

minions. Once more he came, and gave this last invitation to the ark. But none was every word and every fact and every tear. "They deem they ate, they planted, they builded, they bought, they sold, they were married, and were given in marriage, until the very day that Noah entered into the ark!"

A man one night, came to his home, and said: "As I came by the ark I saw the strangest sight; no mortal ever heard, or saw such strange events. I saw boats entering; I looked around, and from the distant hills were coming, two by two, according to their kinds, vast numbers of all sorts of living animals, in long processions, following in their tortoise track, from every corner, toward the ark! The natural instincts of each class were gone; the lion and the bear, the leopard and the timid lamb, the elephant and ox, the hesitating hare and wolf, together; snakes, creeping things, and all harmonious and peaceful, as if inspired. I heard a sound unusual in the air. I looked, and I saw the birds in couples, in endless variety around and on the ark; they filled the air and every resting place, and gathering on swift wing from every point, far as the eye could reach. I stood and wondered in amazement. All to me was like a vision or a problem that I could not solve. Ideas were lost as in the darkness of a midnight storm; the eye recoiled and turned its powers within from outward seas to waves and storm upon the soul. I thought I'd come and see if all is right at home."

Still the same time passed on as usual, till one morning, long before the sun arose, a brightness that was wonderful appeared and stood above the door of the ark, and from that brightness God called to Noah and said, "Come thou and all thy kins into the ark. And in the selfsame day entered Noah and his wife and his sons and his sons' wives into the ark, and the Lord shut him in." Again another day passed by. The clear blue sky and sun shone brilliant as in years long passed; the moon in gleaming beauty reigned at night. Another day still passed, and yet another, until seven! Toward the evening of that last, the seventh day since Noah entered, and the door was closed, the wild, the idle, the hardened scoffing multitude, who oft had heard the strong appeals from Noah's lips, came gathering round the ark. Contempt and ridicule and scorn and bitter curses were poured against the holy man, his sons, the ark, and God. "There is yet no sign of your predicted flood, the men and beasts and every living thing are out yet drowned; you will have time to preach as another term; maybe it will save some of us." Thus we, "his righteous soul vexed with the conversation of the wicked." In the few past days some clouds began to rise; some showed a threatening aspect, but they daily passed away, and the bright morning sun rose clear until the last. On that seventh day prayer of faith, the mere song, and exhortation to the gathered sons and family within the ark to trust in God seemed more intense. A dark, low cloud rose at the base of the sky in the deep west, and as the sun declined the darkness closed in closer, and was more profoundly dismal than before. A roll of distant thunder uttered the approach of terror gathering to the great Creator's work. Lightnings soon flashed, the rain began to fall, winds howled, tornadoes blew, and all the angry elements seemed to strive against each other to perfect the dismal scene and fill up the foreboding of half doubting minds. "O mother," said a child, "I can not sleep tonight." "Ah, child, it's such a storm. Hush! Hush! Friends are there; parents sit near, they guard and keep you safe; rest, rest, my boy. Ah, no! he can not sleep. Oh! is this his last night?" The father and

the husband said in infidelity and hatred, bitterly, "You never see a storm before?" Ah! yes, but something about this, in spite of all my wishes thrills me. As I lay, before I rose this morning, I was dreaming probably, I thought I saw the water flowing through the house; I thought I looked out from my chamber window, and through the fields and everywhere, I thought I saw the water flowing, rising, boiling in angry waves. But now, alas! the ark is closed." "Hush; cease those sobbings, my child, and wait." The rain descended until all the streams overflowed their banks; the valleys soon began to fill; the hands were driven out to the adjacent plains, and being closely followed by the rising flood, they fled and climbed, affrighted, to the summit of surrounding hills. Buildings and bridges rocked, and from their strong foundations were upheaved, and whole, or in their broken fragments, floated by. The cries of drowning animals, and families in tenebrous that yet remained, and escaping by upon the boom of the rushing roar, and homeless wanderers, on the little ground still left, now filled the air. Inhabitants of cities sought the highest buildings, palaces, and towers, and every edifice was filled with anxious ones, in mingling hope and doubt, yet waiting for the rain and waters to subside. And there, deluded, they still stood, until they miserably all sank and died. The dealers near, and in the country round, by every means and possible conveyance, fled. Some to the nearest hills, till for them all escape was gone, and then death met them there; some to the highest mountains; some into forest trees; some to hanging cliffs, to towering rocks, until starvation or the raging deep had silenced all their alternating wails and blasphemies.

The fearful fountains from beneath were broken up, and in the universal terror, strength was the prerogative of right, as often now, and from the weak was torn the means of safety and of life. Hasbands abandoned wives, parents the child. All ties of blood and human interest were now destroyed. In their mothers' arms they cast away their children clinging to their garments. Infants were thrown headlong now that parents might gain a more secure or higher place. Yet, not all that was left unfolded this unlimited depravity in self, regardless of the love and truth and worldly virtues of old age and helpless innocence of youth. Some traces of an elevated nobleness of soul; like gems in fire and blackened smoke, sparkle in the light, while they must be consumed. Cleaved in each other's arms was seen the aged patriarch and his faithful wife; they had resolved that as one in life, they thus would be in death. The young and cheerful bride was held with him to whom her heart, her life was joined, no less entwined, though now both sunk in this wild, cold embrace.

A venerable parent, trembling, sat upon the youthful shoulders of the son until the wave swept him from his place, and both together drifted out into eternity's wide sea. The separated mother saw the youth secure the helpless infant folded closely in his arms, until in death his faithful heart shrank not nor yielded up its charge. Through all the earth the fearful struggle rose; death claims its prey, and all of every class lay still and cold and silent there. Only a few giants yet remained; they from their mountain tree beheld the ark as it passed proudly by and though too distant to be reached, yet Noah heard them in their wrath, as in their rage and bitter oaths they cursed the flood, themselves, and God, and saw them as they fell. On every hand was heard the whirling waters' roar. Mountains were undermined and slid in monstrous power from off their base; the ponderous rocks plunged headlong

down the steep descent, and now conflicting currents mingled where they lost their rage and power. All else was still. The flood of waters was upon the earth, and Noah said: "Everything that breathed the breath of life is perished; we alone are spared; let us adore Jehovah, for he hath had mercy upon us."

The flood is gone. Its terrors never can come back; but it has stood as God's strong monument to warn all that live in coming time of final justice, and the hopeless wretchedness of infidel and erring man. Are we not warned? Warned fearfully by all the past? Warned of this coming day? Oh! heed the Voice. Hear it to-day! Hear for thyself! Hear for thy soul in time and for eternity.

LIFT ME UP.

Out of myself, dear Lord,
O, lift me up!
No more I trust myself in this life's maze;
Sufficient to me for all its joys and woes,
I trust in thee, O Lord, for thou art true,
Pray, O Lord, for I cannot go alone.

Out of my weary self
O, lift me up!
I faint, the road wide upward all the way,
Knee aching but need another weary day,
Give me, O Lord, a new strength and a new life,
As "on the heights" I find thy hand for rest.

Out of my selfish self
O, lift me up!
To live for others, and, in living on,
To be a blessing where'er I go,
To give the sunshine that the clouds do rob,
Or let them but be silver clouds to rob.

Out of my lonely self
O, lift me up!
Though other hearts with love are running o'er
Through dark ones I find my lonely home no more,
Through every day I miss the fond embrace
Help me to join in others' joys and tears.

Out of my doubting self
O, lift me up!
Help me to feel that Thou art always near
That though I'm night and all a "dread" I dream,
Help me to know that though I cannot see,
It is my Father's hand that leadeth me.

CUMBERLAND ASSOCIATION.

THE Association held two Fifth Sunday meetings with good results. At Harmony we had a number of our Kentucky brethren with us. The topics discussed were well received. We reorganized a Sunday-school and perfected a new organization of Woman's Missionary Society. Cash collections, seven dollars; twenty-four dollars of this amount being sent up by the Orlando and Red River churches. The meeting at New Bethel was good; contributed a smaller amount than Harmony. T. T. THOMPSON

Nashville, April 1, 1880

THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are arousing themselves to secure a "house and home" for Sister Gates and her orphan. Bro. O. C. McClure has the matter in hand in that city, and has raised four hundred dollars. It is decided that the house and lot there, will cost two thousand dollars, and the brethren in San Antonio agree to raise the half of this sum if the Baptists of Mississippi and Tennessee, and other States will raise one thousand dollars. Brethren, let us take this question home. If it was the mother of our children who was left a widow and penniless with her orphans, what would we have our brethren do for her and them? We will take pleasure in forwarding any amounts to the Committee.

CONTRIBUTORS.

J. R. Green, Memphis, Tenn., \$5 00; Joseph Townsend, Cincinnati, O. [late of Tennessee], \$5 00; H. W. Briscoe, San Antonio, Tex., \$1 00; S. J. Bolton, \$2 00; Two Friends, Memphis, 2 00; Ladies Aid Society and other friends at Dyersburg, Tenn., 10 00; A Friend, Erie, Pa., 1 00; Rowan Memorial Sunday-school, \$6 00; Cash by Mrs. F. H. Wain, \$1 00; Mrs. P. L. Gray, 1 00; R. C. Kinsler, 1 00; Mrs. Ada H. Graham, 1 00; Geo. Smith, 1 00.

NASHVILLE MINISTERS' CONFERENCE.

THE Minister's Conference met at Baptist Book House.

Bro. Gilbert: Had a large attendance Sunday morning. Preached a sermon on the duty of parents to children. Baptized five in the morning. Small attendance in the evening. Received four for baptism.

Bro. Weaver reports regular services. Received two by letter.

Bro. Brock preached at Seventh church at night, and received one from the Methodists for baptism. Meeting will continue through the week.

Immanuel: Dr. D. W. Phillips preached. He is yet quite feeble from paralysis.

Bro. Loton reported a grand time at Rocky Valley at the Fifth Sunday meeting. Thirty-six dollars and twelve cents was sent in to missions.

Dr. Stevens preached an excellent sermon at the Central night and morning to good congregations. The Sunday-school was three hundred, and the young men's meeting was interesting and well attended. Prayer meeting the largest and most enthusiastic Wednesday night.

North Edgefield: Bro. Amecker went to Fifth Sunday meeting. Bro. A. Owen filled his pulpit at eleven a. m., pastor at night. This church is pruning her membership.

FROM BRO. J. M. SENTER.

THE BAPTIST.—Just a little word for June, 1 for instance, and at home, and so may it be abroad. As to Central Association, since last September, as Treasurer, I report, viz: Thirty-nine churches, 4,311 members; 30 Sunday-schools, 1,700 pupils; 27 pastors (nine of them live within our bounds). Total amount suggested for all missions during the year, \$1,080, 25 cents per capita. Collected and paid over to me to date, viz: For Foreign Missions, \$135; for State Missions, \$94; Home Missions, \$10; Ministerial Education, \$41; Ministerial Relief, \$25. Total, \$315. Number of churches giving to Foreign Missions, 8; State Missions, 13; Home Missions, 1; Ministerial Education, 5; Ministerial Relief, 2. Total churches giving, 14 of the \$9. In the name of our common Lord and Master, pastors and brethren, are you satisfied to know and have it said that you have given nothing for any branch of our needy missions. I suppose a few churches have contributed to missions, but have not reported to me as Treasurer. The Southern Baptist Convention meets in Memphis May tenth, and in October the State Convention meets in Humboldt. What we give for Foreign Missions must reach Richmond, Va., by the thirtieth, or it will not be reported this year. Now do not forget any longer, for Christ's sake J. M. SENTER, Treasurer Central Association.

MEETING OF THE S. B. CONVENTION.

All who expect to attend, as delegates, the meeting of the Southern Baptist Convention, May 11th, will please forward their names as early as possible to J. M. Steen, 38 Madison street, Memphis, Tenn., that homes may be assigned them. The committee will not be responsible for homes for any whose names are not forwarded by May 1st.

Those who desire information as to reduced rates of travel will please write Rev. O. F. Gregory, Transportation Secretary, 1120 Homewood avenue, Baltimore, enclosing stamped envelope. Do not neglect writing to him.

Information as to reduced rates at hotels and boarding houses will be given as early as possible for the accommodation of all who prefer to stop at a hotel at their own expense.

R. G. CRAIG, Chairman.
J. M. STEEN, Cor. Sec.
R. A. VENABLE, Pastor.

CONCORD ASSOCIATION.

THE meeting at New Hope was a grand success. The cause of Christian education was ably presented by Prof. Aaron Williams, of Bethel College, Russellville, Ky.

The attendance at the meeting was good and resulted in sixteen dollars and a half for missions and a good list of literature disseminated.

The meeting at Bradley's Creek was a very successful one. Dr. G. M. Savage, of Eagleville College; Bro. J. T. Oakley, of Salem Association, and J. B. Moody were among those from a distance. The topics were discussed with animation and the attendance was large. A collection was taken for young ministers at Eagleville College amounting to twelve dollars. The meeting voted for another division next year. The Rocky Valley section was also well attended, and Dr. G. A. Lofton and others stirred the brethren. Thus by a division of the Association into three sections about three times the work was done, and we hope the good done was in the same proportion.

ATTENTION.

IT IS urgently requested that the secretaries of all the Woman's Missionary Societies in the State of Tennessee send a report of the year's work, immediately, if they wish to be represented in the annual report to the Southern Baptist Convention. We wish very much that they be represented. Please make a report of the following branch, of work:—

Collected for Foreign Missions; collected for Home Missions; collected for Ministerial Education; collected for Church Building; collected for Church Improvement. ELIA HILL, Rec. Sec. By order Tennessee Central Committee. East Nashville, Tenn.

FROM BRO. F. P. BELL.

Ten Barren.—Tennessee Baptists have given so far for Foreign Missions, this Conventional year, \$5,624, which is somewhat ahead of what they had given up to this time last year. They were asked to give, however, \$5,000, and the State Convention endorsed the request of the Foreign Missions sent out by the Board this year, and as many more will probably be, soon after the meeting of the Southern Baptist Convention in Memphis.

There are now in the Seminary about twenty-five young men who are seriously considering foreign fields, and among these are some of the best men there.

The Board has spent so far this year \$89,000 and received only \$64,000 leaving it now \$25,000 behind. In addition will need about \$15,000 more to pay drafts which will be due in April, making \$40,000, which it must have by the first of May. The work is growing. We cannot retrench without great injury to the Master's cause. We must go forward. Will you help us? Can you not take up a collection for this cause on the first Sunday in April, or as soon after that as possible? Send all amounts collected to Dr. H. A. Tupper, at Richmond, as soon as convenient, please.

REV. F. P. BELL,

Asst. Cor. F. M. Board.

Richmond, Va., March 26, 1880.

The Independent lately said, "We believe that our Lord was not offended when a missionary and his converts in one of the South Sea islands celebrated his death with bread fruit and cocoanut milk." Whereupon the American Baptist, of St. Louis, is moved to remark, "Our Lord and the Independent do not often see things alike."

Why not with bread-fruit as well as an "envenomed bread" with the milk of a cocoanut as with molasses and water, or the slop of Russia.

Little does the world know the loss of that soul which lost it given.

BRIEF ITEMS.

Bro. R. G. Craig reports an excellent Sunday-school at First church last Sabbath. A dull Sunday-school in his presence is something no one has seen, so far as we know.

Bro. E. Winders, pastor at Milan, is a modest man. The excellent sermon in last issue on "Confessing Christ" was from him, but he did not have his name on the Mm., and the proof-reader thought he desired to withhold it.

Dr. J. B. Searcy and wife called on us as they returned from Blue Mountain, where the Doctor preached a series of sermons to large congregations, resulting in several conversions, and a deep spiritual interest throughout the community.

Bro. T. L. Fallbright, of Brownsville, Tenn., has been located pastor of Magnolia church, Arkansas. For several years Bro. F. has devoted himself to evangelistic work with success. He will enjoy the pastorate, no doubt, as he will be with his family and have the help of a pious wife in his work.

Macon church has gone beyond her assessment for missions and completed the collection for ministerial education. The writer has been pastor of this church nearly three years, and can testify that they never fall behind in anything. The best plan for managing the finances of our churches, yet published, according to the opinion of those who are competent judges, was written by the senior deacons of this church.

We regret to learn that Eld. J. B. Canada, of Collierville, the oldest pastor in the Big Hatchie Association, is in a low state of health. He has suffered several weeks with heart disease. For nearly a half century, Bro. C. has been tending in the vineyard of the Lord faithfully and efficiently, and many who read these lines will pray for his useful life to be prolonged.

In next issue you will see the particulars in regard to a debate to be held in Central Baptist church, Nashville, on the Design of Baptism, between our junior, Eld. J. B. Maule, and Eld. J. A. Harding, Campbellite. Great interest is being felt in regard to this discussion throughout Middle Tennessee. Roll in the subscribers to TEN BAPTIST that a large number of our people may be informed in regard to this important discussion.

Bro. Cabanis, agent for the Western Recorder, called on us this week. He is not here to interfere with TEN BAPTIST, for he advises the people to take their home paper first, and then add the Recorder. We see no reason why these papers may not work together in perfect harmony. Bro. C. works earnestly and faithfully, and is meeting with success. He is always a welcome visitor, both to our office, and home.

We hereby inform our city readers that the names of delegates to the Southern Baptist Convention are pouring in, but the names of those who desire to entertain them are surprisingly few so far. Can it be that Memphis is lacking in hospitality? Not a bale of cotton has ever been refound stored in our city, and shall these men who are among those whom Christ calls the "salt of the earth" not be received with Southern hospitality? Let no Baptist in the city fail to do his duty.

Dr. J. E. Buchanan, pastor at Germantown, Collierville, and Endora, makes an excellent report from his field. The congregations, except at the latter, and the days of meeting there have been inclement, have been large and attentive; the Sunday schools rapidly increasing, and a wide awake feeling of general activity. Having been pastor of these churches, we doubt whether any pastor in the Big Hatchie Association has a more desirable field of labor, than Bro. B. The people are pious and intelligent, liberal and appreciative.

THE CHURCH AND STRANGERS

The life of the Christian stands in love to God
and walking with him.

"The Baptist church of this country is making progress. This is true especially of Kentucky and other States farther south, but in a greater or less degree it is true of the country at large. The Rev. Dr. Strong, president of Rochester Theological Seminary, predicts that before the next annual Convention assembles the Baptists of the United States will exceed 3,000,000; and that in a few years they will pass the Methodists, and constitute the largest evangelical body in the land. This expectation may be extravagant, but the Baptist system of church work is in some respects better adapted to the reaching of the mass of people, especially in the rural districts, than that of any other evangelical church. In many sections the churches of the country and of the smaller villages are supplied by an uneducated and untrained ministry, and as the services are held but once or twice a month, it is practicable to reach nearly the entire population. In this manner the ministry is occupied, and to a greater or less extent the people are brought under the influence of the Baptist church."

The three oldest Presidents (not men) in the United States are E. G. Robertson, of Brown University, Martin B. Anderson, of the Rochester University, and Z. C. Graves, of the Mary Sharp College, Tenn., who has been its president thirty-nine years and is still an active and enthusiastic teacher in the classroom.

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BRANCH OFFICE.

J. B. MOODY, Proprietor.
202 Summer street, near Calow, Nashville, Tenn.

A good stock of the best Baptist books and tracts. Agents to collect for the Baptist and Baptist Book Concern. Address, J. B. Moody, Nashville, Tenn.

Our Church Helper is a little monthly published at Tacoma, Washington Territory, at 50 cents a year. Its editor, G. B. Dugan, reminds us of little David "away out," finding his father's sheep and was the lion or bear that tries to take one of the Father's Lambs. We wish all such papers would grow to prosper as this one so richly deserves. May be some of our readers would like to help a struggling brother in the far West. If so you have the address.

The Gospel Expositor, of Georgia, and the Gospel Standard, of Texas, have married, and the "two in one" having dropped the common little "Gospel," is now known as Standard Expositor and is living (not dying) at Atlanta Ga. We would call it a Gospel Expositor and an Error Exposer, for it undertakes without fear or force to do both; which thing it always does. The present editors are E. R. Carver Jr., Raddin Andrews, and M. T. Martin, western editor. It is a one dollar monthly, and if our readers want something in book form that is worth preserving, and re-reading, they can find it in this. We have the pleasure of knowing E. R. C., and the more we know of him, leads us to expect more. He has intelligence enough to think, and boldness enough to speak and write. We trust that many of our readers will give it a trial.

DOWN ON SAM JONES.

Mr. Sam Jones, inappropriately called the Rev. and, is not making much success of the soul saving business in this city, says the San Francisco News-Letter. Mr. Jones' methods of rubbing in the gospel are a mingling of the clown and the grave digger. He is at one time grotesquely solemn and at another disgustingly grotesque. When he dwells upon the moral relations of the sexes he is unparagonably indecent. He assured his audience last Sunday that among his friends his chastity was of the most admirable character. This sort of self-laudation is ever prolific of suspicion in analytical minds. If Mr. Sam Jones did not imagine that some worldly minded man might assert that he cast an unseemly eye on the fair lambs of his congregation, he wouldn't go about from city to city blowing the trumpet of his own purity. The best proof of the little value his audience of last Sunday set upon the sermon was that a large number of them got up and left. What upon Mr. Jones howled after them that he wished they might never come back, as they were not worth saving. A nice sort of mountebank this, to undertake to lead the erring back to the straight and narrow path. The very best cure for this sort of inspired preaching is the introduction of a basket of fruit and a bushel of highly-scented cabbage into the tabernacle. The altar application of eggs and cabbages to the unclerical physique of Mr. Sam Jones will teach him in a few short lessons that there must be some limit to the license of the pulpit. And after this I should recommend a little equestrian exercise on a nice, sharp fence rail. If the heart of Mr. Jones still remains untouched, the application of some feathers to the place where his wings ought to grow would make him about as near an angel as he will ever get.

The above is pretty severe, but we confess we can't see patience with the demoralizing performance of Mr. Jones and his apostles. The latter we abhor. We heard a good Baptist brother say that present Mr. Jones preach one good sermon on heard, and then rushed into the enquirer's box and then rushed into the enquirer's box. The thick next Sunday, and extorted many United States that effect. And we consider the devil's Unif to kill the church, and we predict he Sharp Caesar doing it than he did with fire, thirty-three years ago. He was a man, a classic teacher in the class room.

THE BAPTIST.

of society, and this, with a little reformation, he tries to rush into the church. And do some Baptists support him you ask? "Tell it not in Gath."

"IS IT NOT A SHAME TO THEM."

(CONTINUED FROM LAST WEEK)

In Justin's First Apology we find the following, which the disciples of Mr. Campbell entirely ignored. Chapter 61:—

"I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ, lest it be omitted, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to enjoin God with fasting, for the remission of their sins, that are past, and are praying and fasting with them."

It is true he speaks of regeneration in water, quoting John iii. 5, but he adds: "How those who have sinned and repent shall escape their sins, is declared by Isaiah," and quotes chap. i. 16-20. Here he says is the "how," and D. L. will hardly claim this passage for baptism. In the Constitutions of the apostles, Book II. Sec. iii. Chap. 22, is the case of Manassah, and how God forgave him. After presenting the whole case as found in 2 Kings, xx. and xxi. chapters, he concludes as follows:—

"Ye have heard our beloved children, how the Lord God for awhile punished him that was addicted to idols, and had slain many innocent persons; and yet that he received him when he repented, and forgave him his offences, and restored him to his kingdom. For he not only forgives the penitent, but reinstates them in their former dignity."

In Book III. Sec. 2. Chap. xviii. we have the following:—

"But let him that is to be baptized be free from all iniquity; one that has left off the work to work; sin, the friend of God, the enemy of the devil, the heir of God the Father, the fellow-heir of his Son; one that has renounced Satan, and the demons, and Satan's deeds; chaste, pure, holy, beloved of God, the Son of God, praying as a son to his father, and saying, as from the common congregation of the faithful thus: Our Father, which art in heaven."

In Book VII. Sec. iv. Chap. xh. we find this, which looks like induction by FAITH:—

"To all those that believe in the Holy Catholic church; into the resurrection of the flesh and into the remission of sins, and into the kingdom of heaven, and into the life of the world to come."

Tertullian in his Resurrection of the Flesh. chap. 18, says, "It is not the soul which is sanctified by the baptismal bath; its sanctification comes from the 'answer.'" 1 Pet. iii. 71.

In this treatise on Repentance. chap. vi. he says: "Further, how inconsistent is it to expect pardon of sins, to be granted, to a repentance which they have not fulfilled! This is to hold out your hand for merchandise, but not produce the price. For repentance is the price at which the Lord has determined to award pardon. He proposes the redemption of release from penalty at this compensating exchange of repentance. . . . If there one Christ for the baptized, another for the learners? . . . That baptismal washing is a sealing of faith. . . . We are not washed in order that we may cease sinning, but because we have ceased, since in heart we have been bathed already. For the first baptism of a man is this, a perfect tear; thenceforward, in so far as you have understanding of the Lord, faith is sound, conscience having once for all embraced repentance. . . . And so it is becoming that learners desire baptism, but do not hastily receive it; for he who desires it, honors it; he who hastily receives it, disdains it; in the one appears modesty, in the other arrogance. . . . The former covets to merit it, but the latter promises it to himself as a due return. . . . Whom would you judge worthier, except one who is more amended? Whom more amended, except one who is more timid, and on that account has fulfilled the duty of true repentance? for he has feared to continue still in sin, lest he should not merit the reception of baptism."

them . . . Hasty reception is the portion of irresolution; it inflates the cocker, it despises the Giver. And thus it sometimes deceives, for it promises to itself the gift before it be due."

We would not undertake to defend all that Tertullian wrote, nor any other man living or dead from whom we quote. Their inconsistencies are theirs, and we are not responsible. What we propose is to show "recorded utterances" that refute the reckless saying of D. Lipscomb. Here is another from Tertullian on Baptism, Chap. xi:—

"Thy faith," he would say, "hath saved thee"; and "Thy sins shall be remitted thee," on thy believing, of course, albeit thou be not yet baptized."

Chap. xviii: "If any understand the weighty import of baptism, they will fear its reception more than its delay. Sound faith is secure of salvation."

How does this comport with the faith of "the Disciples?"

(CONTINUED NEXT WEEK.)

HISTORY OF BAPTISMAL REMISSION.

NO. II.

WE propose to go further into the notice of Mr. Lipscomb's assertion, that for the first fourteen hundred years after the apostles, every recorded expression of faith, is in harmony with the position of his people. That his is the doctrine of anti Christ, and that it fills the literature of the dark ages, is conceded, but that the true doctrine came down through the wilderness is also asserted, and can be proved. God did not leave himself without witness in those days of dire corruptions, and damning superstitions which turned the minds of the simple from the blood of the atonement and from the arm of omnipotence, to the tangible elements of memorial ordinances. It is but just, however, to state that for centuries after this efficacious result was affixed to baptism, that great stress was laid on repentance and faith, and even fasting and prayer as prerequisites to baptism; and without which baptism was of no avail. In this we see as everywhere else how gradual are the encroachments of error.

Our space will allow only a few witnesses on this point, and we do this, that all may see that no modern phase of the subject has any superiority, or even rightful claim of equality to that original baptismal remission, which precipitated the great apostasy, and culminated in the prophetic anti-Christ that made itself drunk with the blood of saints. The Mother of Harlots was herself conceived in the doctrine of sacramental salvation. This corrupt woman resorted to baptism to have her sins washed away, and to the eucharist for the body and blood of Christ. But as we said this unspeakable evil was not suddenly embraced. A first, with their eyes fixed on the sacraments, they emphasized the prerequisites, but the emphasis continued to weaken as the sacraments continued to magnify, until the prerequisites were lost sight of, and the whole emphasis put on the sacraments. At first, so important were repentance and faith, that if necessary it must be provided for by substitution. It is not difficult, however, to see that under such influences, the sponsors, or the God-fathers and God-mothers might easily neglect the important prerequisites both in their own cases, and in those of their supposed beneficiaries.

But to show that in the beginning of this heresy stress was laid on these moral prerequisites, we have introduced Barnabas, Justin, Tertullian, &c., the latter having lived late enough to imbibe the heresy, but by emphasizing the prerequisite. Augustine in his early ministry treated baptism from the symbolical standpoint, but at last he degenerated into unmitigated sacramental salvation, and became the chief formulator of the doctrines of the Man of Sin and the Son of Perdition. Schaffe-Herzog Encyclopedia says of Augustine: "From

THE BAPTIST.

his earlier standpoint, when baptism was not considered as pardoning original sin, nor the absence of baptism damnable." Augustine defended infant baptism on the ground that infants received first the sacraments of regeneration and then "conversion if their Christian education was faithful."

We weary with the number of such quotations at hand, showing that as first great respect was had to these moral prerequisites. The writings of the so-called Fathers in later times, abound with the doctrine of baptismal omission; That it came, as it were, by stealth upon the Christian world can be abundantly proven. We offer a little of the most reliable testimony in establishing the beginning and fruits of this "mystery" of iniquity.

Library of Universal Knowledge, article, Baptism, we read: "No little influence in favor of infant baptism must be ascribed to the growing belief of the absolute necessity of baptism to salvation, and of a sort of mysterious efficacy in the rite itself. It is certain, on the other hand, that the belief in the forgiveness of sins in baptism led to a practice of deferring it as long as possible, that all sins might be blotted out at once. Thus the emperor, Constantine the Great, was baptized only a short time before his death. The approach of war or pestilence caused many to rush forward in haste to be baptized who had previously delayed."

Dr. Wall endeavored to trace infant baptism back to the apostles, by tracing baptismal remission, but his quotations beyond Justin fail him. He may find a little squinting at baptismal remission in Justin, but infant baptism cannot be so old, as it is the child of baptismal remission.

Schaffe-Herzog Encyclopedia, article, Baptism, says: "Infant baptism baptism came in quite naturally as the consequent of the belief in the necessity of baptism." This they established with numerous quotations, beginning with Justin.

Neander, Vol. I. p. 313, says: "But when, now, on the one hand, the doctrine of the corruption and guilt cleaving to human nature in consequence of the first transgression was reduced to a more precise and systematic form, and on the other, from the want of duly distinguishing between what is outward and what is inward baptism . . . the error became more firmly established, and without external baptism no one could be delivered from their inherent guilt, could be freed from the everlasting punishment that threatened him, or raised to eternal life; and when the notions of a magical influence, a charm connected with the sacraments, continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism. About the middle of the third century this theory was already generally admitted in the North African church."

(TO BE CONTINUED.)

THE Journal and Messenger (Baptist) commends very heartily the tract which Mr. Moody has published on obedience. It likes it because it presents the importance of baptism without even "mentioning baptism." Why be afraid of mentioning baptism if that be included in obedience, and this is admitted? The Lord said a good deal about it, and so did the apostles. They were not ashamed of or afraid to use the term baptism often. Why then should a treatise on baptism, which was evidently written to show the importance of baptism, be commended because it does not mention baptism? It strikes us as a species of moral cowardice to thus evade the plain declaration of God's word. Are the Baptists afraid they will be asked to step down and out as Dr. Stiffer was, if they speak boldly their honest sentiments in the very words of the Bible? Why not break such shackles forged by man and stand forth in the liberty of the gospel and use the word and preach the doctrine used and preached by Christ and his apostles? Let us ever pray the Lord that we may preach his gospel with all boldness.—George Gowen in Gospel-Advocate.

Attention, please, friend Gowen. Yes, I am

glad the tract has neither baptism nor the Lord's supper in it. Your people regard baptism as obedience, and "full obedience." We have the proof on that. But the text didn't have baptism in it. The old Scriptures are full of obedience, but no baptism in them. The New Scriptures are also full of obedience, but Mr. Gowen nor his gang can prove, that in a single case, a special reference made to baptism. We know that in nearly every case baptism is excluded, or rather not included. "Teaching them to keep safely all things whatsoever I have commanded" is general obedience, but it comes after baptism. "Ye are my friends if ye do whatsoever I command you" is obedience in full, but it does not include baptism, for it was addressed to those who were already baptized.

"We ought to obey God rather than man," is general obedience that did not include baptism, for they had already been baptized. "God gave the Holy Spirit to them that obey him." This did not refer to baptism, for he gave the Holy Spirit to the Gentiles before baptism, and Peter said God bare them witness, giving them the Holy Spirit even as unto us, and put no difference between us and them, purifying their hearts by faith. This with Acts xi. 16, 17, makes it certain, that baptism was not in the obedience, for in one case it was after. But to one class was the Spirit given, and that "without difference." This with Acts xxix. 2—"Did ye receive the Holy Spirit WHEN ye believed," and Gal. iii. 2 makes it certain that obedience in Acts v. 32 does not refer to baptism. Neither is baptism included in the obedience of Acts v. 36, 37.

"A great number of the priests became obedient to the faith," did not refer specifically to baptism, for as our critic says, "Our Lord and the apostles were not ashamed or afraid to use the term baptism often." So we say, when they wanted to use the "term" they used it. But here they did not use it, and that proves they did not want to, for they were neither ashamed nor afraid. So of Rom. i. 5, 16, 26., where the like expression occurs. But lest the apostles may have been ashamed or afraid to use the term, let us substitute it, and then it will be plain. Rom. i. v: "By whom we have received grace and apostleship for baptism among all nations, for his name." Rom. x. 10: "But they have not all been baptized. For Elias said, Lord who hath believed our report. So shall cometh by hearing and hearing by the word of God, and baptism by — why didn't they use the "term;" they were neither ashamed nor afraid. Again, lest Paul was ashamed or afraid to use the "term" so "often," let us use it for him in Rom. xv. 18: "For I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles be baptized by word and deed." So also in Rom. xvi. 26: Where the mystery that was kept secret since the world began was made known to all nations for baptism. Paul either didn't mean baptism, or he was afraid or ashamed to use the term so often.

General obedience, or obedience in full, as Mr. D. L. says baptism, is taught in 2 Cor. ii. 9; but their "obedience in all things," excluded baptism, as even a Campbellite can see, for that letter was written long after the Corinthians had been baptized. There is obedience in full in 2 Cor. x. 5. but it did not include baptism, for Paul writing to the baptized desired every thought brought in subjection to the obedience of Christ. In the next verse we see their obedience was not then full, although they had been baptized and had eaten the Lord's supper, and had abounded in "every thing, in faith, and in utterance, and knowledge, in all affliction, and in love" for Paul. You see, friend

disobedient, and with our spiritual weapons, (arguments and exhortations) we are trying to avange your disobedience in all things. And further, my friend, let us go to Phil. ii. 12, knowing "That ye should not obey the truth;" is Gal. iii. 1 is an interpolation, and was put in by one of your sort to break the force of the apostle's argument. You can find another like it in Rom. viii. 1. The baptized Philipians, who had "always obeyed, not in Paul's presence only, but now much more to his absence," were exhorted in addition to all that to work out their salvation with fear and trembling. Goodness! when can a poor fellow come to salvation by obedience? You see, my friend, it you see at all, that baptism is too small a part of obedience to be mentioned by that "term" in the great works on obedience, such as Paul and Kin-aid wrote. But Paul in 2 Thes. i. 8, either did not refer to baptism, or he was afraid or ashamed to use that term so often. So revived after the Bethany action it would run: The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not the gospel and would not be baptized, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in the Christians, and to be admired in all them that are baptized (for our testimony among you was obeyed) in that day. In 2 Thes. 3, 14. There is no baptism. And so we know about Heb. 5, 9. The previous verse having stated that the Son having learned obedience, he became the author of eternal salvation unto all that obey him. If the apostles meant baptism he was afraid to use the term." But revised to suit Bethany it would read, "He became the author of ephemeral salvation to all them that are baptized."

Heb. i. 23, "Seeing ye have purified your souls in being baptized." You may say that is what he meant, but like Paul he must have been ashamed or afraid to use the term so often. Don't you think that tract is in good company?

ARE YOU GOING TO THE CONVENTION?

Let Nashville be the central meeting point of this section. Let them come from Springfield, Franklin, Ky., Columbus, Tenn., and all other points, and catch the grand through special train from Chattanooga, which we will try to engage to run by Nashville. Let them roll in from North-east Alabama, North Georgia, the Carolinas and Virginia, and strike the N. C. & St. L. R. R., and let struggling Tennessee be honored with the journey of the Lord's hosts through the midst of her borders. How many are for this route? Let them drop me cards, so I can have everything in readiness and all due notices given. Remember, procrastination is the thief of time. Address J. B. Moody, Nashville, Tenn.

APPOINTMENTS FOR J. B. MOODY.

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LaGuarda, first Sunday and Saturday before, Liberty, Saturday night before second Sunday. Prosperity, second Sunday at eleven o'clock a. m., and the same night at Auburn if the brethren wish.

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Our Self Helpers have been paid up to date, and fifty dollars more, with the few dollars we have in hand, will carry these through this collegiate year—until the tenth of June next. If the reader wishes to help a little in this year, send it right along. Wish to help them to five dollars, once to return to their homes or fields of vacation work.

RECEIPTS FOR MARCH.

F W Kraft, 1 00; R C Kitzmiller, 2 00; G W Sample, 2 00; Mrr J E Vann, 10 00; A mother and two daughters at Shop Springs, Tenn., 10 00,

WIT AND WISDOM.

—Politicians is the most efficient aid to the world to strengthen a good name or to supply the want of one.

—If we did not know how little some enjoy the greatest things they possess, there would not be so much envy in the world.

—It is in love as it is in religion; the man with a new goddess is ready to offer up the old idol as the first burnt offering. Once a Week.

—Prejudice is the conjurer of imaginary wrongs—strangling truth, overpowering reason, making strong men weak and weak men stronger.

There is a man in my town
And he is very wise, sir
When ever he does a (fool) at right
One remedy he tries, sir
It's just the thing to take in spring
The blood to purify,
He tells his friends, and nothing else
Is to be induced in try.

because, having taken Dr. Pierce's Golden Medical Discovery to cleanse my system, tone it up, and enrich the blood, and finding that it always produces the desired result, he considers that he would be foolish to experiment with anything else. His motto is "Prove all things and hold fast to that which is good." That's why he pins his faith to the "Golden Medical Discovery."

—Tomlinson—"Hello, Bodger! What makes you look so excited?" Bodger—"Why, you see, they've got twins at sister's. One of 'em is a boy and one of 'em is a girl, and blamed if that doesn't make me an uncle and an aunt both!"—Burlington Free Press.

—Ipslein—"string, collar buttons, suspenders. Miss Anna Teak—"Oh, long there, we ain't got no merrills in the house."—Ipslein—"Ah, madam, it was a good thing to lay in merrills in advance. An address lady like you can't tell what may happen some day."—Punch.

ARRANGEMENTS have been made with Prof. H. H. Harris, L. L. D., of Richmond, Va., to furnish the Expository Notes for The Baptist Teacher during 1890, and also to prepare the Advanced Quarterly for the same year. His superior qualities of mind and heart make this appointment eminently fitting. The Teacher will have many attractive features next year, for which plans are now being made. American Baptist Publication Society.

—There is nothing in the world so tedious as the pursuit of fame; life is a comedy before you have so much as sketched your work.—Bryere.

—It is not always the man who looks the wisest that knows the most, but most people don't know this, so that it will pay you to look just as wise as you possibly can.—Somerville Journal.

—Really there is much to be thankful for in this country that has food in abundance, enough of material comfort, and in the main, freedom from pestilence and the horrors of war.

BORSFORD'S ACID

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—"Ah," she said, with a tremulous, vibratory little sigh, "true happiness is something that is very rarely experienced, isn't it?" "Yes," he replied, "very rarely, and yet I have known it." "When?" "This very evening." "With me?" "Yes; about five minutes ago—when you told me that your father was laid up with rheumatism in his right leg."—Marchant Traveler.

—First Tramp—"Hello, Jerry, come in and have a cocktail." Second Tramp—"What! Cocktail? You must be livin' on Easy street now." First Tramp—"Yes, I rather guess I am. I'm gettin' a dollar a day fer sittin' in a show window to advertise a new toilet soap." Second Tramp—"Bats!" First Tramp—"Yes, I am, on the dead square. I represent the 'before us'."—Terry Haute Express.

Physicians are justified in denouncing proprietary medicines which claim to cure everything. A medicine, for instance, that will cure rheumatism in one person, will not necessarily cure it in another, for the condition causing it may be different; but Malaria is always Malaria, and Shallenberger's Antidote will destroy it in the system in every case. If you are suffering from Malaria you will know it, and this medicine will certainly cure you. Sold by Druggists.

—It is a fact not widely recognized that sixteen States of the Union have a compulsory school law upon the statute book, while one State enforces its law. The one State deserving honorable mention is Massachusetts. Yet, in spite of a rather stringent enforcement of the law, so far as it goes, there were, in consequence of its meagerness, no less than 10,000 children under sixteen years of age employed in the textile mills alone in that State last year.

From Rev. Dr. A. Anally, editor of the St. Louis Christian Advocate.
"I have tried J. C. Maguire's Condurango on myself and others, and it is my opinion that to produce a healthy and safe action on the Liver, Kidneys and secretions generally, there is not a better medicine known, and for persons of Bilious or Costive habits its action is most effective and salutary."
D. R. McANALLY.

—Look for good in every life instead of evil, and you will be surprised to find on much of it where least expected. An expression of happiness over the discovery will lead to its cultivation.

—Don't think that a man is a genius because he wears long hair. True genius brings plenty of work to both laudatorial and editorial shears, for the much-quoted man can always afford to be clipped.—Puck.

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