;
Remember you've nothing to risk, boys;
Don't be in a hurry to go.

PRAYER FOR HELP.

Grant that my influence be felt
For good, with those I daily meet,
That I may help some heart to melt;
And lead to his dear mercy seat,
To find his loving kindness blest and sweet.

I know that I am daily wrong,
And slight the work God meant for me,
My gentle Saviour's suffered long,
From death and sin to set me free,
Teach me to faithful in thy vineyard be.

Lord, I am weak, but thou art strong;
Uphold me with thy mighty arm,
Lift me from depths of sin and wrong
To holy heights secure and calm;
Hear thou my prayer, and all my fears disarm.

TOM'S TEMPTATION.

HORATIO ALGER, JR.

"NOW, mother," said Tom, as he paused at the door, with his hat on, just as he was starting for the office where he was employed at four dollars a week, "promise me you won't sew any to-day."

"But, Tom, it won't hurt me, and you know we can't live on your salary alone."

"Wait till you get well, mother; then I won't object. You are not well enough to sew now."

One glance at Mrs. Briggs, pale, thin and miserable, as with slow and weary step she moved about the room, was enough to justify Tom in his caution.

"What do you want me to do then, Tom?" asked his mother, smiling faintly. "Am I to sit still and fold my hands?"

"That's just what you ought to do, mother. Don't you remember what the doctor said—that you needed absolute rest?"

"There are only two shirts left to make, Tom. I would rather finish them. Then you can collect the money, and we shall need it when the rent day comes."

"You may work a couple of hours, mother," said the kind-hearted despot of fourteen, "but mind, not a minute more. And mind, you don't work fast."

"I will sew awhile this forenoon, and again in the afternoon, Tom. If I rest between, it will not hurt me."

To this, Tom assented, and then hurried off to the office.

Tom was an office boy in the employ of Bond & Avery, brokers in hides and leather, in that part of lower New York known as the "Swamp." He had held his position for a year and a half. During the first year he received three dollars per week, but on the first of January he was promoted to four.

The extra dollar was a welcome addition to his small salary, for on this, his mother's small earnings as a seamstress, and a government pension of eight dollars a month—for Tom's father was killed in the war of the rebellion—the little family was forced to live.

Mrs. Briggs was naturally delicate, and the confined life she led brought on a combination of physical debility and nervous depression, and the doctor prescribed absolute rest. But he neglected to explain where a substitute could be found for two dollars which Mrs. Briggs earned with her needle.

The poor woman would gladly have followed his advice, but she knew just how much it cost to live even in their humble way, and necessity spurred her to renewed effort.

"I wish mother could lay aside her needle for good and all," thought Tom, as he passed through Spruce street on his way to the office. "Now, if I only earned six dollars, instead of four, there would be no need of her working. Of course Bond & Avery won't increase my wage, but if there was only something to do outside!"

It was easy enough to frame the wish, but hard to think of any way in which the desired two dollars could be earned. Of course Tom could not spend an hour night and morning blacking boots, for this would cost him his situation. There would probably be an objection also to his selling papers, and apart from these two ways of earning money, nothing in particular suggested itself to him.

Tom reached the office and opened it. He had just got it into order, when Mr. Avery came in.

Mr. Avery was the only one with whom Tom had to do, Mr. Bond being simply a capitalist who had an interest in the business, but took no active part in its management.

"You may go to the post-office, Tom, said Mr. Avery, writing brief answers to three business letters which came in the morning mail.

"All right, sir."

"Wait a minute, first. I have something to say to you."

Tom listened, expectant, but he was by no means prepared for the heavy blow that awaited him.

"How long have you been with me?"

"A year and a half, sir."

"I have been very well pleased with you."

"Is it possible he is going to increase my salary?" thought Tom, and his heart gave a bound.

"And I should be glad to keep you for years to come; but—"

Tom turned pale. What did Mr. Avery mean by this awful "but?"

"But Mr. Bond, of course, has a voice in the matter, and he has written me, requesting your place for a young nephew of his, who is just leaving school. I am really sorry, not alone because I wish to retain you, but also because this boy is from the country, and will need to be 'broken in.' You understand exactly what to do, but I shall probably have considerable trouble with him."

"When is the boy coming?" asked Tom in a low voice.

"He will be here on Saturday, and ready to enter upon his duties Monday morning."

"It seems rather sudden," said Tom, quietly.

Mr. Avery did not notice how dull and dispirited he looked. In fact he knew nothing of Tom's means. He fancied him in comfortable circum-

stances, for our young hero was always neatly dressed and had a natural fund of good spirits. How could his employer suspect that he was so straitened in means?

"That's a fact, Tom," he said. "It is sudden. I don't want to act unfairly, and I will, therefore, on Saturday night, pay you an extra week's wages."

"Thank you sir! In that case, if you wish, I will come to the office next week as usual, and teach the new boy his duties."

"I really wish you would, Tom. It would be a great relief to me. I wonder I didn't think of that before."

He turned to his desk, and Tom, having no letters for the mail, left the office. The poor boy's face was very grave as he walked towards the post-office. He had received a crushing blow. It was now summer—a very unfavorable time to obtain employment—and it was possible he might be without a place till September.

His mother was unfit for work, and the prospect was that they would be reduced to living on the small pension of eight dollars a month, less by two dollars than their rent.

"I suppose," thought Tom, despondently, "if the worst comes to the worst, I shall have to black boots or sell papers. I don't want to do either, but it will be better than starving, or being idle."

One thing he determined, he would not speak to his mother just yet about his misfortune. It might make her anxious, and in her present delicate state she could not bear anxiety. Then again she might insist upon working beyond her strength, and this was not to be thought of.

So when Tom went home at night he put on a cheerful face, though it was a great effort for the poor boy, but he was rewarded by seeing that it cheered his mother.

The next Monday morning, Mr. Avery brought the new boy. He was a country lad, unused to city ways, but seemed willing to learn. Tom did his best to teach him, though he felt, with some bitterness, that in doing so he was taking the bread out of his own mouth.

Mr. Avery who was really a kind-hearted man, little suspected how cruelly Tom was suffering from his loss of place, when, at the close of the week, he bade him good-bye.

"I hope you'll find another place soon, Tom," he said.

"I hope so, sir."

"Of course you can refer anybody to me. I shall be glad to say a good word for you."

"Thank you, sir."

"I will give you another week's wages extra, for I see you have broken in Harvey better than I could have done. You have done me quite a service in remaining this week."

Tom took the four dollars, for he knew they would be needed, and went home soberly.

Even yet he did not tell his mother what had happened. He resolved to take the next week, for which he had received the salary, and search for a place. If he found one before the week was out, he could tell his mother then, without fear of exciting or disturbing her.

So, on Monday morning, Tom left home at the usual time, as if to go to the office. He went to more than one office, inquiring if a boy were wanted. But somehow boys seemed always to be in the market. He came to one place, finally—not an office, but a store—where there was a paper in the window, with the hopeful words,

"BOY WANTED."

(CONCLUDED NEXT WEEK.)

QUESTIONS AND ANSWERS.

In this column any suitable questions will be answered by the editor... Question 782. I should much like a plain interpretation of Paul's declaration in 1 Cor. xii 13: "By one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." How does one "baptize us all into one body?" What body are all of us baptized into? It is claimed that this spiritual baptism is the regenerating act, the spiritual birth, and the one body is the church spiritual and invisible. This passage is relied on to establish Holy Ghost baptism and the result, the induction of the recipient into the invisible church.

The fatal objection to this theory is that the Holy Ghost baptizes no one. It is no who said that he does, and no where predicated that he would. John says of Christ that he would baptize in the Holy Spirit and in fire, but not that the Holy Spirit would baptize them. A literal translation, in connection with the twelve preceding verses of the chapter, will sufficiently interpret the passage: "For indeed in one spirit we were all baptized into one body, . . . and all were made to drink one spirit." The spirit was not the Holy Spirit but the spirit of submission to Christ; for we cannot drink the spirit, but we can be imbued, governed, actuated, by it, and are commanded to be full of it.

The body referred to is a local church; and it must be in the spirit of love and obedience to the Anointed One that we are baptized into and thereby added to this body. It was into such a body Paul was baptized at Damascus and the brethren at Corinth, and the obedient to Christ in all nations who are baptized into a church of Christ: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ." (Gal. iii. 27, 28.) Read also Rom. vi. 1-6, Eph. ii. 13-22. And read carefully Dr. Murphy's No. VI., Vol. I. No. 31.

The body cannot be either an invisible spiritual church or a universal one, for such bodies have no existence save in the imagination of certain church theorists; and if such bodies existed neither of them have ordinances,—persons are not introduced into them by baptism. But no one ever did or will enter a local church of Christ save by baptism, the initiative ordinance, and therefore Paul could say we are all baptized into it.

Question 788. Georgia for lying, and, it being fully established, was excluded. He was subsequently received into the fellowship of a church in Alabama, and the question now is up what he should do? A part of the church says no, his ordination is as good as his baptism, and we all wish your opinion.

Our opinion is, which the law will sustain, that exclusion from a Baptist church kills all official relations to that church. The sin that disqualifies a minister for membership certainly disqualifies him for the ministry of Christ in that and every other church. The man may so manifestly repent and reform as to warrant the excluding church or any other to restore him to church fellowship, but that act does not restore him to the ministry, nor is it evidence that he is qualified for or should be restored to that responsible office. The fact that he was excluded for lying should be on no sufficient to satisfy every Christian not a partisan that he is disqualified for the ministry. He has surely dishonored it, and can never be anything else than a dishonor to it. But if his church will, in the face of God's word, thrust him back, he should be examined by a non-partisan presbytery, and, if found qualified, duly ordained.

Has a regularly ordained Baptist preacher a right to baptize in his own church without authority from said church? Question 784.

Not the shadow of a right. The ordinances were not delivered to ministers as such or they would have no control of them; but they were delivered to the churches as such, and therefore they are church ordinances, and the churches have the sole control of them.

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GUIDANCE.

Being perplexed I say, Lord, make it right, Night is day to thee, Darkness as light, I am afraid to touch Things that involve so much, My trembling hand may shake, My skillless hand may break, Thine can make no mistake.

Being in doubt I say, Lord, make it plain, Which is the true, safe way? Which would be vain? I am not wise to know, Nor sure of foot to go, My blind eyes cannot see What is so clear to thee, Lord, make it clear to me.

THE ARKANSAS BOYS.

WE WROTE last week to the Bros. Barton at Jackson for the amount they owed for board up to the first of this month, and this is the reply received:—

DEAR BRO. GRAVES:—Your note to hand, and I return our sincere thanks. We owe for board up to the fourth of this month fifty-six dollars. Jackson, Tenn., March 16. A. J. BARTON.

They will need seventy-five dollars more to pay them through this session to first of June, which added to fifty-six dollars makes one hundred and thirty-one dollars. Now are there not one hundred and thirty-one Baptists in Arkansas who will contribute one dollar or two hundred and sixty-two who will give fifty cents each to help these young ministers through? We plead for them for their sakes and for the sake of Christ's cause. Will not every church in their Association take up a collection for them between this and the first of May? Will not some good sister canvass her church and see how much she can raise for this purpose? We will acknowledge all amounts in this paper.

EDITORIAL VARIETY.

An old divine warned his hearers against four prides, viz., 1. Grace pride; 2. Place pride; 3. Face pride; 4. Race pride.

Stacy Lord has removed from Brownsville to Chattanooga, Tenn., where correspondents will in future address him. Brownsville will feel the loss of so active a member.

The strongest argument we can offer for Sunday-schools is that twenty-eight thousand of the thirty-seven thousand new members added to the New York Baptist churches in the last eight years came from the Sunday-schools.

We are confident we have twice one hundred and thirty-one Arkansas subscribers who are willing to give fifty cents each to help the Barton brothers through this session at Jackson. Who will lead the list? See the plea in this paper.

The Baptist Union of England does not embrace all the Baptist churches of England. There are twelve hundred churches outside of it, and more orthodox than those within it. Spurgeon will organize these into a Baptist Union.

Senator Stanford's gift of twenty million dollars to establish the Palo Alto University of California is probably the largest single gift for the like purpose ever known in history. How incalculably better had he endowed fifty colleges with four hundred thousand dollars each.

Dr. Clough has been in Ongole, India, about twenty-two years. When he went there all was desolation. Since that time 25,000 persons have been converted and baptized. Is not this a powerful argument for missions.

Dr. Wayland Hoyt, Philadelphia, has declined a ten-thousand-dollar call to the Second Baptist church of St. Louis. We hope there is not another Baptist church in the world that will give such a sum to a pastor. Let them give an independent living and the rest to missions, and so hasten the glorious appearing of our Lord Jesus Christ.

LOOK OUT.—Last week we spoke of a certain impostor, D. P. Morgan. A certain pastor in Missouri writes us begging that we keep up the hunt,

and if we catch the individual "please collect five dollars which he owes me of." This pastor signs himself "Yours with a sickly grin." The fact of the business is "we do not feel very well" in this office this morning from sickness not altogether unlike the above.—Central Baptist. Pass him around, and save the pockets of the brethren.

The editors of this paper filled the pulpits of the two Baptist churches of this city on the eighteenth, the senior the First and the junior the Central, of which he is the pastor pro tempore. The subject on which the senior talked from his chair was Heaven, Where is it? and What are the Qualifications for its Employment? Ho quiloily remarked that theater-going, dancing and dram-drinking professors would find nothing in heaven that would interest them should they be allowed to enter. This was a little heavy on alas too many before him. He certainly will not attain to great eminence as a popular preacher in this city if he allows himself to talk in this unfashionable way.

In this issue will be found the call for a meeting of the Laymen's Conference on the twenty-sixth of April. We had hoped that this movement would awaken our Baptist laymen to renewed zeal in the Master's work, but our Associations, State Convention and the trustee meetings of our educational Boards did not indicate it last year. We will hope for better things this year. We so greatly need the presence and counsel of our intelligent laymen, and their churches need the r active helpfulness. Brethren, go up to Nashville in April, and take counsel together, and plan work you will do for Christ this year, and come home and set your churches on fire, and make yourselves felt as consecrated workers for Christ.

Bro. Hatcher, in this issue, very clearly formulates the underlying principles of our church polity. The decisions of a majority are valid only when Scriptural and constitutional. A Scriptural and constitutional minority is in all cases the church and the unconstitutional majority a mob. A constitution or by-laws not conformed to the teachings of the New Testament are null, and it is the duty of no member to observe them. There is neither reason nor revelation that warrants a church to require unanimity in excluding a member, or for a church to require a member to give her a satisfactory reason for his voting in the negative any more than for voting in the affirmative.

How does this sound? "John iii. 23: And John also was sprinkling in Enon near to Salim, because there was much water there; and they came and were sprinkled. Acts i. 5: For John indeed sprinkled in water, but ye shall be sprinkled in the Holy Ghost not many days hence. Acts viii. 36, 38, 39: And as they went on the way they came unto a certain water, and the eunuch saith, Behold here is water, what doth hinder me to be sprinkled? . . . And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he sprinkled him; and when they came up out of the water the Spirit caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing. Rom. vi. 8, 5: Or are ye ignorant that all we who were sprinkled into Christ Jesus were sprinkled into his death? We were buried therefore with him through sprinkling.

Will Col. Reeves of Jonesboro, East Tenn., please give us an article on the present outlook of the prohibition question in Tennessee and the United States? If neither of the old parties will recognize this greater than the tariff question are not those of us who have declared we cannot ride with either party on a whiskey barroll shut up to work with the third party movement? We want a symposium. Will not Dr. Jesse Baker of Mossy Creek, Rev. O. L. Halley, Rev. S. E. Jones and Stacy Lord of East Tennessee give us their views? Also will not Rev. J. P. Kincaid, Hon. Dorsey Thomas, Rev. J. D. Anderson and Rev. R. A. Venable of West Tennessee give us their views on this important and pending question? Should the prohibitionists of Tennessee support the third

party movement, plus or minus the women's suffrage plank, if the question of prohibition is ignored by both of the old political parties?

MY PRAYER.

Teach me, dear Father, how to pray, Teach me to stand by word and right, That I may walk from day to day, More perfectly within thy sight, To shun the dark, dark ways and love the light.

Teach me to live that men may know, That I am thine and live for thee, That though I sleep or wake or go Across the land and o'er the sea Thou art a faithful guide and shield to me.

EDIGRAMS.

Eld H. Roseman, Paris, Texas: Yes, we will assist you in a meeting of days, commencing any day in April after the tenth. We have three written you to this effect. Eld T. H. Pettit, Arlington, Ky: Yes, we will give your church the five chair talks on salvation for twenty subscribers to THE BAPTIST. We will visit any other church for the same consideration and railroad fare. Bro W. G. Anderson of Harrison, Miss., to help the young married couple forward fifteen dollars for himself and a few brethren down there. . . . Bro H. R. Martin sends two dollars to present the paper to that poor brother in Arkansas for whom we made an appeal. But the strangest of all that has happened to us since we have been an editor is this, W. G. Anderson, D. W. Patterson and H. B. Gowsh send us one dollar each to pay us for the two years we sent them the paper at one dollar and a half a year. They know we lost one thousand dollars a year making that experiment, and feeling that the paper was richly worth two dollars to them, they send what they feel to be justly due us. If this is not a brotherly, loving act we cannot define it. We never intimated such an act. God bless these brethren. . . . Bro C. S. Belshar of Turners, Ark., sends one dollar and a half, presenting the paper to his pastor, J. L. Wilson, who is not able to take it. He says it is a pity that such a preacher as Bro Wilson should be without such a paper. We limit sermons to the first page of the paper, ten to twelve pages of foolscap, and Bro Wilson's is nearly fifty. If he will condense it to ten pages it shall appear. . . . Mrs. O. C. Westbrook, Mississippi: Yes, certainly we do continue to sell the Lung and Body Brace at old prices. We shall appreciate that Washington rose; and every time our eye falls upon it you will be remembered. Yes, keep it until next November. . . . Thanks for your timely renewal and sympathetic words, Bro W. A. Mays, Texas. You say the present dress is all you desire. Certainly the new type and whiter paper tell, but don't you want your paper out, folded and pasted, Bro M? Work for the machine to do this. . . . A. I. Marlar, Arkansas, wishes to say to Eld W. C. Brown that the money for the book sold was sent to him in the care of Eld M. T. Webb, but Intercommunication he will keep or sell. Bro Marlar's present post office is Marche, Ark. . . . Eld D. D. Corban of Montgomery county, Ark., renews with good words, says his county is a fine one, good land and as fine water as ever ran out of mother earth, and a railroad is soon expected. He says one church in his Association as yet has been seeking to invite non-members to eat with her, and he is preaching for her. He will organize another soon on gospel principles. This small beginning should encourage him. He will live to see, if truth is cultivated, the majority of his Association with him. . . . C. Lemaster of Nebraska asks, "Have you a work treating on the letters written to the seven churches in Asia, treating them historically? I would like to have such a work." We know of no such book. There should be one. We would give a large price for one. If we can influence no one to prepare it, and it is God's will, we will write it. That they are symbolical of the churches of Christ from the ascension to his advent we doubt not; and they are Christ's prophecy that there has been a succession from the first church, and will be until he comes. . . . Bro W. D. Caldwell, Fairview, Miss., in a note renewing for his paper, informs us that his mother died on the twenty-fourth ultimo, in her eighty-second year, in the triumph of faith, and has entered upon her rest, awaiting her redemption. . . . Bro Lofton of Talladega, Ala., is about to commence a meeting of days with his church, assisted by M. H. Lane of Jacksonville, Ala. Bro Lofton has received about seventy into his church the past year, and has a flourishing Sabbath-school and large congregations every Sunday. One of not three of the divisions of this State has an eye upon Dr. Lofton. We hope Tennessee will secure him ere long. . . . Dr. Murphy has accepted the care of the church in Pueblo, Col., a grand church in a large and growing city, the second to Denver in the far West. God bless him in that field, as he has in others. . . . To help the young married couple to set up easy housekeeping, i. e., to fill out some fifteen hundred or two thousand dollars for the prepaid time of the two papers, we have asked one thousand of our best friends to advance us two dollars on THE BAPTIST, and they are generously doing it. This is what Bro L. A. Millson of Safford, Miss., does and says: "Yes, yes, find within two dollars; and if you need two dollars more you shall have it to help the dear old and precious paper." . . . A prominent Baptist and son of a leading Baptist minister of

West Virginia writes asking for a bundle of sample copies of this paper, and says: "I think I can get a club for it, as the Baptists in that country need a paper more distinctly denominational than too many of our so-called Baptist papers are. The Baptists here are going out from the old doctrines of the churches of our Lord Jesus Christ, and falling in with every wind of doctrine for popularity which will not and cannot stand the test." . . . W. F. Prime, Kansas: We have no work on foot washing. We wish we had a tract on the subject. There is a class of Baptists all indifferent about observing what Christ has clearly revealed, but all zealous about doing what is doubtfully revealed, and these are foot-washing Baptists. . . . Eld Swindall: Yes, you are right. Our columns are crowded full and will be until Dr. Frost's series is completed. . . . J. H. Clayton, Mount O'Leary, East Tenn.: We have credited you in full. The brother who wrote us did not credit the amount O. K. . . . F. B. Anderson, Tenn.: We believed you would do so. We regretted to make the request. . . . Bro A. Lear, Miss.: We do hope to be with you this spring, and that will be time enough unless you can get a greenback sooner. We wait for Bro Hicks to make a list of appointments from Granada to Starkville. . . . Eld D. D. Swindall, Dardenelle, Ark., generously advances five dollars to help the young couple, and adds this cheerful outlook of his two months' work there: "During the two months I have been laboring here, the prayer meetings which had been suspended, have been revived, are well attended, and doing well. The Sunday-school has been considerably increased, running up to a little over one hundred in numbers. Preaching services are well attended, the congregation gradually increasing all the time. There have been eight additions to the church. I have been delivering a series of discourses on Infidelity. The brethren are so well pleased with them, that they have requested me to prepare, at least some of them, for the press, but I fear your columns are too much crowded." . . . Yes, Bro M. Y. Harrison, Ark., we think you have done nobly, and when the El Paso church decides to have that three days mass meeting, let us know. We have promised, and will (D. V.) fulfill. . . . Dr. J. M. Poy, Tex.: If your article has not appeared or been noticed in this paper, it has been lost or mislaid. . . . Well, Bro J. B. Allen, Ark., you can be true, though all others are careless, and we appreciate your love and labor. . . . F. S. Whitman, Ga.: Your note has been sent to Dr. Murphy. It is in process our funeral, although you assailed our position touching the relation of the churches to the kingdom of Christ, and in severe terms, as they were Dr. Murphy's as you must know if you have been a reader of this paper. You were and are still most fraternally invited by Dr. Murphy to send your objective criticisms to him for his consideration before he publishes his serial in book form. If you see fit to write an article for this paper, clearly stating your views of the relation of the churches to the kingdom of Christ, do so, and it will be kindly noticed. . . . Judge Standifer rather goes Dr. F., but Dr. F., is setting up his fellows by the roots. Three cheers for the Old Banner, she trails not a shred of her untarnished colors," writes a pastor of a distant city. It greatly encourages us that such men are interested in THE BAPTIST. . . . Our discussion of the new and pernicious theories of spreading the land, and which our pastors will soon be compelled to face or flee. Happy the minister who will thoroughly study them and prepare himself to meet them. . . . Dr. Frost: We have no tract on Roger Williams, save one copy of the First Baptist Church in America, which you have seen. Do you want to borrow it? Card us. Your subscribers are thankfully received and entered.

WHO ARE THE PRIMITIVE BAPTISTS? Send to the Baptist Book House and get the Throgmorton-Potter Debate, and you can decide just what the Hardshells claim, and see their argument for such a claim. Price \$1 25.

ADDRESSES WANTED.

W. Keetbler, formerly at Wlekiff, Ky. W. P. Kline, late of Faldmont, Mo. M. T. Branham, formerly (1885) of Woodlawn, Ala.

O. C. Albright, late of Jonesboro, Ark. Eld E. M. Gerald, formerly of Ringoes, N. J. W. L. Blackwell, formerly at Eimo, 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.

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

See a proposition to secure a new outfit for this paper, for the advantage of its readers, by adding one thousand new subscribers to its list in the next two months. All can see that the proposed improvements are for the sole advantage and pleasure of our readers and not for ourselves, although we shall take it as 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.

A GOOD OFFER. Any one sending us fifty cents for that excellent book of Judeon 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.

Send \$1 25 to Baptist Book House and get the Throgmorton-Potter Debate on Who are the Primitive Baptists, and you can learn just what the Hardshells claim, and see their argument to sustain such a claim. The book will be sent post paid for the above price.

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

Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge.

THE BAPTIST.

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

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

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MEMPHIS, TENN., APRIL 7, 1888.

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NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the Cuticura Remedies in their marvelous power of cleansing, purifying and beautifying the skin, and in curing itching, disfiguring, itching, scaly and pimply diseases of the face, scalp and body, with loss of hair. Cuticura, the great Skin Care, and Cuticura Soap, an excellent skin cleanser, prepared from the best of natural ingredients, are the only remedies for all skin diseases, from pimples to scalding skin and blood diseases, from pimples to scalding skin and blood diseases.

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A WOMAN'S EFFORT.

BRO. GRAVES:—When I closed my last article, detailing how I planned and worked with my own hands and hands to make something for missions and help you educate those four young ministers, I promised to give my sisters through THE BAPTIST my plans for 1888, hoping to stimulate them to make a trial of some sort to help this year.

I reported the loss of my strawberry beds, or about four-fifths of them, by the drought of last summer. Well, looking at the berries this spring, I found all my raspberries, the one row around the garden, all alive, and fifteen of the strawberries, so there is a prospect of a few dollars from these. Now, what next? I noticed in THE BAPTIST the advertisement of Bro. Garig of Baton Rouge, La., that sold fine fowls. His bronze turkeys struck my fancy. I decided they would be the very things for me to raise, and sell the increase, as they would be in demand at a fair price, and I had always been a successful turkey raiser when I gave my mind to it. But the price, five dollars each, twelve dollars for a trio, two hens and a male; eggs, three dollars a dozen. I decided that this was not unreasonable, so I have borrowed twelve dollars of my son, at six per cent interest, (he is earning and saving this money to go to Jackson University next year, and is entitled to interest,) and ordered a trio of Bro. Garig's finest Bronzes, to see how much I can make for the Lord by caring for them this year, and if you wish I will report the result to your readers the first of next January. [Most certainly, we wish you to do so.—Ed.] I had thought of consecrating one-tenth of my flock of hens, five, for missions this year, until I thought of the bronze turkeys. Are there not one hundred sisters who will work with three or four, or five, or two hens, or one at least, and see what they can make for the Master this year, and report through THE BAPTIST next fall? It will require some attention and patience to do it. What do you say, sisters in Christ? **FANNY FARR.**

The report of these working sisters would be exceedingly interesting and stimulative, and we hope there will be one hundred found willing to work this plan or some other. We believe that one hundred sisters could plan work that would enable them to support two young ministers at Jackson and contribute something to each of our Mission Boards. God will bless the labors of their hands.—Ed. BAPTIST.

"Age cannot wither it nor custom state its infinite variety." Flesh is hardly heir to an ache or pain which cannot be cured by using Salvation Oil.

It is painfully annoying to be disturbed in public assemblies by some one coughing when you know Dr. Bull's Cough Syrup is only 25 cents.

IS THERE SALVATION AFTER DEATH?

Rev. C. H. Surgeon in reviewing the book with the above title written by Dr. E. D. Morris of the Lane Theological Seminary, says:—
"Scripture knows nothing of post-mortem salvation. Moses Stuart has well said: 'The question is not what this or that person wishes, or desires to have true, but what do the sacred writings teach?' This question Dr. Morris has discussed with great force of argument, and he has established the orthodox faith of the Protestant church upon the firm rock of Revelation. Human sentiment is set up as another foundation, but this is more shifting than sand or cloud. However men may recoil from the awful truth which is so clearly set forth in the infallible word, the doctrine maintains its hold upon reverent minds, and will maintain it, because it cannot be erased from Scripture, nor can an unwilling fear that it is true be quite banished even from the natural conscience. The deepest Christian experience confirms the teaching of the Holy Ghost as to the infinite horror of the consequences of sin, and so argument can dislodge from the renewed mind its consent to any disclosure which God may make as to the eternal result of evil.

To our mind, one of the strongest practical arguments for the received doctrine is the practical mischief which must follow from any of the various theories which are set up in its place. They seem to be more loving, but their logical and legitimate fruit is present indifference to the salvation of souls. We are not sure that we might not add heartlessness about men altogether. Of course one cares less when he believes that there is less reason for care. If sinners are to be restored in a future state, let them eat and drink, and let us sleep soundly, and waste no effort upon them. But future restoration is foreign to Christianity. We have no such belief in the Reformed church. We consider Universalism to be the most deadly of all the errors which have plagued the church of God. If it were true, it would render the gospel of to-day a superfluity, because its neglect would involve a loss too small to be likely to rouse any man's fear, while its acceptance would secure a present gain scarcely worth the pains involved in the trials of the spiritual life. Why men should preach at all when once they receive this theory we cannot tell; certainly we see no reason why anybody should be at the trouble of hearing them.

REMARKS:—When Dr. Frost has reviewed his review of Pattingell and White he will commence his series of articles on "Is There Salvation After Death, or Post-mortem Probation," which will be a study for all our ministers, and intelligent laymen.

IT IS A CURIOUS FACT
That the body is now more susceptible to benefit from medicine than at any other season. Hence the importance of taking Hood's Sarsaparilla now, when it will do you the most good. It is really wonderful for purifying and enriching the blood, creating an appetite, and giving a healthy tone to the whole system. Be sure to get Hood's Sarsaparilla, which is peculiar to itself.

100 Doses

One Dollar. Hood's Sarsaparilla is the only medicine of which this can be truly said; and it is an unanswerable argument as to the strength and positive economy of this great medicine. Hood's Sarsaparilla is made of roots, herbs, barks, etc., long and favorably known for their power in purifying the blood, and in combination, properly prepared, Hood's Sarsaparilla is peculiarly adapted.

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Hood's Sarsaparilla cures scrofula, salt rheum, all humors, boils, pimples, general debility, dyspepsia, biliousness, sick headache, catarrh, rheumatism, kidney and liver complaints, and all affections caused by impure blood or low condition of the system. Try it. "I was severely afflicted with scrofula, and for over a year had two running sores on my neck. I took five bottles of Hood's Sarsaparilla, and consider myself entirely cured." C. E. LOVJOY, Lowell, Mass.

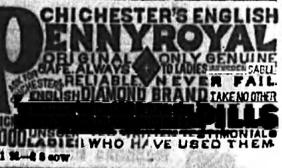
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Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.
100 Doses One Dollar.



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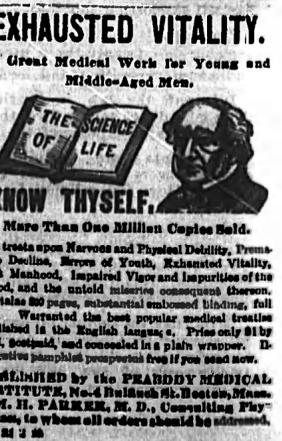
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EXHAUSTED VITALITY.
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THE LIFE OF THE JUST.

BY EMOCH WINDS.

"The just shall live by his faith." Hab. ii. 4.
PAUL SAYS, Rom. i. 17. "The just shall live by faith." Also, in Heb. x. 38, "The just shall live by faith."

From the connection it is evident that Paul adopts the idea of the Lord spoken to Habakuk, i. e., that man should wait on God in quiet submission. Faith in God must characterize the heir of salvation, whether he be great or small, wise or unwise, just or unjust. Just is "conformed to the fact," "conformed to a proper standard." The just man is an "accurate" man.

Then, the "just" man, under the law of Moses, is the keeper of that law. The "just" man under the gospel of Christ, is the one conforming to gospel requirement. Conformity to the recognized standard is the principle element in justice, but the standard gives the true character of the justice. Generally, however, we associate the just with the right.

In whatsoever a man is just—

1. He lives by his faith.

This Paul meant when he said, "The just shall live by faith," for he was considering the case of the man before his God. The standard was divine. Though conformed to that standard, that conformity is neither the immediate nor the remote life-giver, but his faith in the author of that standard.

Faith is man's response to the awakening of God's Spirit. The Spirit awakens but to call to God. Does man reply? It is in leaning on God, God as revealed in his word.

a. God's Spirit spoke to Israel through his law. That law was God's will concerning Israel. It was also the language of God to Israel. It was even more, the voice of the Spirit. Israel heard that voice and responded in the submission of confidence, looking beyond altars and sacrifices, incense and smoke, types and shadows of God.

Many were contaminated by surrounding nations and went off after strange gods, but there were always a faithful few, "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the enemies of the aliens." Their faith was the source of all spiritual life and power, hence, they lived. They lived a positive life, "wrought righteousness." They lived a mighty life, "subdued kingdoms," "stopped the mouths of lions," "quenched the violence of fire." They lived a watchful life, "escaped the edge of the sword." They lived a life of beautiful fortune, "out of weakness were made strong." They lived a life of eminent usefulness, "waxed valiant in fight, turned to fight the armies of the aliens." By their faith they lived.

b. God's Spirit speaks through his gospel, and sinners against him hear and respond in submitting confidence. They look beyond anything human or angelic. They look behind the eucharist,

behind baptism; to the sinner's Redeemer. They know all humanity is but little help to a lost soul. Angels, they know, are only ministering spirits. In the eucharist they recognize only emblems. In baptism they see only God's picture that points fore and aft, forward to what will be done to man, backward to what has been done for man, as well as to him. Their faith reaches clear back to Christ, for they see no salvation from sin either here or hereafter in pictures nor emblems, nor the ministrations of spirits, nor in arms of flesh.

c. Faith in God begets the whole Christian life. If the faith be strong, the life will be vigorous. If the faith be wavering, the life will be rickety and treacherous. Under God faith makes the just man's justice.

It leads through baptism. By the Lord's own appointed and consecrated way it leads to the Lord's table. Faith in God reminds of the miserable hovel where distress sits clothed in rags and wasting with disease. It provides a basket for the hungry and blankets for the cold. It buys medicine for the sick and gives a cup of water to the thirsty. It weeps with the weeping. It sighs when mankind suffers in sin.

Faith in God is the first motions of the soul from which he evolves a soldier of the cross, a man in Christ Jesus.

2. Objections to this doctrine considered:—

Since Christians' lives have been built up and perpetuated by faith in God, there have been a host of objections to this doctrine, but they have never found a vast number of objections. A few have sufficed, some of which we notice.

a. It is urged that God is not so particular about our faith if we only do right, if only we are just with God and man. But it should be remembered, that "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John iii. 18. God is just particular enough about our faith to pronounce condemnation on the man of no faith in his Son without any regard whatever to his right doing. It is faith in God that leads to right deeds and makes a man just with God and man.

b. Again, it is claimed that faith is a psychological act, a metaphysical abstraction, and the common people cannot understand it. But let it be borne in mind that mankind's first ability is to take man at his word, trust him, and hence, God at his word. Men's souls become debauched with sin and the cares of this world, and hence, they have very great difficulty in apprehending God and his promises by faith, but the child with its virgin soul readily takes God at his word.

Moreover, if God saves a soul by the instrumentality of an abstraction, glorying is cut off from man and God is honored.

c. Finally, it is said, if man is saved by faith alone, he will be disposed to take his fill of sin. By no means, the man of faith in God cannot afford to sin. How can he live any longer in it? His faith destroys all his pleasure in sin. Even the man who stands just before God and man is dependent for his spiritual life on his faith. "The just shall live by faith."

"SO RUN THAT YE MAY OBTAIN."

"NOTHING is more certain than that the enthusiasts are right," says a great writer, and his words serve as a pivotal point for a few thoughts growing therefrom. "Of course they are, but when were they ever allowed the gracious privilege of being so? When the Divine Enthusiast was on this earth and walked among men, even He was not allowed. When, in the eagerness to care for the assembled multitude, he omitted to take bread, 'His friends (margin kinsmen) heard of it.' In Mark iii. 21 we read that 'they went out to lay hold on him, for they said, he is beside himself.' 'The servant is not greater than his Lord.' See the enthusiast Paul before Festus. 'Thou art beside thyself, much learning doth make thee mad.'

So it has continued, down the ages. Is the chariot of Reformation to ride over the world? Not till the dauntless driver has faced the anathemas of the Christian (?) world. Is the standard of the cross to be borne the world around? Not till the burning enthusiast has heard the thundering, withering words: "Sit down, young man, sit down."

So to day. Does Powell cry, even from the walls of a dungeon: "Mexico for Christ?" One half of the Christian world says: "It thundered," and sits as quietly as if the electric current had killed instead of awakening them. Ye few-and-far-between enthusiasts rest on this: "If they have persecuted me they will also persecute you."—Religious Herald.

Let a preacher or editor teach and enforce the old Baptist doctrines and landmarks advocated by our fathers fifty years ago, and he will have to face "the anathemas of the Christian (?) world," Spurgeon is now learning what this means—Baptist persecution!

WHY SHOULD WE ALWAYS ATTEND CHURCH?

1. IT HELPS ourselves. The church serves to give vigor to the best thoughts and purposes, strengthen our integrity, develop and solidify right character, and feed the moral and religious part of our nature. We cannot afford to lose those sweetening and strengthening influences for a single week.

2. It helps the minister. Nothing is more disheartening to a minister than simple neglect. What sense is there in preparing a message for those who do not come to hear it? How can we preach with vigor to empty pews? The dullness of any service is often to be laid to the account of the absent ones.

3. A church lives on the devotion of its friends. Nowhere is this devotion so fully shown, so quickly felt, or so plainly seen, as in the attendance on the Lord's day. Every one in their place, and the church rejoices in a consciousness of strength and vitality, and goes forth with zeal and power to all its appointed work. With half the seats vacant, there comes depression, and the church sinks into inaction. A live church helps the community. The moral tone of any community depends largely on its churches. If church goes become negligent, the outside community will not go