

—Divers lately discovered two vessels, one of which was loaded with silver, that went to the bottom in the Gulf of Finland more than a century ago. They were overgrown with seaweeds and tang, which was cut through, but the holds of the crafts were not explored, as the divers feared that the locks were too rotten to hold them. No trace of silver was found, but the remains of apples, cucumbers, beehives, coffee pots and shoes with polished toes brought to light, together with some well-worked bottles, all of which burst as soon as the air touched them.

* "Dissolve the cods, using concentrated
in (the old Vegetable Pulmonary Balsam)." Cutler
Bro. & Co., Boston. For 67 a large bottle sold prepaid.



appears, would do this if their eyes interlocked with their comfort movements. Another example of the same fact is illustrated by the very ordinary women of our own Nation, who, when obliged to sell their wares, or when these hang about them in rage, still, as a rule, stick to one of stags. Many other examples to the same effect might be seen, showing that mere regard for appearance will not, as is generally supposed, explain the widespread racism by the women at our own of corsets or of tightly-bound hair, as in the case, for instance, of countrywomen of Spain. —National Review.

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Dyspepsia, Costiveness, Rheu-
matism, Sallow Skin and Piles.**
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The night is used figuratively for adversity, the day for opportunity and prosperity. Pa. xvii. 3. "Thou hast proven mine heart; thou hast visited me in the night; thou hast tried me." Night is used also for death. "The night cometh wherein no man can work," Jno. ix. 4. God's children are called children of the light, and of the day, while the wicked are called children of the night and of darkness.

world from the darkness of the night of spiritual death, and to raise them up to this marvellous light and glorious day of the Gospel of salvation. "Watchman, what of the night," seems very appropriate, when we contemplate the rebellion and darkness of the world lying in sin and forgetfulness of God. Enemies to God and truth to morality and religion swarm like the locusts of Egypt to devour the good, and to blast the fruits of truth. Dangers, dreadful and God-dishonoring, thickly gather, while we view the question, "what of the night?" The night is truly dark, and watchful ness is sternly imperative. No sleep to the Watchman who stands on the mountains of Zion, to give warning of danger, sin and hatred of God, are seen everywhere. Many heart-rending cries from oppressed for deliverance, go up to God. The innocent fall in their innocence, by the hand of the cruel and ungodly, the guilty and bloody-minded, stalk abroad to devour the weak and defenceless, and the despairing shriek of the widow, and the orphan cries to heaven, and calls against the

These professors desire an easy religion, which they can put on and take off at pleasure, as a garment, when the strain is over, a religion which will chide on all slight sins when in company and off our guard, and which will not deprive them of any pleasant worldly pastime, when overburdened with the business cares, and worry of life, such as playing a game of cards, attending the races, going to theatres, dancing, etc. These very seldom take any pleasure in the preaching of the Gospel, because it is so dull as to afford them no true compensation, for their interest and trouble.

world, they say are all innocent in themselves, and surely we should not be deprived of these innocent enjoyments of life, when our tired bodies and souls desire them so much, and because we are professors, we should not go with our faces cast down and afraid to mingle with our companions in the business and pleasures of life. This course so often acted out by professors of religion, causes the darkness of the night to be more intense and makes the field of true Christian effort for the salvation of sinners, to be much more difficult.

IV. Many professors think they are not duty bound to sustain by their personal presence, and contributions, the worship of God, unless it is perfectly convenient and suits their ideas of propriety. You can often see those who stay away from worship on the plea that their families need their services on Sunday, or that they are tired of the business of the week, and the Lord's day is the only day they can rest, or it is too cold, or hot, or rainy to attend church, or they are a little sick, enjoying a lively, worldly conversation on the street, or seated on some frequenting porch, or in saloon, well and heartily, spending with their ungodly associates that time which should be enjoyed by them, and made profitable in the house of God.

In this way, sinners are impressed that the profession of religion is not worthy of attention or consideration, when those who profess it are so little affected with its value or spirit. The influence of such professors tends to break down all religion and make it contemptible to the sinner, and increase the darkness which already enshrouds them, and, yet, many of the inconsistent Christians, so called, are retained among true worshippers, who are fearful of giving offense by purging the house of God, of what will break down the cause of Christ effectually and vitally the preaching and mission of the Gospel.

V. Thousands, too, are not willing or desirous to search the Gospel of truth, to see what the truth is, so they may be able to give a reason of the hope, which they have, but wish to leave the whole examination of the word of God (since they have time only to attend to the business of this life), to those who make it the study and profession, to their preachers and Gospel instructors who have a chance to know the truth better than they do, who give so little time to the reading or study of the Bible. Thus they become slaves and abettors to any prejudice or ignorance of the truth or doctrine which their teachers may suggest, and be ready to say, after an investigation for themselves, "it is good enough for me. What my parents and teachers have taught, surely I should not refuse to accept, for they cannot be mistaken, after their careful examination." This cuts off forever the prospect of personal knowledge, and by putting our faith into the hands of others gives abundant opportunity to enslave the mind to any doctrine, however pernicious, and soul destroying.

VI. Men say that in consequence of the many divisions into distinct denominations in the Christian world, the Scriptures cannot be true, for all preach differently, and hold doctrines opposed to each other, and we cannot accept your invitation to become Christians because, if you, who ought to know the Gospel and man's duty to God, cannot agree, but quarrel and fight, with hatred and anger against each other, and become often bitter enemies, why should we become a party to such inconsistent Christianity? One man says, in here! another, in there! and while one Gospel teacher denies what another asserts to be divine truth and command, the sinner disgusted and made to despise both Gospel and teachers, gives down his death and hell. Who is

responsible for this increase of darkness and night to the mind and soul of the sinner. Alas! for the divisions of those professing Christianity, and their baneful influence on the world.

VII. The advocacy of nonscriptural dogmas increases the darkness of the moral night.

(a) They advocate no new birth from above; only, a reformation of life and habits.

(b) No belief except what conscience dictates.

(c) No Salvation by Grace.

(d) Baptism not essential to obedience. The manner of it not essential.

(e) No independent churches—church only with many branches.

(f) No self-denial or self-sacrifice, and easy Christianity.

(g) No weeping or mourning over sins committed, and an easy conscience to be able to do many things which the world calls innocent.

VIII. The looser estimation of the Lord's day, as a day of rest and worship, tends to increase the darkness. To show that Christian influences are withheld in our homes, we often see the boys without restraint out on the streets on Sunday, engaging openly in games and plays suited only, if at all suitable, for other days, and no check given, apparently, to this deprecation of the Lord's day. The boys and often the girls are seldom seen, with their parents or friends at Sunday school or at church, will the blessings of God rest on professors of religion, and members of the churches who fail to instruct their children to attend the commands of God on the day of rest and worship, and to hold the house of God sacred from all improper conduct or levity, while engaged in his worship.

Will not rather a blight fall on us, which, perhaps, may bring sorrow and trouble both to us and our children. In many cities of our own favored country Sunday is the day for amusements and theatrical exhibitions, and often our Sunday school newspapers chime in to help the downward movement to darkness and perdition.

II. The answer of the watchman—"The morning cometh and also the night; if ye will enquire, enquire ye."

This has ever been true as regards the nations of the world. Their day of opportunity came—they improved it not, in acknowledging the hand and power of God. They grew proud and rich and great. They built large cities and increased their bounds, by tyranny, cruelty, and oppression, and their night of adversity came. Nineveh and Babylon and Egypt and Elam have fallen. The places where they stood are known only by their ruins. Desolation, darkness and ignorance have become their heritage.

The Medes and Persians rose and fell. The morning came and also the night. The Greeks, the Macedonians, the Romans, have all had their day of opportunity, which they failed to improve, and their night of desolation came, as it will to us as a nation, with the light of the glorious Gospel in our midst, if we fail to improve the opportunities we enjoy, and as it has been with the nations of the earth, so will it be with us as Christians and individuals.

God has specially blessed us. We live under a government peculiarly favored, where there is no compulsion as formerly to worship God according to a special set of dogmas established by law, but according to his word, which we have a right to interpret for ourselves, and where we can assemble and none molest or make us afraid. Our morning cometh, but let us remember that the night of adversity will come also, and when the darkness and mourning of desolation comes, it is should to us, that our own follies and sins and crimes have brought on us the night of desolation. The sun

will shine and the day will be bright and glorious but not to Elam, not to Babylon and not to these United States always, not to us as individuals, if we are derelict to duty, and fail to honor God and Christ. The day will not long abide with lovers of sin and pleasure, with the carnally secure in our churches, or with sinners who despise the Gospel of God.

They will not long enjoy the brightness of the morning. A fearful night of darkness will fall upon thousands who look for this morning, and their hopes will go down in the blackness of darkness forever.

What shall I do? O, where shall I turn from the deep desolation? Jesus Christ is the Savior of the world; enquire of him and all will be well. He can give life by his Holy Spirit. He came to redeem us from eternal death. He can give a glorious morning hereafter, which shall never end.

FROM PARIS, TEXAS

H. C. ROSSMAN

DEAR BAPTIST—Our cause is moving on nicely in this beautiful and rapidly growing city. I have baptized some one nearly every week this year. Last Wednesday night, I baptized a lady who came from the old school Presbyterian the wife of our Sunday school Superintendent, and last night, I baptized one who had been a Cumberland Presbyterian. I have baptized two households in the last few weeks, both newly married couples, and expect to baptize another couple soon. It is, indeed, a beautiful and touching sight to see the young groom and his fair bride walk down into the liquid grove together and each stand and watch the other buried with Christ in baptism, and then rise to walk in newness of life; thus do, clearing together their faith in the atoning death of Christ, and in the resurrection of their bodies. We had nearly two hundred in the Sunday school yesterday, and the large audience room was full at both the morning and evening service. May God continue to bless THE BAPTIST and her venerable editor.

Paris, Texas, April 15th 1889

THE GATES MEMORIAL.

The Baptists of San Antonio, Tex., are arranging 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. Graves, Memphis, Tenn., \$5.00. Joseph Townsend, Cincinnati, O., State 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, \$5.00; Cash by Mrs. F. H. White, \$1.00; Mrs. P. L. Gray, 1.00; R. C. Kimmiller, 1.00; Mrs. Ada H. Graham, 1.00; Geo. Smith, 1.00.

Have you marked the Lord's expressions complimentary of the Christian? Ye are a royal priesthood, a holy nation; a peculiar people, they shall be mine in that day when I make up my jewels, kings and priests unto God, pillars in the temple of God; sons and daughters of the Lord Almighty. Practically believing these predictions true, they should have a most salutary influence upon the Christian's life.—Methodist Protestant.

NOTES OF THE DEACONS' AND MINISTERS' CONVENTION

OF the Waxahachie Baptist Association, held in Waxahachie, Texas, last week, and which with the exception of one vote, and has a Waxahachie resident, was antihomosexually adopted. (The Waxahachie Baptist Association represents about 2,222 members of Baptist churches, 24 ministers and 27 deacons).

RESOLUTIONS OF THE Y. M. C. A.

WHEREAS, The society known as "Young Men's Christian Association" in claiming to do what Christ's church cannot do, reflects on His goodness and wisdom, in organizing it.

WHEREAS, In presenting its mission, by claiming it must save the young men, as the church does not or cannot reach them, and thus save the church from the "dry rot," reflect on Christ's blessed bride and thus insult Him;

WHEREAS, It claims to do all for which God ordained the church, save to baptize, set the Lord's table; and thus puts up a man-made institution in the place of Christ's church;

WHEREAS, As Methodism, during its first fifty years, did not pretend to be a church, but only do what the church could not do, and then voted itself a church, thus adding another dividing sect among God's people, the Y. M. C. A. has only to vote itself a church, and then begin to baptize and set the table, and pass as a church;

WHEREAS, It boldly claims that Pedobaptist and Campbellite societies are churches of Jesus Christ, thus recognizing their so-called baptisms, &c.

WHEREAS, It boasts of breaking down denominational lines, which it does; not by removing the dividing errors, but by leading Baptists to ignore and neglect their scriptural doctrines, principles and practices, thus destroying Christ's Church;

WHEREAS, By being composed of professedly unregenerated persons, and the majority of its so-called "church members" being made up of Methodists and Campbellites, many of whom have never professed to have had a change of heart, it tends to obliterate the lines between the church and the world, and thus teach unregenerate church membership;

WHEREAS, Such an institution, by its association and teachings, must inculcate false notions of what is a church, what are its obligations and of the Bible, thus weakening and ruining Baptist young men, as Baptists;

WHEREAS, Its tendency is to lead the church to inactivity, and form by its teaching that it, the church, is not the "pillar and ground of truth";

WHEREAS, It draws the money and the work from the church to itself, thus crippling the church and then throws up to it, "You can't save the young men."

WHEREAS, Pedobaptist and Campbellite churches, being like the Y. M. C. A., man-made institutions, they can endorse it and use it as a cat's paw against Baptists, whose church being divine, they must repudiate it, and thus it prejudices the unformed, many of whom are Baptist members, against every distinctively Baptist doctrine, principle and practice;

WHEREAS, The church cannot control it and should not want to, as Christ did not originate it;

WHEREAS, Where Baptist pastors decline to endorse it, to make room for itself, it seeks to break down their influence, and where their churches are not true to Christ, and our common faith and their pastors it can—especially where some Baptist members have been inveigled into its membership—easily succeed, and therefore is a tool which Pedobaptist and Campbellite churches and pulpits, as much as

Methodist bishop controls Methodist societies and pulpits;

WHEREAS, It claims to "quicken and deepen spiritual life," thus superseding the Gospel, Christ and the Holy Spirit, as they—God—only can "quicken and deepen spiritual life." Therefore,

Resolved, That we, the ministers and deacons of the Waxahachie Baptist Association, disavow its introductions into our State and our Association, warn our churches to shun and expose it as adapted to divide our churches, unsettle our pastors, pervert our members from the Bible faith and practice, break down our spiritual landmarks and destroy the New Testament church; thus rather, in the end, ruining instead of saving the young men.

RESOLVED, That we express our most hearty thanks to Elder W. A. Jarrel, D. D., for his firm, uncompromising Christian refusal to deny the faith, by endorsing the Y. M. C. A., and that in all his persecutions and sufferings, as one with him in the common defense of the faith, "once for all delivered to the saints," he shall have our unreserved sympathy, prayers, indorsement and co-operation.

RESOLVED, That our clerk furnish for publication a copy of these resolutions and resolutions to our county papers, to the Texas Baptist and Herald, to the THE BAPTIST and to the Arkansas Baptist.

JOHN OVERALL, President.

W. L. PIERCE, Secretary.
Waxahachie, Texas.

FROM BRO. J. H. GRIME.

DEAR BRO. MOODY—We had a most excellent meeting of New Salem Association the fifth Sunday in March at Riddleton. This is a new town in the beautiful State of Illinois, near Riddleton on the Pike between Meredosie and Carthage.

They have a most elegant house of worship well nigh completed. They are a noble band of brethren, led by their worthy pastor J. F. McNabb.

The discussions were decidedly a success. Much good will came of them. Bro. Eastes represented THE BAPTIST and Branch Office. Took several subscribers and sold several books. A number of tracts were sold. In fact, we talked, prayed, wept and rejoiced together. It was good to be there. The best meeting of the kind I have attended for years. It meets next year at Lanwood.

J. H. GRIME.

SOUTHERN BAPTIST CONVENTION

The thirty-fourth Session of the SOUTHERN BAPTIST CONVENTION will be held in the meeting-house of the First Baptist church, Memphis, Tenn., beginning Friday, May 10th at 10 A. M. Rev. J. P. Greene, of Missouri, to preach the Convention sermon.

Particular attention is directed to article III of the Constitution, relating to the basis of delegation, as adopted last year.

Arrangements have been made with most of the railroad companies in the South, to sell round trip tickets for one limited fare. Tickets to be on sale May 7th, 8th and 9th, and good for return 30 days from date of sale, to be used only for continuous passage both ways. For fully particulars, send stamped envelope to O. F. Gregory, Transportation Secretary, 1120 Homewood Ave., Baltimore, Md.

LANSING BURNOWS,

OLIVER F. GREGORY,

Secretaries S. B. C.

—The Rowan Memorial church has enjoyed a series of meetings for the last two weeks with encouraging results. The pastor has the assistance of Bro. J. E. Buchanan.

BRIEF ITEMS.

—Hotel rates in our city for visitors to the Convention are as follows per day. Gayoso \$2.00, Gaston's \$2.00, New Clarendon \$1.50, Duffy's \$1.50. Private families will board at \$1.00 per day.

—The little child of Mr. Woods, our foreman, has been very low for the last week from diphtheria and scarlet fever. This explains the defects in last and present issue. We are glad to say the child is convalescing.

Our Senior celebrated his 69th birthday with his family last Wednesday, and after a long sickness of four members of his family could thank the Lord that all were well. Sister Criss, of Searcy, furnished the dinner, and a blessing was invoked upon her and hers.

MARRIED—At the Central Methodist church 9 o'clock Wednesday morning, April 17th, Mr. Asberry Nyloesta, of the Central Baptist church, and Miss Emily White, of the Central Methodist, Rev. Mr. Irwin officiating.

—Rev. M. T. Martin, of Waco, Texas, called this week, and in company with Dr. Miller went to Arcadia to visit our senior Bro. Martin went down to Grenada to spend two weeks in a series of meetings, from which place he will return to our city to attend S. B. Convention.

—During the last ten days Dr. A. B. Miller of Little Rock, has been with pastor Venable in a series of meetings, first in Chelsea, and afterwards in First church. Bro. M. is a most earnest and faithful preacher. His sermons have been enjoyed and have accomplished good. Several penitents professed conversion. The meetings will continue some days longer.

—Germantown Baptists are beautifying their place of worship. They would call on the Committee of preaching to send them out a preacher second Sunday in May, and he hoped they would send Dr. Broadus. Germantown has as good a right to first choice as any other people, and whoever is sent will have an appreciative hearing.

OUR PRINCIPLES

A Baptist we base our claims for our right to be, and our distinctive position, upon our loyalty to Christ. Our integrity is our might. Yield that, and we are short of our strength. We have no ponderous machinery moving on by its own momentum after the power has been withdrawn. We have but little, if any, actual prestige with which to lure the worldly. Fashion has not yet set its current in our favor. We stand for that which, with the world, is unpopular. We have assumed the advance position. We are of the household of him whom the Pharisees called Beelzebub. And woe betide us if we ever forget him whose we are, or hold loosely the truth which is at once our might and our glory.—Rev. H. C. Applegarth, Jr.

A pastor who will draw in great demand. The pernicious custom of looking to the pastor alone to attract the people and hold them has been the ruin of some churches. The pastor cannot fill the house. He will do well if he fills the pulpit. The church members must fill the pews. This they can do by being present at every service and by treating strangers in such a way that they will desire to return, and by praying and laboring for the conversion of souls. If none are drawn to the church except those that the minister draws, there will be few remaining when he is gone. It is far more important to have a drawing church than a drawing pastor.—N. Y. Christian Advocate.

"There is neither Jew nor Greek, there is neither
bond nor free, there is neither male nor female: for

in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth;" Gen. i. 27, 28. Is it not as plain as anything can be made by language, that they were both created in the image of God, one as much as the other; Eve as much like God as Adam created he? Where then is the inequality in their creation? Are they not exactly equal, neither one inferior, or superior to the other? Is it not equally plain, that dominion over all the earth was given to both alike; Eve's authority extending as far as Adam's? Where then is the inequality in authority and dominion? None whatever. Adam Clark says: "That she was of the same constitution in all respects, and consequently having equal powers, faculties and rights," and he farther says, "if the word *ejer reneado*, (Hebrew) be rendered scrupulously, literally, it signifies one like, or as himself, standing opposite to or before him. And this implies that the woman was to be a perfect resemblance, of the man possessing neither inferiority nor superiority, but being in all things like and equal to himself."

Is there a man of ordinary intelligence under the law, who can fail to see that Eve was created with every power and faculty and right that Adam had? Let us listen a moment to what brother O'Neill says about God speaking to Eve before the fall. "The only time the Creator ever spoke to Eve was after the transgression." Is that Bible or not Bro. O'Neill? In speaking to the serpent Eve said to it, "God hath said, ye shall not eat of it neither touch it, soon ye die." This is before the fall and Eve said, "God has said." But my brother says she got that from Adam. But how does he know? The Scriptures do not say so—they are silent as the grave about Adam telling Eve that God said that. But I will leave it beyond doubt that God did talk to Eve before the fall. "And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every thing that moveth upon the earth." Gen. i. 28. This was before the fall, and here is proof that God talked to her, and told her that she was to rule with Adam as sovereign as is the proof that God created her at all. To say that God never spoke to her until after the fall is to deny the *thirteen hundred and thirty* thing. Bro. O'Neill says, that Adam was in possession of his prerogative as a ruler, and he would not allow Eve to name herself and her relations, if he himself say so, that she said to some wild Adam named her. But I will leave him to the Bible he is mistaken again. "In the day that they created men, in the likeness of God made he them. Male and female created he them, and blessed them, and called their names, on the day when they were created;" Gen. ii. 1, 2.

God named the women as well as the man, and called them Adam. And there is a purpose in this too. For when God directed Paul to say, "Asia be all free," he meant that, in Adam and Eve jointly all do, as the fact that he called them both "Adam," and on the farther fact that the name out of the man, proves. There is no more legal innocence, or moral innocence about Eve, than there is about Adam.

Did Paul ever oppose woman's suffrage? You say yes, but where and when? If he did he used strange men. In writing to the church at Galatia he says, by authority of the Holy Spirit

ye are all one in Christ Jesus;" Gal. iii. 28. Is there not woman's suffrage in a church of Christ, put there by himself? If this testimony does not establish woman's suffrage by authority of Revelation, then it cannot be established that man's suffrage is in the Constitution of our country.

CONCLUDED IN NEXT ISSUE

GOVERNOR EAGLE.

DEAR BAPTIST:—Governor Eagle, of Arkansas, is being favorably mentioned for President of the Southern Baptist Convention. He has been for many years President of the Arkansas Baptist State Convention; also Speaker of the Arkansas Legislature, and would make an excellent successor to the able men who have presided over the Southern Baptist Convention. A. B. MILLER

SOUTHERN BAPTIST CONVENTION.

RAILROAD RATES

THE following particulars are furnished for general information:

The Southern Passenger Association has kindly granted the following rates. "Round trip tickets will be sold for one first-class limited fare. Tickets to be sold on May 7th, 8th and 9th, and to be limited to a continuous passage in each direction, with final limit 30 days from date of sale." * * * These tickets will be regularly on sale, to all parties applying for them, and it will not be necessary for delegates to present certificates, or other form of identification. Simply ask for "a ticket to Memphis and return," they will not require the Secretary's signature at Memphis to make them good returning. These tickets will be sold at all principal stations in the territory of the Southern Passenger Association. If such tickets are not on sale at the stations at which delegates take trains, they can be had at the nearest coupon office.

Southern Passenger Association is composed of the following companies:

Atlantic Coast Line, Atlanta & West Point Railroad, Brunswick & Western Railroad and Charleston and Savannah Railway; Central Railroad of Georgia, East Tenn., Virginia & Georgia Ry., Georgia Railroad, Georgia Pacific Railway, Jacksonville, Tampa & Key West Ry., Memphis & Charleston Railroad, Nashville, Chattanooga & St. Louis Ry., Norfolk & Western Railroad, Pennsylvania Railroad (Caneas South of Washington), Port Royal & Augusta Railway, Raleigh & Gaston Railroad, Richmond & Albemarle Railroad, Richmond & Danville R. R., Richmond, Fredericksburg & Potomac R. R., Rome Railroad, Savannah, Florida & Western Ry. Railroad, & Roanoke Railroad, Savannah Valley Railroad (Jones South of the Potomac River), South Carolina Railway, Western & Atlantic Railroad, Western Railway of Alabama

MEETING OF THE S. B. CONVENTION

ALL who expect to attend, as delegates, the meeting of the Southern Baptist Convention, on 11th, will please forward their names as early as possible to J. Steen, 38 Maline 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, inclosing 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.

H. G. CHASE, Chairman
J. M. STEEN, Secy.
H. A. VENABLE, Pastor.

"We beseech you brethren, to know them which

labor among you, and to esteem them very highly in love for their work's sake." Here is both your ground of argument, and the rule of your conduct. Over you in the Lord esteem them very highly in love.

Now, may I beseech you that you treat well the Lord's servant that he has sent among you. That you love him. Love him too well to think evil of him.

Love him well enough to believe he is doing the best possible for the good of all.

too well to allow him to come to one of his appointments here without your presence or your prayers. Let it always be granted that your pastor loves you, and is profoundly interested in your spiritual welfare and in your temporal prosperity. But in all this please remember that he is simply a man. And while he is trying to help you fight the battle of life, he himself is fighting his battles too. And sometimes is as

Bember, also, that it is easier for you to recognize and speak to one stranger than it is for him to recognize and speak to a thousand. Always presume that your pastor will be glad to speak to you, and afford him that opportunity as readily as possible.

Many things crowd up for utterance, but limits of the service forbid them. Suffer this. He has come among you to be altogether with you. He will sit beside the bed of suffering.

your own heart will suffer with you. I fear we trust will be borne unto God in his mercy and again, he is kind to them forever. With tender hands lay some broken flower under the sod. And when your friends will your own b'dy reverently born on the way to tomb, he who will feel that he ought to be a

the mourners, must Ezechiel like, choke down
own heart cries, and speak brave words of
for comforting.

When we contemplate the great and multi-
ous demands upon a pastor, we are constrained
cry out with that brave apostle. Who is sufficient
for these things!

Brethren, take him to your hearts and love him
and hold up his hands. For some day they
will lie cold and still, resting from their labors.
And a little further on you will strike hands
that then shone and will love each other better
than they do now.

the other side, and the
having loved and labored together here. I
happy time may the Lord safely bring us all

Lord.
ativity
e some

"Every tourist in Mexico sees at a glance
Protestant influences are penetrating ever
of the new republic. The journal has been

to be one of the chief factors for success ever since the founding of the Protestant in Mexico in 1890. All the peripatetic are conducted and bring before the people the great religious movements of the Pro

world. All these journals encourage loyalty to the republic. The editors are in excellent accord with the entire editorial fraternity of the continent and are most highly respected, both for their ability and the cause which they represent.

Bishop Hurst in the Independent.

That they do good, that they be rich
works, ready to distribute, willing to com-
mend themselves in store for themselves a good

allies against the time to come, that they
b. id on eternal life.

THE BAPTIST.

It is the most efficient of all means of spreading the Gospel. It has given a banner to them that fear thee, that it may be displayed before the eyes of all men. — *Ps. 113:1*

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IF TRUE, A CHANCE FOR COL. INGER-SOLL.

THE Roman Catholic church teaches that if any one will wear what is termed a "Scrapular Book," or five patches of flannel of different colors, about one and a half inches square, sewed together in two pads and attached by a loop, to go over the neck, so that one half of this rests on the middle of the neck and the other half on the breast, he will be saved, no matter how wicked he is, nor how suddenly he may die or be killed. They say the Virgin Mary goes down to purgatory every Saturday and relieves the souls of all who had died during the week with this Scrapular on, and takes them with her back to heaven. This foolish superstition is taught and encouraged by Cardinal Gibbons of Baltimore and Archbishop Corrigan of New York.

That church teaches that this Scrapular is a sure protection against death by accidents, and yet a priest was drowned in the Ohio River last month protected by this charm!

The Central Georgia Baptist, Vol. 1, No. 1, drops in upon us this morning and introduces itself as the consolidated "Baptist Reporter and Baptist Sun." This is well, so that instead of three Baptist papers in Georgia there are now only two. The editors say there are 100,000 Baptists in Georgia who take no paper, and if it can influence a few thousand of these to read one, it will be doing good. Missouri, Kentucky, Tennessee, Virginia, North Carolina, have each two Baptist papers.

Our eye just now falls upon the announcement of the death of Rev. J. E. Carter, of Hendersonville, N. C., late editor of the Western North Carolina Baptist. He was a graduate of old Union University, Tenn., and one of its "star boys."

The old North State has suffered another great loss in the death of Prof. W. G. Simmons, LL. D., of Wake Forest College.

COST OF THE LIQUOR TRAFFIC IN NEW YORK.

Warner Miller, in the December number of the North American Review, charges the liquor traffic with an enormous cost to the State. He says: "The direct charge upon the tax payers of the State of New York for crime and pauperism is the State, was, in round numbers, twenty-five millions of dollars. Of this, eighteen millions is directly chargeable to the excessive use of intoxicating drinks. All the saloons of the State of New York paid last year as license fees a little over two millions of dollars, leaving a balance against them of nearly seventeen millions. This seventeen millions was levied as a tax upon all taxable property of the State in various counties for the maintenance of our jails, poor houses, constables, police and the officers charged with the execution of our criminal laws. There are about thirty-four thousand saloons in the State of New York."

The convention that is to be called to order in this city will be one of the largest and most intelligent bodies of men ever assembled. All the great lights in the denomination are coming together with a deputation of English Baptists and other visitors from all sections of this country. The convention proper will be composed of about 500 members, but altogether there are expected to be not less than 1,200 in attendance, beyond the local church members. The business of the session will interest the large and influential denomination the world over, and turn all eyes for the time being upon Memphis, from which fact alone it may be seen at a glance that the city has a rare opportunity for the exercise of its notoriously generous hospitality. — Appeal.

CLIPPINGS FROM ARKANSAS BAPTIST.

A bonafide Campbellite preacher named Basely writes to the Apostolic Guide the results of two years' work, and closes with the usual bid for calls by saying, "I am still in the field, and churches wanting, can write me." In his reports of work he claims the addition of "fourteen Baptists" for 1887, and "seven Baptists" for 1888. He fails to say how many of these Baptists were standing as excluded persons at the time he took them in. He also fails to mention the fact that he took them on their baptism, with no change whatever in them except to come to be Baptists, and take on the wet, formal cloak of Campbellism. He took in ten of these fourteen Baptists in the State of Indiana, where they have no debates. He took in one in Missouri, where they have no debates. In those sections where the fallacies and sophistries of Campbellism are exposed, very few Baptists ever join them, and those that do are generally excluded ones, or non-affiliating ones.

A day at Arkadelphia putting down carpets, hanging pictures, etc., then an hour and a half listening to Dr. J. R. Graves, on the source of "Salvation," one of the grandest efforts of this grand man: then a ride on a train to Malvern, and three hours with that church builder, Elder Hughes—we found him full of this theme, "building;" and their house is now enclosed, and "pay as you go," is their motto.

On to Hot Springs, and hand shaking. Oh! how cheering are such greetings. All night with Dr. Ellis and family; preaching to my old congregation, dining at Dr. J. R. Graves; with Bishop Carpenter there supping with him at Mrs. E. W. Williams. In the rain to church; a talk to twenty earnest listeners, a good night's sleep; a day's successful canvassing for the paper and book house. — Editor "C."

We frequently say: "Truth is mighty and will prevail," but it depends on circumstances whether this is true or not. The truth will not prevail unless its friends support it and press its claims. If the tongue of truth is silent, or the eye of truth is dim, or the hand of truth palsied, or the heart of truth unfeeling, then how shall it bless mankind? Remember that you, as the friends of truth must speak for it, work for it, feel for it, and if you fail, the truth will not prevail. Then, as a friend to the truth, see to it that you give it your aid.

A brother is anxious to know what respect we think is due to Methodist bishops and presiding elders, on the part of Baptists. We answer the same respect that is due to other sinners. Treat them as gentlemen, when they are such. They may be worthy of the highest social esteem. Some of them may be children of God, and worthy of your Christian confidence. But their ecclesiastical distinction is not Christian, unscriptural and unworthy of any respect at all. For ourselves we do not esteem a bishop or presiding elder as highly as we do the ordinary local preacher. When man rises to distinction in violation of God's word, and assumes the lordship over their brethren in opposition to his prohibition, we despise that distinction and are anxious for them to know it.

Bro. Herral opens the discussion touching Womans' Suffrage, giving his reasons which are satisfactory. The question is a practical and living issue, one we have to meet in both church and State. The discussion is in able hands—of two brethren who will, without personalities, give us what there is on this subject. Let us all impartially hear them.

EDUCATION.

"I have never taken your position on the communion question, but of late have come to see and believe that you are right. I expect to write an essay upon Bible Communion for a fifth Sunday meeting. Eld. J. H. Fisher, Texas." Slowly, but surely church communion is being received all over the South and the North also. It is found to be the only ground on which Baptists can firmly and consistently stand, because it is the Bible ground. The rights and privileges of such church are scripturally and constitutionally limited to the membership of such church. Now read our book on communion, Bro. Fisher, and it will confirm you. — C. A. Cole: Do you send ten cents to the Book House for a tract The Relation of Baptism to Salvation and is that tract you will see Acts six 2-6 fully and satisfactorily explained. That one tract is richly worth twenty five or fifty cents. — Rev. H. Rolf: If you have weak lungs or back or voice, there is nothing that will give you the relief like a Lung and Body Broom. You will feel yourself a new man, and you can preach an hour without fatigue. Send for circular. — Rev. J. D. Murphy, Pueblo, Colo.: A mistake of clerk. The business manager himself got a notice also! We are waiting for a new letter from your field. Don't let our readers forget you altogether. — It seems now if we wish to please our readers we must publish our Chapters on Church Policy in some permanent form. Eld. L. B. Trencher, of Mississippi, says he has seen nothing more scriptural, clear, forcible, and prescriptive for twenty-five copies. It there were one hundred more of the same mind their publication in tract or book form would be secured. There are some ten chapters more or less to be added to cover all important cases of discipline. Some dancing and theatre-going members have to be attended to, and general and personal offenses. A revival and an ordination of a pastor without a council the authority of a popish or protestant council, etc., etc. — Eld. Hason, of Union Springs, Ala., renewing for his paper, sends us three others, and crowns his kindness with these words: "I wish I could do more for you. I have been a reader of THE BAPTIST for more than thirty years, and long since became a life subscriber. I never want my paper stopped. With truthfulness and pleasure I can say that I have received more real Bible information from THE BAPTIST than from all other papers that I have ever read. It is a little too strongly devoted to the reformation. With special reference to the principles found in the law of Christ to suit a great part of his weak and worldly disciples, in this age, but it is right, and cannot afford to change. It has a few strong friends here who love it truly, and will read it while they live. God prosper the paper, and bless its editors, especially the afflicted senior editor. Long may he yet live to teach the truth. — I'll not a delegate. Bro. C. A. Hogan, Starkville, Miss., come a week before or after the convention when every nook and corner in the city will be crowded, and the ladies will have no satisfaction at all in visiting, etc., and you no time to consult an oculist. We refer you to Dr. Minor, whom we employ. — Joe. M. Bent, Washburn, Mo.: We cannot promise a visit in the month of August. We must remain quiet in the shade of our limbs. Say September prox. — Bro. F. W. Kraft, of Los Angeles, Cal., casts a strong vote for the publication of our chapters on church polity. — Bro. S. J. Floyd, of Floyd county, Va., votes for first "plan of consolidation." In no book of ours will you find that item of history, but in the life of Dr. Lightfoot. He cast the vote that effusion would do—for Presbyterians. This for the eye of D. W. Hyatt, South Carolina.

THE BAPTIST.

BOOK NOTICES.

THE PASSY. The Passy for April brightens our table with its pretty cover. The contents are even more interesting than usual. Passy (who is undoubtedly the most popular writer to-day of the best class of Sunday school literature) edits the magazine, and several of the stories this month are from her pen.

Margaret Sidney's serial is delightful reading. Altogether there are thirty-two pages of reading matter and pictures, besides several pages devoted to the Passy Society, letters from the children, etc. The price is ten cents a number, \$1.00 a year. D. Lothrop Company, Boston, will send a sample (back) number at half price.

We are in receipt of a copy of Groves' Fishes Grammar, complete edition, just from the press of John Wiley & Son, 15 Astor Place, New York. It is a magnificent work, and its price brings it within the easy reach of every Hebrew in the country. A more extended notice may be given when we have had time to examine it. Address the publishers.

Do you want to be carried to Africa and see how the terrible slave-trade is conducted in that country? How whole villages are laid waste, and all the inhabitants manacled and marched off to the market, save those who are butchered because they are too feeble, too young, or too old to be of service? We have just finished reading a finely illustrated article on this subject. The battle scene between the slave-traders and the doomed is terribly realistic, and the other numerous illustrations give it a vivid idea of the barbarism of the Africans in his own country. This article in Demorest's Monthly Magazine for May will alone more than repay the purchaser; but this number just published is stored with good things, among them "Modes of travel in Japan" (beautifully illustrated), "Ten Women's Stories of Aspects" (with book), and a number of other interesting articles and entertaining stories for the children as well as for old folks, besides its renowned Fashion Department, making it a Family Magazine that should be found in every home.

Published by W. Jennings Demorest 15 East 14th street, New York.

There certainly is not published in America a lady's magazine more valuable and elegant than the Demorest.

A complete Ecclesiastical History, by S. H. Ford, D. D., D. L. D. The time of the apostles to the reformation. With special reference to the Romanist Controversy.

Written from the most authentic sources and embracing every occurrence, date, council, writer and leader of religious movements to be found in the voluminous and expensive church histories, and yet so condensed as to make it a Hand Book of History, valuable alike to the layman, the beginner in Ecclesiastical History, and also the student who is more familiar with the records.

Authorities from original and unquestionable sources are fully given whenever facts are mentioned about which there is any dispute. It is really what its name indicates, a "Complete Ecclesiastical History," meeting a want in a way no other work does. This book of over 200 pages handsomely bound, with a full table of contents, will be ready for delivery about the 1st of December, and will be mailed, post-paid, for \$1.00, to all who send their orders now. Address, Ford's Christian Repository, St. Louis, Mo.

At the funeral of Mary R. Fiske, Col. Robert Ingersoll addressed a prayer to the "mother of nature?" Unwittingly he confessed the need of our race to seek the aid of some higher power, but until he can precept some more tangible individual than the "mother of nature," the Christian will delight in and cling to the clear revelation of the God of nature and of grace. — Ex.

QUESTIONS AND ANSWERS.

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

Two Baptist churches wishing to unite, but know not just how to accomplish it constitutionally. Will you give us a suggestion? D. H. WALLER.

Certainly. One consistent way would be for each organization to instruct its clerk to give a letter of dismission to the members of each, and then for each church to pass a resolution to dissolve, stating the dissolution is for the purpose of consolidating with a sister church to form a new body. A dissolution of the two churches must take place before they can form a distinct church out of the material of the existing ones.

What are its references to by John. Question 1013. Ask in 117.

Alabama. We think John fully interprets himself in the next verse.

Some who heard him would be baptized in the Holy Spirit as they were at pentecost, and some who heard and rejected him, would be consigned to the "lake of fire."

In behalf of a church in difficulty, please answer the following question:

Question 1015. A member of the Baptist church has married a man who has two divorced wives still living. The wife securing the divorce and then marrying again, did not marry his third wife until after the others had married again. Is his present wife a proper subject for him?

When those wives divorced him and married again, they committed the act of adultery, which forever freed him from his marital obligations, and he was at liberty to marry again as blameless as though he had never been married. Of course she is not subject to church discipline.

The wife of a Baptist minister leaves her husband, goes to a neighboring State, secures a divorce by false accusation, and subsequently marries again with his first wife in 1870.

Yes. When she married another man she committed adultery, and was as dead to her former husband as though he had died physically, and he was free to marry again. He has no wife living.

Is it correct to say, "I do not understand the meaning of the expression, 'A brother or sister is not under bond age in such cases,' that the believer is entirely freed from the marriage bond by the action of the unbeliever, and may marry again if as or she has the case in law, even if it is a divorce?" J. P. G.

While either party is alive and until they commit adultery, the marital relation exists unaffected by absence or any other cause that one cannot specify by Christ. But Paul says the husband is not under obligations to support the absent wife, nor can he lay any claims to her service or earnings. This view alone harmonizes with the express law of Christ that only one act—adultery, can separate man and wife, and to our mind the reason is obvious. The unbelieving husband may any day be converted by the abounding grace of God, and he would at once return to fulfill his marital obligations.

APPOINTMENTS FOR THE CHARTABLES.

Third Sabbath, ————
Fourth Sabbath, Jonesboro, Ark.
First Sabbath, Hopedale, Middle Tennessee.
Second Sabbath, Conventio
Third Sabbath, Fairfield, Mo.
Fourth Sabbath, (Gadsden, Tenn.
Thirty three ministers of other denominations

We little dreamed of the conflict
Fought in each human soul,
And each knows not of her heroes
Upon God's Honor Roll.
— Eben S. Rexford

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WHO SHALL PRESIDE?

WE received a letter from one of the most prominent Baptist ministers in the Southern Baptist Convention asking us to enforce his nomination for the coming presidency of the Convention. It is a matter in which we have usually taken but little interest, and our influence is affected only at the mention of Dr. J. L. M. Curry. We think his uncharitableness for so large a number of his brethren renders him utterly incompetent to preside where so many of such brethren are present. His nomination would be an insult to every Landmark Baptist, and his election would be a sufficient cause for a bolt. We hope the brethren whom he has so frequently and egregiously insulted, will maintain their self-respect, let the cost be what it may. How can a man hope to be respectable when he does not respect himself. We have men who can preside with honor to the Convention and with ease to themselves. Dr. Curry can do neither with Landmarkism in his mind.

COMMENT.

WHAT would you say if, when you quote Acts ii. 38, a Baptist should quote Matt. iii. 10. The above was put to Prof. J. W. McGarvey, the greatest living Campbellite exegete, and his answer shows the importance of learning in trying to overthrow the word of God. He proposes to prove his doctrine by Dr. J. A. Broadus, but we will see when he does it, and will let our readers see also. That our readers may see a first class mud-die we put some statements of Mr. McGarvey in juxtaposition. "It is true John required men to repent BEFORE he would baptize them. (Emphasis ours.) * * * I would show by the text of authorities that baptism is not a condition, but a result of repentance. He then quotes authorities to prove that sin with baptism is used "to mark the end" for which the baptism is administered. Well what if it does mean in order to, just so the sentence comes before the baptism, and this is conceded because it can't be denied. As with Acts ii. 38. Let us mean in order to, just so the remission of sins is understood to precede. Think of the great Prof. McGarvey, in the midst of this mud-die, of which he must have been conscious, closing his answer as follows:

"In conclusion, I think it worth while to say to brother Cutler and to all earnest men like him, that there is no position held by our brethren which we can and do sustain with more success, and with greater weight of human, as well as divine authority, than our position of baptism for remission of sins. Let us abate not one jot or tittle of it, for it is God's own truth and a truth which the religious people of this generation have greater need to learn than any other, in order to a right understanding of the gospel."

This is the proposition you can't prove, and our general challenge for a representative man among you to undertake it for publication in book form, we will have to repeat, since Mr. J. A. Harding after engaging to do so, is using all his ingenuity to prevent the book from appearing. Nine months in furnishing one speech, and broken promises enough to unskrupt the character of a Christian gentleman is the history and present status of the matter. We have again challenged him to repeat it for our publication, but he has no idea of it. Will Prof. McGarvey try his hand?

Elder J. J. Porter is about to engage one Eld. Morris in a discussion of baptism at Evansville, Ind., or rather he is about to run him with a proposition to that end. Bro. Porter offers him one hundred dollars for a single standard Greek text that has power to make a meaning of baptism. Here is a chance also for Eld. Dittler, who speaks great swelling words on this subject as on all others.

HISTORY OF BAPTISMAL REMISSION.

NO. III.

THE much disputed question from Iraneus' second book against Heretics, chapter twenty-two, is worthy of our notice. It reads: "He (Christ) came to save all persons by himself—all, I mean, whom by him were born again (renewed) unto God—infants and little ones, and children, and youths and elder persons. Therefore he went through the several stages; for infants being made as infants sanctifying infants; to little ones he was made a little one, sanctifying that age, etc. It is unacceptable of proof that Iraneus in the expression, born again unto God, did not refer to baptismal regeneration. No one more stoutly contends, than do our modern advocates of baptismal regeneration, that Iraneus, who wrote A. D. 178, did not teach infant baptism; and they are supported in this by the whole tenor of his writings, and by the concessions of many Pedobaptist scholars, and indeed by a logical analysis of the very passage itself. Then it follows that Iraneus taught a regeneration unto God, by Jesus Christ, of infants, little ones, children, youths and elder persons without baptism. Let this one internal proof suffice. "Christ sanctified infants by becoming an infant himself" has several parallels in Iraneus, to-wit: "He became an infant to aid our weak apprehension." He became an infant with us on this account." He went down into Egypt sanctifying the infants that were there." Who can suppose that the infant Jesus went down into Egypt to baptize the Egyptian infants? If sanctifying infants in Egypt does not mean baptizing them, then he did not mean that by the other expressions.

We have carefully examined the extant writing from the apostle to Justin Martyr, and while many of them descend freely on Repentance, Faith, Forgiveness, Salvation, etc., yet not one that we can find announced the doctrine of Baptismal Remission. This confirms all the candid statements of modern writers as well as those of ecclesiastical historians.

Dr. Mosheim, who was bound by his creed to the doctrine, and who usually mentions it as one who indorsed it, goes minutely into a narration of the early corruptions of doctrine, but he does not mention remission as connected with baptism until he comes to the third century. He says of the supper in the second century, page 49, McClaine's Translation, that "This rite was looked upon as essential to salvation, for which reason it was probably so early as this administered to infants."

On page 70 in the third century, he says again of the supper: "It was considered in all, as of the highest importance, and as essential to salvation, for which reason it was even thought proper to administer it to infants." It was in this connection on same page, for the first time, he says of baptism—"The remission of sins was thought to be its immediate and happy fruit." We can say without the least misgiving that Baptismal Remission was conceived in the 2nd, and brought forth in the 3rd century.

The doctrine spread rapidly after the third century. It was the prolific mother of a brood of expiations, more fatal to the souls of men than the bite of the fiery serpents to fleshly Israel. Indeed, God in his mercy provided a remedy for the bitten Israelites, but to those embracing this monster terror, and who constituted the great apostasy, were "given over to believe a lie that they all might be damned." It immediately brought forth infant baptism; pre-birth baptism; deferred baptism; or baptism just before death; clinic baptism; post-mortem baptism; pouring for baptism; sprinkling for baptism; priestly administration of baptism; lay administration; female administration of baptism; readministration of baptism; one

or two days in the year for baptism; one hour of the day for baptism (midnight); nude baptism, wild shrieks of exorcism of evil spirits, with priestly exorcisms; parades, with lighted torches white robes, crowns, laying on of hands, eating of salt, of milk and honey; sign of the cross, anointing all over with consecrated oil, priestly absolution, spittle of the priest in the ears and nose; sponsors, ascetical salvation; intolerance, proscription, coercion, confiscation, imprisonment, banishment, and death by all the diabolical devices that devilish ingenuity could devise. Judging this doctrine by its fruit, it is the chiefest of the mysteries of iniquity, the abomination that maketh desolate.

The history of Baptismal Remission is identical with the history of the Man of Sin—the Son of Perdition, who drove the Woman into the wilderness, and sought to wear out the saints of the Most High. Baptismal Remission having degenerated both in the Catholic and Protestant world into Rantismal Remission, Mr. Campbell sought to restore the ancient order of things by restoring immersion for sprinkling. But he sadly missed the ancient order of this corrupt doctrine, when he changed both the order and the nature of Repentance and Faith, and in leaving off the all important exercises of fasting and prayer, and also the necessity of communion to salvation, which has stronger claims to Bible sanction than the other. Already this new move, as was natural to expect, has so magnified Baptism as the "condition of salvation," that little or no emphasis is laid on the (nominal) prerequisites. History will surely repeat itself. Let Baptismal remission be extensively and sincerely believed, and other superstitions will follow in their time, and with these, religious intolerance and demoralization will inevitably follow. The man who thinks he has baptismal regeneration is yet carnal, and he who thinks he has baptismal remission, has simply a cold bath. Mr. H. T. Anderson, who twice translated the Scriptures for the Reformation (?) of Mr. Campbell and contended for baptism for remission of sins, with as much earnestness, and perhaps with more power than his compeers, saw, in the wisdom of his ripe old age the fallacy of the argument, and with true Christian courage denounced the whole idea, saying that baptism for remission of sins is essentially Romish, fought with evil and as such he was determined to reject it. He said that the church made the mistake and not Peter. That Peter never thought of making baptism the scapegoat that takes away sins, nor did he intend to connect remission with baptism, but with Jesus Christ as the remover or bearer away of sins.

It perhaps belongs to the history of this subject to state, that the misconstruction of Acts ii. 38, together with the noted interpolation in the close of Mark's gospel, have constituted the main supposed scriptural supports of the doctrine from its conception to the present time. These with a most awkward and unnatural construction of half a dozen more passages have contributed to make men feel confident of Divine warrant for the doctrine.

We would state here that the signs are very hopeful. Protestant scholars of both continents are being educated out of their baptismal remission creeds. The dogma may be propagated in Romish ignorance, but it can't stand in the power of modern exegesis, no more than it can stand in the light of general Scripture teaching on this subject.

It is hard indeed for one to persuade himself that the Bible anywhere teaches such a doctrine, but how much harder it is for one after embracing the doctrine, to dispose of the numerous passages that positively refute it. In the accomplishment of this impossible task, there has been but little

agreement between the numerous sects that have embraced this error. May the glorious light of the Gospel of Christ shine upon this aged, general and fatal darkness.

TO WHAT EXTENT CAN BAPTIST CHURCHES SCRIPTURALLY AFFILIATE WITH OTHER DENOMINATIONS IN CHURCH WORK.

AN ESSAY READ BEFORE THE MINISTERS MEETING OF NEW SALEM ASSOCIATION, BY J. H. GIBBS.

Mr. Webster defines "affiliate:" 1. To adopt, to receive into a family as a son; hence, to receive into fellowship; to ally. 2. To receive into society as a member, and initiate into its mysteries, plans, etc.

This word is derived from the Latin ad and filius son; hence to add a son, or to take into that close intimacy represented by son-ship.

Therefore, if Baptist churches affiliate with other denominations in church work: it is but to adopt, to bespeak their recognition as a part of the corporate body of the church. Our question does not contemplate, or involve the affiliation of members of Baptist churches, with members of other denominations, but the affiliation of the churches or Baptists in a church capacity, with other denominations. Hence, it does not involve the question as to whether we can affiliate with individuals, from an individual standpoint. Neither does it involve the question as to whether we can recognize individuals as Christians. But the great question is: Can Baptists, claiming to be the bride, the Lamb's wife, take others in as partners, to share the conjugal relations. Or, is the Master jealously affected toward his bride, and shall she keep herself pure, and free from all foreign elements?

The question appertains only to the scriptures teaching on the subject, and to the scriptures it least come.

Allow me, before citing any proof, to refer to one feature of the question. The question says, to "what extent" implying that they may affiliate to some extent. Such an idea the scriptures do not warrant. A church, or a minister as the servant of the church may recognize individuals, as Christian workers, just as long as it involves only individuality. For example, they can ask a member of any other denomination to pray, for this they would do, whether he had ever attended himself to any denomination or not. Therefore, it rests on his own merit. All have a right to pray. But when the recognition of an individual involves either the doctrine, or the authority of an other body, then must we stop.

To ask a man to preach, or administer the ordinances, who does it by the authority of a false church, we cannot. Neither can we ask a man to preach, who is pledged to teach false doctrine. If he is an honest man, he will preach what he believes, and what he has pledged to teach; therefore, if he is honest, I ask him into my pulpit to preach what I believe to be false doctrine. If he is not an honest man, and will not preach his convictions he has no business in mine or any other pulpit.

To the original question: "Can a church of Christ affiliate with other denominations?" "To the law and to the testimony."

All will concede that God has required his people to keep themselves separate from all other people. As we have no means by which we can determine his people, save the externals ("by their fruits ye shall know them") it follows that those who walk not in his statutes must be rejected.

But it is thought to be simply horrible to turn away those who would go with us, and work with us, and eat with us. But what saith the Scrip-

tures? All I presume will agree that the Temple is a figure of the church. In connection with the building of the temple as recorded in Ezra iv. chap., we have a very important lesson, in the following: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them. Let us build with you; for we seek your God, as ye do; and we do sacrifice unto him since the days of Sennacherib, King of Assyria, which brought us up hither. But Zerubbabel, and Joshua, and the rest of the chief of the fathers of Israel, said unto them, "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us."

Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose." Ezra, iv. 1.

The facts brought out in these Scriptures are as follows:

I. The children of Israel had been commanded to build a house for the Lord.

II. They went about the work.

III. The people of the land wanted to help; and assuaged as a reason that they sought, and served the Lord just like Israel.

IV. They were rejected.

V. They got mad and tried to keep the children of Israel from building. Brethren, did you ever see anything like this? Those people seemed very anxious to see the temple go up. Why, yes, we are all aiming for the same place, let's work and eat together. How many of our brethren succumb under each pressure? But just reject them and see how much they love your cause.

But turn to the New Testament. When the wise men were on their way to see the infant Saviour, Herod met them in the way, and said: "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also." (in like manner). I imagine, that one of those compromising brethren, after they had paid their homage to the Saviour, might let go and tell brother Herod, that he may do him homage also. It being agreed upon, the Lord God stood before them while they slept and forbade it, and turned them another way. How is Herod's spirit now since he is rejected? Listen to the words: "In Ramah was there a voice heard, lamentations, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matt. ii. 7.

Did Baptists ever receive such treatment from other denominations? Ask the valleys of Piedmont, the square of Smithfield, the jails of Virginia, etc., and from the holocaust, the stake, the scaffold, the rack, the dungeon, etc., comes the reply.

SOME PLAIN SCRIPTURES.

Christ says: "Because of false prophets, (that is false teachers). Matt. vii. 15, "For there shall arise false Christs, and false prophets, and shall show great signs, and wonders, insomuch that, if it were possible, they shall very best abuse." Matt. xxiv. 25 John says "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." I John, iv. 1. Paul says: "I have lest any man spoil you through philosophy, and vain deceit, after the tradition of men, and not after Christ." Col. ii. 8. Again; let no man deceive you with vain words; for, because of these things cometh the wrath of God upon the children of disobedience. He not

ye therefore partake with them." Eph. v. 6. Again Paul says: "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them." For they serve not our Lord Jesus Christ, and by good words and fair speeches, deceive the hearts of the simple." Rom. xvi. 17.

Again; if there come any unto you, and bring not this (Christ's) doctrine, receive him not into your house, neither bid God speed, is partaker of his evil deeds." 2 John x.

The separation here is doctrinal, and this is the basis upon which we are forbidden to affiliate, and Paul says: "A man that is an heretic, after the first and second admonition, reject." Titus, iii. 10.

How different the advice of Paul, to this young minister, prove such statements as these: "We will agree to disagree, and all work together." We are all aiming for the same place, and why not work and eat together?

The question might arise, as to whether I unchristianlike members of other denominations, I would answer, that most assuredly I do not. I believe there are members of the Lord's people in other denominations. But they are in Babylon, and the only assurance I have for them recorded in Rev. xviii. 4, in these words: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

But come argue that we can work together as far as we are agreed in doctrine. That as Baptists, Methodists and Presbyterians, are agreed in the doctrines of salvation, they can work together to that end. If this argument is worth anything, then, upon the same hypothesis, Baptists can ask Campbellites to baptize their members, and can in turn immerse members into the Campbellite Society; because they are agreed in the action of baptism. Also Baptists can ask Congregationalists to immerse their members into the Baptist Church, because they are agreed in regard to congregational form of government. But, who will accept these last? And if we reject the latter, may we adopt the former?

The whole thing resolves itself into this question: can the church form a partnership taken into her confidence, societies that seek her destruction? The prophet saith: "How can two walk together except they be agreed?" Echo answers: how?

Shame on the bride that would covetously divide her lover's affections with another. When will this spiritual polygamy cease? Echo answers: when?

MINISTERIAL EDUCATION.

HELP FOR THE SELF-HELPERS.

Only twenty five dollars needed to carry four of them through this collegiate year—until June 10th.

M. Freder, \$1; Mrs. M. Canfield, \$5; Morine, \$1; J. A. Jack, \$3; H. Hall, \$2.50.

THE DICTIONARY PRIZE ESSAY.

The subject of the ecclesiastical essay for the dictionary (Webster's Unabridged) by the J. R. Graves Society of Religious Inquiry next June is—the Lord's supper—its symbolism and relation to a church. A spiritual contest is expected.

The essay that wins the prize will be published in this paper.

Sister M. Frances Clara Cusack, late Mother General of the Sisters of Peace, known as the nun of Kenmare, makes some startling statements in her recently published book. Among other things she says: "It must be admitted, however, that no other religious body is so dependent upon the ignorant satanic interests as the Catholic Church. In fact, it is the only religious body that look to this interest for its support; and it is but justice to say that if the money obtained from this source, directly as well as indirectly, were withdrawn, some institutions would have a poor outlook."

RELIGIOUS AND EDUCATIONAL.

—Sins have many tools, but a lie is the deadliest of all.—Holmes.

—There are in Greece two hundred and seventy public schools for girls, with over 20,000 pupils.

—Next to reading, meditation and prayer there is nothing that so secures our hearts from foolish passions, nothing that preserves so holy and wise a frame of mind, as some useful, humble employment of ourselves.—Law.

—Out of the five hundred and fifty-five adult converts baptized by the English Church missionaries at Amritsar, India, since the establishment of the mission in 1852, no less than two hundred and fifty-three have been converts from Islam.

CONSUMPTION SURELY CURED

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send their Express and P. O. address Respectfully,
F. A. SLOCUM, M. D.,
181 Pearl St., New York

—School teachers in Kansas have borrowed an idea from Massachusetts teachers who introduced the reading of the leading items of a daily paper during war times. Children who are kept posted regarding current events become bright men and women.

A well educated conscience is like a sun-dial with the sun blazing down on it. It tells you the exact time from the start of life. An uneducated conscience is of very little more use to a man than to go to a sun-dial at night with a lantern in your hand.

ADVICE TO MOTHERS.
Mr. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures all wind colic, and is the best remedy for diarrhea. Twenty-five cents a bottle.

In respect to manner of teaching, the modern drift is toward education by the senses, rather than, as of old, through the intellect solely. We have come to see that boys and girls learn faster, more readily, more fruitfully, by being taught by the eye and hand, than by made to acquire all knowledge "through the spectacles of books." This conception is a return to nature in the best sense, and has many indirect advantages. It makes learning a delight, it implies physical training as the attainment and consummation of intellectual culture, and it has fewer dangers to health than the more ancient methods.

DIARRHOEA, DYSENTERY, CHOLERA, AC.

From General Albert Sidney Johnson, The Great Confederate General.

For Bismarck, Jan. 10, 1864.

Dear Sir:—I have used the bottle of Maggior's Sore Throat Remedy sent me by you, and found it a most efficacious remedy for the complaint of the throat.

A. SIMON JOHNSON

—Scientists have succeeded in photographing a yellow-fever germ. Those who have seen the likeness roomed and dressed it up in light, and looking it with cigarette packages as a cure for the tobacco habit.—Burlington Free Press.

—Bosnia—"O, Jesus! isn't that sweet just too lovely for any thing? And do you hear the sobbing of the water under the rocks? Is it like the sobbing of the human soul?" Jesus—

"Yes Ray, I see, let me show you a gem for a few minutes, won't you? You make me most frantic.—Burlington Free Press.

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Forests in the United States.

The following table gives the area of forests in the United States as set forth in the annual report of the Division of Forestry of the Department of Agriculture:

State	Area, in acres
Alabama	1,000,000
Arkansas	1,000,000
California	1,000,000
Colorado	1,000,000
Connecticut	1,000,000
Delaware	1,000,000
District of Columbia	1,000,000
Florida	1,000,000
Georgia	1,000,000
Idaho	1,000,000
Illinois	1,000,000
Indiana	1,000,000
Iowa	1,000,000
Kansas	1,000,000
Kentucky	1,000,000
Louisiana	1,000,000
Maine	1,000,000
Maryland	1,000,000
Massachusetts	1,000,000
Michigan	1,000,000
Minnesota	1,000,000
Mississippi	1,000,000
Missouri	1,000,000
Montana	1,000,000
Nebraska	1,000,000
Nevada	1,000,000
New Hampshire	1,000,000
New Jersey	1,000,000
New Mexico	1,000,000
New York	1,000,000
North Carolina	1,000,000
North Dakota	1,000,000
Ohio	1,000,000
Oklahoma	1,000,000
Oregon	1,000,000
Pennsylvania	1,000,000
Rhode Island	1,000,000
South Carolina	1,000,000
South Dakota	1,000,000
Tennessee	1,000,000
Texas	1,000,000
Vermont	1,000,000
Virginia	1,000,000
Washington	1,000,000
West Virginia	1,000,000
Wisconsin	1,000,000
Wyoming	1,000,000

—More men are guilty of treason through carelessness than any student design to betray.

Prof. Harper's Inductive Studies which run current with international lessons, in The Baptist Teacher, are winning a large field of praise. They are scholarly, yet simple enough for any student who is willing to give the time necessary to master them. American Baptist Publication Society.

School life in France is something different for the boys and girls from what it does here. The girls do not have to go to school, while the boys begin when six or seven years old. There are no vacations of nine weeks. At dawn in the morning school begins, and when it gets too dark to read school closes. Mothers are not bothered with unruly children, and much of the child's training is thus done by the mother.—Golden Days.

FUR DYSEPEPSIA

USE HOPKINS' ACID PHOSPHATE.

Dr. J. J. McWilliams' Discovery, he says, "I have used it largely in nervousness and dyspepsia, and I consider that it stands unrivaled as a remedy in cases of this kind. I have also used it in cases of deeper nerve, with very gratifying results."

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"Ayer's Pills are in general demand among our customers. Our sales of them exceed those of all other pills combined. We have never known them fail to give entire satisfaction."—Wright & Hannelly, San Diego, Texas.

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This remedy never fails."—J. L. Frye, Saco, Me.

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"For months, I was constantly afflicted with dyspepsia, liver complaint, and constipation. I tried various remedies, but found nothing to help me until I commenced using Ayer's Pills. After taking one box, my health was so much improved that I procured another. Before I had finished the second box, my digestion was perfect, and I had regained my usual vigor."—Joseph Aiken, High St., Holyoke, Mass.

"I was a great sufferer from indigestion, headache, and general debility. My skin was yellow, and I had constant pain in my side and back. After using Ayer's Pills, I took three boxes, and

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