

PREACHING BAPTIST DOCTRINES.

We are constantly becoming, if possible, more deeply convinced that Baptist ministers should endeavor to give to their congregations an intelligent understanding of Baptist principles. This is necessary because these principles are so often misunderstood and misrepresented. Baptists may remain silent, but their enemies do not, especially when it is desired to keep somebody of a Baptist church. Shall we be content with the representations, or misrepresentations, of those who may wish to make our doctrines odious and awaken prejudice against them, or shall we present these doctrines ourselves and, by showing their reasonableness and Scripturalness, remove existing prejudice? Very often persons stay out of Baptist churches simply because some doctrine or practice has not been clearly explained to them, probably "close communion." They have heard much against it, but no clear and full statement of the reasons for it.

Further, a clear presentation of our denominational principles will keep persons from leaving our churches for other denominations, whenever circumstances may seem to favor a change, and will make them more useful members. Let a man once become a thorough Baptist, knowing just why he is a Baptist, and you can never make anything else of him. Too many are Baptists simply from the force of circumstances, and with a change in circumstances they can as easily become something else. Snob persons, as a rule, can never be induced to do a great deal for our distinctively denominational institutions and enterprises, from the fact that they can see no special need of their existence. Take, for example, our denominational colleges. In the minds of those persons who are Baptists only in name and not from conviction, schools of some kind may be important, but they cannot see the importance of putting forth much effort to build up Baptist schools when there are so many others already in existence. They feel much the same way with respect to our mission work. In our new towns, churches are being planted by other denominations, and they feel no great incentive to give liberally towards the establishment of Baptist churches. When the members of our churches have such an intelligent understanding of the truth that they can see the reasons for our separate existence as a denomination, and at the same time will they see the importance of working and giving for all our denominational interests, and for the building up of Baptist churches everywhere, for they will then see that those churches which proclaim but a part of the truth, and obey but a part of Christ's commandments, cannot do the work of a Baptist church.



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trines should be made a hobby. They are but a part of a great system of truth, all of which should be duly presented. To make a hobby of any subject will have on many minds an effect the very opposite of what may be desired. Instead of being won to the truth they are repelled by it. Much, too, depends upon the way in which the truth is presented. It need not be presented in a controversial spirit. The better way is to preach the truth, as far as possible, without paying any attention to the errors which others may hold. It is not good policy, to say the least, to indulge in harsh and unkind words concerning those who teach and practice differently. If errors must be exposed, it is better in some way to recognize whatever of truth and goodness be long to our opponents, at the same time "speaking the truth in love." This is Christ-like, and only in this way will we win men. We are confident that some Baptist ministers would make more converts if they were not so severely combative.

Another way in which Baptist principles may be disseminated, is by the use of Baptist literature. By this method a great deal may be done in a very quiet way. We know of a Baptist minister, who at the beginning of his pastorate in a certain city, said but little in his sermons about "baptism," "close communion," etc. He was thought to be "liberal" in his views and drew good congregations, but at the same time that minister was making a good use of Baptist literature and, in a quiet way, was making converts to Baptist principles. For this purpose he kept three or four copies of Theodosia Earnest doing service nearly all the time, loaning them where he saw they would accomplish most good. As the church and congregation grew, and when he had gained the ears and hearts of the people, then he began to do more toward the public proclamation of Baptist principles. Now, we venture to say that the course which that minister pursued was wiser and more successful than to have begun his pastorate in that town with a series of sermons on baptism or "close communion." In the dissemination of our denominational principles, with respect to which there is much misunderstanding and prejudice, we need some of that wisdom and gentleness, too, of which the Savior speaks when he says, "Be ye as wise as serpents and harmless as doves." — Exchange.

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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., MAY 19, 1888. New Series—Vol. I. No. 50

HOW TO LEARN HOW TO LEARN.

Professor Henry Drummond's Address at the Northfield Students' Banquet more than a year ago.

MY FELLOW STUDENTS.—Before the more serious work of this conference begins, I venture to say a few words about How to Learn How to Learn, preparation for learning. Before an artist can do anything the instrument must be tuned. Our astronomers at this moment are preparing for an event which happens only once or twice in a lifetime, the total eclipse of the sun in the month of August. They have begun already. They are making preparations. At chosen stations in different parts of the world they are spending all the skill that science can suggest upon the construction of their instruments, and up to the last moment they will be busy adjusting them, and the last day will be the busiest of all, because then they have to have the glasses polished and the mirrors polished to the last degree. They have to have the lenses in place and focussed upon this spot before the event itself takes place.

Now, you are preparing to-night for an event which happens once or twice in a lifetime, and everything will depend upon the instruments which you bring to this experiment. Everything will depend upon it, and, therefore, to-night fifteen minutes will not be lost if we each put our instrument into the best working order we can. I have spoken of lenses, and that reminds me that the instrument which we bring to bear upon the truth is a compound thing. It consists of many parts. Truth is not a product of the intellect alone, it is a product of the whole nature. The body is engaged in it, and the mind, and the soul.

The body is engaged in it. Of course, a man who has his body run down, or who is dyspeptic, or melancholy, sees everything black, and distorted, and untrue. But I am not going to dwell upon that. Most of you seem in pretty fair working order so far as your bodies are concerned, only it is well to remember that we are to give our bodies a living sacrifice, not a half dead sacrifice, as some people seem to imagine. There is no virtue in emaciation. I don't know if you have any tendency in that direction in America, but certainly we are in danger of dropping into it now and then in England, and it is just as well to bear in mind our part of the lens, a very compound and delicate lens, with which we have to take in truth.

Then comes a very important part, the intellect, which is one of the most useful servants of truth, and I need not tell you as students that the intellect will have a great deal to do with your reception of truth at this Conference. I was told, sir [turning to Mr. Moody], that it was said at these Conferences last year that a man must crucify his intellect. I venture to contradict the gentleman who made that statement. I am quite sure no such statement could ever have been made in your hearing, that we were to crucify our intellects. We can make no progress without the full use of all the intellectual powers that God has endowed us with.

But more important than either of these is the moral nature, the moral and spiritual nature. Some of you remember a sermon of Robertson of Brighton, entitled, Obedience the Organ of Spiritual Knowledge. A very startling title—Obedience

the Organ of Spiritual Knowledge.

The Pharisees asked about Christ: "How knoweth this man letters, never having learned?" "How knoweth this man, never having learned?" The organ of knowledge is not nearly so much mild as the organ that Christ used, namely, obedience, and that was the organ which he himself insisted upon when he said, "He that willeth to do his will shall know of the doctrine whether it be of God." You have noticed, of course, that the words there in the original are, "If any man will to do his will he shall know of the doctrine." It doesn't read, "If any man do his will," which no man can do perfectly, but if any man be simply willing to do his will, if he has an absolutely undivided mind about it, that man will know what truth is, and know what falsehood is, a stranger he will not follow, and that is by far the best source of spiritual knowledge on every account, obedience to God, absolute sincerity and loyalty in following Christ. "If any man will do his will he shall know," a very remarkable association of knowledge, a thing which is usually considered quite intellectual, with obedience, which is moral and spiritual.

But even although we use all these three different parts of the instrument, we have not at all got at the complete method of learning. There is a little preliminary that the astronomer has to do before he can make his observation. He has to take the cap off his telescope. Many a man thinks he is looking at truth when he is only looking at the cap. Many a time I have looked down my microscope and thought I was looking at the diatom, for which I had long been searching, and found I had simply been looking at a speck of dust upon the lens itself. Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with. He is looking at his own spectacles. Now, the common spectacles that a man puts on, I suppose the creed in which he has been brought up, if a man looks at that, let him remember that he is not looking at truth, he is looking at his own spectacles. There is no more important reason that we have to carry with us through this Conference than that truth is not to be found in what I have been taught. That is not truth. Truth is not what I have been taught. If it were so, that would apply to the Mormon, it would apply to the Brahmin, it would apply to the Buddhist. Truth would be to everybody just what he had been taught. Therefore let us dismiss from our minds the predisposition to regard that which we have been brought up in as being necessarily the truth. I must say it is very hard to shake one's self free altogether from that. I suppose it is impossible, but you quite see the reasonableness of giving up that as your view when you come to apply it all around. If that were the definition of truth, truth would be just what one's parents were, it would be a thing of hereditary transmission, and not a thing absolute in itself. Now, let me venture to ask you to take that cap off. Take that cap off now, and make up your minds you are going to look at truth naked, in its reality as it is, not as it is reflected through other minds, or through any theology, however venerable. Here, as we meet as a formative school of theology for a week or a fortnight, we must look at things for ourselves.

Then, there is one other thing I think we must be careful about, and that is, besides having the cap off, and having all the lenses clean and in position, to have the instrument rightly focussed.

Everything may be right, and yet when you go and look at the object you see things altogether falsely. You see things not only blurred, but you see things out of proportion. And there is nothing more important we have to bear in mind in running our eye over successive theological truths or religious truths, than that there is a proportion in these truths, and that we must see them in their proportion, or we see them falsely. A man may take a dollar, or a half dollar, and hold it to his eye so closely that he will hide the sun from him. Or he may so focus his telescope that a fly or boulder may be as large as a mountain. A man may come to this Conference with a certain doctrine, held very intensely, a doctrine which has been looming upon his horizon for the last six months, let us say, and which has thrown everything else out of proportion, it has become so big itself. Now, let us beware of distortion in the arrangement of the religious truths which we hold. It is almost impossible to get things in their proportion and symmetry, but this is the thing we must be constantly aiming at. We are told in the Bible to "add to your faith virtue, and to virtue knowledge, and to knowledge balance," as the word literally means balance. It is a word taken from the orchestra, where all the parts, the sopranos, the basses, the altos and the tenors, and all the rest of them, must be regulated. If you have too much of the bass, or too much of the soprano, there is want of harmony. That is what I mean by the want of proper focus, by the want of proper balance, in the truths which we all hold. It will never do to exaggerate one truth at the expense of another, and a truth may be turned into a falsehood very, very easily, by simply being either too much enlarged or too much diminished. I once heard of some blind men who were taken to see a menagerie. They had gone around the animals, and four of them were allowed to touch an elephant as they went past. They were discussing afterward what kind of a creature the elephant was. One man, who had touched its tail, said the elephant was like a rope. Another of the blind men, who had touched its hind limb, said, "No such thing! the elephant is like the trunk of a tree." Another, who had felt its sides, said, "That is all rubbish. An elephant is a thing like a wall." And the fourth, who had felt its ear, said that an elephant was like none of those things, it was like a leather bag. Now, men look at truth, at different bits of it, and they see different things, of course, and they are very apt to imagine that the thing which they have seen is the whole affair, the whole thing. In reality we can only see a little bit at a time, and we must, I think, learn to believe that other men can see bits of truth as well as ourselves. Your views are just what you see with your own eyes, and my views are just what I see, and what I see depends on just where I stand, and what you see depends on just where you stand, and truth is very much bigger than any of those blind men as we come to look at it.

Now, I am not going to say any more. I simply want to direct your minds to this subject at the moment that we may not miss the chance that are going here. Christ has made us aware that it is quite possible for a man to have ears and hear nothing, and to have eyes and see not. One of the disciples saw a great deal of Christ, and he never knew him. "Have I been so long with you, Philip, and yet has thou not known me?" "He that hath seen me hath seen the Father also." Philip had never seen him. He had been looking at his own spectacles, perhaps, or at something else, and had never seen him. If the instrument had been in order, he would have seen Christ. And I would just add this one thing more: The test of value of the different verities of truth depends upon one thing, whether they have or not have a sanctifying power. That is another remarkable association in the mind of Christ, of sanctification with truth, thinking and holiness, not to be found in any of the sciences or in any of the philosophies. It is peculiar to the Bible. Christ said, "Sanctify them by truth. Thy word is truth." Now, gentlemen, the value of any question, the value of any theological question, depends upon whether it has a sanctifying influence. If it has not, don't bother about it. Don't let it disturb your minds until you have exhausted all truths that have sanctification within them. If a truth makes a man a better man, then let him focus his instrument upon it and get all the acquaintance with it he can. If it is the profane babbling of science, falsely so called, or anything that has an injurious effect upon the moral and spiritual nature of a man, it is better let alone. And, above all, let us remember to hold the truth in love. This is the most sanctifying influence of all. And if we can carry away from this Conference the mere lessons of toleration, and leave behind us our consciousness and our criticalness and harsh judgment upon one another, and excommunicating of everybody, except those who think as we do, the time we shall spend here will not be the least useful part of our lives.

CONDITIONAL IMMORTALITY.

A REVIEW OF

"Life in Christ," "Theory of Missions." By Rev. Edward White, A. M., London, England.

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

CHAPTER XV.

PAUL CALLED the body an "earthly house." When Paul left the "earthly house of this tabernacle," was he no more? In passing from one house to another, did Paul pass out of existence?

When his body lay in the tomb, was the man Christ Jesus no more? Mr. White has a mania for extinction of being. He admits that death does not destroy the body, but the man is no more!

But the mind is not only the measure of the man, it is the man essentially, and it must be proved that the mind or the soul is no more before it can be said man is no more. A watch is a time-piece with or without a case. As well say the time piece is no more, when separated from the case, as to say man is no more when separated from the body.

Will the reader please notice the "universal affirmative" in the author's first assumption, and his qualified affirmative in his second assumption? In the former statement, he says, "man is essentially an animal body, animated by a soul," in his latter statement, "the union of body and soul constitute a living man!" When this union is dissolved the "living man is no more," but this is very different from saying "the man is no more."

In the one case man would be taken out of the present state of existence, in the other case, he would drop out of existence entirely.

Thus the author destroys his own assumption, that man consists "essentially of an animal body, animated by a soul," by saying that such "a union of body and soul constitute a living man," a statement which so one will deny. Indeed his former statement, that man is "essentially" an animal body, animated by a soul, is also a description of a living man. We have then the antithetical terms, a "living man," and a "dead man," but it by no means follows that the dead man is no more because the living man is no more.

Would not any tyro in logic detect the fallacy in the following statement of the author? "The union of body and soul constitute a living man, and when their harmonious conjunction is dissolved the man is no more."

Assumption 8. "Now it would appear so far as we are capable of forming a judgment in this case, that unless Adam were inspired with a knowledge of a different signification, he could fix no other interpretation to the word death, than that to which he was accustomed when he employed it in relation to the mortal system around him." (Life in Christ, p. 44.)

"The animals as individual beings utterly and wholly cease to be." (Life in Christ.)

"We have seen that there is no probability that Adam could have understood the threatening of death, held out to himself in any other sense than that in which he had seen 'death pass upon,' the inferior races around him" (Life in Christ, p. 148.)

Comment. Here are two assumptions and each one absolutely incapable of proof.

1. It is assumed that Adam saw death in "the mortal system around him," and thus understood the meaning of death before God threatened him.

What proof that Adam had witnessed death before God said, "In the day thou eatest thereof thou shalt surely die?"

There is nothing in the record to show that Adam ever saw death in the garden of Eden, either before or after the threatening sentence was uttered. On the other hand, it is a significant fact that, "Dust thou art and unto dust shalt thou return," was not spoken to Adam until after he had sinned, hence he may have had no conception of physical death before he sinned. The assumption, therefore, that Adam must have known the meaning of physical death by observation of "the mortal system around him," is without foundation.

2. But the author also assumes that Adam must have known death to be the end of animal existence, that "the animals as individual beings utterly and wholly cease to be," and consequently he must have understood the penalty of sin to be the same, viz., extinction of being.

Query? How did Adam know death to be the end of animal existence? Observation could teach him nothing concerning the existence or non-existence of man or beast after death.

We have already shown that there is no evidence that he had ever witnessed death in Paradise. Reason could not demonstrate the existence or non-existence of man or brute after death.

Revelation alone could assure him of existence or non-existence after death. If Revelation assured him that in death the spirit of a beast goeth downward to the earth, so that as "in individual beings they utterly and wholly cease to be," Revelation may also have taught him that "the spirit of man goeth upward," that it returns "to the God who gave it."

That Adam understood death to mean, that as an individual being he should "utterly and wholly cease to be," in the day he ate of the forbidden tree, is the merest assumption without the shadow of proof.

Mr. White thus assumes that death is extinction of being, the very question at issue.

This proposition never has been proved and never can be proved. There is not a fact, not a truth, not an illustration, in favor of the assumption.

No nation in all history has ever yet believed their dead had "utterly and wholly ceased

to be." Neither Egyptian nor Persian, Greek nor Roman, civilized nor uncivilized, ever had such a belief.

Assumption 4. "As if the Chinese government, in a land of semi-civilization, should be itself obliged to read to the people periodically, the criminal code, in order that they may know exactly what to expect as its penalty, it would ill become us to suppose to the highest tribunal in the universe a concealment of the true meaning of that tremendous sanction of law, under which Adam in Paradise commenced his probation." (Life in Christ, p. 45, by Edward White.)

Comment. We call attention to the assumption that God's justice is impeached if he did not reveal to Adam the true meaning of the penalty expressed in the words, "Thou shalt surely die."

The author maintains that God should have revealed to Adam the exact nature of death before he sinned, otherwise the Divine Being stands convicted of injustice by Mr. White!

The Divine government, in default of such information, is mid to be less humane than the semi-civilized "Chinese government!"

This assumption suggests two or three considerations:—

1. What evidence that God revealed to Adam, that he should "utterly and wholly cease to be" in the day he ate thereof?

What evidence that such revelation was made to Adam before he sinned? Was God, therefore, unjust because he did not reveal "the true meaning of that tremendous sanction of law?"

Was God unjust in not saying, "Dust thou art and unto dust shalt thou return," until after the transgression?

Was it proper to withhold this hint of physical dissolution, until it was too late to deter him from disobedience. According to the author's own theory, God did not reveal "the true meaning" of death to Adam? Was God therefore unjust.

2. While there is no evidence that Adam had witnessed physical death before he sinned, there is positive evidence that spiritual death, in the person of the tempter, had appeared in the garden before the fall of man.

A most depraved and subtle incarnation of evil had met them face to face, which of itself was a tremendous warning against disobedience.

Did not his very nature indicate spiritual death, viz., separation from God?

Did not his question, "Yea, hath God said, ye shall not eat of every tree of the garden?" also imply separation from God? But when he assumed to contradict God, saying, "ye shall not surely die," were they not positive that disobedience on their part would result in similar depravity and alienation from God? And when the tempter assured them that God knew that disobedience would result in good and not evil, what clearer evidence of spiritual death could have been furnished?

What wider gulf of separation from God could be imagined than that which yawned before them?

Is there not overwhelming evidence that Adam or Eve, or both, had a vivid and awful conception of spiritual death before they sinned?

And when after the transgression, God said, "Dust thou art, and unto dust shalt thou return," did they not at once perceive that physical dissolution was the direct result of spiritual death?

How natural to infer that separation of soul and body was in consequence of separation from God.

3. Another consideration of immense importance, is the fact that Adam, made in the image and likeness of his God, possessed of intuitive so vast and profound as to perceive the true nature of every living creature that God had made, and give the name thereof, must also have known the character and name of the tempter, though disguised as a serpent.

If "spiritual things are spiritually discerned," this august spiritual being, vice-gerent of the Al-

mighty, must have read at a glance the meaning of spiritual death as it stood incarnated in the fallen angel and the fallen woman. They both must have known that in the day they ate thereof they would surely separate themselves from God and from the tree of life. Deliberately and willfully they sinned, immediately spiritual ruin and death struck through their souls, shame and remorse possessed their spirits, and they at once separated themselves from God, behind the trees of the garden, faint emblem of the spiritual death within.

4. While there is positive evidence that God revealed unto them the true nature of spiritual death before the transgression, and physical death as a consequence after transgression, we deny the imputation of injustice, had he made no disclosure whatever of the character of the penalty. When a wise and loving father forbids wrong doing, is not the prohibition a sufficient motive to obey? Must the father uniformly threaten to punish the child in order to enforce his mandate? Or if he in addition to his command, threaten to punish, is he under obligation to state the exact nature of the penalty in order to escape the charge of injustice?

Why are no penalties found in the decalogue? Why are no penal clauses attached to the moral law? What evidence that Satan and his angels were informed of the true nature of punishment in case they rebelled against God and entempered the counsel of the Most High? What becomes of the assumption that God must in all cases state the exact nature of the penalty in case of transgression, or suffer the charge of injustice?

(TO BE CONTINUED.)

HOME SONG.

M. W. LONGFELLOW.
Stay, stay at home, my heart, and rest.
Home-keeping hearts are happiest;
For those that wander they know not where
Are full of trouble and full of care.
To stay at home is best.

Weary and homesick and distressed
They wander east, they wander west,
And are buffeted and beaten and blown about
By the winds of the wilderness of doubt.
To stay at home is best.

Then stay at home, my heart, and rest.
The bird is safest in its nest.
O'er all that flutter their wings and fly
A hawk is hovering in the sky.
To stay at home is best.

THOUGHTS ON THE DOCTRINE OF FIRST THINGS.

WOULD ADAM HAVE BEEN LOST, IF HE HAD EATEN OF NEITHER OF THE TREES, AND DIED PHYSICALLY?

BY C. G. SAMUEL.

I AM CALLED upon by Bro. J. C. Palmer of Texas to know, what would have become of Adam's body if he had died never having eaten of either of the trees. This question naturally arises to the thinking mind of one who read my first article in which I endeavored to show that Adam's physical body being made of dust would ultimately wear out and die, unless God gave Adam the opportunity to renew it. To answer the question propounded intelligently, necessitates the presentation of some Scriptural truths, which I fear will make this article too long, but I will endeavor to condense it. God is a Spirit. God made man in his own image. He gave Adam than a spiritual body, which spiritual body possessed moral attributes, that were God-like. He clothed this spiritual body with a dust body, and made it erect and superior to the bodies of all other animals. The dust body of Adam was only a tabernacle or tent for the spiritual, and was never intended to be a permanent body. God intended from the beginning to give Adam a different body for his spirit

to dwell in, if he was worthy of it. The test of worthiness was his spiritual obedience to divine law. God pronounced both these bodies of Adam very good but not infinitely good. God's estimate of Adam's capacity and knowledge and wisdom may be comprehended when we contemplate the immense destinies he placed in his hands. He gave him absolute dominion of the whole earth, and commanded him to multiply, replenish and subdue it. Adam comprehended fully the awful and fearful responsibilities connected with the position. God would not have entrusted an ignorant creature with such wonderful power. If Adam had a vulnerable point in his nature it was vanity.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Rom. viii. 20.

There was one thing Adam did not know. He did not know of the existence of such a thing as Satan. He did not know of the existence of sin. He was innocent and pure in his spiritual nature and had uninterrupted communication with God. God knew of the existence of Evil and knew it was embodied in a personal being called Satan. He conveyed this dark mystery to Adam by placing in the garden a tree and named it the Tree of the Knowledge of Good and Evil. He positively commanded Adam not eat of its fruits, under the penalty of death. He also placed in the midst of the garden another tree and called it the Tree of Life. Adam knew this tree when he saw it, knew where it was located, knew its virtues. It would have been unreasonable for God to place the Tree of Life in the midst of the garden, name it, and not tell Adam anything about its healing virtues and delicious fruits. Adam never obtained any knowledge of the Tree of Life by eating of the Tree of Knowledge of Good and Evil. All the knowledge they obtained by eating of the forbidden tree, was what its name implies a knowledge of sin and the existence of a personal devil. Adam and Eve both knew what the Tree of Life was placed in the garden for before the fall, they did not get this knowledge by the fall. The very fact that after the fall God turned them out of the garden, lest they eat of the Tree of Life and live forever, will sustain the view I take that they knew all about the Tree of Life before the fall. It would be preposterous to believe that Adam had to fall, had to violate God's divine law to find out what the Tree of Life in the midst of the garden was for. Then the question arises, if Adam knew what the Tree of Life was for, and was permitted to enjoy its delicious fruits, and have its virtues imparted to him, in the name of reason why did he not pluck and eat its ambrosial fruit. The astounding fact that he did not do so inclines the mind to the irresistible conclusion that the Spirit of Evil had already begun to have some influence over Adam before his fall. Although revelation right along here seems to be silent on this mysterious subject, yet my mind somehow as I read the inspired word gathers up the thought that Adam failed to eat of the Tree of Life because the evil one in some mysterious way, influenced him and the woman not to eat of it, but to eat of the other tree first. I can but think that the old serpent, the devil, was at his work in that garden quite early, and that his first work was to prevent these innocent and harmless beings, who did not know who he was or what sin was not to eat of the Tree of Life first. Satan knew if they ate of the Tree of Life first, he never could cause them to apostatize and eat of the forbidden tree afterwards. Was not this Tree of Life a type of Christ, or a type of the Tree of Life in Revelation, which John refers to in Revelation, when he says, "To him that overcometh will I give to eat of the Tree of Life which is in the midst of the paradise of God?" Rev. ii. 7. And again: "In the

midst of the street of it and on either side of the river, was there the Tree of Life, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. xxii. 2.

The first work of his Satanic majesty, doubtless clothed as an angel of light, was to keep Adam and Eve from eating of the Tree of Life. Having succeeded in this the victory was half won. He was the same old tempter that came so early to Christ as soon as he was prepared to commence the work of restoration. He came thus early to the garden, and sowed the tares of evil in their spiritual nature, and they hesitated, as to which of the trees they would first eat. I believe if Adam and Eve had eaten of the Tree of Life first, it would have imparted to them the power to keep God's divine law, it would have made them faithful and obedient, and I believe they knew it. Their obstinate refusal to eat of it rendered them unworthy to remain in the garden, and it was only the love and mercy of God, that permitted them to do so. What their punishment would have been, if they had remained in the garden, until the day of their physical death, without eating of either of the trees is an unrevealed mystery. One thing however I am certain, they never could have entered the paradise of God, where the Tree of Life was that John saw, and of which the garden was a type. For their refusal to eat of the Tree of Life here was the result of the subtle influence of Satan.

The whole purpose of Satan from the beginning has been to obtain absolute dominion of the earth and dominion of men, and make them demons. Adam had made up his mind to help him, and the first act in the drama was his failure to eat of the tree of life. He was unworthy to remain in the garden before he ate of the forbidden tree. Adam had the same opportunity to eat of the tree of life that the sinner has to eat of the bread of life. What influence now keeps the sinner from eating the bread of spiritual life? The very same that kept Adam from eating the tree of life. So I conclude that if Adam had lived out his physical life in the garden and died there without having eaten of the tree of life, or the tree of the knowledge of good and evil, he would have lost the Paradise above and been unworthy of God's love and mercy. I find it impossible to condense in this inexhaustible field for thought, and here I stop. If in error, I am open for conviction.

SELECTIONS.

The resurrection of Christ is no isolated fact. It is only an answer to the craving of the human heart, it is the key to all history, the interpretation of the growing purpose of life.—Cannon Wedcott.

We are hot haste to set the world right and to order all affairs; the Lord hath the leisure of omniscient power and unerring wisdom, and it will be well for us to learn to wait.—C. H. Spurgeon.

Reason and experience both forbid us to suppose that personal morality can be maintained without religion, or national morality to the exclusion of the religious principle.—Washington.

The Sabbath speaks of Jesus risen, a grave conquered, a heaven open. It is tropical in its luxuriance, but all its leaves are prayers, and all its fragrant blossoms praise.—Tinsley.

The rest of Christ is not that of torpor, but of harmony; it is not refusing the struggle, but conquering in it; not resting from duty, but finding rest in it.—F. W. Robertson.

In the first page of the Bible a child may learn more in an hour than all the philosophers of the world, without it, in thousands of years.—Andrew Fuller.

UNITY IN DIVERSITY

BY H. T. TAYLOR, SMITHLAND, KY.

NO. X.

THE SCRIPTURE BASIS DEVELOPED.

SECTS holding the form of the church without spirituality in their membership, have an element of propagation, rendering them formidable indeed. The form of religion is easily displayed, while the very existence of the power may be questioned, after the fallacious Scripture proof is given. Men are blind in reference to the spirituality and soul of religion. Suppose a man born blind. He has no conception of light or color, indeed, has no power within himself of becoming conscious of his own blindness. For conviction of the fact he is dependent upon testimony, would in all cases, no doubt, be skeptical as to the fact, but for the early evidence he has had. In his childhood, when he sat on his mother's knee, and patted his little fingers over the face he had never seen, but loved, and felt the warm tears as they flowed to expound the mysterious words, "My poor, blind boy!" he was impressed with the persuasion that something allied him, but of the nature of his defect he had no consciousness, could have none. And even when the offices he could not perform for himself were readily performed by others, he could only know the fact. If he asked you how you could know he was blind, you might tell him in the simplest and most impressive way possible, but he could not understand you. A philosopher once tried all his arts to teach such a one the nature of light, and colors, and when his pupil professed to have the idea, the philosopher asked him for an illustration, when he said, "I think red is just like the report of a pistol." Sinners, of no matter how much intellect, are no less ignorant of the spirituality of religion. The Devil subsidizes this fact for the delusion and ruin of thousands. The great work of Christians and of the ministry is to convince sinners that they are blind. As they cannot discern a false from a true witness, they are completely and pitifully at the mercy of deceivers. When Bartimeus, the blind man in the gospel, cried so earnestly to Jesus to open his eyes, if some impostor had led him a short distance and introduced him to another deceiver, telling him that was Jesus, and then one of them had made a few passes over his face and suddenly twitched his body, and then seriously told him he had as good eyes as anyone, he could not have detected the imposture, he might have acknowledged his disappointment, but he would likely have felt no further need of Jesus. The best we can do for sinners is to convince them of their spiritual blindness, and keep them impressed by the fact until they engage, by their prayers, Christ, the Lord, to open their eyes. Nor should we ever persuade them they are healed. When the work is really done, they will know it first of all. Bartimeus needed no one to tell him. We might quiet their prayers and anxieties too soon, and have their blood upon us. God save us from such a deed! Perhaps no Christian would do such a thing for the world. It were hiding the gospel. Paul says, "If our gospel be hid, it is hid by (not to, as in our version,) them that are lost, by whom the god of this world hath blinded the minds of those who believe not, lest the light of the glorious gospel . . . should shine unto them." The authors of religious delusion are themselves lost. We should, instead of allying ourselves to them, try to break their power of deluding souls. What they think of us will matter very little a few years hence.

I will now examine this theory of conversion. The sinner, first, believes the gospel, believes it sincerely, believes it with his whole heart, may do so for years, but he is not saved yet. Secondly. He repents of his sins, all his sins,

sincerely repents of his sins, but is not saved yet. Thirdly. He makes hearty confession, confesses Jesus as his Savior, but he is not saved. He has all his sins upon him, and the consciousness of their unforgiveness. Fourthly. He is baptized for the remission of sin, and then he is saved. The theory further says all four of these things are required to make a convert. Any one being wanting he is lost. This theory is generally called the Campbellite theory. Now, is it not plausible? The loving Alliance folks can and do cover it with the broad mantle of their Christian recognition and charity. Their hearty endorsement commends it to the blind world as Christianity. While it wraps and sugar coats soul poison, they prescribe it to the perishing. I will now show that it is so radically delusive and opposed to the gospel that no soul can believe it and the gospel at the same time. In other words, it has to be renounced, or the soul lost. The trouble of the theory is that, while it makes as great an ado about faith and repentance as some people do about their enlarged charity, it has no room for either. It recognizes as faith a state of mind no more like it than flattery is like love, a state existing an indefinite time before repentance or regeneration. Not a few of their subjects acknowledge that their faith was the same long before repentance as after. To illustrate, we will suppose one of the advocates of this theory to be seized with a strange anxiety when receiving a candidate, to know what he is doing, whether he is about to baptize a suitable or unsuitable one. He varies his wont and examines him. "Do you now believe that Jesus is the Christ?" "I do with all my heart." "How long have you done so?" "Ever since my earliest childhood." "Do you now sincerely repent of all your sins?" "I do." "What is your great trouble? You seem distressed." "Why, hell is my portion as surely as I die in this condition." "How long have you been repenting?" "Only since you exhorted us to join the church just now. I became afraid I might delay too long and be lost, and I feel myself miserable until I can do my duty." The minister, who has been prompted to ask such questions, by my presence in the crowd, turns to me with an air of satisfaction, and says, "Brother Baptist, would you not call that a genuine experience, entitling the subject to baptism and pardon? I would have you speak freely." I reply, as I certainly should: "I am glad of the opportunity. The man knows as much about the matter as you do, and neither of you know anything worth knowing or professing. Experience is knowledge. The candidate said he had his faith from early childhood. From this I know he has none now. If Bartimeus had professed to receive eyesight on some occasion during his blindness, and told you he had had the same power from childhood, but never determined to exercise it until that time, you could see his mistake, could you not, Mr. Minister?" "Oh, yes. But what has that to do with this case? Do you doubt the man's sincerity?" "By no means. But if he is sincere he is woefully deceived. He experiences no difference in what he now calls his power of eyesight, and what it was in childhood. This proves that he is yet without eyesight. This man is also yet without faith, as he shows an ignorance of its nature, so far as to think he could have it for years without repentance." "But I could test the matter with Bartimeus by presenting an object and asking its color." He knew nothing about the names of colors. You would have to present him different colors and let him tell you they differ, or several objects of the same color and let him tell you they agree." "Well, can you test this man's faith as effectually as that?" "I could before one

as competent to judge in this case as you are in that of the blind man. You have eyesight, but you have no faith. That disqualifies you to judge in this case, as blindness would disqualify you to judge in that of Bartimeus." "I want to understand how you can know I am without faith?" "To make you understand it I should have to give you faith. This is the work of God that ye believe in Jesus Christ whom he hath sent." "We believe according to his mighty power which he wrought in Jesus Christ when he raised him from the dead. Regeneration precedes and produces faith. To as many as received him, he gave power to become the sons of God, even to them that believe on his name, who were born, before faith, not of blood, nor of the will of the flesh, nor of the will of man, but of God. I trust you now see that I cannot give you that power." "Well, how am I to get it?" "I can answer you no better than in the language of Jesus to Nicodemus, correcting the translation: 'The Spirit whispers where he pleaseth, and thou hearest his voice, but canst not tell whence it cometh and whither it goeth. So is everyone that is born of the Spirit.' Four particulars are here noteworthy: (1) The Spirit does his work as a sovereign, where he pleaseth. (2) The individual consciousness of his performance, 'thou hearest his voice.' (3) The mysteriousness of it, 'thou canst not tell whence it cometh and whither it goeth,' the origin and the issue of this work are a mystery to you while it goes on. (4) The universality of these attendant upon the work, 'so is every one that is born of the Spirit.'" "How can these things be? Your explanation only confounds me." "So said Nicodemus to the Savior. But Jesus had told him he could not see, understand these things, till he was born again. You could not expect me to teach more plainly than Jesus. But Jesus added, 'We speak that we know, and testify that we have seen,' enjoyed, and ye receive not our testimony.' If your candidate has believed in Jesus from childhood, he has been a Christian all that time. 'By faith we have access into this grace wherein we stand and rejoice.' 'He that believeth on the Son hath life.' 'He that believeth that Jesus is the Christ, is born of God, and shall not come into condemnation, but is passed from death unto life.' 'Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.' I trust you now see that what your candidate takes for faith is not faith. If you confirm him in his fatal impression, you are accessory to his ruin." "I still cannot see the point. You and I are not to judge. This man says he believes, and if we deny it, we virtually accuse him of lying, or not having sense enough to understand himself." "Not at all. He may be as intelligent as Nicodemus, and as sincere, and yet he is as fatally mistaken. I think you are as much mistaken in supposing yourself a Christian or a believer as he is." "Well, I'll hear you through. If I am deceived, I want to know it, as a mistake here is fatal." "I can readily believe of all your people that they are sincere, even though they are mistaken. Many people support their positions by perverting the Scriptures. Your people reason upon them as natural men, unaided by spiritual discernment. 'The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.' 'The secret of the Lord is with them that fear him, and he will show them his covenant.' The Psalmist prayed, 'Open thou mine eyes that I may behold wondrous things out of thy law.'"

(TO BE CONTINUED.)

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FAMILY READING.

THE HOUSE THAT JACK BUILT.

BY M. A. THURSTON.

(CONCLUDED FROM LAST WEEK.)

ON THE way home Jack was accosted by a book-black. "Have a shine air? only ten cents" said the boy, persuasively. "Go ahead. On second thought, I guess I won't stop," said Jack, moving on. "It will take just ten minutes to polish my boots after I reach home. Ten cents saved!" he said with a laugh. "I've saved one dollar and eighteen cents to-day. It is easy enough to see where the money goes." For a moment Jack looked serious, then a happy expression crossed his countenance. "I will not say a word about my plans: dear little Bess shall not puzzle her brain trying to save a penny here and a dollar there. The idea of saving in the way I have decided upon is a good one." Jack smiled complacently, for he felt that the future held something worth struggling for. "Dear Jack!" murmured Mrs. Avery, after her husband had closed the door behind him, "how vexed he felt at my suggestion. I am quite sure that what I have said to him will not go in at one ear and out at the other. I have been married long enough to know that it is absurd for a woman to dictate unless she can impress her husband with the idea that he is the originator of all plans for their mutual benefit. I feel satisfied that Jack will begin to economize, but the dear fellow must feel that no one is compelling him to do it." A low musical laugh fell from Mrs. Avery's rosy lips; the next moment she looked very serious. "I do wish that we had a cosy home of our own, these apartments are nice and comfortable, but not at all home-like. Out of fifteen hundred a year we ought to be able to save at least five hundred dollars. Jack is sure that I will know exactly what to do with all the money placed at my disposal. I mean to strengthen his ability as a financier," concluded the little woman, earnestly. During the afternoon Mrs. Avery went out for a walk. She had no thought of buying anything until, attracted by the appearance of great bunches of white grapes that lay heaped in boxes, all ready for sale, she stopped to inquire the price. "Forty-five cents, mum, an' they are cheap at that," said the dealer. "I will not take them," said Mrs. Avery, turning her head away from the tempting sight; "we can get along without the grapes, and I have saved forty-five cents," she said, placing the amount in a small plush bag which she carried in her hand. "What delicious candy!" said Mrs. Avery aloud as she paused near the window of a large confectionery establishment; "I really must have a box." "If you do not buy the candy you will save forty cents," whispered a voice. "How thoughtless I am!" murmured the little woman, as she dropped four dimes into the little plush bag. Continuing her walk for a few squares, Mrs. Avery remembered that she needed needles, thread and pins. She entered a large dry goods store, and after purchasing the articles mentioned was about to leave when the clerk requested her to remain for a few moments. "Knowing your fondness for fine handkerchiefs, Mrs. Avery, I have taken the liberty to keep this one for you, said the clerk, politely. "I hardly think you can resist buying it; it is the last one of this style, and we will let it go cheap."

"It is beautiful!" exclaimed Mrs. Avery, raising the dainty piece of lace and gazing at it admiringly. "What is the price?" she asked. "Two dollars and a half—much less than it cost," replied the clerk. For a moment the little woman hesitated. The handkerchief was a decided bargain, and besides— "You do not need it," whispered a voice. "I will not take the handkerchief," said Mrs. Avery, and picking up her parcels she left the store. "Less than one week ago I would have bought it," she murmured, as she dropped two silver dollars and a fifty-cent piece into the red bag. "Three dollars and thirty-five cents saved in one afternoon! I never would have believed it," said our little financier, as she turned toward home. "Do tell me, Jack, what has happened to make you so jubilant? One would suppose that you had inherited a fortune." Jack Avery smiled mysteriously, then drew from his coat pocket a large sheet of paper neatly folded. "A birthday present for you, Bess," he said, handing the document to his wife. "A receipted bill of some sort," said Bess as she unfolded it. The next moment an exclamation of amazement fell from her lips, and in another instant her arms were around Jack's neck. "O Jack! I can scarcely realize that we own the pretty cottage that I have coveted ever since it was begun. How could you save enough money to build it?" asked Bess, with tears of joy sparkling in her blue eyes. "I haven't smoked a cigar or partaken of a big restaurant dinner for two years. I've saved my money in many other ways, and see the result!" said Jack, exultantly. "We will furnish the house gradually, for," continued Jack, "there is a mortgage on the property of two hundred dollars, and I will not feel easy until it is paid off. I have made up my mind not to contract debts of any kind. Our motto shall be, 'Pay as you go.'" "You are quite right, Jack, it must be dreadful to have debts hanging over one. But I have a surprise in store for you. You can never guess what it is, so I will not keep you in suspense." Bess opened a drawer and lifted therefrom a tin box. She handed it to Jack, who, greatly puzzled, opened it. "Three hundred and fifty dollars!" he exclaimed, in amazement. His voice trembled when he spoke again. "You are a brave little woman, but I fear that you have deprived yourself of many things that you ought to have had." "You are mistaken, Jack," cried Bess merrily. "From the very moment I knew that you were making great sacrifices, I resolved to help you." "The object I had in view, dear, was worth struggling for, and I can say with truth," placing his hands on the precious deed, "this is the house that Jack built." Your contribution will make it easy to dispele the shadow that rests upon it, and also enable us to render our home so cosy and pleasant that it will in reality be the dearest spot on earth to us.—Arthur's Home Magazine.

THE CLOSED DOOR.

I REMEMBER it so well. It was one morning I many years ago, when I was a very little child. I had been disobedient at breakfast time, and papa he said to ma gravely and sadly, "Carrie, you must get off your chair, and go and stand outside the door for five minutes." I got down, choked back the sob that rose in my throat, and without venturing to look into

papa's face, I went outside the door and it was shut against me. The moments seemed very long and silent. I remember well how many tears dropped down on the mat, I was so grieved and ashamed. The five minutes were not nearly over, but the handle of the door was partly turned, and Johnnie's curly head peeped out. Both his arms were round my neck in a minute, and he said, "Carrie, go in, I'll be naughty instead of you," and before I had time to say a word he had pushed me in and shut the door. There I stood with my eyes on the floor, and feeling so red and uncomfortable, not knowing whether I might go up to the table, but papa took me by the hand, and led me to the table and kissed me, and put me on my chair, and I knew I was forgiven just as much as if I had borne all the punishment, but oh, how I wished that Johnnie might come. When the five minutes were up he was called in, and then father took us both, me the poor, naughty child, and Johnnie the loving brother, and folded us both in his arms, and I sobbed it out, the repentance, and love and gratefulness, while we were held close to that loving heart. And now that I look back to that loving scene, it seems a very typical one. For the years went by and I found myself outside another door, separated from the Father, sin having come between my soul and God, till I saw one who loved me come and take my place, and I was forgiven for Christ's sake, and I knew the fullness and freedom of that forgiveness, for my Father drew me close to his divine heart of love, and there with the Lord Jesus, my sin bearer, I found "joy unspeakable and full of glory." "Payment he will not twi a demand, First at my bleeding surty's hand, And then again at mine."

WORTH WINNING.

THERE WAS a boy who "lived out," named John. Every week he wrote home to his mother, who lived on a small farm away up among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw that the postage stamp on it was not touched by the postmaster's stamp to show that it had done its duty, and henceforth was useless. "The postmaster missed his aim then," said John, "and left the stamp as good as new. I'll use it myself." He moistened it at the nose of the tea kettle, and very carefully pulled the stamp off. "No," said John's conscience, "for that would be cheating. The stamp has been on one letter, it ought not to carry another." "It can carry another," said John, "because you see, there is no mark to prove it worthless. The post office will not know." "But you know," said conscience, "and that is enough. It is not honest to use it a second time. It is a little matter, to be sure, but it is cheating. God looks for principle. It is the quality of every action that he judges by." "But no one will know it," said John faintly. "No one," cried conscience. "God will know it, and that is enough, and he, you know, desires the truth in the inward parts." "Yes," cried all the best parts of John's character, "yes, it is cheating to use the postage stamp the second time, and I will not do it." John tore it in two and gave it to the winds. And so John won the victory. Wasn't it worth winning?—Good Words. We can supply the Lives of the Three Mrs. Judsons, in nice cloth binding, good type, at one dollar per copy, post paid, Baptist Book House, Memphis, Tenn.

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

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

4. That, under Christ, each church is absolutely sovereign and independent. 5. That to each church Christ committed the sole guardianship and control of its members—preaching the gospel and administering baptism and the Lord's supper.

6. That no church alone is invested with all ecclesiastical power to elect and commission and depose its own officers, power to receive, discipline and excommunicate its own members.

7. That no church alone is invested with all ecclesiastical power to receive, discipline and excommunicate its own members.

8. That no church alone is invested with all ecclesiastical power to receive, discipline and excommunicate its own members.

9. That no church alone is invested with all ecclesiastical power to receive, discipline and excommunicate its own members.

10. That no church alone is invested with all ecclesiastical power to receive, discipline and excommunicate its own members.

11. That no church alone is invested with all ecclesiastical power to receive, discipline and excommunicate its own members.

12. That no church alone is invested with all ecclesiastical power to receive, discipline and excommunicate its own members.

OPENING DAY OF THE SOUTHERN BAPTIST CONVENTION.

BEFORE THE hour appointed for the assembling yesterday morning of the Southern Baptist Convention, crowded around the First Baptist church showed the delegation would be unusually large one, and by ten o'clock the lower floor of the spacious audience room was crowded with members, while the galleries were packed with visitors.

Vice-president L. B. Ely of Missouri, called the Convention to order, the congregation rose and sang the doxology, "Praise God from whom all blessings flow," and Dr. H. H. Tucker of Georgia, made a fervent prayer of invocation.

Professor Ely made a feeling and appropriate reference to the vacant chair of Dr. Mell, and said that he would only occupy the chair until the organization was effected.

The congregation then sang, "I Love Thy Kingdom, Lord," appropriate Scriptures were read, and Dr. J. L. Burrows of Norfolk, led in prayer.

Dr. George Cooper, pastor of the First church, made an appropriate and eloquent address of welcome.

Rev. A. B. Cabanis of Kentucky, formerly missionary to China, was called on by the president, and made a brief and appropriate response.

STATES REPRESENTED. The list of States was called, and the names of delegates present called. The report shows delegates present as follows:—

Arkansas, entitled to 38, present 28; Florida, entitled to 43, present 5; Mississippi entitled to 38, present 12; West Virginia, entitled to 1, none present; Louisiana, entitled to 50, present 9; Tennessee, entitled to 33, present 17; Alabama, entitled to 67, present 23; District of Columbia, entitled to 12, present 12; Georgia, entitled to 103, present 30; Indian Territory, entitled to 1, present 1; Kentucky, entitled to 130, present 63; Maryland, entitled to 120, present 44; Missouri, entitled to 168, present 98; North Carolina, entitled to 110, present 109; South Carolina, entitled to 117, present 100; Texas, entitled to 257, present 62; Virginia, entitled to 160, present 169. Total entitled to, 1,547; total present, 757.

Others will no doubt come in, and the visitors will swell the number to over one thousand.

Dr. C. Tyree of Virginia, put in nomination Dr. James P. Boyce of Louisville, Ky.

Dr. W. H. Williams of Missouri, said that he had been instructed by the Missouri delegation to vote for Dr. Boyce.

Dr. Hawthorn of Georgia, said that he thought he could also speak for his delegation in endorsing Dr. Boyce.

Dr. T. H. Pritchard of North Carolina, endorsed the nomination of Dr. Boyce.

Dr. Pennick of Louisiana, nominated Dr. John Pollard of Virginia.

Dr. Pollard said that he was not willing that his name should be used in even apparent opposition to Dr. Boyce, and he insisted upon his withdrawal, which was granted.

Dr. Frost of Alabama, cordially endorsed the nomination, and after some "parliamentary skirmishing" as to whether the vote should be taken by ballot, Dr. Boyce was unanimously elected and by a rising vote.

Dr. Boyce being conducted to the chair was warmly welcomed by the presiding officer, Professor Ely, as a worthy successor of the lamented Mell.

Dr. Boyce made a feeling allusion to the circumstances of his election, thanked the Convention for this expression of their confidence and love, and pledged himself to preside to the best of his ability and with fairness and impartiality.

He wanted to insist upon one point: Religious bodies ought to be more dignified than the Senate of the United States or the House of Peers of England, and he should follow the rulings of his distinguished predecessor and insist that all applause in this Convention is out of order and must be suppressed.

The Convention proceeded to complete the organization by the election of the following officers:—

Vice-presidents.—L. B. Ely of Missouri; John Pollard of Virginia; J. B. Hawthorn of Georgia; and John Harrison of Alabama.

Secretaries.—Dr. Lanning Burrows of Augusta, Ga., and Dr. O. F. Gregory of Baltimore.

Dr. I. T. Tebner, corresponding secretary, read the report of the Home Mission Board:—

ABSTRACT OF THE FORTY-THIRD ANNUAL REPORT, 1888—WORK DONE. Missionaries employed 27,000; stations completed 1,114; sermons preached 20,000; baptisms received by letter 3,800; total baptisms 4,537; receipts \$7,610; tracts distributed 245,372; Sunday schools organized 431; in charge and pupils 17,340; churches constituted 806; houses of worship built 64; total Sunday-school publications 4,784,000; total cash received \$48,028.27; total cooperative mission work \$41,154.18; total for home mission work \$50,177.83; total cost of houses of worship \$84,088.00; total receipts of Sunday-school publications \$84,478.00; total cost of work done \$178,933.32.

The principal work of the Board has been done in the following fields.

ARKANSAS. Missionaries, 40; amount contributed for missions, \$1,915; for church building, \$18,000; baptisms, 420; houses of worship built, 7; contributed by the Home Mission Board, \$1,665.45. Churches rapidly organizing for work. A most promising field.

FLORIDA. Missionaries, 37; contributed, \$3,527.67; cost of houses of worship built \$10,000; baptisms, 264; Sunday schools organized, 40. Making steady, healthful progress.

INDIAN TERRITORY. Missionaries, 15; appropriation for Levering school, \$7,000; school at Atoka, established this year; contributed for Home Mission Board, \$3,778.95. Impending changes render haste to save the Indians imperative.

LOUISIANA. Missionaries, 21; amount raised for missions, \$4,083.92; for houses of worship, \$3,000; amount contributed by Home Mission, \$2,592.58; baptisms, 538. A most needy and hopeful field.

TEXAS. Missionaries, 125; amount raised for missions, \$17,381.05; for houses of worship, \$25,000; Sunday schools constituted, 269; churches organized, 231; baptisms, 1,899; contributed by Home Mission Board, \$7,235.88. Work flourishing. Wide area yet to be occupied.

CUBA. Missionaries, 17, church members, 1,100; baptisms, 800; pupils in Sunday-schools, 1,500; pupils in day schools, 450; appropriated by the board, \$3,600; raised on field for support of the mission, \$4,510; net proceeds of cemetery, \$1,763.17; number of churches, 6; of stations, 19. The whole island is open to the gospel. Persecutions have been heavy, but the faith and courage of our people are strong and unbroken. Work done not surpassed by any in the history of modern missions. Pray for Cuba.

KIND WORDS SERIES. The total issue of Sunday-school publications will soon reach 5,000,000. Have received the highest commendation. Are making rapid progress. They are the exclusive property of the Home Mission Board, which derives an income from them proportionate to their circulation.

CONCLUSION. The work of the Board was never more prosperous. This is shown both by the increase of its receipts and the amount of work it has done.

OUR WANTS. During the incoming year we must build a house of worship in Havana that will hold two thousand people. We must have more ground for our cemetery there. We must, in addition to our present work, increase our mission force in Cuba, in Louisiana, and in Florida. We must aid in mission work in Memphis, Tenn. We must have not less than \$10,000 more for work among the colored people.

We ask from States within the limits of the Convention for general work, over and above contributions for the houses of worship and cemetery in Havana, as follows:— Maryland \$5,000, Virginia \$7,500, North Carolina \$5,000, South Carolina \$5,000, Georgia \$10,000, Alabama \$5,000,

Mississippi \$5,000, Louisiana \$1,000, Arkansas \$1,000, Texas \$2,000, Missouri \$5,000, Tennessee \$5,000, Kentucky \$7,500.

These sums can be easily raised if our people have a mind to work.

Dr. H. A. Tupper, corresponding secretary, read the annual report of the Foreign Mission Board.

The report opens with an expression of congratulation that the Convention meets this year in Richmond, where its first anniversary was held, and speaks of the wonderful progress of the work since then, until it has spread to every continent, employs hundreds of laborers, disciplining and gathering into churches thousands of hopeful converts, and eliciting and combining at home benevolent energies represented by a million and a half dollars.

The fact that the Board has been incorporated is mentioned, and the set of incorporation given.

The success of the Foreign Mission Journal, the organ of the Board, is brought out and the assurance given that under the able editorship of Rev. T. P. Bell, the assistant secretary of the Board, the paper will be still more worthy of support in the future.

The report speaks in warm terms of woman's work in missions, estimates the contributions of the women's missionary societies to this Board at fully eighteen thousand dollars, and speaks of the grand work of the twenty thousand women missionary societies of the Christian world, which support in foreign lands a thousand missionaries, and more than fifty thousand pupils, and which contributed last year \$1,221,049.57.

The report gives the resolutions of the Missouri General Association in reference to the unification of agencies in the State, and the "ulterior unification of all our missionary Boards in the United States," and refers the whole matter to the Convention.

"Advance payments" of salaries to the missionaries is discussed, and the continuance of this is urged, and the churches importuned to make more prompt collections and remittances in order that the Board may do this without serious embarrassment.

Acknowledgement is made of the donation of \$1,000 for Bible purposes by the American Baptist Publication Society, and of \$1,000 contributed by E. Levering & Co., Baltimore.

The Board has received during the year \$86,385, and expended \$82,775.03, leaving a balance in the treasury of \$3,609.63, but the report urges prompt contributions to meet the drafts of the current quarter, and urges more systematic, regular, and prompt remittances to enable the Board to avoid paying interest on the money borrowed to meet the drafts of the missionaries.

The report alludes in feeling terms to the death of the veteran missionary to China, Dr. M. T. Yates, pays an eloquent tribute to his memory and his work, and presents for the consideration of the Convention the following resolutions:—

1. Resolved, That in the death of the late Rev. Mather Tyson Yates, D.D., the Southern Baptist Convention has lost one of its oldest, most consecrated, and efficient missionaries; China, one of its most enlightened and philanthropic adopted citizens, and the world a man and servant of God, whose life and character were an honor to his race and whose death is a loss to mankind.

2. Resolved, That in honor to the memory of our noble dead, and in justice to our own sentiment of gratitude and grief, a call should be made for a company of our best, and best qualified young ministers to reinforce our reduced forces in Central, Southern, and Northern China, as a "Yates memorial band."

3. Resolved, that the Convention set apart some time for a service memorial of our deceased missionaries, Davault and Yates, with Mrs. Graves, perhaps in connection with similar services in honor of our late president, Dr. Mell.

The report closes with the following appeal:—

"The meaning of God's blessings upon us at home is that his grace shall be extended abroad and withholding of such blessings is because this meaning is not understood. In God's light we see light, and in the light of Divine truth the Psalmist prayed: 'God be merciful unto us and bless us, and cause his face to shine upon us, that thy name may be known upon earth and thy saving health among all nations.' God shall bless us and all the ends of the earth shall fear him. Let our people have a heart for the cross of Powell and McCormick of Mexico; Bagby and Taylor, Puthoff and Daniel of Brazil; Eager of Italy; David and Eubank and Smith of Africa; Pruitt and Herring, and Bryan with Mrs. Crawford, Miss Moon, and the dead Davault and Yates of China. Let them hear the pathetic appeals of our missionaries, and let them bring abundant offerings, so that our missions may be suitably reinforced by men and women and by needed houses of worship, and would not the windows of heaven be opened for superabundant blessings upon our home churches? Many are the urgent necessities of our missions, but the greatest necessity is the Holy Ghost upon the churches of the Southern Baptist Convention!"

TREASURER'S REPORT.

Dr. Tupper also read the report of the treasurer of the Board, J. C. Williams, Esq., showing in detail the receipts and expenditures of the Board. The report was referred to the committees.

NIGHT SESSION.

At night the spacious audience-room was crowded lower floor and galleries, to its utmost capacity, and many were turned away, attracted by the announcement that Dr. F. M. Ellis of Baltimore would preach the Convention sermon.

Dr. Ellis announced as his text, 1. Corinthians x. 15: "I speak as to wise men; judge ye what I say." He announced as his theme "Christian Giving."

He ably brought out the obligation of making clean money and consecrating it to the service of the Lord, and discussed how much the Christian man should give, how he should give it, and when he should give it. He brought out very vividly the liberality of the Jews, showed that they gave largely more than the required tenth, and insisted that the Christian should give even more than a Jew, that the tenth is the minimum that the Christian should give.

Dr. Ellis elaborated and illustrated his points in a sermon of great ability and practical power. The sermon was one hour and a half long, but held the vast congregation to the close, and made a profound impression on all.

TELEGRAM.

The president read a telegram of fraternal greeting from the Virginia Baptist Colored Convention now in session in Lynchburg, and the secretary was directed to send a suitable response.

CHICAGO'S INVITATION.

Various announcements were made, and invitations were read from the Baptists of Chicago, inviting the Southern Baptist Convention to hold its next session in Chicago. This communication was referred to the committee on time and place of the next meeting.

Rev. Dr. George C. Lorimer of Chicago, earnestly seconded the invitation.

This is our last call for this collegiate year. Last month we received seventy-five dollars and fifty cents for our young ministers, which paid their board in full for April and fifteen dollars and a half on this month. Up to this date we have received in May only \$4.00, which added to \$15.50 makes \$19.50. This taken from \$60.00, that will be due on the first day of June, leaves \$40.50 that will be left for us to pay, which if our brethren and sisters (God bless them for their generous help) think will be a little too much let them answer by one dollar, fifty cents, and even twenty-

five cents. The boys should have at least five dollars each to pay their fare home, since it will be a little tough to go home on foot and carry their trunks on their shoulders; and they will have spent their last nickel in pulling through the session, paying for books and washing, etc. Let us have a goodly number of contributions for this month. If you have given nothing this year will you not come in and help make the last pull?

Prof. Drummond is telling with great satisfaction this story about Mr. Moody and his catholicity: "When Mr. Moody returned to Northfield the Unitarians and Roman Catholics of the place gave him the cold should. Even his own mother and brother, who were Unitarians, would not receive him. But by living a kindly Christian life he has won the whole town of Northfield to his feet. When the Roman Catholics asked him for a subscription he not only gave them one, and Mr. Sankey too, but also presented them with an organ. The effect of that action has been marvellous, and now every Roman Catholic in the place would lay down half his life for Mr. Moody. The priest blessed him from the altar, and told the people that if ever Mr. Moody wanted to build a church they were to drag down stones from him from the mountains. This they had actually done; and Mr. Drummond saw piles of stones lying about on the site of Mr. Moody's contemplated church. Thus he gets hold of the people by being kind to them, and living down their opposition." This is the right kind of Christianity, the Christianity that wins, not that spurns kind, which repels.—Independent.

WITHDRAWN.

THE suit for libel instituted against Prof. Jarman and fifteen other citizens of Jackson by one Howard, alias Howlett, alias Hewlett, has been withdrawn from court by his lawyers as groundless. The reader can draw his own conclusion. That same Howard, alias (?), left for England or elsewhere some time ago, where he still is. Of course no suit will be instituted against this paper and others for publishing a libel since Howard's lawyers confess there was nothing libelous in what Prof. Jarman and others published.

The denomination has been happily relieved of a great scandal and a great scandal.

The kindest instance of editorial and fraternal courtesy we have met with in the many years of our connection with the press is the following:—

DEAR BROTHER:—I announce in the paper of this week your coming to Missouri. I trust that you may come in the fullness of the gospel of peace. I hope you will make it a point to stop in St. Louis on your way to Carrollton, and give us the pleasure of seeing you in our office. Are you not going to the Convention? It will be a pleasant time and yet a season of sadness to many of us, who will miss not a few of the fathers who have gone to their reward. Fraternal. Wm. H. WILLIAMS, Editor Central Baptist. St. Louis, Mo., April 24, 1888.

TEACH US HOW TO PRAY.

During our long connection with the Baptist Book House we have received numerous calls for a Baptist prayer-book, and, after diligent search through the catalogues of the publishers with whom we do business, we have at last found a book which, though not a prayer-book like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of the book is Aide to Devotion, including Bickersteth on Prayer, Watts Guide to Prayer, and Select Devotional Exercises. The title of this book explains its character and design. Besides the whole of Dr. Watts' unequalled Guide to Prayer it contains the richly evangelical Views of Prayer by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social prayer-meetings, the benefits of which are sometimes wholly lost for want of observing just such things as are pointed out. 16mo, 320 pp. Cloth, \$1.00. Sent by mail; post paid, on receipt of price, by Baptist Book House, Memphis.

QUESTIONS AND ANSWERS.

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

Is there any Scripture to prove that Solomon was saved? If there is I would be pleased to know where it is.

Question 804. The proof that saith for us is that God employed him to write three of the books of our Bible. May not the Lord have permitted Solomon to taste all the wealth and pleasure of earth and Job to experience all its ill and Peter to fall through his own self-confidence and self-sufficiency to warn and instruct us? They certainly were Christian men. Christians have been far more instructed through their adverse experiences than we otherwise would have been. Our own misdeeds and adversities are greater blessings to us than our prosperities.

Question 805. We have a whole-sale liquor seller in our church, and the church cannot be influenced in decisions or take any action respecting him. Is it not an actionable case?

Question 806. If that brother, or a poorer one, was running a saloon would not your church prefer a charge of gross unchristian conduct against him? Certainly, if it has a right to exist as a church. Is not the principle the same whether a Christian man sells intoxicants by the glass, gallon or barrel? Get your church to answer this question; and if she decides that the retailer is guilty and the wholesaler is innocent let us know it, and the question shall be discussed in this paper.

Question 807. There is a Latin Catholic church, the Roman, I know, but is there a Greek Catholic church, the one Constantine founded? and if so where can one be found?

There is one if no more, and it is in Sitka, Alaska, and is the richest one in the world doubtless, its treasure consisting for the greater part in oil paintings of the saints set in frames of gold and silver. One picture, a present from the czar, is valued at forty thousand dollars. The massive doors of the church are heavily inlaid with the precious metals.

Question 808. Should we address a Campbellite as brother? By conventional usage we address all ecclesiastically related to us as brethren. It is proper to address all who give us evidence that they are Christians, regenerated in heart, as Ananias did Saul, by the appellation brother or sister. But Campbellites are not ecclesiastically related to us, and they give us evidence, one and all, that they are not regenerated, having sought the change where no one ever found or will find it,—in the water.

Question 809. Will you please explain the word reveling in Gal. v. 21? "Envyings, murder, drunkenness, revlings and such like, of the which I tell you before as I have told you a time past that they which do such things shall not inherit the kingdom of God." Our young members are in the habit of attending balls and dancing, and as a consequence, our church is in a demoralized condition. They have gone so far as to read the invitation list. Baptists dance! Is not this all wrong? Should the church tolerate such conduct?

The word in the Greek translated revellings is komos, and never means less than dancing, dancing to music, dancing of all sorts. You can consult any Greek lexicon or the professor of Greek in the University at Jackson, Prof. G. W. Jarman. Those young members should first be instructed and reasoned with, and then if they will revel it would be better for the church and far better for them to exclude them. You need a faithful pastor.

Question 810. Will you please explain the difference between soul and spirit? According to a strictly metaphysical definition soul is an embodied spirit, and a spirit of course is a disembodied spirit. The souls of the righteous are spirits in paradise now awaiting a reunion with their bodies at the resurrection of the just, and when so reunited will again properly be called souls.

Question 811. Does soul, as used in the Bible, refer to individual members of the body of Christ?

We know not what you understand the body of Christ to be. Paul designated the church at Corinth as the body of Christ and severally members thereof (Authorized Version), but in the original there is no article before soma, and therefore it cannot properly be rendered the body of Christ but a body of Christ, as the Emphatic Dis-

glott translates it. The context (read the whole chapter) alone warrants this, since the apostle was writing to the church at Corinth, and referring to those members who were envious of brethren occupying positions in the church more honorable, in their estimation, than the positions occupied by themselves. If then the church at Corinth was figuratively a body of Christ, called a body because Christ occupied the same relation to her that our literal heads do to our literal bodies and their several members, then each Scriptural church likewise is a body of Christ, and each member is a member of Christ's body, since he supremely rules and governs it.

Sometimes soul is metaphorically used for person, a part for the whole, e. g., Gen. xii. 5, xl. 28, Acts ii. 41, xxvii. 37.

Sometimes soul is used for spirit as in Rev. vi. 9, xviii. 18, xx. 4.

THE TWO-WINE THEORY.

A RIPE scholar and thorough prohibitionist thus expresses himself in the Religious Herald, with whose views we are in the fullest accord. Read what he says, and preserve it. The writer says,—

"I trust that Mr. Fontaine will give condensed, precise, satisfactory answers to several questions, and spike the guns in that way. Round-about writing is a burden to the paper and to the readers, and makes no progress.

"If at any time you should desire a copy of Dr. Hackett's letter I can furnish you with it.

"Will you allow me to give a hint to you as an editor? It is this, that it would be a great lift to the temperance work to persuade our temperance men that they had better let that two-wine notion go, and put total abstinence on simple, practical grounds. The two-wine bridge will certainly break down, i. e., my own opinion is that it will, and the failure will be a disaster and a mortification. That notion has done a great deal of mischief already. It has kept a considerable number of temperance men in a continual worry, and made them unhappy. It has alienated, in a sort of unconscious way, a great number of our most highly educated men, and led them to look on temperance books and articles as beneath their notice, while the same men wish that the reform may advance. They would not say that they are alienated, but they cannot avoid the influence. I have had a good deal of correspondence with professors in colleges and theological seminaries, and I cannot to-day name a single recognised biblical scholar of any denomination who believes in the two-wine notion. This state of opinion among our best scholars will be more and more known by the masses. What will be the effect?"

"Now if our temperance men could be persuaded to put their advocacy of total abstinence on the ground of present facts and present dangers (see Dr. Hovey's January article in the Baptist Quarterly Review), and abandon all attempts to find an explicit Bible command, what a relief it would be to them and to the cause! I wish that the temperance men would think of these things. I really pity such a man as Rev. J. M. Van Buren, who is wearing and wearying and vexing himself to uphold his notions. The books which have been published in support of the two-wine theory are wretched, and that by Samson is as unreliable as any book I ever read. Now Dr. Ellis has put out a book which is weakness itself.

"The question is, would not our clergymen do a grand public service if they should relieve the temperance work of this two-wine burden? The same question is applicable to editors, especially of religious papers. Dr. Hovey is doing what he can in this line; but most of our clergymen hesitate to say what they think lest they should be denounced as opposed to temperance or cool toward it. The matter is in bad shape, and some relief is needed. My own sincere conviction is, after much examination, that the two-wine idea is utterly untenable.

"Dr. Gordon's pamphlet will not stand examination. He is mistaken about Jewish views, as he will have to see. I have, in the course of years,

visited the most learned Jewish ministers, and talked with them at their own homes, men born and educated in the wine countries of Europe, and versed in the Talmud, and familiar with the whole Jewish system. Dr. Gordon has appealed to a merchant in Boston, a good man, but not qualified to give information on such subjects.

The raisin wine is not used for the sake of avoiding fermentation but for other reasons. This raisin wine may be fermented. A learned rabbi told me that he had raisin wine, made by himself, which was a year old and alcoholic, but proper to be used in passover. This was a decided orthodox rabbi. Other rabbis have told me the same. No one whom I have talked with has given a different opinion. No one has said that the raisin wine must not be allowed to ferment. And no one has made any objection to the use of fermented grape wine, if made by Jews and kept from defilement. It is wonderful that Dr. Gordon did not go to Jews of information and learning and official standing.

"Dr. Hovey is right about the Jewish writer Philo. I have studied Philo carefully in the Greek."

WAY-MARKS IN GEORGIA AND ALABAMA

ON WEDNESDAY before the fifth Sabbath in April we left home to attend a mass meeting of Baptists to be held with the Shiloh Baptist church, at the head of Armuchee valley, Walker county, Ga. The meeting was for a re-union of Baptists and to hear the chair talks on salvation Saturday and Sunday. The brethren at Tunnel Hill met us on arrival of the train, and gave us every needed attention, and soon obtained our consent to talk to them at night, which we did to a full house. Their house was recently destroyed by a cyclone; but their new one will soon be completed, and a pastor chosen.

Early Friday morning we left for Shiloh, sixteen miles distant, and at ten-thirty o'clock came in sight of the grove, filled with hitched horses and buggies and wagons that surrounded a large country meeting-house with a seating capacity indefinite, but ranging from nine hundred to one thousand. Of the meetings it becometh us not to speak, but the attention was most excellent, and the brethren seemed to enjoy themselves greatly.

This rich and beautiful valley of the Armuchee is about thirty-five miles in extent, noted for its superior quality of cotton; and it is regretful that the valley has been so badly exhausted by this crop.

After the war this valley was decidedly Pedobaptistic in religious sentiment; but strong Baptist preachers came in, men who feared not to declare the whole counsel of God, and the result is that it is now the home of some twelve thousand Baptists and ten flourishing churches, and Pedobaptists are but a handful, and should Baptists keep up every Sabbath meetings they would be without congregations that would warrant them to continue their organizations. Truth, when fairly presented, is powerful and will prevail.

The pastors now preaching in this valley whose names we retain are Elds Moore, Jackson and Shattuck.

THE MASS MEETING AT BLUE-EYE CHURCH, ALABAMA.

We would give our readers an idea of these meetings which we are holding at various points. Blue-eye church gets her name from a famous spring named after an Indian chief, named Blue Eye, who owned the rich valley through which the stream formed by the waters of Blue Eye and other springs flows. In a grove situated near the spring is the large church-house with an indefinite seating capacity. Four churches united in inviting us to deliver the talks on salvation at this church, so delightfully situated. The meeting commenced on Friday at ten-thirty o'clock with praise and prayer, then the sermon until twelve-thirty, then one hour and a half for refreshments on the grounds, a sumptuous basket dinner, and social intercourse. At two a praise meeting followed by another sermon, or talk, and in this way three days were spent. On Friday and Saturday

from three to five hundred brethren were present, and on the Sabbath meetings the large house was packed to its almost capacity and crowds around the windows and doors. There were ministers and brethren at this meeting from six different counties. They were days of pure religious enjoyment, like unto the feasts of the tabernacles of old. Ministers and members professed themselves refreshed and strengthened for work. This meeting will long be remembered by those who attended it as a profitable and joyous.

The hospitality was generous and abundant. All houses were thrown open, and tables groaned with abundance.

These meetings are more often limited to two days, Saturday and Sunday, four sermons instead of six, and are largely attended.

WHAT OF THE NIGHT?

THE answers to this question, if generally given by the professed watchmen on Zion's walls, would no doubt be found to touch at every point between the extremes of optimism and pessimism. All great questions are thus extremely answered. But we are not of those who stamp every extreme as false, for truth is often extreme. Nor will we be deterred from honest convictions or from the expression of them through fear of being charged as criers or croakers. And yet we see ominous signs. The political sky is red and lowering, and there are unmistakable portents of foul weather for the world, but, blessed be the name of the Almighty who ruleth over all, woe for the kingdoms of this world brings weal for the kingdom of heaven. That there is a general state of unrest and uncertainty is evident to all. Men's hearts are perplexed and failing them for fear of the things that are coming upon the earth. This is seen in their running to and fro and up and down in the world. They seek diversion and oblivion from the light that shines portentously from the eastern sky, and that casts shadows across the paths of the worldly and ungodly.

The nations of prophecy are moving in unconscious obedience to the dictates of prophetic requirements.

Recent incidents point unmistakably to the conclusion that the Eastern question is about to be reopened, and another great struggle is to be made for the Golden Horn. Mohammedan Turkey, the Ottoman empire of Europe, which has been wasting for three hundred years, has lost more rapidly the last thirty years than any of its waning centuries.

The indications about the land of promise and of prophecy are cheering to those who are entertaining that blessed hope, the glorious appearing of the great God, even our Savior Jesus Christ.

Reader, can ye not discern the signs of the times? The intelligent man is inexpressible who shuts his eyes to these momentous and ominous times.

Let us watch and be sober, and hope unto the and for the grace that is to be brought at the revelation of Jesus Christ. Let every lover of his appearing pray earnestly that he will not delay his coming another year. Saints and Savior long for their fill of love, and all nature sighs to be renewed.

GLEANINGS AND NOTES.

We learn from the Texas Baptist and Herald that Dr W A Jarrel has been called to the church at Waxahachie, Texas, and will probably accept. Oh for a thousand Jastyn D Fultons! Baptists are not wanting who trockle to Catholicism, and pine after the respectability of Episcopalianism. There are Baptists who feel about Easter as Beecher did about infant sprinkling,—no Scripture for it, but it is so beautiful!—G. W. B. in Texas Baptist and Herald. Yes, it is becoming quite common, Scripture or no Scripture, for Baptist churches in some of our cities to go through with the nonsense about Easter. Men may be strictly honest, true in speech and all that and yet be worldly. We often hear the remark business is business. Very true. But business may be more than business: it may be a means of grace. It ought to be a school in which the soul grows in gratitude, in patience, in love, in faith. A man can do with his might what his hands find to do and yet do all in a spirit of loyalty to the Master.—Advance. The Examiner says of Dr Whitcomb's book, The Origin of the Disciples of Christ (Camp-

bellites), "It is here to stay, and strongly to color if not to control every subsequent estimate that shall be made by scholars." F. M. Campbell and his troops. Dr J B Graves will deliver a series of sermons at Carrollton, Mo., beginning May twenty-fifth. The old veteran will be welcomed to Missouri.—Central Baptist. The London Baptist says: "Mr Spurgeon, his brother and Mr Greenwood have receded from the London Baptist Association, which was largely Mr Spurgeon's own creation. The Indiana Baptist, after quoting some unpleasant things about the Moody meetings from the Western Recorder, says: "What did you Baptists go into the union meeting for? Just to have a good time? This writer had an experience of that sort many years ago and quit." Bay Lab Fish, once of Tennessee now assistant pastor of the First church of Kalamazoo, Mich., received, April tenth, from his friends, a china pot containing eighty gold pieces.—Exchange. The London Baptist, in notes from Wales on the down grade, has this: "Wales is healthy, on the communion question. Open communion leads to Socialism on the one hand, as in Poland, and to Rationalism on the other, as in England. Every body of Christians were restricted until of late, i. e., they only admitted the baptised to the Lord's table. Now hundreds are invited to the table who have never been baptised at all. Even the champion of orthodoxy is wrong here, and, with due deference to his great popularity and his unparalleled success, he has been told that he himself is on the down grade." Yes, but we hope and think he is getting on the up grade of all these great truths as taught by Christ. We are hoping the day is not far distant when Spurgeon will stand shoulder to shoulder with the strict Baptists of the South, and, with loyalty to his Master, will contend for baptism before the church and all its privileges; and the supper is no more in the church than in the ministry. God put in the church the ministry and all the officers, and they are for the upbuilding of the church; and he calls no unbaptised sinner and perverter of his ordinances and laws to do this work. Who believes that he does? Only those Baptists that have lost the courage of their convictions. So the Welsh writer is slip on the down grade. Because it is never well to allow the heart to run away with the head or the tongue to run away with both there is need of care lest in seasons of interdenominational fraternizing a degree of indifference to differences be professed which does not exist, and ought not to exist.—Boston Advertiser. This indifference to differences is the same old down grade in the Broadway that leads to death. Substitute any other sin for difference and the operation is the same, first indifference to a wrong, then toleration of it, then apology for it, then embrace it, then defend it, then propagate it, then intolerant to opposition to it. Hence the seed of indifference yields a crop of fanaticism. We think that beautiful heart running away with the head, and that deceitful tongue running away with both, and making profession of what does not and ought not to exist, is filling the world with to-be-seen exhibitions that our Lord, in plain English, would pronounce hypocrisy. This is one of the abominations that maketh desolate. The church, in the effort which she has made in recent years to gather the children into the fold of the Good Shepherd, may have overlooked, in some measure, the duty she owes to those of riper years.—Pulpit Treasury. To be sure, take the Baptists out of the world and church work would soon resolve itself into three heads: 1. Sprinkling the babies. 2. Teaching the catechism. 3. Supporting the clergy. If this is doubted by any let him go to history for facts to substantiate it. Without Baptist influence the children, and those of riper years, would all be rushed in without fitness. To be plain, without Baptist influence they all would be gathered into the fold unfit, and nobody would be saved. None would escape the infantile rite. Hutton, the English Latitudinarian, said: "Every religion upon earth is right. I am not only a Presbyterian but a Churchman, a Quaker, a Baptist, a Roman Catholic, a Mangletonian, nay, all the religions in the alphabet." And the Christian Index says: "What a fit companion he would have made for modern popular schemes of church union by compromise and comprehension!" "Shell I ever find time to die?" said Louise M Alcott one day, and in two days from that time she was dead. Yes, God can find time for all who think they are too busy to die or to rest. A certain person who goes about fishing for items which he sells to the papers heard that a wealthy member of a church had been drunk in a prayer-meeting, had risen up to address the minister, and was so much under the influence of liquor that he fell to the floor. He hurried to the church for facts, and when told that the brother had been seized with an epileptic fit was greatly disappointed, said he could have gotten twenty-five dollars for a case of drunkenness in a member at prayer-meeting, but could not get over five for a simple case of fits.—Christian Advocate. Whether this be so or not nothing delights the world more than to advertise the faults of professing Christians, knowing which we should walk humbly before God and circumspectly before the world.—Plato, 437 B. C., said: "He who steals a little steals with the same wish as he who steals much but with less power." Howland Hill went to a member of his congregation who was in the habit of going to the theater and said, "This will

never do, a member of my church in the habit of going to the theater!" Mr Enandon replied there must be a mistake, as he was not in the habit of going there, although it was true he did go now and then for a treat. "Oh," said Howland Hill, "you are a worse hypocrite than I thought. Suppose one spread the report that I am a doctor, and I answer, Well, there is no wrong in that. I don't eat carrion every day in the week, but take a dish now and then for a treat!"—Christian Herald. Your paper grows better all the time, and is gaining in the estimation of our people. I think I can send you a good list soon.—W. H. Smith. Thanks. The new emperor, Frederick of Germany, is said to be rapidly sinking, and his death is expected at any time. The anxiety is said to be greater than in the case of the old emperor, William.

The Old Testament has been printed in Japanese recently. One thousand six hundred copies were called for within a month of publication. In Dr Payson's last illness he was suffering intensely, and some one asked him if he could give any reason for such intense pain. "No," he said, "but I am just as well satisfied as though I saw ten thousand reasons for it." And so must we if we would be happy, contented Christians, as well as well-satisfied with all the mysterious providences of God. Harrison, the boy preacher, is still counting converts. At present in New York. A few years ago he counted in Cincinnati. Those who took pains to keep a look out could not count so fast as Harrison while he was here; and when he went away they could not count half so many as he had; and the Western Christian Advocate was compelled, in candor, to say recently that it was a question whether Cincinnati had been profited by evangelists, including Harrison, and Sam Small, and even including Mr Moody. A question arises as to how an evangelist may be excused for falsehoods, and how far he may be indulged and abetted at a month's end.—Journal and Messenger. Don't be too severe in your judgments. But we reckon you a competent judge from your opportunities for observation on the evangelistic efforts of the evangelists.

LIST OF APPOINTMENTS FOR APRIL AND MAY FOR J. R. GRAVES.

Fort Smith, Ark., Friday before the third Sabbath in May.

Carrollton, Mo., Friday before the fourth Sabbath in May.

We visit these places by special invitation. Those pastors and churches wishing visits in June will please communicate with us. We will deliver the five chair talks on Salvation for twenty-five subscribers and a hat collection for our railroad fare. J. R. G.

THE COMPLETION OF SPURGEON'S SERMON NOTES.

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

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

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

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

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

Eld. J. T. Pitts of Mississippi, in renewing his subscription, handed us one dollar for Bro. Rountree's subscription. He said, "No brother, and especially a preacher, who wants this paper should be deprived of it." We have established a Relief Fund on our hooks for the purpose of sending this paper to poor ministers unable to pay for it, and contributions in any amount will be thankfully received. J. R. G.

Elds J. J. Burnett, Weston, Mo., W. T. Fiecor, Oakland, Cal., and E. Anderson, Leavenworth, Kan., en route to the Southern Baptist Conventional, called at our office last week.

We want the present post-office address of J. B. Glover, formerly of Charlotte, Ark.

CHURCH POLITY.

There is a triangular discussion going on in Standard and Central Baptist...

Not long since we wrote that a Baptist minister excluded from a church...

The Chicago Standard took decided ground against our position, and pronounced it a departure from Baptist usage and sound sense.

SOME KNOTTY QUESTIONS.

An editorial article which appeared in the Standard of November the seventeenth on the subject of deposition from the Baptist ministry, greatly interested me, and I may say, as greatly perplexed me.

Now this with kindred questions of Baptist polity and usage I have studied long and carefully, and have been and still am anxious to get at this truth and the facts.

1. Are Baptist councils used for any purpose as now understood and practiced from heaven or of men.

cannot do, namely ordain and depose ministers?

2. Since within the range of Congregational and Independent church life councils are declared to be always and everywhere advisory only, and never authoritative, when called in cases of ordination and deposition to whom is their advice given?

3. It is a prominent fact in Baptist history and a fundamental principle in the Baptist theory, taught for generations and believed in by all that all ecclesiastical authority resides in a single local church.

4. A church is divinely instituted. A council is created by a church. It has no existence, and no right of existence, until a church—or individual—calls it into being.

5. It is said that councils act representatively for the denomination, admitting ministers to its fellowship and excluding them from it.

6. The editorialist would ask, in reference to council action, taken to supplement church action in disposition: "Is not this a universal one?"

There are other knotty questions I shall be emboldened to ask when the above have been made clear, disposed of and settled.

A reply to the latter of Dr. Hiscox, which will be found in another column of this paper, the Standard says with reference to ordination:—

"The parties to act are three: the person ordained, who consecrates himself to the work, the church by whom he has been called, whose act summons the presbytery, and which through the presbytery does itself representatively act,—and there is also the presbytery."

We insist that the presbytery is not there as a distinct party, it is there wholly by the call of the church, and cannot do a single act but by authority of the church, and which therefore the church cannot undo.

rect, but to say that the ministers represent the presbytery, or the eldership an order of ministry, is foreign to Baptist polity. The ministry is not an organized body, an ecclesiastical entity which cannot be represented in a council without which ministers can neither be made or unmade.

There were all the evidences of a coming storm: but when he drew from his pocket a bottle of Dr. Bull's Cough Syrup then came a calm, for the baby had the croup and would now get well.

HEBE IS THE TEST.

Distrust your own possession of Christ, if the desire of your life, the passion of your heart, be to gain rather than to give.

"O, memma, I'm so glad there was a flood." "Why, my child?" "Because, if there hadn't been any flood I shouldn't have a Noah's ark; and I do love my ark."

EXHAUSTED VITALITY. A Great Medical Work for Young and Middle-Aged Men.

Rev. J. A. Harding, who is well known in some sections of Florida, one of the editors of the Gospel Advocate (Disciple), in the columns of that paper, opposes the custom of churches paying salaries to pastors.

To whom is the world indebted for cheap Bibles, to our Missionary Bible societies or to anti-missionaries, who never yet have given one cent to print a Bible, or give one to the world's perishing millions?

A STRIKING CONTRAST. The price of a Bible fairly written, with a commentary, was, in the year 1274, worth from \$150 to \$250, though in 1240, two acres of London bridge were built for \$125.

Persian Proverb: "Ten measures of talk were set down upon the earth and the women took nine."

MOTHERS FRIEND. LESSENS THE PAIN AND DIMINISHES THE DANGER TO LIFE OF MOTHER & CHILD. IS A LINIMENT PERFECTLY HARMLESS AND SHOULD BE USED A FEW MONTHS BEFORE CONFINEMENT.

Ely's CATARRH CREAM BALM. FLY'S CREAM BALM FOR CATARRH OF THE HEAD AND EYES.

Try the Cure for HAY-FEVER. A particle is applied into each nostril and is agreeable.

KNOW THYSELF. More Than One Million Copies Sold. It treats upon Nerves and Physical Debility, Immature Decline, Strains of Youth, Extended Chills, East Manhood, Impaired Vision and Impurities of the Blood.

THIS AND THAT. If you never take the first drink, you will never die a drunkard. Tramp: "I haven't had a bite for two days." Stranger: "Is it possible? Here Tige! Tige!"

Little things are things that toll—especially the little brothers and sisters. A young mother should not be too ambitious to correct her children. She should begin at the bottom.

If you suffer prickling pains on moving the eyes, or cannot bear bright light, and find your sight weak and failing you should promptly use Dr. J. H. McLean's Strengthening Eye Salve.

Sweet girl graduate: "My dear professor, I am indebted to you for all I know." Professor: "Stop, I pray! do not mention such a trifle."

The tendency to do wrong increases toward night," says a well-known clergyman. When Adam ate the forbidden fruit it was near Eve.

THE MOST ASTONISHING, safest and promptest remedy for all affections of the throat and lungs is Dr. J. H. McLean's Tar Wine Lung Balm.

It seems strange that we never meet the man who has drawn a lottery prize, but we frequently hear of the man who came within one or two numbers of it.

"O, memma, I'm so glad there was a flood." "Why, my child?" "Because, if there hadn't been any flood I shouldn't have a Noah's ark; and I do love my ark."

Sour stomach is one of the first symptoms of a coming bilious attack and if remedied in time a severe spell of sickness may be prevented.

The colored brother in a Virginia church just hit the nail on the head when he prayed at the close of the white preacher's sermon, "Lord, bless de brudder to whom we hab listened so patiently."

If you suffer prickling pains on moving the eyes, or cannot bear bright light, and find your sight weak and failing, you should promptly use Dr. J. H. McLean's Strengthening Eye Salve.

They were expecting the minister to dinner: "Is everything ready, my dear?" asked the head of the house. "Yes, he can come now as soon as he likes." "Have you dusted the family Bible?" "Good gracious! I forgot that."

A three year old little girl was taught to close her evening prayer during the temporary absence of her father with 'and please watch over my papa.' It sounded very sweet, but the mother's amusement may be imagined when she added: "and you better keep an eye on mamma too."

One of the curiosities of light and heat is the fact that the rays of the sun pass through a cake of ice without melting it. But the rays of heat actually penetrate the ice as shown by the fact that a lens of ice may be used for setting fire to inflammable substances.

Give Ely's Cream Balm a trial. This justly celebrated remedy for the cure of catarrh, hay fever, cold in the head, &c., can be obtained of any reputable druggist and may be relied upon as a safe and pleasant remedy for the above complaints.

OBITUARY. Sister B. B. Milam died December 31, 1887; born in 1834; baptized in 1851. She lived a consistent Christian.

Russell Piper, in his eightieth year, died at his home in Fulton, Ky., April 27, 1888, having been a Baptist nearly sixty years, and having been the devoted husband of Ann P. Gholson for over fifty one years.

"WELL; I WANT TO KNOW?" Well; you shall know, if you want it. One postal card, price one cent, will bring the knowledge.

A lady once writing to a young man in the navy, who was almost a stranger, thought, "Shall I close this as any body would, or shall I say a word for my Master," and lifting her heart for a moment, she wrote, telling him that his constant change of scene, and place was an apt illustration of the words "Here we have no continuing city," and asked if he could say, "I seek one to come?" Tremblingly she folded it and sent it off.

New Otto Rubber Tire BICYCLES. NO STRONGER BICYCLE MADE.

Call for the Best. and most efficient remedy. Forty-four years popular use prove that Tarrant's Better Aperient is the BEST.

Spring Diseases such as biliousness, with headache, constipation, and torpid liver, is cured by Tarrant's Better Aperient.

Spring Medicine. Needed by all, whether adults or child, at home or traveling. All druggists keep it.

Neuralgia, Sick Headache

Rheumatism, and Pains in the Back and Side, when caused by derangement of the Liver and Kidneys, are relieved by the use of Ayer's Pills.

"I have derived great relief from Ayer's Pills. My wife and I was so ill with rheumatism that I was unable to do any work. I took three boxes of Ayer's Pills and was entirely cured."

"For years, during damp and cold weather, I was tormented with neuralgia. Recently, on this approach of another winter, I began taking Ayer's Pills and have not had any of my old pains. I keep these pills always at hand."

"I was afflicted, for four years, with rheumatism. The best of medical skill failed to give me relief. I finally began to take Ayer's Pills, and am now well."

Ayer's Pills, used in small daily doses, restore the health. They are prompt and effective.

MERRELL'S FEMALE TONIC. Prepared solely for the cure of complaints which affect all women.

KEY-BELL FOUNDRY. Sole Proprietors, Cincinnati, O.

McShane Bell Foundry. Sole Proprietors, Baltimore, Md.

PROMPT MEASURES. When children pick their noses, grind their teeth, are restless, unsteady in their appetite, they are quite likely troubled with Worms.

WATER-SENSE CATARRH CURE. Sold by Dr. J. C. Hays, Cleveland, O.

New Otto Rubber Tire BICYCLES. NO STRONGER BICYCLE MADE.

It is usually occasioned by disturbance of the stomach and bowels. No better remedy can be taken than Ayer's Pills.

"I have found that for sick headache, caused by a disordered condition of the stomach, Ayer's Pills are the most reliable remedy."

"I have suffered intolerably with headache, and Ayer's Pills are the first medicine that really gave much relief."

"I was troubled for years with indigestion, constipation, and headache. A few boxes of Ayer's Pills, used in small daily doses, restored me to health."

The Higbee School. FOR YOUNG LADIES. Sole, Landerdale & Joppatown, Pa.

ROYAL PRAISE. The New Sunday School Song Book by Jas. R. Murray is winning golden opinions all over the country.

THE JOHN CHURCH CO., Cincinnati, O. And 10 East 10th St., New York City.

SEDGWICK STEEL WIRE FENCE. The Best Farm, Garden, Poultry Yard, Lawn, School Lot, Park and Cemetery Fences and Gates.

Call for the Best. and most efficient remedy. Forty-four years popular use prove that Tarrant's Better Aperient is the BEST.

Spring Diseases such as biliousness, with headache, constipation, and torpid liver, is cured by Tarrant's Better Aperient.

Spring Medicine. Needed by all, whether adults or child, at home or traveling. All druggists keep it.

THE MISSION OF BAPTISTS TO ROMANISTS.

"It was Archbishop Hughes who said that there were but two denominations, the Baptists and the Romanists, that all other denominations lay between these two and incline to the one or the other.

A similar remark was made by Bishop Bailey of Newark, New Jersey, the cousin of William Hogue, D. D. He has proved the statement in his Life Notes, and chronicled it for history.

In an introduction given to me to the Reformed Catholics of Newark, by a Reformed Catholic, while several Presbyterians and Methodists were on the platform, this language was used: 'In this county there are no natives but Indians. Everybody else is from somewhere else. So in the Christian world, the Bonism Catholic church is the mother of us all. All came out from her.' I have now the pleasure of introducing you to the pastor of the Protestant church of Brooklyn, N. Y., and I added, 'to a native.' John the Baptist was the pioneer of the church to which I belong, Christ Jesus is the corner-stone, and if you wish to get the mark of the beast off from you, you must obey Christ's commands and be immersed, that you may fulfill all righteousness."—Justin Fulton, D. D.

Through the influence of Catholic priests, Dr. Fulton could not procure a public hall in Baltimore in which to deliver his lecture on Romanism, and it was quite the same in Chicago, Dr. Huxce opened his church edifice to him.

There is in woman's hands an authority compatible with subordination, which is not illicit. A mother may and must exert authority over her children while in their minority, but if she put aside a father's requirements and substitute her own, she does wrong, even though as compared with the husband she be the wiser of the two, but if she plays the part of Xantippe, or of Mrs. Candler with abusive tongue-lashing, or with certain-lacturing, or if in condescension, real or imaginary, of superiority to her husband, she demands her children's obedience to her commands in contravention to her husband's will, she is plainly exercising an authority which God has not given her, but has plainly interdicted. "For the husband is the head of the wife, even as Christ also is the head of the church."

Inevitable evils, we may say by the way, grow out of these perversions. As a quaint old poet said:— "In those the hapless family which shows A cock that's silent and a hen that crows; 'Tis hard to say which lead most wretched lives, Obeying husbands or commanding wives."

The New York Sun takes much editorial comfort in the presence of Rev. Dr. T. DeWitt Talmage at the theater, where Booth and Barrett amuse their auditors for a good round price for admission. The Sun says:

ROYAL BAKING POWDER Absolutely Pure.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, adulterated powders. Sold only in cans. ROYAL BAKING POWDER CO., 108 WALL ST., N. Y.



MANLY PURITY AND BEAUTY

CUTICURA REMEDIES CURE SKIN AND BLOOD DISEASES FROM PIMPLES TO SCROFULA.

NO OTHER CAN DO JUSTICE TO THE SKIN IN which the Cuticura Remedies are held by the thousands upon thousands whose lives have been made happy by the cure of acne, humulizing, itching, scaly, and other diseases of the skin, scalp, and blood, with loss of hair. Cuticura, the great skin cure, and Cuticura Soap, an exquisite skin beautifier, are prepared from the most refined and purest ingredients. Cuticura, externally, and Cuticura Resolvent, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Sold everywhere. Price, Cuticura, 50 cents; Soap, 25 cents; Resolvent, \$1. Prepared by the Foster Drug and Chemical Co., Boston, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and oily skin prevented by Cuticura Soap.

Rheumatism, Kidney Pains and Weakness speedily cured by Cuticura Anti Pain Plaster, the only pain-killing plaster.

SEND YOUR ORDERS TO MENKEN and COMPANY,

MEMPHIS, FOR DRYGOODS, CARPETS, CLOTHING, SHOES, HATS AND MILLINERY.

Leading House of the South.

Ladies, send a dime and 2 cent stamp for our pkg. Crazy Patchwork Silk, and get 100 songs free. G. W. Mallory, Beardstown, Ill.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have cured the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long remedy. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now trying a cure. Send at once for a treatise and a Free Bottle of my falling remedy. Dr. J. C. Barrett and Free Office, 11, G. ROOT, St. Louis, Mo. 1893

"Dr. Talmage, in times past, has seen fit to speak with strong words and warning gestures, of the evils of the drama, and yet it is safe to say that he went away from the Academy with his bright intellect keenly stimulated and his brain filled with pleasing recollections of the charming dramatic pictures that he saw upon the stage. No doubt the Doctor found somewhere in the spectacle some hints which will be available to enforce a valuable lesson from the pulpit put to the estimated fifty-four million readers of the Doctor's sermons."

Mr. Talmage hasn't done anything for a good while that has so tickled the secular press as this spending of the evening of January fifth at the theater.

For an hour of personal amusement Talmage sacrifices his ministerial influence for the rest of his life. What avail all his exhortations to and warnings of the young against the ball room and theater henceforth? But far more than this. How many thousands will henceforth rush to the theaters and shelter themselves behind his example? What a victory Satan gained that night Talmage went to the theater! There was a shout in hell such as hell has not heard since Beecher died.

THY WAYS.

Thy will, O Father, Be done; Thy purpose Be performed; Thy work So well begun In glory Find an end.

Thy glory shines Through eternal ages, Thy law prevail, Thy love Our hearts constrain, Our lives subdue Thy love to proclaim, Thy will to do.

Thou art holy, Thy ways are true; Thy law shall stand, Thy mercy shall endure For aye and for aye. Thou art love, Thou lovest us: Thy love our lives renew.

Father, let mercy fall Upon our sinful heads; We are so weak, Thou art so strong; Thou art so good, We do so wrong; We so dishonor thee, Thou so bless us.

Always keep it on hand, as delay increases suffering, and if you feel sickness coming upon you, take a dose of Laxador. It can do you no harm and may save you from a sick room. Price only 25 cents a package. Sold everywhere.

All that have once used it pronounce Dr. Bull's Baby Syrup, the best medicine known for the complaints of early childhood. Price only 25 cents.

Three Peculiarities

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

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

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

Unknown to Others

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

Hood's Sarsaparilla

"I recommend Hood's Sarsaparilla to all my friends as the best blood purifier on earth." WM. GARY, druggist, Hamilton, O. "Hood's Sarsaparilla has cured me of scrofulous humor, and done me worlds of good otherwise." C. A. ARNOLD, Arnold, Mo.

A book containing many additional statements of cures will be sent to all who desire.

Hood's Sarsaparilla

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

INVENTION

has revolutionized the world during the last half century. Not least among the wonders of inventive progress is a method and system of work that can be performed all over the country without separating the workers from their homes. Pay liberally; any one can do the work; either sex, young or old; no special ability required. Capital not needed; you are started free. Get this out and return to us and we will send you free, something of great value and importance to you, that will start you in business, which will bring you in more money right away, than anything else in the world. Grand outfit free. Address Tans & Co., Augusta, Maine. 1-23-93

NOTICE! NOTICE! THE GULLETT GIN CO.

AMITE, LA. HIGHEST AWARD, GOLD MEDAL, AND DIPLOMA for "light draft, best sample and general utility" at the World-Cotton Centennial Exposition, New Orleans, over all competitors. All the improvements—Double brush belts on large rollers, double seed boards, etc. have been added. Every gin actually TESTED with GULLETT gin before shipping. Address for further particulars: ORGILL BROS. & CO., Memphis, Tenn. 1-45-2-20.

The Spring Medicine The Spring Medicine The Spring Medicine

"April Showers bring May Flowers."

They bring something more. In their trails follows the great... have during the winter lived on too much of a meat diet, now need a spring medicine. The blood needs purifying. The whole system needs toning up. That miserable feeling of lassitude, which makes folks so forlorn and languid, must be got rid of. Biliousness, Liver Complaint, Sick Headaches, Bowel Disorders (especially Constipation), will continue to vex the people who let them alone.

To be rid of these annoying ailments the course is simple and pleasant. The use of Tarrant's Seltzer Aperient will do it. No guess work about this, positive certainty. Tested by physicians and the general public for over forty years. If you have never tried it, try it now. This greatest and best of all Spring medicines is for sale by all druggists.

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